

**VOLUME I:  
HE MO‘OLELO ‘ĀINA: AN ETHNOHISTORICAL OVERVIEW  
FOR THE AHUPUA‘A OF WAIKAHEKAHE (NUI & IKI), KEA‘AU  
AND NEIGHBORING LANDS IN PUNA IN THE AREA KNOWN AS  
“HAWAIIAN PARADISE PARK”**



PREPARED BY

Kepā & Onaona Maly • Cultural Ethnographers

PREPARED FOR

HPP Community – Cultural Preservation Committee

NOVEMBER 14, 2022c

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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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**Cover Figures:**

Map\_1376\_Google\_Overlay\_SHPD\_MAW\_10032022;

liwi-Lehua\_2b70f5ef063809e14a8c414db36c8505 (public domain);

KIP\_0033\_Location 19.57425, -154.96233 (c) Stone Wall Alignment Detail;

KIP\_0037\_Location 19.57434, -154.96245 (a) Stone Wall Enclosure Comparison with SCS data point;

KIP\_0047\_Location 19.57365, -154.96245 (b) Elevated Natural Platform Banyan Tree with Moa (crop);

KIP\_0050\_Location 19.57359, -154.96303 Detail Wall Enclosure Planting Area.

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## **E nā hoa heluhelu (Fellow Readers) —**

The primary purpose of this study seeks to serve several purposes:

- (1) To give interested parties access to information about the biocultural landscape of the lands in which “Hawaiian Paradise Park” is located—all indications refute comments made by some people that the walls and features in the Waikahekahe 31-acre preservation area are a result of ranching and plantation activities;
- (2) To support long-term preservation and stewardship of the Waikahekahe 31-acre Preserve;
- (3) To ensure that State Historic Preservation Rules and Regulations and County Management Plans are complied with; and
- (4) Provide necessary cultural-historical background to advocate for responsible community treatment of the biocultural resources.

We apologize for issues in grammar, standard formatting, and scattered typos. Regardless of those minor issues, the native Hawaiian narratives, land records, selected historical accounts, and project area background are factual and the primary area references cited.

Kepā & Onaona Maly  
([www.kumuponos.com](http://www.kumuponos.com))



## STUDY BACKGROUND AND SYNTHESIS

This ethnohistorical study, “*He Mo’olelo ‘Āina: An Ethnohistorical Overview for the Ahupua’a of Waikahekahe (Nui & Iki), Kea’au and Neighboring Lands in Puna, Island of Hawai’i, in the area known as ‘Hawaiian Paradise Park’*” was prepared as a community service project by Kepā and Onaona Maly (Kumu Pono Associates LLC), to support efforts of the Cultural Preservation Committee (CPC), which is made up of concerned residents of Hawaiian Paradise Park. Volume I is the first part of what is anticipated to be a two-volume ethnographical study of the named ahupua’a (native land divisions).

Volume I focuses on several primary sources of historical information, and include:

1. A description of parcels of land containing approximately 31-acres, identified as TMK 1-5-23: 74 (1-ac.), 75 (1-ac.), 117 (1-ac.), 126 (18-ac.), 147 (9-ac.) & 184 (1-ac.), on which were identified important archaeological features, representative of traditional native Hawaiian residency in this area of Puna (Rosendahl, 1985). Following the initial identification of the sites, comprised of multiple contributing features, including, but not limited to stone walls, platforms, and agricultural terraces, management plans by both Hawaiian Paradise Park (HPP) and the County of Hawaii described preservation actions that were to be taken. Unfortunately, over the period of thirty-seven (37) years, none of the preservation actions have been undertaken, though encroachments on the outer boundaries of the preservation area have occurred as work on 17<sup>th</sup> and 18<sup>th</sup> Streets in HPP has been done.
2. Initial notes from a field investigation conducted on October 4, 2022, made by a few community members, two archaeologists from the State Historic Preservation Division, and Kepā and Onaona Maly.
3. An introductory history of Puna, the natural environment of Waikahekahe, Kea’au and neighboring lands, and early Hawaiian settlement and residency.
4. Narratives from mo’olelo (traditions and history) of Waikahekahe, Kea’au and neighboring lands; including a collection of traditional place names from makai to mauka.
5. The history of land tenure from ca. 1800 to the 1860s.
6. Survey records describing traditional boundaries of Waikahekahe (Nui & Iki) Kea’au and adjoining lands (ca. 1873-1933), and excerpts from field books of surveys conducted in the early 1900s.

Volume II, to be completed as time permits, will include a wide range of historical accounts from Kingdom records—such as public instruction/school sites, roads, and population statistics—excerpts from historic journals with descriptions of the ‘āina and communities by native and foreign visitors, Bureau of Conveyances land title history (ca. 1860s-1960s), and selected articles from historic newspapers which further document native residency, business development, displacement of native residents, and changes in the landscape up to the period of the development of Hawaiian Paradise Park as a subdivision. Volume II will also include thoughts on developing long-term preservation and stewardship programs, and educational and interpretive opportunities through programs of the Hawaiian Paradise Park Owner’s Association-Cultural Preservation Committee (HPPOA-CPC) or a community stewardship non-profit—one

that exists for such purposes, or one that may be formed specifically for the Waikahekahe-Kea'au biocultural landscape.

### **HPP Cultural Preservation Committee – Objectives, Goals and Mission**

On June 25<sup>th</sup>, 2022, a group of HPP residents met in the first formal meeting of the Cultural Preservation Committee. They then engaged in a series of meetings to discuss objectives, goals and mission of the committee. On August 25<sup>th</sup>, 2022, the members adopted the following statements:

The objective of the Cultural Preservation Committee (CPC) is to follow through on the recommendations made by Paul Rosendahl, PhD in 1985 and reflected in the HPP Master Plan as early as 1997. The Master Plan has been adopted into the Hawaii County General Plan, and refers to the 31 acres, archaeological significance, ethno-botanical park.

The goals of the Cultural Preservation Committee are to:

- 1) Prepare an inventory of the archaeological features present with written descriptions, GPS points, maps, and photographs (archaeological survey recordation);
- 2) Develop a basic understanding of the form and function variation represented by the identified features;
- 3) Determine how best to preserve and protect the site and all features/remains for further study;
- 4) Sketch plans to use the archaeological resources for public education and recreation.

The CPC envisions this process to develop into a community stewardship initiative because of the site's value in understanding pre-contact lifeway's and culture.

### **CPC Mission Statement**

To Protect And Preserve The Previously Recorded HPPOA Archaeological Sites From Further Development Without Membership Approval, And To Perpetuate Cultural Awareness And Education Of Hawai'i's Culture.

### **He Leo Ho'omaika'i (In Appreciation)**

Over the years we have been blessed to sit down or travel in the field of Puna with many kūpuna and elder kama'āina who have kindly shared some of their knowledge, experiences and aloha for the 'āina (land) and kai lawai'a (ocean fisheries). The interviews have also included memories of their own kūpuna and families who were natives of Puna, and the relationships that they shared with their living environment and wahi pana (storied and sacred landscapes). They've also spoken about the changes that have occurred during their life-times. Our own experiences with elder kama'āina of Puna have set the foundation for the development of this ethnohistorical study.

Kūpuna 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!). Together, we can pass the cultural literacy of place on—through literature that may otherwise not have been available, and through engaging in acts of stewardship.

Mahalo nui me ke aloha—

Kūpuna/Elder Kama’āina i hala:

E nā kūpuna i a’o mai a me,  
George Enriquez,  
Albert Kahiwhiwaokalani Haa Sr.  
John and William Hale,  
John Ka’iewe Jr.  
Gabriel Kealoha,  
Arthur Lyman,  
Kahu John Kumkahi Makuakāne,  
Roy Shipman Blackshear  
Tomiji Togashi

Kama’āina:

K.T. Cannon Eger  
L. Līhaunani Enriquez-Rosehill (& ‘Ohana)  
‘Iolani Ka’uhane (SHPD)  
Sarah Kay (Chair, CPC)  
Lanell Lua Dillard (CPC)  
Sierra McDaniel (HAVO Chief Nat. Resources)  
Jen Mather (a cousin and descendant of S.K.  
Mahoe mā) for editing guidance  
Nicole Melo (SHPD)  
Sean Naleimaile (SHPD)  
Brain Ogawa (CPC)  
Crystal Schiszler (CPC)  
Mililani Trask, Esq.  
Michael A. Wahl (SHPD)  
Kēhaulani Watson, Ph.D. (Honua Consulting)  
And other members of the HPPOA-CPC  
Committee

In closing, we ask that if there are mistakes in our interpretation of the historical records or in our grammar, forgive us. We have relied heavily on those who personally experienced—or who first recorded—the history collected for this study. Issues with grammar are largely our fault. We cite our sources and readers can find original narratives more easily now that this compilation has been gathered. Also, if we failed to properly acknowledge resources or misinterpreted some facets of history, we ask you to pardon us. 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



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**PART I.**  
**HE MO‘OLELO ‘ĀINA NO WAIKAHEKAHE NUI, WAIKAHEKAHE IKI,**  
**KEA‘AU A ME KAHI ‘ĀINA O PUNA**  
**(HISTORICAL BACKGROUND FOR THE LAND OF**  
**WAIKAHEKAHE NUI, WAIKAHEKAHE IKI, KEA‘AU AND OTHER**  
**LANDS OF PUNA) ISLAND OF HAWAI‘I**

**Background**

This ethnohistorical documentary study was prepared as part of a community stewardship initiative to protect a 31-acre “Archaeological Site” which “Provides Study Opportunities for an Educational Institution and its Development into an Ethno-botanical Park,”<sup>1</sup> situated in Waikahekahe Nui and Waikahekahe Iki, between 17<sup>th</sup> and 18<sup>th</sup> Streets, on the Maku‘u Drive side of Hawaiian Paradise Park (HPP).

Members of the Hawaiian Paradise Park Culture Preservation Committee (the CPC) are seeking to develop long-term preservation and stewardship programs as a means of managing a 31-acre land area comprised of six parcels identified as—TMK 1-5-23: 74 (1-ac.), 75 (1-ac.), 117 (1-ac.), 126 (18-ac.), 147 (9-ac.) & 184 (1-ac.)—in the district of Puna, Island of Hawai‘i (*Figure 1*). At this time, the CPC is made up of ten community volunteers-residents on the lands of Kea‘au and Waikahekahe Nui & Iki in the district of Puna. The study area ahupua‘a were originally owned in fee-simple title by three members of the ali‘i (royal) class, Wm. C. Lunalilo, Gini Lahilahi Young, and Kale Davis. With the passing of these ali‘i and the dispersal of their estates, the ahupua‘a eventually came under the control of W. H. Shipman. In the late 1950s, Shipman’s estate initiated the sale of portions of its land holdings in Kea‘au and Waikahekahe Nui & Iki, selling them to the Puna Land Company, Inc., which subsequently began development of what is now known as “Hawaiian Paradise Park” (*Figure 2*).

Kepā & Onaona Maly,<sup>2</sup> ethnographers of Hawaiian history and residents of Kea‘au (HPP), volunteered their services to assist the CPC in developing this ethnohistorical study, and also review earlier communications and plans for the preservation of the subject complex of archaeological features. Early documentation on the complex, dating from at least 1985, included recommendations for further detailed field work and protection of the “archaeological resources” within the designated TMK parcels. The significance of these archaeological resources which are representative of the early Hawaiian settlement and land use was recognized and made a part of the conditions for further development of HPP, by both the Hawaiian Paradise Park Community Master Plan,<sup>3</sup> and the Puna Community Development Plan.<sup>4</sup>

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<sup>1</sup> See HPP Community Master Plan, Nov. 1997:7, ver. 2005.

<sup>2</sup> Onaona Maly, is a direct descendant of Paulo Ohai Mahoe, Rahela K. Kekupuhelani, and S. Kauhanehonokawailani Mahoe, traditional residents of Puna.

<sup>3</sup> Passed by County of Hawaii Resolution No. 184 97, November 19, 1997.

<sup>4</sup> September 2008. (Adopted September 10, 2008 by Ordinance No. 08-116 & Amended: November 4, 2010 by Ordinance No. 10-104; June 8, 2011 by Ordinance Nos. 11-51, 11-52, & 11-53; & December 6, 2011 by Ordinance No. 11-117 & 11-118)

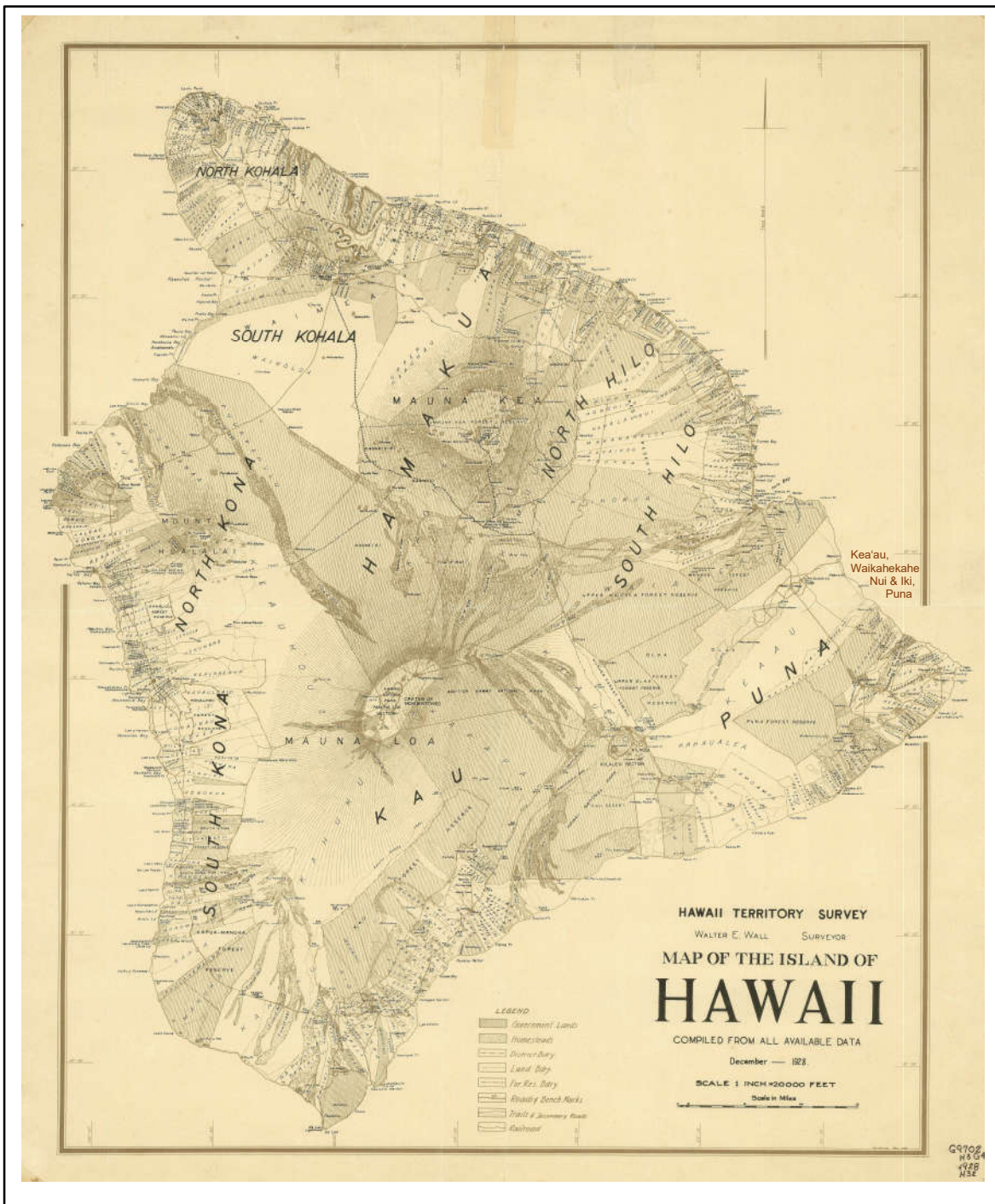
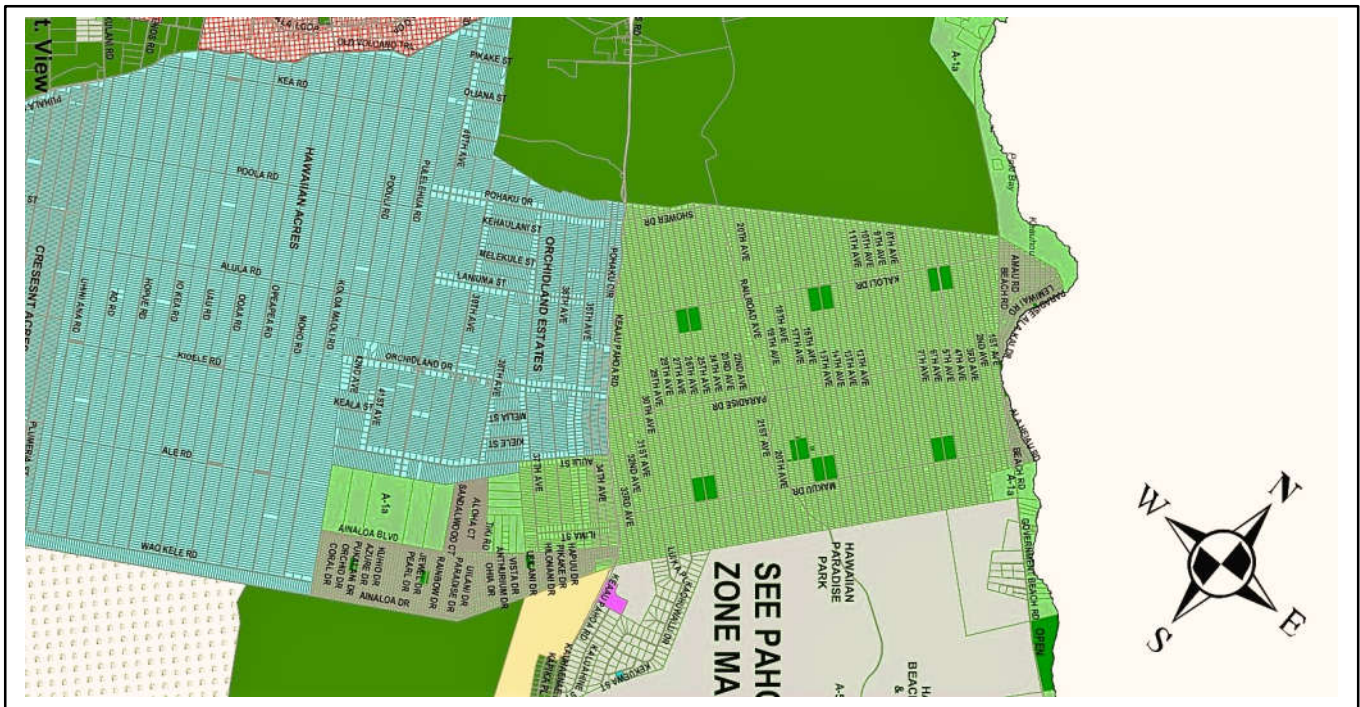


Figure 1. Island of Hawaii – Hawaii Territorial Survey Map, December 1928 (Hawaii State Archives Collection)



**Figure 2. Portion of “Puna District Zone Map Section 25-8-22... Prepared by Planning Commission, County of Hawaii. TMK Map Key: Zone 1.” Boundaries of Hawaiian Paradise Park Identified in Light Green (between ocean and Kea’au-Pahoia Highway). Area of Dark Green outlined in Red is the location of the 31-acre HPP Parcel Containing “Archaeological Resources” — between 17<sup>th</sup> and 18<sup>th</sup> Streets — First Described by P.H. Rosendahl in June 1985.**

This study provides readers with a sampling of traditional accounts and historical information that is available for Kea’au and Waikahekahe Nui & Iki and, for cultural context, includes accounts from neighboring lands of the Puna District. Findings from the research provide important background on the history of these ‘āina (lands) and add content to the recommendations for preservation and stewardship of the cultural properties that were first described in Waikahekahe Iki & Nui by P. H. Rosendahl in 1985. Rosendahl, a contract-archaeologist who was, at the time, based out of Kurtistown was contacted by Kiki Shappell of the Paradise Hui Hanalike Board and Planning Committee, the forerunner of the Hawaiian Paradise Park Owner’s Association (HPPOA), as concerns had been raised about archaeological features discovered in a “kīpuka” (an area of older vegetation growth, surrounded by more recent lava flows).

On April 21, 1985, P. H. Rosendahl and members of his staff met on site and his memo report dated June 9, 1985 (pages 1-2 cited), provided the following summary and description (underlining emphasis added):

**Paul H. Rosendahl, Ph.D., Inc.  
Consulting Archaeologist  
June 9, 1985**

Mrs. Kiki Shappell  
Member, Board and Planning Committee  
Paradise Hui Hanalike  
SR 11006  
Keaau, Hawaii 96749

**Subject: Proposed Park Site on 17th Street  
Hawaiian Paradise Park Subdivision  
[TMK: 1-5-023: 001, 040, 074, 075, 11, 126, 147, 184]**

Dear Mrs. Shappell:

On Sunday, April 21, 1985, we met with you and Mr. Shappell in order to make a field inspection of the archaeological remains previously identified within the proposed park site on 17th Street, off of Makuu Drive. We were accompanied on our inspection by two of my staff, Mrs. Deborah Hay and Mrs. Karen Delimont, and by Mr. Ralph Frink of Hawaiian Paradise Park.

The area of concern consisted of the portion (estimated c. 4-5 acres) of a small kipuka on the inland (southwest) side of the recently graded section of 17th Street that cuts across the kipuka. The interior of the kipuka was characterized by generally level to gently rolling terrain and well-developed organic soil atop the pahoehoe lava substrate. While the area had a heavy vegetation canopy dominated by numerous large mango trees, the ground surface was relatively open and clear. This situation greatly facilitated our inspection and the identification of the numerous surface structural remains of past cultural activities present within the area.

A range of surface structural remains relating to habitation and agricultural exploitation were identified. These remains included stacked stone walls, walled enclosures, low terraces and platforms, modified bedrock outcrops, stone mounds and piles, and cleared areas. One of the better built platforms had a slab-lined firepit and a large, intentionally modified, waterworn cobble of uncertain cultural function present on the surface. All of the structural remains were in good physical condition, and most appeared to have good integrity; i.e., not significantly altered, if at all, since their abandonment.

In terms of function, the identified archaeological features most likely represent the remains of traditional Hawaiian dryland agricultural exploitation and associated temporary residential occupation. While the probable function of the identified remains is readily apparent, their age is not. The absence of any obvious portable remains commonly found in association with historic period sites, such as fragments of broken glass bottles or ceramic vessels, suggests that a late prehistoric or early historic period occupation can be tentatively inferred at present.

In my opinion, the identified archaeological remains present within the proposed park site on 17th Street are potentially significant in terms of both scientific research and interpretive values. Scientific research value refers to the potential of archaeological resources for providing information valuable in the understanding of culture history, past life-ways, and cultural processes at the local, regional, and interregional level of organization, while interpretive value refers to the potential of archaeological resources for public education and recreation.

As an initial step, I recommend that you initiate efforts to determine and document the nature and degree of archaeological significance represented by the identified remains. In order to accomplish this objective, two immediate tasks should be undertaken: (1) preserve the potential scientific research and interpretive values inherent in the remains by assuring



their continued physical protection; and (2) prepare an inventory of the remains present by means of archaeological survey recordation (written descriptions, maps, and photographs).

Once such an inventory is completed, and a basic understanding of the formal and function variation represented by the archaeological remains obtained, it would be possible to determine how best to deal with them appropriately, in terms of further study and/or interpretive development. The latter could easily involve, as you suggested during our discussion and on-site inspection, the establishment of scenic foot trails with associated botanical plantings, and perhaps representative archaeological features, being highlighted.

Since we made our field inspection in April, I have discussed the findings and your situation with colleagues in the Anthropology Department at the University here in Hilo. We feel that there are several possible, mutually beneficial ways in which we might be able to assist you and your community organization by involving both some of our students and any of your association members who might like working together. Please let me know if you are interested in discussing such possibilities.

Thank you for the opportunity to look at the archaeological remains located in the proposed park site on 17th Street. We enjoyed our morning with you very much. Please contact me if you have any immediate questions concerning our field inspection.

Sincerely yours...

[sig] Paul H. Rosendahl...

### **No Action Taken Following the 1985 Rosendahl Site Visit**

Since the 1985 memo report, various Puna Community Planning documents were prepared as a part of the County of Hawaii Master Plan for HPP and HPPOA planning documents (1997, 2005, 2008, 2009 & 2015). Each of them includes references to the “archaeological resources” (cultural properties) described by Rosendahl in the 1985 memo report, but it does not appear that any of the 1985 recommendations by Rosendahl, or any further steps, have been taken by the HPPOA to conduct an archaeological inventory survey (AIS) or to protect the features.

### **Limited Archaeological Field Work Conducted in September 2020 and February 2022**

In 2020<sup>5</sup> and 2022<sup>6</sup>, the manager hired by the board of the HPPOA, engaged Scientific Consultant Services Inc. to conduct and report on limited archaeological fieldwork in the vicinity of the HPP Preservation parcels.<sup>7</sup> The preservation area is located between Paradise and Maku‘u drives, in the Hilo-Pāhoa direction, and from mauka to makai, one acre touches 19th Ave. Two of the preservation acres are on the makai side of 17th Ave. The remaining majority of the 31-acres extend makai from there to the mauka side of 17th Ave.

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<sup>5</sup> “Archaeological Field Inspection Letter Report for a 22,445 Square foot (0.515-acre) portion of 17<sup>th</sup> Avenue... in Hawaiian Paradise Park, Waikahekahe Nui Ahupua‘a, Puna District, Hawai‘i Island.” (G. Escott, September 24, 2020).

<sup>6</sup> “GPS Survey of Archaeological Features within TMK: (3) 1-5-023:126 (por.) within Hawaiian Paradise Park, Waikahekahe Nui and Waikahekahe Iki Ahupua‘a, Puna District, Hawai‘i Island.” 17<sup>th</sup> Avenue... in Hawaiian Paradise Park, Waikahekahe Nui Ahupua‘a, Puna District, Hawai‘i Island.” (G. Escott, April 8, 2022).

<sup>7</sup> TMK 1-5-23: 74 (1-ac.), 75 (1-ac.), 117 (1-ac.), 126 (18-ac.), 147 (9-ac.) & 184 (1-ac.), comprising a total of 31-acres

The 2020 fieldwork was associated with a portion of undeveloped land on 17th Avenue (TMK 1-5-023:253 bounded by TMKs 1-5-023:126, 070, and 071) in anticipation of improving the roughly 80.0 meter long section that "was not built when 17th Avenue was constructed as there were concerns that archaeological features might be present nearby." As a part of the 2020 report, a limited review of historical documentary background was conducted. The 2020 report covering the specific areas investigated, concluded (emphasis added):

A pedestrian survey of the entire parcel was conducted on September 10, 2020 by SCS Senior Archaeologist Glenn Escott, M.A. and Suzan Escott, B.A. A series of northwest-southeast transects, spaced 1.0 to 2.0 meters apart, was walked across the entire property. Vegetation was thick and ground visibility was fair to poor. The pedestrian survey totaled eight person-hours.

No features, feature remains, or artifacts were located within the project area. The field inspection pedestrian survey concluded that there are no historic properties within the project area and that there will be no effect to historic properties posed by the completion of 17 Avenue road building. (Escott, Sept. 24, 2020:4)

In early 2022, the HPPOA manager proposed to install a fence line around a portion of the preservation complex identified within TMK 1-5-23:126 which would contain approximately 18 acres of land. He requested that Scientific Consultant Services Inc. conduct a GPS Survey, which was undertaken in February 2022. Escott's letter report from April 2022 identified several features, but did not cover the entire preservation complex, nor did it identify all the sites. Escott reported (emphasis added):

#### **GPS Survey**

The GPS survey was conducted on February 25th and February 28th, 2022. The goal of the survey was to identify and take GPS points along the outer perimeter boundary of the archaeological features. GPS points were taken at the outside edges of outer features at the site [Enclosures 1 and 2]. There are additional unplotted archaeological features within the outer perimeter features.

The points were taken using a Garmin GPSMAP 64 hand-held GPS unit with 1.0 to 3.0 meter accuracy. The points were taken using UTM Zone 5 north coordinates and NAD83 as datum. The GPS points were plotted in ArcGIS. A line file was created in ArcGIS connecting the GPS outer feature points. The line file and feature points were exported as kmz files. The outer feature points file is named HPP Arch Feature GPS Points. The site outer perimeter line file is named Site Perimeter.

If fencing is erected around the archaeological site, you should consider erecting [sic] it at least 30 feet outside of the outer site perimeter shown in the Site Perimeter kmz file. Please feel free to contact me if you have questions concerning the GPS points or kmz files. [Escott, April 8, 2022:2]

#### **October 4<sup>th</sup>, 2022 Field Investigation by CPC Members with State Archaeologists**

Following several months of discussions relating to the HPPOA manager posting "No Trespassing" signs in certain areas around the preservation parcels, the HPPOA board agreed to allow Kepā and Onaona Maly to coordinate a site visit to the HPP Preservation Complex Parcels (Motion of BOD meeting of September 21, 2022). The Malys coordinated a field investigation with two archaeologists from the Hawai'i State Historic Preservation Division



(SHPD) and three members of the CPC to obtain a better understanding of the scope and nature of the “archaeological resources” (cultural properties) within the preservation area. Prior to the field investigation, we coordinated with the State Archaeologists who reviewed previous fieldwork maps and scheduled the trip for October 4<sup>th</sup> at 9:00 a.m. At the request of BOD member, Jeff Finely, Kepā Maly prepared a simple “Waiver of Liability,” which all participants signed before entry into the HPP preservation parcels<sup>8</sup>. Participants included (a) SHPD archaeologists, ‘Iolani Ka’uhane and Nicole Mello; (b) CPC members, Sarah Kay, Lanell Lua Dillard, and Brian Ogawa; and (c) the authors of this study, Kepā and Onaona Maly. Entry to the preservation parcels was gained through the 18<sup>th</sup> (Mai’a) Street boundary.

As a part of the field investigation, a new set of GPS Data Points and Geo-tagged photos were collected by both SHPD staff and the Malys. SHPD staff will prepare a summary of their findings in both narrative and mapping formats. During the field investigation, we only covered approximately five-acres of the preservation parcels, yet identified several types of traditional Hawaiian features, including but not limited to walls, planting areas, a small platform, a distinct entryway through another wall, and what appeared to be a water diversion channel.



**Figure 3. Detail of a Wall feature within the HPP Preservation Site (KIP: 0950, Location 19.57358, 154.96303)**

On October 5<sup>th</sup>, Kepā Maly prepared a brief summary of the field investigation which highlighted several observations from the outing and shared them with the CPC participants and BOD Jeff Finley. Among the topics covered were (Figure 3):

...Yesterday’s reconnaissance field visit to a portion of the 27-acre preservation area (within the larger 31-acre parcel) was extremely valuable. In the nearly two hours spent in the field, evidence of traditional agricultural and residential features representative of an early period of Hawaiian land use was evident across the portion traveled—within 10-yards of entering the parcel from the 18<sup>th</sup> (Mai’a) Street boundary, it was immediately evident that the limited fieldwork and GIS data points recorded by SCS, described in the memo report dated April 8, 2022, under heading, “GPS Survey of Archaeological Features within TMK: (3) 1-5-023:126 (por.) within Hawaiian Paradise Park, Waikahekahe Nui and

<sup>8</sup> Signed waivers were scanned and forwarded to BOD Finley and CPC members on October 5<sup>th</sup>, 2022.

While photographing sites in the overgrowth and shaded light is difficult, photo “KIP\_0050\_Location 19.57359, -154.96303” is an example of one section of a walled enclosure that was visited. The features are of even greater interest as they fall in the zone of an ancient village site described in testimonies of elder Hawaiians (born between the 1780s to 1830s), who served as witnesses before the Boundary Commission in the 1870s. See figure titled “Map\_1376\_Google\_Overlay\_SCS\_Data\_Points”, which is an overlay of the Boundary Commission Map No. 1376 (1899) of the Waikahekahe Ahupua‘a with portions of Kea‘au; set on a Google Earth view of the HPP parcels, also including the limited SCS data points (orange dots) from April 8, 2022 (*Figure 4*).

The two state archaeologists who volunteered to join us in the field yesterday, will develop a short findings-of-fact report as well, and will plan another visit to further document cultural properties which occur within the preservation (park) parcel(s), towards Maku‘u Drive.

As Onaona and I continue our ethnohistorical research and development of the report on that documentation, we will gain a better understanding of the history of this area, and why Preservation and Stewardship of these resources (actions like those outlined in the 1985 Rosendahl memo report) make sense. This is a great opportunity for HPP owners—it creates multiple opportunities for community engagement, recreation, active stewardship programs, education/interpretation, and care for our unique history in Puna. Such a preservation/conservation easement will be one of a kind, and be of benefit to HPP—visit an ancient village site in Puna, and learn about Hawai‘i...

...It is important to remember that the heavy ground cover makes site identification difficult, and that the trip yesterday may have covered only one-fifth of the entire proposed “preservation park.” [Maly, October 5, 2022, 9:15 a.m.]

Upon review of the morning’s field visit, SHPD staff requested that a second visit be arranged, this time, entering from the Maku‘u Drive side of the parcels, as a means of further documenting the extent of the cultural complex.

### **Community and County Management Plans Call for Implementation of a Long-Term Preservation Plan for Archaeological Resources**

The narratives below are verbatim excerpts from County of Hawai‘i and HPPOA Management plans, which describe the vision and plans for the management of HPP and discuss the preservation of “Archaeological Resources” (underlining and/or bold emphasis added):

#### **COUNTY OF HAWAII STATE OF HAWAII RESOLUTION NO. 184 97 A RESOLUTION ADOPTING THE HAWAIIAN PARADISE PARK COMMUNITY MASTER PLAN (1997) AS A PLANING GUIDE FOR THE COUNTY OF HAWAII...**

...Dated at Hilo, Hawaii this 19th day of November, 1997...

Paradise Hui Hanalike  
SR 11000  
Keaau, Hawaii 96749





April 9, 1997

Mr. Al Smith  
Hawaii County Council  
25 Aupuni Street  
Hilo, HI 96749

Dear Mr. Smith

The Community Action Committee of Hui Hanalike, the owners association of Hawaiian Paradise Park, has completed a community Master Plan. This plan has been approved by the Board of Directors and the Membership of Paradise Hui Hanalike.

The Board of Directors requests that you please forward the Plan to the County Council planning Committee Chairperson for review. It is the hope of the Board that you introduce and support the plan...

Gary Jung  
President [Plan submitted to J. Arakaki, Chair, Hawaii County Council by communication dated April 18, 1997.]

**...REVISION 1**  
**Prepared by the Hawaiian Paradise Park Owners**  
**Association Master Plan Revision Committee**  
**September 2005...**

### **1.1 Objectives**

In October 1993, Paradise Hui Hanalike Corporation, the community association of Hawaiian Paradise Park, authorized its Community Action Committee to sponsor a community plan development seminar. The mission of this seminar was to create a vision and a map/plan of Hawaiian Paradise Park as a mature community. The reasons for this effort were many and important. In April and May of 2005, the HPPOA Board authorized the formation of a Master Plan Review Committee. The committee began meeting on June 1, 2005.

The subdivision of Hawaiian Paradise Park, located 15 miles southeast of Hilo, contains over 8,800 building lots and was established in the late 1950s. This subdivision fronts State Highway 130, stretches four miles to the Pacific Ocean, and is three and one-half miles wide. Approximately one and one-half miles of Highway 130 pass through the subdivision, beginning at its northwest border.

From its inception until March of 1997, there was no plan for this community other than the lot layout by the original developer. Prior to the adoption of the County General Plan in February 2005, the area was referred to in the County General Plan as an orchard. Its current designation is Rural with three medium-density urban expansion areas and two light industrial areas. In 1992 there were an estimated 2,600 homes in Hawaiian Paradise Park with over 6,000 residents. It was the fastest growing community on the island with at least 100 active building permits in effect on any given day. At the time of this revision, there are an estimated 3,424 homes in HPPOA with over 10,000 residents. It continues to be the fastest growing community on the island with 377 building permits issued in 2004.

The potential population at maximum buildout for this community was over 30,000 with 1997 ohana housing regulations. The estimate in this revision remains the same. [page 1]

The intent of the Community Action Committee in pursuing this planning effort was to create a plan for the future. It was not to encourage, but to contain development within areas that would be pedestrian oriented, much as historic village centers were. In 1997, special use permits were being applied for with no known plan to follow by the county or by the community residents. Currently, special use permits are being applied for and approved.

In 1997, the Corporation, through the Community Action Committee, established a goal and related specific objectives for the Hawaiian Paradise Park Community Master Plan as follows:

### **Goal**

To develop a plan for a rural community with more than 8,000 residential homes. This plan will include small commercial enterprises, light industry, recreational opportunities, parks and schools in a functional, attractive and financially feasible rural agrarian environment. The community will also plan for appropriate shoreline uses, public facilities and infrastructure to be developed over 10 years.

### **Objectives**

**Land Use:** To develop a plan for an integrated community which by interim amendments shall be incorporated into the County General Plan. This Master Plan and County Community Development Plan will phase in the required infrastructure over time and provide for a mix of land uses in a functional, efficient and aesthetically pleasing style.

**Roads:** To develop improvement to existing roads which interconnect the various land uses within the community and accommodate all modes of travel.

**Parks:** To develop recreational facilities that meet the range of needs arising from 30,000 residents... [page 2]

...Archaeological Resources: An attached report [June 9, 1985, Rosendahl to Shappell] explains some ruins contained on 31 acres of Paradise Hui Hanalike lands. There are a few petroglyphs along the shoreline and there are several lava tubes containing burial sites within Hawaiian Paradise Park... [page 5]

### **...1.4 OPPORTUNITIES AND CONSTRAINTS**

Significant development opportunities include the following:

Land ownership and deed restrictions make several 20-acre, one 31-acre and one 40-acre parcel available for education or recreation for either state schools or private educational institutions or private or public recreational organizations...

**6. The archaeological site described earlier provides study opportunities for an educational institution and its development into an ethno-botanical park...** [page 7]

## SECTION II LAND USE PLAN

### 2.1 OBJECTIVES OF THE LAND USE PLAN

The overall purpose of the Land Use Plan is to:

- Provide a framework for the future growth and development of the Hawaiian Paradise Park Subdivision;
- Provide a basis for coordinated public-private implementation of major infrastructure projects;
- Provide a guide for infrastructure plans;
- Provide a guide for State and County action on designating lands for rezoning;
- To ensure that privately owned properties within HPP boundaries are compatibly zoned according to the HPP Master Plan.

The Land Use Plan is a document, tool and guide for the granting of permits and variances for both the County and the Community. Each lot is owned by individuals who purchased their properties with the intent of building residences and/or using their land for agricultural pursuits. There should be no deviation from this plan with regard to the installation of roadways or zoning other than that described in the plan. There are many services currently offered in Paradise Park that do not meet County requirements. Only those that do meet County requirements may be grandfathered in as they now exist. The Plan provides for any of these services to remain in Paradise Park in areas designated for mixed or light industrial use.

The major development theme that is a change to the plan of the original developer of the subdivision is the addition of mixed-use areas which may include light industrial and commercial development. It is central to the Plan that the rural theme of the original developer should be preserved. It is recommended that, as property is developed, a green border of approximately 10 feet be left along the side and back boundaries to provide habitat for birds and wildlife. It is further recommended that general landscaping preserve native plants such as the ohia tree. [page 9]

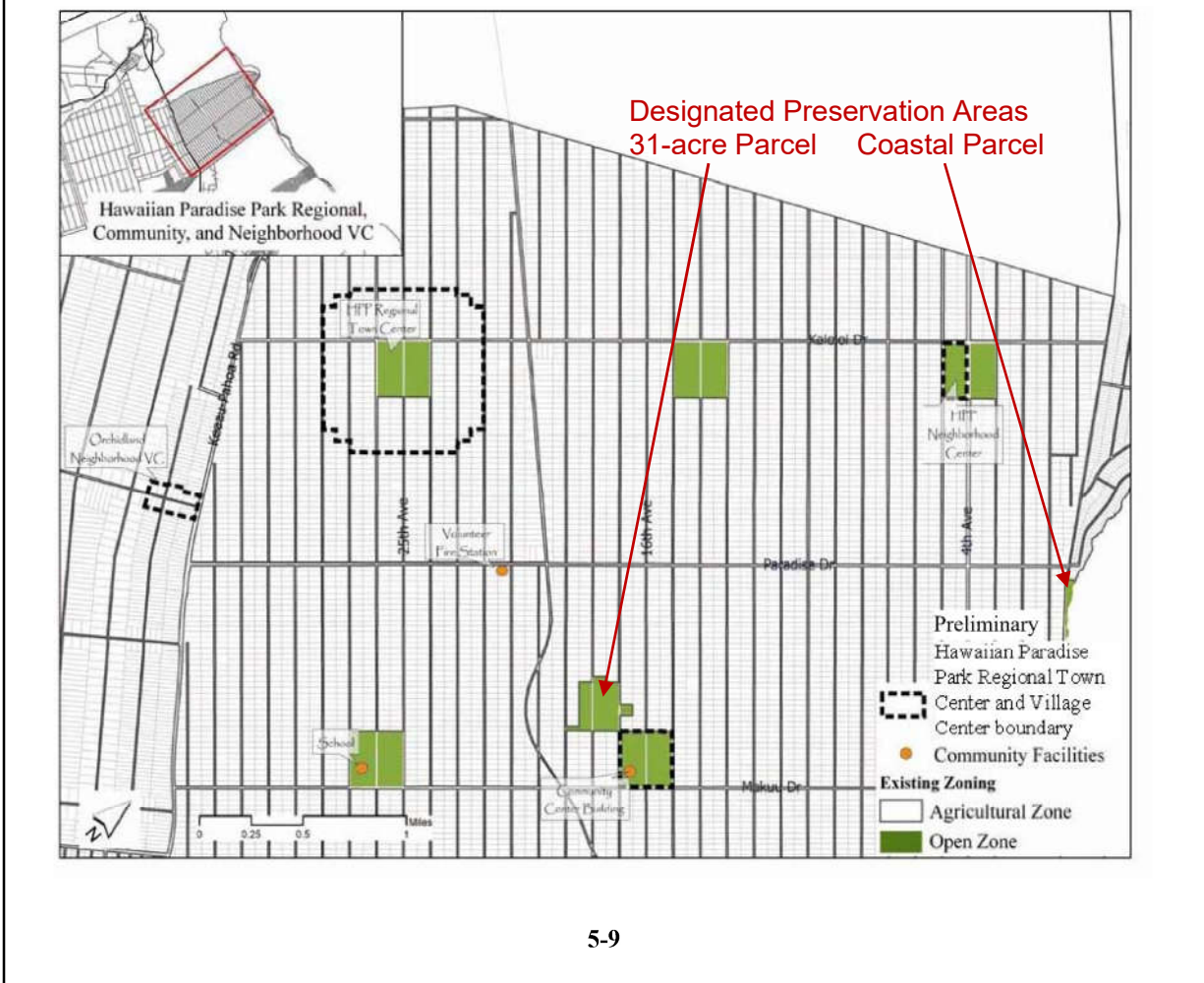
#### **Parks and Recreation Areas (Total of about 60 acres)**

There are two existing undeveloped county shoreline parks. In addition, there is one four-acre parcel set aside for the county at Kaloli Drive and 26th Avenue. **A thirty-one-acre site adjacent to the Community Center is planned to be a park with special consideration given to any existing archeological sites.** [Figure 5] A 20-acre community park and recreational facility on Kaloli Drive and 15h Avenue may include a ball field, swimming pool, tennis courts, basketball courts, picnic areas, tot lots and related facilities... [pages 11-12]

#### **County of Hawai'i Puna Community Development Plan**

The 2008 County of Hawai'i Puna Community Development Plan (ver. December 6, 2011 by Ordinance No. 11-117 & 11-118) includes guidance for the protection of "archaeological resources" within HPP as well. Under the title "Mālama I Ka 'Āina" (Care for the Land). The community plan states:

**Figure 5-3: Hawaiian Paradise Park Regional Town Center and Village Centers**



5-9

**Figure 5. Hawaiian Paradise Park Regional Town Center and Village Centers (2008, Figure 5-3, page 5-9)**  
 (Waikahekahe 31-acre Preservation Site and Coastal Preservation/Park Site identified with Red Arrows)

The theme of Mālama I Ka ‘Āina encompasses all aspects of the natural and cultural environment, seeking to preserve and perpetuate not only the native forests and geological formations, but also pristine waters, unspoiled, star-lit skies, serene natural habitats, and vestiges of Puna’s historic heritage. The following sections propose specific new regulatory, incentive, and educational programs to promote sustainable practices to preserve Puna’s natural and cultural resources indefinitely. On a broader level, Chapter 3 will complement these proposals with measures to reshape Puna’s development pattern and reduce the development potential of existing subdivisions.



## 2.1 HISTORIC, CULTURAL, AND SCENIC RESOURCES

Only nine sites in Puna are listed on the Hawai'i and/or National Register of Historic Places, but there are many other sites throughout the district that have been identified as having historic significance.[<sup>9</sup>]

Puna's coastal areas have relatively dense concentrations of historical, cultural, and burial sites. Burial sites and cultural artifacts are not uncommon on subdivision lots, although many are hidden in lava tubes, making them susceptible to destruction due to grading. [see Figure 4] While the State Historic Preservation Division (SHPD) plays a role in reviewing construction permits and State law requires that construction activity be halted in the event of discovery of archaeological remains, the effectiveness of these measures is limited due to a shortage of SHPD staff, lack of information about the location of sites, and weak inspection and enforcement mechanisms. Greater County-level involvement in this process could improve results.

Puna's history is also evident in the architecture of its older towns and villages; namely, Kea'au, the Kurtistown-Mountain View corridor, Pāhoa, and Volcano... Scenic natural settings are numerous in Puna, but they are, for the most part, protected by existing land use controls or public land agencies. Trails and scenic byways deserve special mention, since they are continuous visual experiences along a designated corridor and are particularly vulnerable to loss...

### 2.1.1 Goals

- a. Structures and cultural sites that are significant to Puna's history and cultural traditions are preserved.
- b. The design character and natural setting of older communities that are representative of Puna's historic development are perpetuated.
- c. Areas of scenic and cultural interest are accessible to the public in a manner that does not detract from their aesthetic, natural and cultural value.
- d. Awareness and appreciation of the host culture is expanded. [page 2-3]
- e. The native forests of Puna are revered as part of the native culture and are provided with permanent protection from degradation and loss
- f. Tourism in Puna is compatible with historic and natural resources and not intrusive into the area's communities.

### 2.1.2. Objectives

- a. Create a County entity and adopt a process for identifying historic and cultural sites and advocating for their preservation and/or restoration within the County's permitting and approval processes.
- b. Adopt appropriate location-specific development standards and design guidelines for buildings, landscape treatment and public infrastructure for communities designated for Special Design District status.
- c. Protect cultural sites from destruction by development activity.
- d. Adopt "kānaka" building code standards to allow structures utilizing traditional Hawaiian building design and construction methods... [page 2-4]

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<sup>9</sup> Any number of these sites may potentially be eligible for the State and/or National Registers of Historic Places.

### ...5.1.2 Revised Grading and Grubbing Controls (District-wide)

Below are suggested revisions to County grading and grubbing regulations to protect native forests and geological and cultural features.

- Support ongoing vegetation mapping projects to identify areas where good quality native forest exists. When reliable mapping is available, establish protected areas of existing good quality native forest where grading, grubbing, and other land clearing would be limited to reasonably accommodate a homesite, some open areas for yards, gardens, or landscaping, and driveways, with preservation of a perimeter forested area. Allow additional clearing only for bona fide agricultural activities, and verify that agriculture is actually being conducted.
- Support efforts by the State Historic Preservation Division (SHPD) to create a Geographic Information System (GIS) database of known archaeological and historical sites. Once the database is available, require implementation of protective measures, such as fencing, for all grading and grubbing in the vicinity of known sites, except where prior SHPD authorization has been obtained.
- Require that applications for grading and grubbing permits contain the following property authorizations and certifications:
  - 6) Written authorization of the lot owner and proof of ownership, such as a real property tax record or deed.
  - 7) Certification by a licensed surveyor that: (1) the lot being prepared for development is the right Tax Map Key (TMK) parcel; (2) the proposed development area (size) is correct; and (3) all required building setbacks are outside of the planned site development prior to approval to begin site work.
- Require that yards and native trees at other locations on the site that are designated for preservation be clearly staked or flagged prior to and during land preparation, clearing and construction, and that notice of the grading and grubbing work be posted on the property frontage, visible from the access road. [page 5-2]
- Establish stiffer penalties for violations of these grading and grubbing restrictions than for other types of zoning or grading violations because, while most of the latter types of violations can be corrected by remedial work, it is difficult to restore cultural sites, unique geological features or native forests, especially the removal of a significant stand of mature trees. [page 5-3]

While many of the actions proposed are important and would significantly enhance the quality of life and protection of the biocultural landscape which makes HPP, Puna, and all Hawai'i unique, little has been done to implement or enforce compliance. Today, the 31-acre preservation parcel in HPP represents a fragment of a once vast and rich cultural landscape. As a result of the extensive development of land in Puna, protection and long-term preservation planning implementation is even more important now than it was when first described in 1985. These fragments of history are more than piles of stones, they are the signatures of generations past and have much to teach us about how to live in our Hawaiian landscape.

## Approach to this Ethnohistorical Study of Waikahekahe Nui & Iki, Kea'au and Neighboring Lands in Puna

Over the last 40-plus years, we have undertaken several detailed ethnohistorical studies in the Puna District and many across the entire Hawaiian Island group. A rich regional history has been documented. Unfortunately, very little traditional information that specifically names Waikahekahe Nui & Iki, or which is centered on these 'āina (lands) have been identified to date. Fortunately, there is an important collection of narratives recorded by elder kama'āina residents in the mid-1800s which mention several place names—many of which are associated with localized stories and/or practices that occurred in the area of Waikahekahe.

We observe here that this unfortunate lack of mo'olelo (native traditions) for lands in the Waikahekahe vicinity is not surprising. Historical documentation for larger areas in the district of Puna is more fragmented than in most other moku o loko (districts) on the island of Hawai'i. While there are several contributing factors, which span both ancient and historic periods, one major reason is that Puna fell under a heavy-handed missionary presence. Reverend Titus Coan came to the islands as a member of the American Board of Commissioners for Foreign Missions (A.B.C.F.M.) in 1835 and took charge of the Hilo Mission Station which included all of the Hilo and Puna districts and a portion of Ka'ū, as well. Coan had little tolerance for those who failed to convert to his teachings and he demonized Hawaiian beliefs.<sup>10</sup> Similar circumstances regarding the traditions of Maku'u and other small lands between Waikahekahe and the Pu'ua-Koa'e vicinity existed. Though once you reach Kula and Kapoho (the Kumukahi Point vicinity), many traditions and historical accounts are found because of the prominence of Kumukahi in Hawaiian traditions.<sup>11</sup> Kea'au and 'Ōla'a are also frequently mentioned in native traditions and throughout the historic period after 1800.<sup>12</sup>

While preparing this study we conducted research in many collections—both public and private—and selections from those records are cited on the following pages. We include excerpts from Hawaiian-language accounts which we have translated from primary sources; records of the Hawaiian Kingdom and later government agencies dating from the 1840s to 1980s; journals of historical visitors dating from the 1820s; survey records describing the land; and cite numerous articles published in local newspapers (1830s to 1960s) which are now available through various online repositories. In the 1990s, we also conducted several oral history interviews with elder kama'āina of Puna, and some of their recollections are included, as well.

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<sup>10</sup> Letters penned by Coan provide details on his control over the people and demonization of anything that reflected traditional Hawaiian beliefs or practices (citations planned for Volume II).

<sup>11</sup> For detailed historical background on the Kumukahi region of Puna and neighboring lands, see “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 and District of Puna. (Maly and Maly, Nov. 6, 2021)

<sup>12</sup> “The Historic Puna Trail – Old Government Road (Kea'au Section) Archival-Historical Documentary Research, Oral History And Consultation Study, And Limited Site Preservation Plan, Ahupua'a of Kea'au, Puna District, Island of Hawai'i” (Maly, Jan. 11, 1999)

“Ka Ho'oilina a ke Ali'i Wahine 'o Pauahi Bishop—Ke Kahua Kula Kamehameha ma Kea'au; Legacy of the Chiefess Pauahi Bishop—The Kamehameha School Campus at Kea'au” (Maly and Maly, August 23, 2018)

Our goal in conducting the research and making the information available through this ethnohistorical study is to support private-public partnerships in preservation, education, and long-term stewardship of the remnant bio-cultural landscape in Waikahekahe. The ethnohistorical records provide rich resources for the development and implementation of long-term preservation plans; offer interpretative themes to support field programs, wayside exhibits and displays, development of a GPS web-enabled app, brochures, audio guides, place-based/cultural literacy curricula for students and communities, and opportunities for the enrichment of both resident and visitor experiences.

### The Biocultural Landscape

The traditional Hawaiian world view acknowledges the relationship between akua (gods), 'āina (land), kai (ocean), the creative forces of nature, kānaka 'ōiwi (native people), the animate and inanimate, and the tangible and intangible. For Hawaiians, this expansive landscape, from the depths of the earth to the heights of the heavens is a biocultural landscape. It is comprised of all that makes up the natural and spiritual world, and is the foundation of all that is cultural. Addressing the landscape as a biocultural landscape provides us some cultural context for understanding and appreciating the rich Hawaiian world-view. This in-turn is the foundation of “cultural attachment,” how those of a given culture relate to the honua ola (living earth) which nurtured their ancestors, and continues to give life to the “keiki o ka 'āina” (the children born of the land).

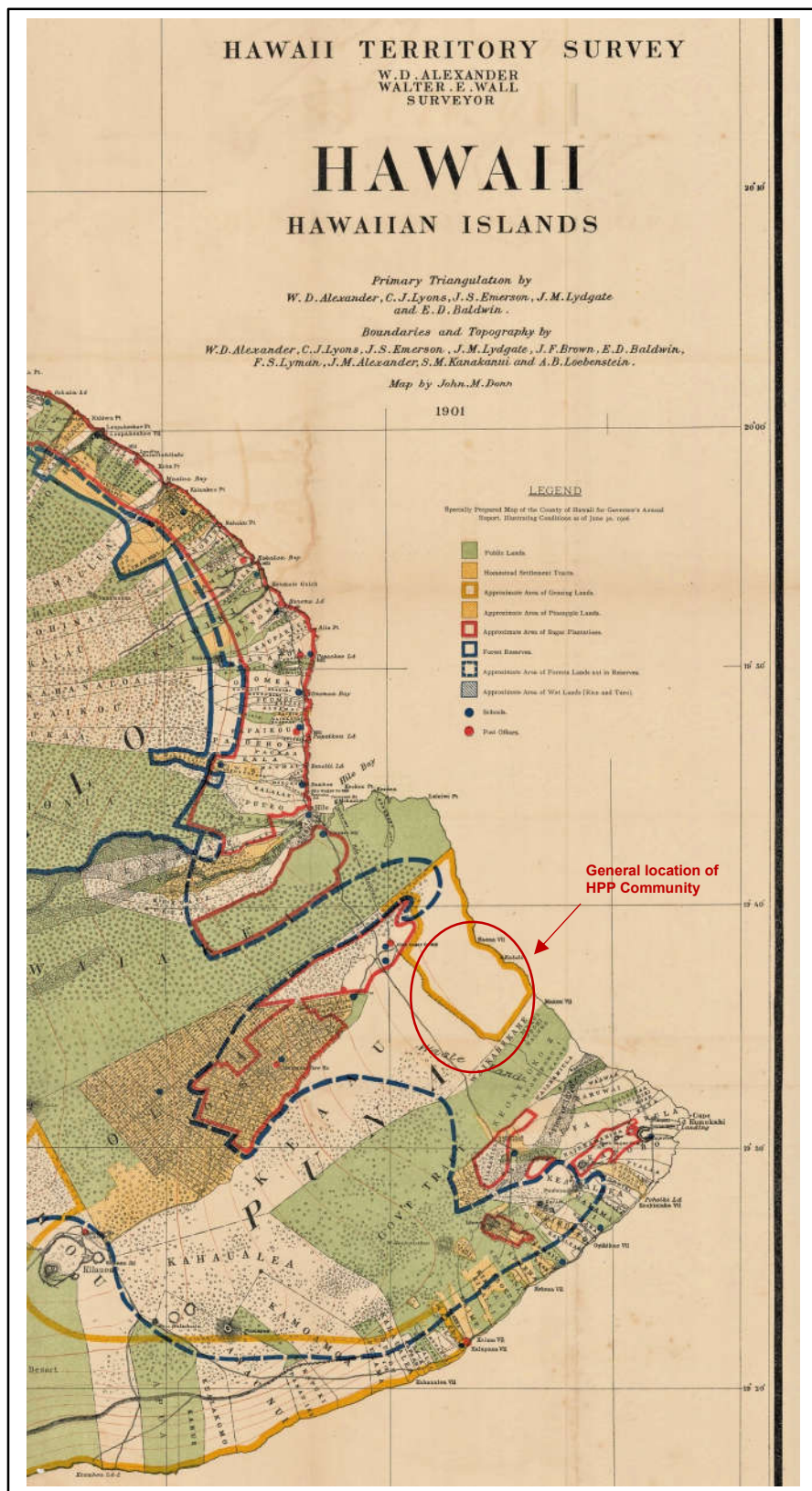
It is in this setting that we find Waikahekahe Iki, Waikahekahe Nui and Kea'au, identified as ahupua'a (the native land division which extends from the ocean to an upland region below Kīlauea Volcano) located in the district of Puna, Hawaii. Waikahekahe Iki contains 3,798 acres, Waikahekahe Nui contains 4,198 acres, and Kea'au contains 64,275 acres. The ahupua'a of Kea'au bounds Waikahekahe Nui on the northwest, and Maku'u Ahupua'a bounds Waikahekahe Iki on the southeast. At their terminus in the uplands, the ahupua'a are cut off by Kahauale'a, on the lower southeast, other small lands of Puna traditionally shared common boundaries with these lands, and by Kea'au on the northwest. At its highest elevation, Waikahekahe reached approximately 2,200 feet above sea level (*Figure 6*). Being situated on the northeastern slope of Kīlauea volcano, the lava flows that form these 'āina range in age from approximately 450 to 750 years old.

Rainfall in the region varies from approximately 100 inches a year near the shore, to 180 inches a year in the upper elevations. While some flooding occurs during periods of heavy rainfall, the flood waters rapidly disappear due to the porous nature of the volcanic rock<sup>13</sup>. In fact, the name “Waikahekahe,” written “wai-kahekahe,” may be interpretively translated as excessive flowing water. Kahe is to flow, when it is used twice, as in “kahekahe,” it implies plentiful or excessive flowing. In Kea'au, another land area that extends from the uplands towards the near shore kula (plains), is named “Waipāhoehoe,” or water on the pāhoehoe lava. The intermittent stream of Waipāhoehoe is fed from a series of upland lava flats and small causeways that collect water driving it into the main section that came to be known as Waipāhoehoe.

The upper reaches of Waikahekahe-Kea'au were host to a fairly diverse wet forest, which was once a pristine example of an endemic landscape, predominated by 'ōhi'a lehua

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<sup>13</sup> See <http://rainfall.geography.hawaii.edu/interactivemap.html>



**Figure 6. Puna & Hilo Portion of the Island of Hawaii, Hawaii Territorial Survey (1901)**  
**Map Key Identifies lower Kea'au as Pasture land, Waikahekahe and mid Kea'au as "Waste Land"**  
**(University of Hawaii-Mānoa Map Collection No. 90822083)**  
**(Red outline identifies general area of HPP)**

(*Metrosideros polymorpha*), uluhe (*Dicranopteris spp.*), kōpiko (*Straussia spp.*), kawa'u (*Ilex anomala f. sandwicensis*), māmaki (*Pipturis spp.*), olonā (*Touchardia latifolia*) 'ie'ie (*Freycinetia arborea*), 'ōlapa (*Cheirodendron trigynum*), hāpu'u (*Cibotium splendens*), 'ama'u (*Sadleria spp.*), koa (*Acacia koa*), and a wide variety of smaller shrubs. Like 'ōhelo (*Vaccinium reticulatum*), ferns, mosses, and herbs, all of which were representative of the kinolau (myriad body forms) of various gods, goddesses, and creative forces of nature.

In the lower region of these lands which now comprise HPP, a similarly diverse palette of plants also occurred. Some of the species which occurred in the uplands also grew in the lower elevations, and other plants were also found. This region was famous for its groves of 'ōhi'a lehua and the pūhala, or pandanus trees (*Pandanus odoratissimus*), and was the source of many poetical references to the lands of Puna. One such saying that has been handed down over time states:

**Ma'ema'e Puna i ka hala me ka lehua!**  
Lovely is Puna with the hala and lehua!<sup>14</sup>

Many other plants were commonly found in this lower region as well. Among these were: kī or tī (*Cordyline terminalis*), kukui (*Aleurites moluccana*), kalo (*Colocasia sp.*), 'uala (*Ipomoea batatas*), hoi, or bitter yam (*Dioscorea bulbifera*); niu or coconut (*Cocos nucifera*), 'awapuhi kuahiwi, or wild ginger (*Zingiber zerumbet*), 'awa (*Piper methysticum*), 'ulu (*Artocarpus incisus*), noni (*Morinda citrifolia*), 'ōhi'a 'ai, or mountain apple (*Eugenia malacensis*), and 'ohe, or bamboo, all of which were among the canoe plants carried by the early voyagers who traveled from southern Polynesian and settled in the Hawaiian Island. Native Hawaiians cultivated these plants at, or very near their areas of settlement, though over time, many were transported to other isolated areas.

In addition to the "canoe" plants, and depending on the age of the lava flows, many other native and endemic species were also found. Among them were pala'ā (*Sphenomeris chinensis*), naupaka (*Scaevola sencea*), pili (*Heterogpogon contortus*), moa (*Psilotum nudum*), 'ekaha (*Asplenium nidus*), 'ohe'ohe (*Tetraplasandra hawaiiensis*), naio (*Myoporum sandwicense*), 'a'ali'i (*Dodonaea viscosa*); with an understory of ferns, sedges and grasses; and along the rocky coast, plants like the mau'u 'aki'aki (*Fimbristylis cymosa*), a shore grass, pūhala, naupaka, and niu are found.

These ecosystems have been host to a wide range of endemic creatures. Among those which are still reported are the pueo, or Hawaiian short-eared owl (*Asio flameus sandwichensis*), and 'io, the Hawaiian hawk (*Buteo solitaries*). It is likely that the endemic 'ōpe'ape'a, or the Hawaiian hoary bat (*Lasiurus cinerus semotus*), and pūlelehua, or Kamehameha butterfly (*Vanessa tameamea*), may still exist in areas. Also, on some of the lowland kula (flat lands) and near shore may be seen the kōlea (*Pluvialis fulva*), 'ūlili (*Heteroscelus incanus*), and 'Akekeke (*Arenaria interpres interpres*).

Many recently introduced species in HPP, most of which also are present within the preservation area. These plants include, but are not limited to, the bamboo orchid (*Arundina graminifolia*), Philippine ground orchid (*Spathoglottis plicata*), and melastoma (*Tibouchina herbacea*, *Melastomacandidum*), broom sedge (*Andropogon virginicus*), guava (*Psidium guajava*), strawberry guava, (*Psidium cattleianum*) mango (*Mangifera indica*), and thimbleberry (*Rubus rosifolius*), clidemia, or Koster's curser (*Clidemia hirta*), albizia (*Falcataria moluccana*),

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<sup>14</sup> Pukui 1983:158, No. 2035.

cecropia (*Cecropia obtusifolia*), the autograph tree (*Clusia Rosea*), and countless other weeds and pests occur.

Sadly, due to introduced ungulates (hooved and grazing animals<sup>15</sup>) and tens-of-thousands of invasive plant species, as well as large areas of land, having been bulldozed for residential communities, the native ecosystem across the lands of Waikahekahe, Kea'au, and most of Puna are threatened with extinction.

Both the HPP Community Master plan and the County of Hawai'i Puna Community Development Plan recognize the fragile and rare environment of lands within HPP and the larger Puna District. The 1997 HPP Community Master Plan (1997, ver. 2005) recommends that:

...as property is developed, a green border of approximately 10 feet be left along the side and back boundaries to provide habitat for birds and wildlife. It is further recommended that general landscaping preserve native plants such as the ohia tree... [1997, ver. 2005:9]

Under the heading "Mālama I Ka 'Āina" (Care for the Land), the County of Hawai'i Puna Community Development Plan (ver. December 6, 2011 by Ordinance No. 11-117 & 11-118) includes guidance for the protection of the biological environment as well:

#### **...5.1.2 Revised Grading and Grubbing Controls (District-wide)**

Below are suggested revisions to County grading and grubbing regulations to protect native forests and geological and cultural features.

- Support ongoing vegetation mapping projects to identify areas where good quality native forest exists. When reliable mapping is available, establish protected areas of existing good quality native forest where grading, grubbing, and other land clearing would be limited to reasonably accommodate a homesite, some open areas for yards, gardens, or landscaping, and driveways, with preservation of a perimeter forested area. Allow additional clearing only for bona fide agricultural activities, and verify that agriculture is actually being conducted.

Enforcement of such conditions by both the HPPOA and the County of Hawai'i has not been followed and the loss of bio-diversity and the larger biocultural landscape has irreparably diminished the unique assets of Waikahekahe Iki & Nui, Kea'au, and the larger Moku-o-loko 'o Puna (District of Puna).

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<sup>15</sup> The European boar ("wild pigs") and cattle, have invaded all environmental zone in Puna. Between the 1850s to 1950s, cattle were grazed across this region of Puna, including the lands of Kea'au, Waikahekahe, Maku'u, and beyond. They systematically denuded large tracts of land (A detailed discussion these issues is planned for Volume II.)



## PART II. MO‘OLELO HAWAI‘I (HAWAIIAN TRADITIONS)

“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 Makanoni...”

Puna of long ocean (extending between Kumukahi and Leleiwi)  
which is heard rumbling in the pandanus groves of Kea‘au,  
[Puna] Where the sun rises at Ha‘eha‘e,  
And the protruding points of Kūki‘i and Makanoni...  
*Ka Hoku o Hawaii* lanuari 6, 1916 (aoao 1)

### Cultural and Historical Context

In this section of the study, we have integrated a number of original Hawaiian language narratives which include selected traditions and history of Puna, also identifying some of wahi pana (storied and sacred landscapes) of the larger Puna district. Many mo‘olelo have been a part of the heritage archives and have been available in English for decades. We have not cited all accounts that have been identified, as they may be more easily found in other sources. The narratives below are among those which provide us with a cultural context of the ‘āina and the 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, likely, some things will never be recovered.

In mo‘olelo (native traditions), we find rich narratives describing the 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, goddess, 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 of ‘ōhi‘a lehua and uluhe,<sup>16</sup> 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 kinolau (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, forest, and the kinolau 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 has been passed on, but acknowledge here that much more has yet to be learned. The narratives are generally presented in chronological order by the period in history with 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 authors of the narratives cited throughout the study include native Hawaiian residents, 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.

### **Mai Kahiki Mai (Arriving from Kahiki – Hawaiian 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 between 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

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<sup>16</sup> ‘Ōhi‘a lehua (lehua) and uluhe fern are the predominate cover of this region. Both are body-forms of goddesses of Puna—the lehua is the body form of Laka and Hōpoe, both goddesses of hula. In her human form Hōpoe, was the beloved companion of Hi‘iaka-i-ka-poli-o-Pele (Hi‘iaka), the youngest and most favored sister of Pele. In the epic account of Pele and Hi‘iaka, Hōpoe was consumed by the lava flows of Pele, and the place where she became stone on the shore of Kea‘au still bears her name. While the physical stone form of Hōpoe, a stone situated on the shore at Hā‘ena, which nodded in the lapping waves, was still pointed out by elder kama‘āina until the 1946 tsunami, when she was knocked further into the ocean, another section of land in Kea‘au on Kaloli Point also bears the name Hōpoe.

Uluhe (now known as the “false staghorn fern”) is one of the myriad body-forms the goddess Papa or Haumea, mother of the island of Hawai‘i. In her uluhe form she is known by the name “Ka-uluhe-nui-hihi-kolo-i-uka” (The great uluhe which entangles and creeps across the uplands). In this form, it is said that she entrapped careless travelers and those who disrespected forested lands, leading them to their death.

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 Islands.<sup>17</sup>

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 extended 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, although in Puna all of these streams flowed underground through a system of subterranean lava tubes and cracks. 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 practices.<sup>18</sup>

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 areas.<sup>19</sup> Based upon early historical observations (ca. A.D. 1778-1850), permanent residences were generally near the shore, though some residences also extended inland along near-shore kula (flat lands or plateaus), and in fewer instances, into the forests, as was the case in lands around Waikahekahe. 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.<sup>20</sup> Additionally, the near-shore and deep-sea fisheries provided valuable resources that helped sustain the population for centuries.

## **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 'okana.<sup>21</sup>

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

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<sup>17</sup> See Emory in Tatar 1982:16-18.

<sup>18</sup> See Handy, Handy and Pukui, 1972:287.

<sup>19</sup> See Cordy 2000:130.

<sup>20</sup> We have not located any traditional record of formal lo'i kalo (irrigated taro pond fields) occurring in Puna.

<sup>21</sup> Malo, 1951:16; Fornander, 1919 Vol. VI-2:313; Lyons 1875; Coulter 1935; King 1942, and Beckwith, 1970:383.

defined by topographic or geological features such as pu'u (hills), ridges, gullies, valleys, craters, or areas of a particular vegetation growth.<sup>22</sup>

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 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'i.<sup>23</sup>

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 resource 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 the procurement of marine resources) became strictly adhered to.<sup>24</sup> 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 (see *Figure 6*).

## Historical Recollections of Agriculture in Puna

Working with native historian, Mary Kawena Pukui, E.S. Craighill Handy (1940), 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. Among the practices described were those associated with dryland cultivation of crops. Handy reported:

...The upland plantations in clearings in the forest zone in Puna, Kau, and Kona on Hawaii, are termed waena, from wa-ele-ana (wa or wahi, place; ele, to clear; ana, participial suffix).

The use and handling of cuttings in dry planting is the same as in planting in flooded terraces. Root rot, however, rarely affects dry taro, and the elimination of cuttings from affected taros is not as important as in planting in the valley bottoms.

In upland forest clearings where there is deep humus, as in Kona and at Olaa and Malama in Puna, Hawaii, planting is done as follows. The patch is first cleared and cleaned. Holes

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<sup>22</sup> Malo 1951:16-18; Lyons, 1875; and Boundary Commission testimonies in this study.

<sup>23</sup> Malo 1951:63-67 and Kamakau 1961:372-377.

<sup>24</sup> *ibid.*

about 9 inches deep are dug in the soil just large enough (9 to 12 inches across) to take two cuttings. With rootlets already sprouting, the cuttings are dropped into the holes and left uncovered until they have begun to root vigorously. The holes are then filled with earth and the taros are straightened when the first two leaves (lau pa'i) have unfurled. Then the whole field is covered with a mulch of fern leaves (preferably of ama'u or hapu'u), ti, ginger, or banana leaves, or rubbish in general (except honohono grass<sup>25</sup> which will root and choke the taro). Weeding is done at intervals as needed.

In Puna and Hilo, where it rains during all seasons, planting may be done at any time... [1940:47] ...In the wet, lowland forests of Puna, taro used to be planted under the pandanus trees, which were felled and cleared to let in the sun after the taro had rooted and put forth the first growth of leaves. It is said that here the cutting was planted wrapped in a roll of dry pandanus leaf to keep it moist and give it nourishment in the stony ground of the lava-covered lowlands... [1940:53]

Noting the absence of streams, kalo was planted on the kula lands, and in the 'ōhi'a forest clearings. Few terraces were developed in these areas. Other crops included uhi or hoi (yams), mai'a (bananas), clumps of kō (sugar cane) 'ulu (breadfruit), niu (coconuts), and 'awa (Handy, 1940:115).

In 1935 Handy "was told of a large plantation somewhere near Honolulu, northwest of Kapoho," (Handy 1940:126). He then quoted narratives recorded by William Ellis who traveled around the island of Hawai'i, passing through Puna in 1823 (while walking the nearshore trail through Waikahekahe, though not named):

[From Kahuwai] we walked on, in an inland direction to Honoruru, a small village situated in the midst of a wood. ...traveling toward the sea-shore, reached Waiakaheula [Waiakahi'ulā] ...[proceeding thence] the country was populous, but the houses stood singly, or in small clusters, generally on the plantations, which were scattered over the whole country. Grass and herbage were abundant, vegetation in many places luxuriant, and the soil, though shallow, was light and fertile. ..they reached Kaau [Kea'au], the last village in the division of Puna [going toward Hilo]. It was extensive and populous, abounding with well-cultivated plantations of taro, sweet potatoes and sugar-cane, and probably owes its fertility to a fine, rapid stream [Waipāhoehoe], which, descending from the mountains, runs through it into the sea. It was the second stream they had seen on the island [proceeding from Kona] [ibid.].

Handy closes his discussion on the district of Puna observing:

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...<sup>26</sup>

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<sup>25</sup> Honohono grass (*Commelina diffusa*) is an introduced invasive species, and would not have been in the plant community prior to the late 1800s.

<sup>26</sup> Handy 1940:172-174.

## **Ka Honua Ola ‘o Puna -The Living Environment of Puna, Traditions and Historical Accounts of the Biocultural Landscape**

### **Ka makani hali ‘ala o Puna!**

The fragrance bearing wind of Puna<sup>27</sup>

(“It is said that when the wind blew from the land, fishermen at sea could smell the fragrance of these leaves and flowers”!)

Native traditions describe many things for which the 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 lehua grove of Hōpoe, companion of Hi‘iaka-i-ka-poli-o-Pele, who was turned to a stone that danced or rocked in the waves on the shore of Kea‘au; and the incident in which Kamehameha I found himself struck with a paddle which led to the proclamation of the Kānāwai Māmalahoa. Perhaps because of her ever-present eruptive and geologic presence, Pele, goddess of the volcanoes is first in the minds of many people today when they think of Puna. But of apparent greater antiquity, Puna is famed for its association with Kāne, a Hawaiian god and ancestor of the chiefs and commoners, a god of sunlight, fresh water, verdant growth, and forests.

Puna’s association with Kāne is described in the Hawaiian saying:

### **Puna, ka ‘āina i ka houpo o Kāne!**

Puna, the land [held] in the breast of Kāne!

(Kihe, Wise, and Desha – In Ka Hōkū o Hawai‘i; Sept. 16, 1915)

The saying commemorates Puna, of which it is said that before Pele migrated to Hawai‘i from Kahiki, there was “no place in the islands was more beautiful than Puna” (Pukui 1983:11, No. 79). More than a god of the verdant forests of Puna, Kāne is also the Hawaiian god of sun light; the god of life-giving waters and more. The relationship between Kāne, the sun, and Puna is significant throughout the Hawaiian Islands. In his role as giver of light, Kāne, also known as Kāne-i-ka-‘ōnohi-o-ka-lā (Kāne-in-the-eyeball-of the sun).

In the context of 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 (Pukui 1983:301. No. 2749)

Also, the people who dwelt in Puna were known as master weavers. The most famous mat of Puna was one which was called puahala.<sup>28</sup> This mat was woven from the leaf sheaths of the pua hīnano (male pandanus tree blossoms), and it was particularly favored because of its silky

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<sup>27</sup> Pukui 1983:158, No. 1458.

<sup>28</sup> G.S. Kahanai IN Fornander 1919 Vol. V-Part III:626.

texture and pleasant fragrance. To this day, Puna is known for its growth of hala, and through recent times, the floors and furniture of some of the old households were covered with fine woven mats and cushions. Weaving remains an important occupation of many native families of Puna as well.

The ancient Hawaiians developed a sophisticated system of land and resource management. By the time 'Umi-a-Liloa came to rule the island of Hawai'i in ca. 1525, the island (moku-puni) was divided into six districts (moku-o-loko). Puna, the eastern-most of the districts on the island of Hawai'i, is also the smallest district on the island, and is the only one that does not take in a mountain peak. The boundaries of Puna are described by the saying:

**Puna, mai 'Oki'okiaho a Mawae!**

Puna, from 'Oki'okiaho to Mawae!

The extent of Puna is from 'Oki'okiaho on the Ka'ū side to Mawae on the Hilo side  
(Pukui 1983:301, No. 2747)

In the district of Puna some 50 ahupua'a were established. Among these were the three ahupua'a of particular interest in this study, Kea'au (the largest), followed by Waikahekahe Nui and Waikahekahe Iki. Kea'au was one of the highly favored lands of Puna, and is found in a number of mo'olelo. The land included a pond that was modified into a loko i'a or fishpond, and also had several other small ponds and marshy areas between Māwae and Waikahekahe.

Kea'au was ideal for coastal settlement as its shore was also more easily accessible by canoe than other section of the coastline at Waikahekahe and beyond. The lowlands, watered by springs and ponds, provided inhabitants with resources, such as fresh water, marine protein resources, and the ability to cultivate vegetable foods year-round. The fertile uplands provided residents with access to rich agricultural complexes and other natural resources important to sustaining the local and regional community. Historical documentation recorded by nineteenth-century residents, early visitors, and surveyors describes the occurrence of extensive agricultural field systems in the region generally extending from the 400-foot elevation to about the 2,500-foot elevation.<sup>29</sup>

Through mo'olelo (native traditions and historical accounts) we are provided glimpses into the relationship shared between the po'e kahiko (people of old) and their bio-cultural landscape. The occurrence of these traditions (even the fact that they survived the passing of time) many of them associated with place names, cultural features, and events in the history of these lands, is an indicator of the rich native legacy of place. The mo'olelo explain geophysical features, events that occurred in an area, natural phenomena, ancient practices, and why certain things were, or were not, done. The narratives below span many centuries, from Hawaiian antiquity to the period following western contact. In light of the radical changes in Hawai'i following western contact, many traditions, like those of Waikahekahe, appear to have been lost. Some of the narratives cited below also cover larger regional and island-wide histories.

**Pele and Hi'iaka  
(Hōpoe and Hā'ena at Kea'au)**

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<sup>29</sup> See Boundary Commission testimonies, Ellis 1963, Handy, Handy and Pukui 1940 & 1972, and various historical accounts cited in this study.

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. In the epic account of the journeys of the goddess Pele, and later her youngest sister, Hi'iaka, from Hawai'i to Kaua'i and back. Kea'au and Hōpoe hold important places in the mo'olelo. The narratives below are synthesized from two versions of the mo'olelo, one compiled by N.B. Emerson (1915), and the other published in the Hawaiian language newspaper, *Ka Hoku o Hawaii* (1924 to 1928<sup>30</sup>).

From the mo'olelo, comes one of the famous mele (chants) that describes the beauty of Puna and Kea'au (diacritical marks added):

<b>Noho nō Puna i ka nani me ka maika'i</b>	Puna is settled in beauty and goodness,
<b>He hale kipa ia na ke 'ala me ke onaona</b>	It is like a guest house which is filled with fragrance sweet scents
<b>Onaona ka maile, ka hala o Kea'au</b>	Sweetened by the maile and hala groves of Kea'au
<b>Ola ai na kupa o Kaniahiku.</b>	Giving life to the natives of Kaniahiku. [an area near Pāhoa]. <sup>31</sup>

One day, Pele called to her sisters and invited them to travel with her from Kīlauea to the shore of Puna, where they fished, collected 'ōpihi (limpets), wana (urchins) and limu (seaweeds). While relaxing and fishing, Pele saw the women Hōpoe and Hā'ena dancing near the shore. Pele asked her sisters if some of them might dance for her, but none of them could dance. The youngest sister, Hi'iaka-i-ka-poli-o-Pele (Hi'iaka), had not yet joined Pele and her other sisters at the shore, as she was gathering lehua blossoms to weave into lei (garlands). When Hi'iaka arrived Pele inquired of her if she might have a mele (chant) and hula (dance) with which to entertain them. Hi'iaka said she did have a mele, and as she adorned Pele and the other sisters with the lei lehua, she chanted:

<b>Ke ha'a la Puna i ka makani, Ha'a ka ulu hala i Kea'au.</b>	Puna Dances in the wind, The pandanus groves of Kea'au dance as well.
<b>Ha'a Hā'ena me Hōpoe, Ha'a ka wahine, 'Ami i kai o Nānāhuki, la— Hula le'a wale, I kai o Nānāhuki, e!</b>	Hā'ena and Hōpoe dance, The women are dancing. Turning at the sea of Nānāhuki— Gleefully dancing, At the shore of Nānāhuki!

Pele greatly enjoyed this mele and asked Hi'iaka if she would present another one. So Hi'iaka chanted:

<sup>30</sup> The *Ka Hoku o Hawaii* version of the mo'olelo (translated by Maly), ran in serial form for four years. While the account follows the general line of Emerson's narratives, there are more places at which additional mele and site references (including how place names came about) are found than in the Emerson version (1915). Unfortunately, the issues for the period between November 20, 1924 to May 21, 1925—which cover the beginning of Hi'iaka's journey and travel through Kea'au are missing—thus Emerson's account is cited as well.

<sup>31</sup> *Ka Hoku o Hawaii* – Sepatemaba. 25, 1924.



**O Puna kai kuwā i ka hala.**

**Pae ka leo o ke kai,  
Ke lū la i nā pua lehua.  
Nānā i kai o Hōpoe,  
Ka wahine ‘ami i kai  
O Nānāhuki la.  
Hula le‘a wale,  
I kai o Nānāhuki e!**

The sea of Puna is heard rumbling  
through the pandanus grove.  
The voice of the ocean moves inland,  
Scattering the blossoms of the lehua.  
Look to the shore of Hōpoe,  
The woman who dances at the sea  
Of Nānāhuki.  
She dances joyfully  
At the shore of Nānāhuki!

When Hi‘iaka completed her dance, she went to visit her friend and companion in hula, Hōpoe. It was at that time, that Pele went to a cave on the pāhoehoe and slept. From the cave, her spirit form traveled across the islands to Hā‘ena, Kaua‘i where she met the chief Lohi‘au...

...After a long period of what her sisters took to be sleep, they sent for Hi‘iaka to come and awaken Pele with a chant. From Hōpoe’s house, Hi‘iaka saw the approaching messenger, so she prepared to depart from Hōpoe, and called farewell to her in a mele. When she finished her song, Pā‘ū-o-pala‘ā arrived, and Hi‘iaka departed. Having been awakened, and returning home to Kīlauea, Pele asked her sisters if one of them would go to Kaua‘i to bring Lohi‘au back to her. The older sisters were all afraid to agree to the journey, but the youngest, Hi‘iaka agreed. As Hi‘iaka prepared to go on the journey she called to Pele saying:

“If during my absence you go forth on one of your raids, you are welcome to ravage and consume the lands that are common to us both; but see to it that you do not consume my forests of lehua. And, again, if the fit does come upon you and you must ravage and destroy, look to it that you harm not my friend Hopoe.”

Pele agreed to this, and Hi‘iaka made ready to depart from Kīlauea with her two traveling companions. Walking through the forest of ‘Ōla‘a and into Kea‘au, Hi‘iaka mā (and her companions) stopped at the village at Kū‘olo for the night. When morning came, Hi‘iaka was greeted by a young woman named Pā-pūlehu, who was a member of an important family of the area, and together, they continued on their way...<sup>32</sup>

Emerson then recorded the presence of a fishing village near Hā‘ena, at the place called Pāpa‘i, and described it in the following narratives:

...Their journey still lay through Puna. They were at Kalalau, not far from Hā‘ena (at the place where, centuries afterwards, Kamehameha was struck with that well-nigh fatal blow by an outraged fisherman). Some fishermen were hauling in their nets full of fish. The sight was too much for Pā-pūlehu. “I hunger for fish,” she exclaimed. “These fish belong to my father. Oh, if only I were home! How I would eat until I was satisfied!”

Hi‘iaka thought it best to indulge the appetite of this novice in her service. From a little knoll overlooking the ocean, she saw the canoe of the fisherman named Pahulu out at the fishing ground, already well stocked with fish. Hi‘iaka used her power and drove away the school of fish that would have come to his net. Pahulu was so busy with his fishing that he did not

<sup>32</sup> Emerson 1915:1-29.

notice the women on the shore, but his assistant called out, “Look at the beautiful woman standing on the shore and watching us!” When the two fishermen came ashore they willingly shared some of their catch with Hi’iaka mā... Pā-pūlehu cooked and ate the fish, but because of her poor manners in preparing and cleaning up after herself, she was later consumed by Pele...

Now from Puna, there were two trails which might be taken into Waiākea, one went makai, below the forest, and the other went directly through the forest of Pana’ewa. While the makai trail was longer, it was the one most often traveled by those who went to and from Puna. The trail through Pana’ewa was a treacherous one, for the mo’o-god Pana’ewa lived there and was in the habit of waylaying travelers and eating them... Hi’iaka entered into battle with Pana’ewa and won, thus the trail through Pana’ewa became safe to travel...<sup>33</sup>

The account continues with lengthy descriptions of the journey across Hawai’i, Maui, Moloka’i, O’ahu, and on to Hā’ena, Kaua’i. Once at Hā’ena, Hi’iaka found that Lohi’au had died, and she brought him back to life. From Kaua’i, Hi’iaka, her companions, and the chief Lohi’au began their journey to Hawai’i. Because of all the things that had occurred on the journey, it had taken Hi’iaka a great deal of time to begin the trip home, and Pele became agitated, causing lava flows to pour across Puna. When Hi’iaka arrived at Pōhākea, overlooking the Honouliuli plain of ‘Ewa, her supernatural sight let her see what was transpiring at Kea’au. When Hi’iaka reached the top of Pōhākea, she looked to Hawai’i and saw that her companion Hōpoe and the lehua forests had been consumed by the lava flows of Pele. A famous mele taught in a number of the hālau hula through the present day describes the scene in Hi’iaka’s lament for the loss of Hōpoe, and also makes references to noted features of Kea’au.

<b>No luna e ka Halekai</b>	At the heights of Halekai
<b>No ka ma’alewa</b>	On the twined ladder
<b>Nānā ka maka ia</b>	The eyes look to
<b>Moana-nui-ka-lehua la</b>	Moana-nui-ka-Lehua
<b>Noi aku i ke kai o māliu e,</b>	Asking that the ocean be stilled
<b>I ku a’e la ka lehua i laila</b>	So one may see the lehua trees standing there
<b>Hōpoe ka lehua ki’eki’e luna la</b>	Hōpoe is highest of the lehua
<b>Maka’u ka lehua i ke kanaka la</b>	While the lehua fears mankind,
<b>Lilo a i lalo e hele ai</b>	The devastation comes from below
<b>Kea’au ‘ili’ili nehe i ke kai la</b>	It is at Kea’au where the pebbles rustle in the sea
<b>Ho’olono i ke kai a ‘o Puna la e</b>	One can hear the ocean of Puna
<b>A ‘o Puna i ka ulu hala la</b>	Puna of the pandanus groves
<b>Kaiko’o Puna</b>	The sea rages in Puna
(Kumu Hula, Ma’iki Aiu Lake, 1975)	

One of Hōpoe’s body-forms was that of a tall lehua tree in full blossom. As a result of Pele’s impatience with Hi’iaka and the return of Lohi’au, the beautiful Hōpoe was turned into a stone that lay on the shore of Kea’au, and swayed or danced when the waves washed up against her.

<sup>33</sup> Emerson 1915:30-46.

Thus Hōpoe is also known by the name Wahine ‘Ami—a site marked on early survey maps and pointed out during oral history interviews conducted as a part of earlier studies by Maly (1999).<sup>34</sup>

In present-day, when the great eruption of 2018 is still fresh in people’s minds, it is easy to appreciate how the natural geological phenomena gave life to the experiences of the po‘e kahiko. It is easy to understand how the traditions came to life, and how the bio-cultural landscape shaped the Hawaiian world view. Even for families living in what is now known as Hawaiian Paradise Park, the occurrence of lava flows from Kīlauea down to the shore of Puna, has happened only a few centuries earlier.

**“He Moolelo Kaa No Kepakailiula...”  
(A Story about Kepaka‘ili‘ula...)**

This mo‘olelo is set in the time of early settlement on the island of Hawai‘i. It is an account of the birth and feats of Kepaka‘ili‘ula, who when born, was given up for dead because he was born as an ‘e‘epa (premature – mysterious formed child). Kepaka‘ili‘ula’s father was Maka-o-Kū, and his mother was Hina-i-ka-malama, both of whom were descended from Kūahailo and Hina the akua-ali‘i (god-chiefs) who came to Hawai‘i from Kahiki and established the highest chiefly bloodlines of Hawai‘i. At the time of Kepaka‘ili‘ula’s birth, Makaokū and Hina dwelt near Moku-ola (now called Coconut Island) and ruled the district of Hilo.

Kepaka‘ili‘ula’s 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 encircled Hawai‘i. Along the way, he met with sacred chiefesses of the island’s various districts. The first chiefess met with was Hōpoe, who dwelt on the shore of Kea‘au.

The following narratives are translated from the larger account which was published in *Ka Hoku o Hawaii* (Maraki 20, 1919 - Dekemaba 9, 1920). The earliest published accounts of Kepaka‘ili‘ula date back to ca.1863, and are attributed to David Malo (see *Ka Hoku o Hawaii*, Maraki 13 and 20, 1919):

Ki‘ihele departed from Hilo and traveled swiftly along the shore of Puna till he reached the place called Kea‘au, where there lived a beautiful woman named Hōpoe. Arriving at the hale ali‘i (royal compound) of this chiefess of Kea‘au, Ki‘ihele heard Hōpoe calling him to enter her house and rest, and explain why his journey had him traveling so early in the morning. Ki‘ihele told Hōpoe that he could not enter her house, as he was on a journey to seek out a wife for his royal ward. “I have heard of the beauty of Hōpoe, the beautiful woman of Kea‘au, thus I have come to visit you.”

Hōpoe then asked, “So what do you think, am I the woman for your ward, and are his features comparable to mine?” Ki‘ihele answered, “Listen to me oh beauty of Kea‘au, there is perhaps no beauty comparable to yours, but I must continue my journey to find if there is anyone else for my royal ward.”

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<sup>34</sup> See also, Emerson 1915 and *Ka Hoku o Hawaii* Dekemaba 14, 1926.

Before Hōpoe could answer, Ki'ihele moved swiftly on along the coastal trail and arrived at Kula, where dwelt the chiefess Waiwelawela...<sup>35</sup>

After completing his journey, Ki'ihele found that the chiefess Mākole'ā of Kahalu'u, Kona was the most beautiful, and it was to her that Kepaka'ili'ula was wed.

### **Storied Places and Resources of Puna Described How Maku'u was Named<sup>36</sup>**

One of the most detailed native accounts of places, people, and events around the island of Hawai'i, was recorded in "Kaaoo Hooniua Puuwai no Ka-Miki" (The Heart Stirring Story of Ka-Miki). The tradition is a lengthy and complex one 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.). The account in the ca. thirteenth century (by association with the chief Pili, who came to Hawai'i with Pā'ao). The authors 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. Unfortunately, the place name Waikahekahe does not appear in the tradition. This may simply be because at the time, Waikahekahe did not host a chiefly compound.

Ka-Miki (The quick, or adept, one) and Maka-'iole (Rat [squinting] eyes), were supernatural brothers 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).

"Kaaoo Hooniua Puuwai no Ka-Miki" also presents readers with detailed discussions of the "traditional" communities and customs of Puna, all connected when traveling the ancient ala loa. The narratives also provide us with a cultural context within which to describe some of the practices of the ancient residents of Puna. Originally recorded in the Hawaiian language, the

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<sup>35</sup> *Ka Hoku o Hawaii*, Mei 5, 1919.

<sup>36</sup> Several meanings may be found for the name "Maku'u." It is an intricate form of lashing, through a perforation, and was also the name used in describing the end-knobs on a canoe. The maku'u was tied with lashing at the mua (bow) and hope (stern), and the ropes were used to guide the canoe as it was hauled down from the mountains for finishing.

Maku'u is also the name of deity which was carved from Haumea's tree, Kalau-o-ke-kāhuli, upon which the flowers Kanikawī and Kanikawā grew. Other deity images carved from the tree included Kū-ho'one'enu'u and Mākālei (see also D. Malo 1951:128 & 133).

translations and/or synthesis of the narratives were first prepared by the author of this study in the early 1990s, and subsequently updated. When the meaning is 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 study<sup>37</sup>.

...While traveling through Puna—ka 'āina i ka houpo o Kāne—Ka-Miki and Maka-'iole met Kapu'euhi<sup>38</sup> 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 Mālama, 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 Kūlīlikaua-i-kanahēle-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 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 the brothers.

Kapu'euhi was to then urge the brothers 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

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<sup>37</sup> Issues of "*Ka Hoku o Hawaii*" may be accessed online at [www.ulukau.org](http://www.ulukau.org).

<sup>38</sup> Kapu'euhi is the ancient name of the area in Puna now called Glenwood.

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-makanoe, 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 the two brothers lost and wandering in the tangled growth of Kali'u. [Okatoba 21, 1915]

Following Kaniahiku's instructions, Kapu'euhi led the brothers 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 to Ka-uluhe and his forest formed ancestresses to assist them:

<b>Lani-pipili, Lani-'oaka,</b> <sup>39</sup>	Clinging and flashing heavens,
<b>Lani-ki'ei, Lani-hālō, Lani-kilo, Lani-papanu'u,</b>	Peering and peeking gods, Divining gods and gods of the highest stratum,
<b>Lani-ka'ahēle, Lani-hāko'i, Lani-mamao,</b>	Traveling and agitated gods God who clears (the heavens),
<b>Lani-Uli-wahine o Nu'umealani, la Haumea! la Haumea-nui-a ke aīwaiwa...</b>	Uli-wahine of Nu'umealani Oh Haumea! Great mysterious Haumea...

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 the brothers, resembling a pathway for their feet.

Seeing that Ka-Miki and Maka'iole 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 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 the brothers. 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.

<sup>39</sup> Each of the names called upon in the *mele* are various forms of female deities of nature.

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...

### **Naming Maku’u and Kaueleau**

...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 [interpretedly 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-Kumukeya [Great-wave-of-Kumukeya] 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]...

Kaniahiku and Keahialaka realized that the wisdom and stamina of these two youth excelled any ‘ōlohe they had ever met, for Kaniahiku 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]



As the narratives continue, readers learn that Keahialaka left Puna via Kea'au (with no mention of Waikahekahe) in the company of Ka-Miki and Maka'iole, and traveled through the districts of Hilo, Hāmākua, Kohala, and Kona, with the brothers. Along the way, they participated in many events and contests, and made travel via the ancient trails safe once again.

### **Puna: Political Alignment and Chiefly Associations**

Ethnographer, Dorothy Barrère, who for years, worked with Mary Kawena Pukui at Bishop Museum, penned the following notes summarizing 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...<sup>40</sup>

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 chief (Kamakau 1961:1). 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 all rebel chiefs. Kamakau (1961) wrote:

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...<sup>41</sup>

Fornander (1996) also notes that at this time, parts of Puna came 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 rule.<sup>42</sup> Another one of the early traditions which discusses Puna, documents the relationship between various ahupua'a of the district, and ties Puna's history to that of other islands, was collected by Abraham Fornander prior to the 1880s (Fornander 1919). The tradition is titled "Kaa no Halemano," and is set in the period of ca. 1500, just before 'Umi's rise to power.

Halemano was the royal son of Kukaniloko and Wahiwā, 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. Falling in love with Kamalālāwalu, Halemano's health began to fail, because he could not locate the chiefess. Laenihi, the supernatural sister of Halemano instructed Halemano how to learn the whereabouts of Kamalālāwalu. And when he did, Laenihi consented to travel to Puna and make preparations for Halemano to meet with her.

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

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<sup>40</sup> Barrère, 1959:15.

<sup>41</sup> Kamakau, 1961:17-18.

<sup>42</sup> Fornander, 1996:34.

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 Kamalālāwalu and her brother, Kumukahi on the shore there. Hearing of the good surf at Kaimū, Kamalālāwalu traveled there to go surfing. She was able to befriend Kumukahi, and in that way, she met Kamalālāwalu, and arranged a meeting between Halemano and the Puna chiefess...<sup>43</sup>

In the early to mid-1800s, several Hawaiian historians began collecting and writing about Hawai'i's history. Among the prominent native writers are Davida Malo<sup>44</sup> (1951), John Papa I'i (1959), and Samuel Mānaiakalani Kamakau (1961). I'i (1959) and Kamakau (1961) describe events early in the life of Kamehameha I that include references to Waiākea and the passing of Kalani'ōpu'u's forces via the trail at Makaulele in Kea'au.

...Alapai, ruler of Hawaii [from c. 1730-1754] and great uncle of Kamehameha, and his wife Keaka took charge of him [Kamehameha]. Some years later, Alapai and his chiefs went to Waiolama in Hilo, where Keoua Kupuapaikalani, the father of Kamehameha, was taken sick and died. Before Keoua died he sent for Kalaniopuu, his older half-brother and the chief of Kau, to come and see him. Keoua told Kalaniopuu that he would prosper through Kamehameha's great strength and asked him to take care of the youth, who would have no father to care for him. Keoua warned Kalaniopuu, saying, "Take heed, for Alapai has no regard for you or me, whom he has reared." After this conversation, Keoua allowed his brother to go, and Kalaniopuu left that night for Puaaloo [situated in the area of Waiākea, known as Pana'ewa].

As Kalaniopuu neared Kalanakamaa [in Waiākea], he heard the death wails for Keoua and hastened on toward Kalepolepo where he had left his warriors... There they were attacked by Alapai's men, who had followed Kalaniopuu from Hilo. First the warriors from the lowland gained, then those from the upland... Kalaniopuu continued his journey and at midnight reached Puaaloo, where he arranged for the coming battle... The next day all went as he had planned, his forward armies led the enemy into the forest of Paieie, where there was only a narrow trail, branchy on either side and full of undergrowth. There his men in ambush arose up against the enemy warriors, and his rear armies closed in behind them... When news reached Alapai that his warriors had been destroyed, he sent another company of warriors to meet Kalaniopuu at Makaulele on the outer road, which was an ancient road, known from the time of remote antiquity...<sup>45</sup>

Barrère (1959) also reported that Puna remained generally under the control of outside chiefs from the time of 'Umi, through the rule of Alapa'i-nui, which ended in c. 1752. Alapa'i-nui was succeeded by Kalani'ōpu'u, and shortly before his death in 1782, Kalani'ōpu'u's rule of Puna and portions of Ka'ū were challenged by the Puna chief, 'Ī-maka-kōloa, a descendant of 'Ī-mai-ka-lani. Fornander (1996) reported Kalani'ōpu'u had arranged his "worldly and spiritual affairs," and then:

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<sup>43</sup> Fornander, 1919 Vol. V-Part II:228-232.

<sup>44</sup> Also a claimant for a parcel of land in the 'ili of Pohonui'ōhai, Kea'au Ahupua'a, during the Māhele 'Āina (Helu 3702).

<sup>45</sup> Ii, 1959:3-4.

...started with his chiefs and warriors for Hilo, in order to subdue the rebel chief of Puna. In Hilo, Kalaniopuu consecrated the Heiau called Kanowa, in Puueo, to the service of his war-god; then 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 secreted 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...<sup>46</sup>

John Papa 'I'i, one of the leading Hawaiian historians of the early-middle 1800s, and a steward to the Kamehameha children and grandchildren, added further details to the events around the division of lands between the chiefs. 'I'i (1959) reported that following the death of Kalani'ōpu'u in 1782, the island of Hawai'i was to have been ruled by Kīwala'ō, Kalani'ōpu'u's son, while the gods and heiau were to be cared for by Kamehameha I. Disagreements arose over the division and redistribution of lands following Kalani'ōpu'u's death. 'I'i records that while the division of lands to be made by Kīwala'ō was being discussed, his half-brother, Keōua, was told by one of his advisers:

“...Perhaps you should go to the chief and ask that these lands be given to us. Let Waiakea and Keaau be the container from whence our food is to come and Olaa the lid.<sup>47</sup>” Keoua did so, but the other Kau chiefs objected to this and spoke disparagingly to him. When Keoua returned, his advisor asked, “How was your venture?” When Keoua told him all that had been said, the man remarked seriously, “A break in a gourd container can be mended by patching, but a break in the land cannot be mended that way...”<sup>48</sup>

Around 1790, a dispute arose between Keawemauhili and his nephew Keōua, and Keōua attacked and killed Keawemauhili. Kamakau reports that Keōua divided the lands of Hilo District between his chiefs and warriors, and “the fat Mullet of Waiakea and Pi'opi'o became theirs” (Kamakau 1961:152). In 1791, Keōua was himself killed, and by 1793, Kamehameha I brought all of the island of Hawai'i, including Puna under his control.<sup>49</sup>

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<sup>46</sup> Fornander, 1996:201-202.

<sup>47</sup> The reference to 'Ōla'a as the “lid,” may be taken to imply that the fine resources of bird feathers, olonā fiber for cordage, and the famous kapa (bark cloth) called 'ō'ū-holo-wai-o-La'a were the wealth which covered the needs of the chiefs.

<sup>48</sup> 'I'i, 1959:14.

<sup>49</sup> Kamakau, 1961:121,151,153,157.

## Kānāwai Māmalahoe (Māmalahoa)

Perhaps one of the most famous events in the history of Kea‘au, and one that by its nature includes the ala loa (nearshore trail which in the 1840s became the Alanui Aupuni, and is now known as the “Beach Road”), is centered on an event in which Kamehameha I was the primary figure. This event took place during the period of Kamehameha I’s rise to power took place in ca. 1784. Keawemauhili of Hilo and Keōua of Ka‘ū, joined forces in Hilo, and there was no place for Kamehameha I to encamp along Hilo Bay. Writing in the Hawaiian newspaper *Nupepa Ku Okoa*, S.M. Kamakau told readers how the famous Kānāwai Māmalahoa (Law of the Splintered Paddle) came to be proclaimed. While spying on events around Hilo, Kamehameha and his companion Kahaku‘i secretly paddled from Laupāhoehoe to Kea‘au:

Holo akula o ia ma Papai, ma Keaau i Puna, e lawaia ana kekahi poe kanaka a me kekahi mau wahine, a he wahi keiki uuku i ke kua o kekahi kanaka. A ike o Kamehameha i ua poe lawaia nei e makaukau ana e hoi, o kona lele akula no ia mai luna aku o kona waa, me ka manao e kii i kela poe kanaka e pepehi, aka, ua holo kekahi poe me na wahine, a koe iho elua kanaka i hakaka me Kamehameha, aka, ua luuluu kekahi kanaka i ke keiki ma ke kua. O ka hakaka iholo no ia, e poholo iho ana ka wawae o Kamehameha i ka mawae pohaku, a paa loa iholo, no laila, hahau ia iholo kona poo i ka hoe a ka poe lawaia. A no ka luuluu o ua kanaka lawaia nei i ke keiki, a no ka ike ole ia no hoi kekahi o Kamehameha keia e hakaka pu nei, ina ua make loa o Kamehameha i ia la. Ua kapa ia ka inoa o ia hakaka ana o Kaleleiki. O ka pa ana hoi o ke poo o Kamehameha i ka hoe, ua lilo ia i Kanawai Mamalahoa no Kamehameha...<sup>50</sup> ...Ua kau o Kamehameha i ke kanawai, “E hele ka elemakule a me ka luahine a me ke keiki a moe i ke alanui...”<sup>51</sup>

He [Kamehameha] went to Papa‘i, at Kea‘au, Puna, and he came upon some men and women who were fishing, and a little child rested on the back of one of the men. Seeing the fishermen preparing to go away, he leaped from his canoe intending to catch and kill them, but, some of the men and the women fled, two of the men stayed to fight with Kamehameha, but one man was burdened with the child on his back. During the fight, Kamehameha slipped and caught his foot in a crevice of the rock and was securely held, the fishermen then struck him over the head with a paddle. It is only because one of the men was hampered with the child, and that they did not know that it was Kamehameha that they were fighting with, that Kamehameha was not killed that day. This fight was named Ka-lele-iki. And from the striking of Kamehameha’s head with a paddle, the law of Māmalahoe (Broken Paddle) was made for Kamehameha...<sup>52</sup> ...Kamehameha issued the law, “Let the old men and women and children go in peace and sleep [in safety] on the trails...”<sup>53</sup>

In regard to this law that governed travel along the ala hele of Hawai‘i, Kamakau (1968) also observed:

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<sup>50</sup> Nupepa Ku Okoa, Maraki 16, 1867.

<sup>51</sup> Nupepa Ku Okoa, Nowemaba 23, 1867.

<sup>52</sup> Kamakau 1961:126 (M.K. Pukui, translator).

<sup>53</sup> Nupepa Ku Okoa, Nowemaba 23, 1867 (Maly, translator).

This became the law over the whole Hawaiian group in the time when Kamehameha ruled over the kingdom. He gave the name of Mamalahoa to the law for his escape from death when he was beaten by the fishermen at Papa'i in Kea'au... And because he escaped from death, he named the kanawai Mamalahoa; it was the great life-<sup>54</sup>saving law...

This significant native Hawaiian law and custom—directly tied to travel along the Puna Trail—was documented in other accounts, as well. Two additional variations of the narratives are included here. One account was recorded by a native Hawaiian who lived in the time of Kamehameha I, the other was recorded by Eben Low, as told to him by an elderly Hilo native in 1932:

Eia ka'u ike ana i ko Kamehameha au. Eia ka noho ana o ko Kamehameha au, a'u i ike ai me ke kanawai o kona aupuni... Eia keia, ua hookapu ia, eia ka luahine a me ka elemakule e hele no ka luahine a moe i ke alanui a me ka elemakule...

Here is what I saw in the time of Kamehameha. Here is how the people lived in the time of Kamehameha as I know it, and the laws of his kingdom... Here is this, he placed a restriction on the old women and old men, that the elderly women and elderly men were able to go and sleep along the trail sides and not be molested... (Interior Department Document No. 139, Box 401-1-12 — “Customs and Practices;” narrator unknown, ca. 1848).

### **Kanawai Mamalahoa**

E na kanaka e malama oukou i ke Akua a e malama hoi i kanaka nui, a me kanaka iki, e hele ka elemakule, ka luahine, a me ke kama, a moe i ke ala, aohe mea nana e hoopilikia. Hewa no, make!

O people, respect the Gods, respect also the important man and the little man, and the aged men and aged women, and the children sleep along the trailside, and not be bothered by anyone. Failure to do so is death! [As told to Eben P. Low by an aged Hawaiian from Hilo, recorded June 9, 1932.]

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<sup>54</sup> Kamakau, 1968:15 (M.K. Pukui, translator).

## Inoa ‘Āina – Wahi Pana Place Names – Storied Landscapes

Place names represent one of the most significant aspects of the Hawaiian world-view, connecting the honua ola (biocultural environment), as part of an integrated system where all things are related; and also record aspects of the native Hawaiian experience in the landscape. Of course, the role of place names as indicators of storied and/or sacred landscapes (wahi pana), causes problems for the western approach to managing lands, resources, and setting boundaries. The tidy little “dot on the map” makes it easy to dissociate what some consider to be less tangible parts—the beliefs, customary practices, living culture, traditions, and access—from the larger part of the landscape. In words familiar to those who engage in traditional cultural properties studies, these other facets of the landscape are “contributing features” of a larger biocultural landscape that is comprised of both tangible and intangible cultural assets.<sup>55</sup>

Today, just because a dot marked on a map (as a modern triangulation station) bears a name like “Koolauo,” it does not mean that the name only occurs at the dot. Those dots are usually just a convenience for the surveyor to use an area name. An example of the is found in the area of the 31-acre preservation parcel in HPP. Native witnesses before the Boundary Commission in the 1870s described Koolauo as an ancient village site extending from the Kea’au boundary into Waikahekahe. The archaeological features within the preservation area which line up with named locations, Koolauo, Pilinui, and Kamaka, could be remnants of what was once a large village. This complex would have extended between 16<sup>th</sup> and 18<sup>th</sup> streets in the Waikahekahe section of HPP.

Traditional Hawaiian knowledge acknowledges the relationship between akua (gods), ‘āina (land), kai (ocean), the creative forces of nature, kānaka ‘ōiwi (native people), the animate and inanimate, and the tangible and intangible. Place names are one of the important records of this relationship. 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 one of the most important wahi pana in Puna, and reminded fellow Hawaiians of their rights, fought for by their ancestors:

E ke kanaka Hawaii aloha aina oiaio e nana aku oe i na mauna a mao 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 lhe Laumeiki, e huli ana i pono oi ae no ka lākou mau mamo, oia kakou...<sup>56</sup>

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]

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<sup>55</sup> For background, see National Register Bulletin 36 (Little, et al., ver. 2000) and National Register Bulletin 38 (Parker & King, 1990).

<sup>56</sup> *Ke Aloha Aina*. Sepatemaba 11, 1897:5.

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.<sup>57</sup> observed that “Names would not have been given to—or remembered if they were—mere 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.<sup>58</sup>

Between 1974 to 1978, esteemed Hawaiian historian Mary Kawena Pukui,<sup>59</sup> spoke with us about the translations and meanings of place names. She was particularly interested in their meanings and stories, but also expressed 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, 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:

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<sup>57</sup> 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.

<sup>58</sup> Alexander, William Dewitt, *Hawaiian Geographic Names*. U.S. Coast and Geodetic Survey, Washington, D.C., Government Printing Office. 1902.

<sup>59</sup> ‘Oia no ka ‘ohana kupuna wahine no Kamakaona (Onaona) Pomroy Maly.

- lit. for literal translation,
  - int. for interpretive translation,
  - left blank when meaning/pronunciation is not documented or has many meanings
- Selected Place Names of Kea’au, Waikahekahe, and adjoining lands

Table 1 is an alphabetical list of place names from the Kea’au-Waikahekahe study area, and includes some place names that appear along the boundaries of neighboring ahupua’a. When possible, translations are given based on common usage in the language, traditions that have been handed down, or as interpretive translations. Several maps, among which are Map No. 1376 of Waikahekahe Nui (1899), Registered Map No. 2258, covering the lowlands of Nānāwale to Kea’au (1903), Land Court Application No. 1053, Map No. 1 (filed 1933), and “County of Hawaii, Map of Trails in Keaau, Waikahekahe-Nui and Waikahekahe-Iki” (Jan. 1933)—provide locational references for many of the place names. Many of the place names and their locations were recorded as a part of the Boundary Commission proceedings for ahupua’a, and in later surveys which identified boundaries of specific parcels of land. In some cases when a specific location is not known, the named places may be generally located by reference to other known localities in the historical narratives.

**Table 1.**  
**Selected Wahi Pana and Named Places in Kea’au, Waikahekahe**  
**and Adjoining ‘Āina**

Inoa ‘Āina	Pronunciation & Meaning	Locational Reference
Aalamanu	‘Āalāmanu (lit.) Dense pebbles [gathered by the] birds.	Situated on shore to the south of Kaiko’o, Kea’au Ahupua’a.
Alaalakeiki	‘Alalā-keiki (lit.) Crying child.	An area running up the boundary between Kea’au and Waikahekahe Iki. Waikahekahe Iki ends here and Kea’au bounds Kahauale’a from this point mauka. There is an old kauhale of bird catchers here, and it is at the 17 mile post of the old Volcano Road.
Alaloa	Ala loa (lit.) Long path.	An area along the shore of Waikahekahe Nui, not far from Keahuokaliloa.
Aowa [?]	— (spelling illegible on Map No. 1376)	A cove on the shore of Waikahekahe Iki, between the points of Kahunapalehu and Waihoopili
Haamea Kauhale	(int.) Haamea’s house site.	Point along boundary between Waikahekahe Nui and Waikahekahe Iki. A “+ marked on lava at Haamea the West angle of the “Kauhale Haamea.”
Haena	Hā’ena (lit.) Red hot, raging wrathful (descriptive of the raging sea).	Shore line point and flats fronting Ida C. Fisher’s residence, Kea’au Ahupua’a.



Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Hakalau	Haka-lau (lit.) Many perches.	Area on shoreline cliff, on north side of Kaloli Point and Hōpoe, Kea'au.
Halaaniani	Hala-'ani'ani (lit.) Glistening Pandanus leaves.	An area running up the boundary between Kea'au and Waikahekahe Nui. Named for a kūpua (supernatural being). The old road between Kea'au and Kalapana passed through here.
Haleaniani	Hale-'ani'ani (likely a misspelling of Hala'ani'ani).	This site is identified mid-Waikahekahe Nui, and is the site of a cave. Situated mid-way between Keakui Lua on Kea'au boundary, and Wahikolae on the upper Waikahekahe Iki boundary.
Halona	Hālōna (lit.) Peer, peaking.	Cited in narratives as the name of a resident and as a place. Area below the old coastal Alanui Aupuni, on the boundary between Waikahekahe Iki and Maku'u.
Hapaiolaa or Halauloa	Hāpai-'Ōla'a (lit.) Lifting up 'Ōla'a. Hālau-loa (lit.) Long house.	An 'ili in the ahupua'a of Kea'au, cited in the Māhele Award of Hewahewa, Helu 8081. Two spellings are used between documents, describing the same type of land use. Though it is possible that the names describe two locations.
Hinamoo	Hina-mo'o (int.) Lizard of Hina	A small point on the shore of Waikahekahe Iki, below Pu'u Makahanaloa.
Hoino	Hō'ino (lit.) To be injured/hurt.	A small cove on the shore of Waikahekahe Iki, fronting Hālōna.
Hokukahui [?]	— (spelling illegible on Map No. 1376)	A small hill near the shore on the boundary between Waikahekahe Iki and Waikahekahe Nui
Holoholokolea	Holoholo-kōlea (lit.) Traveling plover.	Situated on the Waikahekahe Iki-Nui boundary, mauka of Haamea Kauhale, "at the old road [trail] from Makahanaloa."
Hoolapehu	Ho'ōla-pehu (lit.) Cure swelling (as in a sprain).	An area running up the boundary between Kea'au and Waikahekahe Iki. An old village site below Alaalakeiki.
Hopoe	Hōpoe (lit.) Fully developed (as lehua blossom); named for a deity of the lehua forest and dancers, a	Lava flats and forest, extending between the points of Ka'īlio and Kaloli, Kea'au Ahupua'a.

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
	companion of Hi'iakaikapoliopole.	
Kahaualea	Ka-hau-a-Le'a (lit.) The hau tree of Le'a.	Ahupua'a which adjoins upper Waikahekahe Iki, Kea'au and Maku'u at a point called Kahuina.
Kahikinakala	Ka-hikina-ka-lā (lit.) The arrival of the sun.	Situated on the lava along the boundary between the two Waikahekahe.
Kahokii [sp?] Heiau	— (spelling illegible on Map No. 1376)	Place identified as a "Heiau" (Temple) near the shore of Waikahekahe Iki, behind Ka'ilio and Pākīkīnui
Kahoolua	Ka-ho'olua (int.) The strong wind (one that knocks a person over).	Situated on the boundary between Waikahekahe Iki and Maku'u above Kulanapahu. Described as "...on Hilo side of grove of breadfruit trees at place called Kahoolua..."
Kahooppiliwi	Ka-ho'opili-iwi (lit.) the one who clings to the bones.	An area of large 'ōhi'a growth in Kea'au, near the Waikahekahe Nui boundary, between Keakui Lua and 'Oli'oli'ana.
Kahuina	Ka-huina (lit.) The intersection or joining.	The intersection of the lands of Waikahekahe Nui, Kea'au, Kahauale'a and Maku'u.
Kahului	Ka-hului (lit.) The fishnet bag.	Old village site north of Kea'au Bay.
Kahunapalehu [sp?]	— (spelling illegible on Map No. 1376)	A point on the shore of Waikahekahe Iki, north of Waiho'opili.
Kaikoo	Kai-ko'o (lit.) High or rough seas.	Area between Pākī and Keauhou, Kea'au Ahupua'a.
Kailiili	Ka-'ili'ili (lit.)The pebbles.	A rocky beach area at Paukūpahu, noted for a stone at which "piko" (umbilical cords) of newborns were hidden, Kea'au Ahupua'a.
Kailio	Ka-'ilio (lit.)The dog.	1. Point to south of Keauhou, Kea'au Ahupua'a. 2. A rocky flat in the water on the shore of Waikahekahe Iki between Kainalu and Pākīkīnui.
Kailioloa	Ka-'ilio-loa (lit.) The long dog	A cave within the Hālōna parcel, below Pu'u Nahu.
Kainalu	Kai-nalu (lit.) Ocean wave.	A point on the shore of Waikahekahe Iki, adjoining Ka'ilio.
Kalae	Ka-lae (lit.) The point.	A double cave along the boundary of Waikahekahe Nui and Kea'au, "...the

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
		extreme mauka or west corner of Waikahekahe Nui.”
Kalaeolomea	Ka-lae-olomea (lit.) The point (descriptive of an extension of forest into an area of newer growth) of olomea ( <i>Perrottetia sandwicensis</i> ) trees.	General name of the area around Kahuina, the intersection of the lands of Waikahekahe Nui, Kea'au, Kahauale'a and Maku'u.
Kalaopa	—	A portion of the shoreline of Waikahekahe Iki, between Uwalu and Kainalu.
Kaleinamalule	Ka-leina-malule (lit.)The leaping place of the weak one.	Area of cliffs on the south shore of Kaloli and Hōpoe, Kea'au.
Kalele	Ka-lele (int.) The detached section or an altar.	South of Hā'ena Point, Kea'au Ahupua'a.
Kalepeamoā	Ka-lepe-moa (lit.) The cock's comb.	A point on the shoreward side of Kanihewa Hill in Waikahekahe Nui
Kaloli	Ka-loli (lit.) The changed one/place.	Now reference as the point on which Hōpoe is situated, Kea'au Ahupua'a
Kaluapaa	Ka-lua-pa'a (lit.) The filled hole or the ridge line.	Kaluapa'a is the point at the shore where Waikahekahe Nui and Kea'au, join, on the side of Keahuokaliloa.
Kamaka	Ka-maka (lit.) The eye.	Boundary point between Waikahekahe Iki, immediately above point marked "Pilinui," coinciding with the 31-acre preservation parcels. Kamaka is marked as having coconut and orange trees.  Based on Map No. 1376, this would be near the mauka, Maku'u Drive side of 18 <sup>th</sup> Street, where old orange trees were observed growing up until recent (2022) paving work was done. (Pers comm. Sarah Kay and Brain Ogawa.)
Kamokuna	Ka-mokuna (lit.) The cut off section, division.	Near-shore flats, boundary between Kea'au and Waikahekahe Nui Ahupua'a.
Kanehipuhi	Ka-nehi-puhi (int.) A moldy area burned off. (Perhaps describing the "swidden" process of	Situated along an upland the boundary of Waikahekahe Iki and Waikahekahe Nui in the vicinity of "dense fern and ohia growth"

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
	“slash and burning” of an area for planting fields.)	between survey stations LXXX a Mound of Stones and Tree LXI.
Kanihewa	Kani-hewa (int.) Cry out in mistake.	An area on the inland side of Kalepeamoā in Waikahekahe Nui
Kanupae	—	A rock on the shore near Keahuokaliloa, Waikahekahe Nui.
Kapukanoni	Ka-puka-noni (lit.) The noni pit.	Area on shore fronting Pu'u Lepo, Waikahekahe Iki.
Kaumumano Kaunumano	Ka-umu-manō Ka-unu-manō (lit.) The shark oven (implying a place of ceremonial significance).	The boundary between Waikahekahe Iki and Maku'u “runs mauka along the kualapa [a ridge formation] to the end of it; and on across the Government road [the lower Alanui Aupuni] to an ahu pahoehoe [mound of pāhoehoe] near the road; thence mauka to old road to an ahu pohaku [stone cairn] at a place called Kaumumano [The shark oven], thence mauka across old pahoehoe to the pili [native grass field] on the Hilo side of a grove of breadfruit trees on Makuu; at a place called Kulanapahu.
Kawaipuai	Ka-wai-pua'i (lit.) The bubbling water.	An area in the near shore waters fronting Waikahekahe Nui, just north of La'ahale.
Kawikawa or Kawiokawa, Kawiakawa	Kāwī-kāwā or Kāwī-o-kāwā (int.) Squeezed through a channel or opening.	Heiau site on the shoreward boundary of Waiākea and Kea'au Ahupua'a. A small cave where “natives worshipped idols.”
Keaau	Kea'au (lit.) White current.	Ahupua'a in Puna, containing 64,275-acre, awarded in Māhele 'Āina to Wm. C. Lunalilo, who ruled as King of Hawai'i between 1873-1874. “Ancient fishing rights, including the uhu which was Konohiki fish extending out to sea.” This ahupua'a and the kalana of 'Ōla'a, figure prominently in a number of Hawaiian traditions.
Keahuokaliloa, or Keahuakaliloa	(a) Ke-ahu-o-ka-Līloa (lit.) The heap/mound of Līloa. (b) Ke-ahu-a-ka-lilo-'ā (int.) The mound of the one turned to stone.	Boundary on ocean, between Kea'au and Waikahekahe Nui Ahupua'a. A rock that looks like a human body.
Keanapapapa	Ke-ana-papapa (lit.) the flat cave.	An area along the shore of Waikahekahe Nui, between Keahuokaliloa and Alaloa.

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Keauhou	Ke-au-hou (lit.) The new current.	Shoreline bay and village site, Kea'au Ahupua'a.
Keaukui Lua, or Keakui Lua	— Keaukui Lua (pit)	An 'ōhi'a grove situated along the ascending boundary between Kea'au and Waikahekahe Nui, near Hala'ani'ani. (Written with both spellings between various surveys.)
Keawaulili	Ke-awa-'ūlili (int.) The steep sided landing; The cove of the 'ūlili bird ( <i>Heteroscelus Incans</i> ), wandering tattler.	A small cove with narrow point, between La'ahale and Uwalu in Waikahekahe Iki.
Kekuanui	Ke-kua-nui (int.) The great god; or The great back	Shoreline in Maku'u, near Waikahekahe Iki boundary below a pūhala (pandanus) forest.
Kikinui	Kīkī-nui (lit.) Large basket.	An area running up the boundary between Kea'au and Waikahekahe Iki. Site of an old kauhale for bird catchers.
Kipaepae	Kīpaepae (lit.) Stone pavement.	Area inland and between Pākī and Keauhou, Kea'au Ahupua'a.
Koolauo	Ko'olau-o (int.) To the windward.	An area running up the boundary between Kea'au and Waikahekahe Nui. Near Coconut grove, where a village once existed. (Erroneously written "Kolauoo" on Map No. 1376.)  Associated with dryland agricultural features as described in native testimonies.
Kou	Kou (lit.) Cordia tree.	Shoreline site between Waiho'opili and Hinamo'o in Waikahekahe Iki.
Kukuikea	Kukui-kea (lit.) White kukui tree/light.	Situated along the ascending boundary between Kea'au and Waikahekahe. Natives formerly cultivated food crops here, and breadfruit trees grew. Situated above Ko'olau-o.
Kuhalau	Kū-hālau (int.) Rising long house.	Situated along the Kea'au Waikahekahe boundary below Kaho'okū. Along the old road.
Kulanapahu	Kulana-pahu (int.) Tilting drum.	Situated along the boundary between Waikahekahe Iki and Maku'u, above Kaumumanō, Hilo side of a grove of breadfruit trees on Makuu.
Kupae	Kū-pae (?) (int.) Landing.	A cove in Waikahekahe Nui, on the northern side of Kalepeamoā.

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Kuuwelu	—	Nearshore boundary between Waikahekahe Iki and Maku'u. (Sometimes written as "Kuwelu" or "Kawelu.")
Laahale	La'a-hale (lit.) Sacred house.	Nearshore boundary between Waikahekahe Nui and Waikahekahe Iki. (Sometimes written as "Lahale.")
Laeopuula	Lae-o-pū'ula (lit.) Point of the red conch.	An area running up the boundary between Kea'au and Waikahekahe Iki. Site of an old kauhale (house compound), and pāhoehoe rise. Kea'au is on the Hilo side to the trail passing here.
Lehelehekohola	Lehelehe-koholā (int) descriptive of the opening of a whale's breathing hole (the name made describe a blow along the shore).	A rock-flat extending into the ocean below Hālōna, in Waikahekahe Iki and near the boundary with Maku'u.
Makaohe? Mokuohe	— Moku-'ohe (lit. Section of native bamboo).	A point in the woods along the boundary between Waikahekahe Iki and Maku'u; a hill of pāhoehoe.
Malumaluulu	Malumalu-'ulu (lit.) Sheltered by breadfruit tree.	"Area where a breadfruit tree formerly stood on the boundary" between Waikahekahe Iki and Waikahekahe Nui, along the old coastal Alanui Aupuni.
Mawae	Māwae (lit.) Fissure, fracture, crack.	A long fissure in the lava running along the boundary between Kea'au and Waiākea. Beginning near Kū'olo and running seaward. (Sometimes erroneously written "Mawai.")
Mokuaalaa	Moku'āla'a (?) (int.) Forest area of the endemic 'āla'a ( <i>Planchonella sandwicensis</i> ) tree.	Head of the land of Waikahekahe Nui, where it is cut off by Kea'au. The survey station is marked with a galvanized spike driven into earth with pile of stones above it.
Naakiolaola	—	Area situated on the boundary between Waikahekahe Iki and Waikahekahe Nui, above Holoholokōlea where the ancient trail between Pāhoa and Kū'olo runs.
Naepuhi	—	An old cultivating ground on the boundary of Waikahekahe Iki and Waikahekahe Nui, above Naakiolaola.

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Nanahuki	Nanahuki. (lit.) To pull away.	Sea fronting region between Hā'ena and Hōpoe, Kea'au Ahupua'a.
Naue Naaue	Nāue (lit.) Shaking, moving.	An area between Māwae and Waiaele– a place where people used to flee in times of war.
Naupaka	Naupaka (lit.) ( <i>Scaevola</i> ) plant, likely “naupaka kahakai.”	Area on the shore line of Kelepeamoa, in Waikahekahe Nui.
Ohiakuapuu	'Ōhi'a-kuapu'u (lit.) Bent-over 'ōhi'a tree (hunch-backed).	Boundary between Waikahekahe Iki and Maku'u on the mauka side of the upper Puna Road (vicinity of present-day Kea'au-Pāhoa highway).
Ohipupu	'Oh-pūpū (lit.) Gather/collect tree snails.	An old cultivating ground in an area of pūhala and 'ōhi'a growth (a kīpuka) above Kamaka near the Waikahekahe Nui and Waikahekahe Iki boundary. Situated in the area around Haamea Kauhale and below Kahikinakalā. (vicinity of present-day 19 <sup>th</sup> Street).
Olioliana	'Oli'oli-'ana (lit.) Rejoicing.	One of two caves along the Kea'au-Waikahekahe boundary where people used to hide during times of war. Situated across from 'Oli'olimānienie. Waikahekahe Nui ends here and the boundary of Kea'au follows Waikahekahe Iki mauka.
Oliolimanienie	'Oli'oli-mānienie (lit.) Shiver with joy.	A cave along the boundary between Kea'au and Waikahekahe Nui. The boundary here runs between two caves, 'Oli'olimānienie and 'Oli'oli'ana. The cave at this place is “where people used to hide in times of war...” “...At this cave Waikahekahe Nui ends and Waikahekahe Iki joins Keaau...”
Paki	Pākī (lit.) Smashed, broken to pieces.	Shoreline bay and village site, Kea'au Ahupua'a.
Pakikiiki	Pākīkī Iki (lit.) Crushed (little).	One of two points on shore of Waikahekahe Iki, below Heiau, Kahokii (sp?)
Pakikinui	Pākīkī Nui (lit.) Crushed (large).	One of two points on shore of Waikahekahe Iki, below Heiau, Kahokii (sp?)

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Palani	Palani. (lit.) A surgeon fish ( <i>Acanthurus dussimieri</i> ).	An area along the shoreline of Waikahekahe Nui between Pali'ula'ula and Pōhakuloa.
Palau Kauhale	Palau's House	Situated on boundary between Waikahekahe Nui and Kea'au, at upper are of the Keakui or Hoio Woods; and midway between Keakui Lua and 'Oli'oli'ana Cave.
Paliulaula	Pali-'ula'ula (lit.) Red cliff.	An area along the shore of Waikahekahe Nui, between Alaloe and Palani.
Papai	Pāpa'i (lit.) Crab. (alt.) Strike and hit.	Old village site on shore of Kea'au, near Paukūpahu and the boundary between the Puna and Hilo Districts. It was at Pāpa'i, the Kamehameha I was struck over the head with a paddle by natives of Puna, after which he proclaimed the "Kānāwai Māmalahoe (Law of the Splintered Paddle).
Papalanui	Pāpala-nui (?) (int.) Large fire brand; or large endemic <i>Charpinteria</i> tree.	Shoreline section of Waikahekahe Nui between Kalepeamo Point and Kawaipua'i.
Papamahina	Papa-mahina (lit.) Cultivating area.	Survey point above Malumalu'ulu on the boundary between Waikahekahe Iki & Waikahekahe Nui.
Papamaihi	Papa-mā'ihī (lit.) Board from which the bark is stripped.	Site of a trailside resting place along the old trail from Kaimū, situated above Pu'unānā'io, on the Waikahekahe Iki-Maku'u boundary.
Papuaa	Pā-pua'a (lit.) Pig enclosure.	Old village site north of Kahului.
Paukupahu	Paukū-pahu (lit.) Cut-off section.	An 'ili on the shore of Kea'au, adjoining the boundary with Hilo.
Pilinui	Pili-nui (int.) Large pili (a type of Heteropogon grass).  (int.) Many clinging together.	Boundary point above Papamahina, between the two Waikahekahe; "a cocconut tree at Pilinui towards Puna of place called Koolauo." (Area of 31-acre preservation site that is the focus of this study.)
Pohakualaea	Pōhaku-'alaea (lit.) Red stone.	Point between Pākī and Keauhou, Kea'au Ahupua'a.
Pohakuloa	Pōhaku-loa (lit.) Long stone.	An area along the shore of Waikahekahe Nui, between Palani and Kūpae.



Inoa 'Āina	Pronunciation & Meaning	Locational Reference
Pohonuiohai	Poho-nui-'ōhai (int.) Large hollow of 'ōhai growth.	An 'ili in the ahupua'a of Kea'au, cited in the Māhele Claim of Davida Malo, Helu 3702.
Pokai	Pōka'i (lit.) Night of the supreme one.	A coastal land area in Kea'au, on the northern side of Paukūpahu. Noted for several features including a heiau (temple), cave and nearby named locations, among which are: Anapuka. Kaulekou and Pakaiea).
Puahiolo	Pūhai-olo (lit.) Shallow shelf.	Coastal shore below Pu'u Nahu in Waikahekahe Iki.
Pulehuakaula	—	Point along the Waikahekahe Iki – Maku'u boundary, "...following approximately an ancient trail to a point on the pahoehoe mound (where two cocoanut trees formerly stood) The name of this place is Pulehuakaula. A galvanized spike driven in the pahoehoe under a mound of stones two feet North of a lone cocoanut tree marks this corner..." Mauka of 'Ōhi'akuapu'u.
Puunanaio	Pu'u-nānā-'io (lit.) Hill to watch/look at 'io ( <i>Buteo solitarius</i> ), the endemic Hawaiian hawk.	Site of an old breadfruit tree and old mahina 'ai (dryland cultivating area), situated above Kaho'olua on the Waikahekahe Iki and Maku'u boundary.
Puu Lepo	Pu'u Lepo (lit.) Dirt/cinder hill.	Large hill in Waikahekahe Iki between Pu'u Lepo (on south), and Pu'u o Makahanaloa (on north).
Puu Nahu	Pu'u Nahu (lit.) Biting hill.	Hill on shore of Waikahekahe Iki in the area of Hālōna. Survey triangulation point situated at top.
Puu o Makahanaloa	Pu'u o Makahanaloa (lit.) Hill of Makahanaloa)	A small hill in Waikahekahe Iki on the shore behind Hinamo'o. Trail from old coastal Alanui Aupuni runs mauka from here, and connects with trail to Kū'olo (Hilo).
Ualapoho	'Uala-poho (lit.) Sweet potato hollow.	Area long shore of Waikahekahe Iki below Pu'u Lepo.
Uwalu	'Uwalu (lit.) To claw (perhaps at a cliff, trying climb it to safety).	An area along the shore line of Waikahekahe Iki. Cliff area between the bays of Keawa'ūlili and Kalaopa.
Wahikolae	Wahi-kola-e (?) (int.) place spread out (?)	An area running up the boundary across Kea'au, Waikahekahe Nui and Waikahekahe Iki. At Waikahekahe Nui-Kea'au, the boundary runs

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
		between two large caves. On the Waikahekahe Iki side there were houses and an old cultivating ground.
Waianohu	Wai-a-nohu (lit.) Pond of the nohu.	Situated along the ascending boundary between Kea'au and Waikahekahe. A low area that filled with water during rainy season.
Waihoopili	Wai-ho'opili (lit.) Water source to keep close.	Southern point on shore of Aowa (sp?) bay, Waikahekahe Iki Ahupua'a.
Waikahekahe Iki	Wai-kahekahe Iki (Lit.) Water flowing (smaller section).	Ahupua'a containing 3,798-acres. "...a point called Oliolimanienie, an old cultivating ground, near which point the lands of Waikahekahe Nui, Waikahekahe iki, Makuu, and Keaau are supposed to meet, according to evidence given in settlement of Boundaries of Keaau and [266] and Waikahekaheiki, and from this point running inland Waikahekaheiki was only an old road way separating lands of Makuu and Keaau..." "...The ancient fishing rights extended way out to sea..."
Waikahekahe Nui	Wai-kahekahe Iki (Lit.) Water flowing (larger section).	Ahupua'a containing 4,398 xx acres. "...a cave called Olioli-ana, a well-known landmark which has always been held as a point defining the boundary between Waikahekahe Nui and Keaau. It is also the extreme mauka or West corner of Waikahekahe Nui..."
Wailoa	Wai-loa (lit.) Long water.	An old kauhale on the edge of the pāhoehoe, along the boundary of Waikahekahe Iki and Waikahekahe Nui, near Wahikolae.
Waiokulani	Wai-o-kūlani (int. Chiefly water source).	Area on the shore of Waikahekahe Iki, situated on south side of Pu'u o Makahanaloa, between Hinamo'o and 'Ualapoho.
Waipahoehoe	Wai-pāhoehoe (lit.) Water (flowing over) pāhoehoe lava flats.	An old village site in Kea'au, noted for its water flow, draining the upland forest regions via channels in the pāhoehoe. Describing traditional trails of Kea'au, Waikahekahe,

Inoa 'Āina	Pronunciation & Meaning	Locational Reference
		Maku'u and beyond, David Malo <sup>60</sup> (born 1852), provided testimony in in 1932, that “the trail that starts from about 12 miles Olaa, and goes down to Waipahoehoe, and on to Makuu till it meets the King Highway...”

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<sup>60</sup> Descendant of the elder Hawaiian historian of the same name, and son of a Māhele claimant in Kea'au (see Helu 309, 3702 & 5410).

## **He Wahi ‘Ōlelo Ho‘ohiwahiwa No Puna Some Sayings and Chants That Honor the District of Puna**

As discussed in earlier sections of this study, and as expanded upon in later sections the po‘e kahiko (people of old) were intimately familiar with the honua ola which had given them life, and to which they returned at their passing upon “ke ala hele i ho‘i ‘ole mai” (the path from which there is no return.<sup>61</sup> This relationship was honored and celebrated in countless ‘ōlelo no‘eau/‘ōlelo a‘o (poetic and instructive sayings), mele (chants) and, more recently, through songs. In addition to those lines of endearment cited above, are found others like the ones below.

### **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,  
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. Kahililalahau

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,  
There is love for Waiwelawela,  
In the beloved calm of Kūki‘i,  
And the words are heard there,  
At Kamiloholu, at Waiakaea,  
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.  
(by A. W. Kahililalahau)

### **Mele Hō‘ihi No Emalani (Chants in Honor of Queen Emma)**

The mele below is from a collection of chants that were composed in honor of, or in some cases, by Queen Emma Kaleleonālanī<sup>62</sup>, daughter of Na‘ea and Fanny Kekelaoklanai Young. She was given in the custom of hānai (adoption) to her aunt, Grace Kama‘iku‘i Young Rooke, and Dr. Thomas C. B. Rooke. On her mother’s side, she was the granddaughter of Kaoanaeha Kuamoo and John Young (Olohana) one of the two favored foreign advisors to Kamehameha I. Through her relationship with the Young heirs, Queen Emma came to control the Waikahekahe Iki Ahupua‘a which had been awarded to her aunt Jane (Gini) Napuaikaumakani Lahilahi Young. After Gini Lahilahi’s death in 1862, her son Peter Kaeo Kekuakalani inherited Waikahekahe, but after he was diagnosed with “leprosy” in early 1873, he was sent to

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<sup>61</sup> “Ke ala hele i ho‘i ‘ole mai” is one of several similar saying used by Hawaiians in describing the passing away of a loved one.

<sup>62</sup> “He Lei no ‘Emalani” Chants for Queen Emma Kaleleonālanī” (2001, Pukui, Kelsey and Nogelmeier).

Kalaupapa. In June 1873 he conveyed Waikahekahe and other lands his mother had held to his aunt, Queen Emma.<sup>63</sup>

This short mele celebrates Queen Emma's travel along the coastal road (Alanui Aupuni) through Puna with its interspersed grove of pandanus and 'ōhi'a. While Waikahekahe is not directly named, her path would have taken her through the land. The actual gathering place where according to the lines of the mele, multitudes filled with aloha met her was at the wahi pana Ko'olau (also written Kōko'olau or Ko'oko'olau), a point along the coast between Waikahekahe and Kula.

**Aia Emalani lā i ka hele 'ana  
I ka māka'ika'i ma kai lā o Puna**

Behold Emalani as she travels,  
A sightseeing journey along the  
coast of Puna

**'O ka hala paukū me ka 'ōhi'a**

The groves interspersed with the  
'ōhi'a woods

**Ke la'i lā nō Emalani i laila  
I ka lae o Ko'olau**

Emalani is at peace there  
At the point of Ko'olau

**Ua lau, ua mano ke aloha**

There is much, much love

**O ka hiki nō me ke aloha**

Having arrived with aloha

**I lohe, i 'ike, i lono 'oukou a pau**

Let it be heard, seen, and made  
known among all of you

**...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* lune 12, 1886 (aoao 4)

**“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 Pahoa,  
na keiki ae hoi e puliki mai la i ka lae o Kumukahi  
a hoes 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 Pāhoa,

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)

<sup>63</sup> June 23, 1873, Bureau of Conveyances Liber 37:255.

**“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)

**‘Imi Au Iā ‘Oe  
(I Search For You)**

One of the great Hawaiian ballads, published by Charles E. King in 1916 (without attributions to source or composer), is titled “‘Imi au iā ‘oe” (I search for you). The song is reportedly sung by a young man of Puna who is seeking his beloved companion who was lost in Puna. The chorus refers to the fragrant groves of Puna, while the next verse refers to the rare, red-feathered ‘iwi (*Drepanis coccinea*), the endemic Hawaiian scarlet honeycreeper. Though now a critical habitat threatened species, the ‘iwi (*Figure 7*) once flourished from the near shore forest of Puna to the highest elevations in the district.

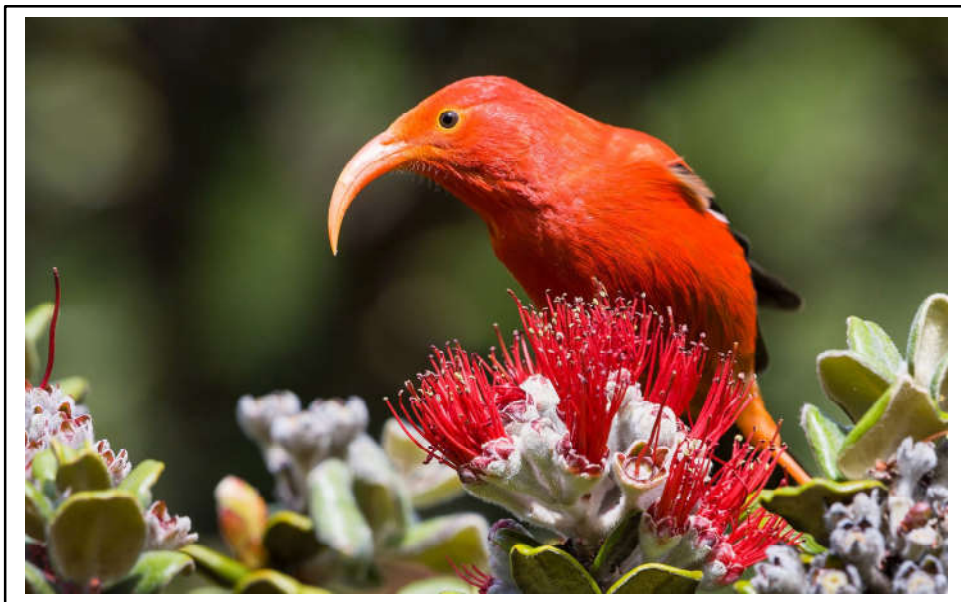
...‘Imi au iā ‘oe e ke aloha lā  
Ma nā pāia ‘a‘ala o Puna  
A i hea lā ‘oe i nalowale iho nei  
Ho‘i mai nō kāua e pili

...I search for you my love  
In the fragrant groves of Puna  
Where have you been lost?  
Return that we may again be together

‘A‘ohe kohukohu o ka ua lā  
Ke pili mai me a‘u ka wahine u‘i

The rains do not interest me  
When I am holding close to the  
beautiful woman  
That is the companion that I chose  
The red=feathered ‘iwi of the forest.

Aia ko‘u hoa a e kohu ai  
‘O ka ‘iwi hulu ‘ula o ka nahele.



**Figure 7. ‘iwi (*Drepanis coccinea*), the endemic Hawaiian scarlet honeycreeper, a Critical Habitat, Threatened Species, that was once known across lands that are now part of HPP (Public Domain Coll. # 2b70f5ef063809e14a8c414db36c8505)**

The ‘amakihi (*Loxops virens*) is another bird and is a member of the Hawaiian honeycreeper family, Drepanididae. Like the ‘i‘iwi, the ‘amakihi is susceptible to the same threats, while more common, and sometimes found in areas of HPP where some of the lehua forest is still found.<sup>64</sup> It may be identified by its distinct yellowish-green coloring, short dark beak, and sweet song (*Figure 8*)<sup>65</sup> (not to be mistaken for the Japanese rice bird). It too is on the brink of becoming threatened as a result of habitat loss and predation by rats, roaming cats, and impacts from avian malaria. Today, the ‘amakihi is only found on the islands of Hawai‘i, Maui, and Moloka‘i.



**Figure 8. ‘Amakihi (*Loxops virens*) sipping the nectar of a lehua blossom. An endemic Hawaiian honeycreeper, and rare resident of remanent ‘ōhi‘a growth on lands that are now part of HPP (Public Domain Coll.)**

**“Puna Paia ala I ka hala”  
(Puna, with walls fragrant with pandanus blossoms)**

On March 1, 1877, the native newspaper, *Ka Lahui Hawaii*, published the 4<sup>th</sup> article in a short series by a native of Puna, who had left the land of his birth to live on O‘ahu, and who returned to Puna to visit his ancestral land. In the narrative, he shared an account of how the saying “Puna Paia ala i ka hala” came about. In it, we find again, reference to the fragrant groves of hala (pandanus), the custom of natives who made lei from the fruit of the hala, and are reminded of the sweet-voiced ‘i‘iwi in the forests.

<sup>64</sup> HPP resident, Sierra McDaniel, NPS Chief of Natural Resources (11 November 2022, personal communication).

<sup>65</sup> <http://www.hawaiipictureoftheday.com/wp-content/uploads/2013/09/amakihi-bird.jpg>

**Maraki 1, 1877 (aoao 2)**  
**Ka Lahui Hawaii**  
**Ka Nu Hou o Hawaii.**  
**Mahele 4. Na Kamahēle i ka uka o Puna.**

“...Puna Paia ala i ka hala.” Ua maa na kini oia aina i ka lei i ka hala, a pau ka lei ana, kau aku no na lei ma ka paia o na hale; a i ka wa moe o ka po, oiai na ahe kehau e pa kolonahe iho ana, alaila, oia ka wa a na kamahēle ma ke alanui e honi ai i ke ala o ka hala, a i kona komo ana aku iloko o kolaila mau home (iloko o na la o na kupuna) a pili ma ka paia, a nana ae a puni, e ike ia aku no auanei na lei hala e kuu welu mai ana, ua hele a puia i ke ala; oia ko Puna mea i kaulana ai, “Ka Paia ala i ka hala.” Aia kaawale ko laila keiki ma kekahi wahi e aku, a halialia hou mai ke aloha no kona home kulaiwi, alaila, e hoomanao ae no ia i neia mau wahi lalani mele:

“E hoi, e hoi no ke aloha  
I ka Paia ala i ka hala,  
Ke hone mai nei e ka lwi polena  
I ka uka paoa i ke ala o Puna...”

“...Puna, with walls fragrant with pandanus blossoms.” It was the custom of the people of this land to make lei of the hala fruit, and when they were done wearing the lei, they would hang them on the walls of their houses; then when they slept at night, the gentle kēhau breeze would carry the fragrance throughout the house. When visitors passed along the trail they would smell the sweet scent of the hala, and when they entered a home (in the days of our ancestors), the lei would be seen hanging, clumped along the walls, and the sweet fragrance surrounding. That is a famous thing of Puna, and why it is said, “Puna Paia ala i ka hala.” Now this child of the land pauses to recall his love for the land of his ancestors remains, recalling the lines of this chant:

Return let the love return,  
To the place where the walls are scented with the hala,  
Remembering the sweet voices of the ‘i‘iwi pōlena<sup>66</sup>  
In the fragrant uplands of Puna...”

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<sup>66</sup> “lwi polena” in the original text, is a variant name of the ‘i‘iwi and ‘i‘iwi pōlena.



## PART III

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

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 was given to the hoā‘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 shoreline 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 mother<sup>67</sup>) 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 Papapa,<sup>68</sup> were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended.<sup>69</sup> 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 were 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 hoā‘āina (native tenants) to all resources necessary to sustain the native population.

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

As noted earlier, 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 hoā‘āina (native tenants) at the prerogative of the ali‘i and their

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<sup>67</sup> Also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again).

<sup>68</sup> The distant atolls and pinnacle-islets of the Northwestern Hawaiian Island Chain.

<sup>69</sup> See David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973.

representatives or land agents (konohiki), who were generally lesser chiefs as well. 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, Kauikeaouli, 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 that 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” lands.<sup>70</sup> 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:

### 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.

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<sup>70</sup> 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. At the close of recording the agreements in the Buke Mahele, Kamehameha III, in turn, granted ‘āina to the Aupuni (Kingdom) inventory. Ahupua‘a along the coast from Maku‘u to Kanane near Kula and Kumukahi have been included from the larger ‘Āina Aupuni list.

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**Ko Kamehameha 3**

**Ko Wm. Lunalilo**

Na Aina	Ahupuaa	Kalana	Mokupuni	Na Aina	Ahupuaa	Kalana	Mokupuni
...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	<b>Keaau</b>	<b>Ahupuaa</b>	<b>Puna</b>	<b>Hawaii</b>
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

...Ianuari 28, 1848

**Ko Kamehameha 3**

Na Aina	Ahupuaa	Kalana	Mokupuni
<b>Makuu</b>	<b>Ahupuaa</b>	<b>Puna</b>	<b>Hawaii</b>
Kapaahu 1 & 2	Ahupuaa	Puna	Hawaii

...Januari 28, 1848

**Ko Kamehameha 3**

**Ko Kamehameha 3**

**Ko Wm. P. Leleiohoku**

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

...Januari 28, 1848

**Ko Gini Lahilahi**

Na Aina	Ahupuaa	Kalana	Mokupuni
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Aina Hooilina

...**Waikahekahe 1**                      **Ahupuaa**                      **Puna**                      **Hawaii**

...Feberuari 12, 1848

**Ko Kale**

Na Aina	Ahupuaa	Kalana	Mokupuni
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Na Aina Hooilina

...**Waikahekahe Ahupuaa**                      **Puna**                      **Hawaii**

...Feberuari 12, 1848

**Ko Kamehameha 3**

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Kaimu	Ahupuaa	Puna	Hawaii
Apua	Ahupuaa	Puna	Hawaii
Waiakolea	Ili no Kalapana	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 keja 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.

**No Ke Aupuni**

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
...	Honolulu		
	Popoki		
	Waawaa		
	Nanawale		
	Kanane 1 & 2		
	Keonepoko		
	Waawaa		
	<b>Makuu</b>		

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



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

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.”]

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.<sup>71</sup>

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 hoā‘āina an opportunity to acquire fee-simple property interest (kuleana) to land on 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 hoā‘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

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<sup>71</sup> Copied from original hand written “Enabling Act,” HSA, DLNR 2-4. See also “Kanawai Hoopai Karaima no ko Hawaii Pae Aina” (Penal Code) 1850.

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...

...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...<sup>72</sup>

By the time of its closure, the total land area in the Hawaiian Islands awarded to *hoa‘āina* came to approximately 28,658 acres<sup>73</sup>.

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<sup>72</sup> Minister of Interior Report, 1856:10-17.

<sup>73</sup> See Indices of Awards, 1929 and Kame‘eleihiwa 1992:295.

Documenting the Māhele in 1848-1855<sup>74</sup> was a monumental task for the Land Commission and its agents. While the generations since the Māhele are fortunate to have the records, it is evident 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 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 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 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:**

Many claims in the Register and Testimony 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.

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<sup>74</sup> 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.

### (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 hoā‘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 we recorded. These included:

‘Āpua, Kahuwai, Kea‘au, Keahialaka, Kehena, Nānāwale, ‘Ōla‘a (‘ili of Kupahu‘a and Waiuli), Pohoiki, and Wa‘awa‘a.

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. The ahupua‘a were claimed as personal property rights, though not all were awarded. The lands 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, Kukuihala<sup>75</sup>, Kula, Lae‘apuki, Laepā‘o‘o, Maku‘u, Pānau nui, Pū‘ala‘a, Pūlama, Pu‘ua, Waikahekahe 1 & 2, and Waiakahi‘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

<sup>75</sup> Kukuihala was originally forgotten during the deliberations, which led to the settlement between the King and Kaoanaeha. It was later added to her Award.

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 Books<sup>76</sup>. While the records spread across various sources are difficult to verify, a general summary of details from the moku of Puna follow:

- (1) Eleven hoā‘āina submitted thirteen claims for kuleana (personal land holdings) in nine ahupua‘a or ‘ili of Puna.
- (2) Of the twenty-eight ‘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 approximately 200,000 acres. The King further assigned at least thirty-seven ahupua‘a and seven ‘ili to the Aupuni inventory.
- (3) No hoā‘āina claims were recorded in Waikahekahe Nui or Waikahekahe Iki, and both ‘āina were retained by women of chiefly lineage. The single largest group of hoā‘āina claims in all Puna—three claimants through five Helu—was in Kea‘au ahupua‘a, where two competing ali‘i claims were also recorded, with the ‘āina awarded to Wm. C. Lunalilo, a high chief, who was elected as King of the Hawaiian Islands on January 8, 1873, but died on February 3, 1874, thus ruling for little more than a year.

**Table 3. Māhele Details For the ‘Āina of Kea‘au, Waikahekahe 1 & 2 and Maku‘u**

Claimant	Helu	Ahupuaa	Place Names	Kamaaina/ Witnesses	Number of Records
Davida Malo (Konohiki)	309	Keaau	—	—	1
T.C.B. Rooke for three Konohiki claimants: Kaoanaeha, Lahilahi & Kale	595	Kamomoa (Kamoamo), Waikahekahe 1, Waikahekahe 2	—	—	1
Barenaba	2327	Keaau	Kalaihina	C. Kanaina, Kawaikini	3
Davida Malo (Konohiki)	3702	Keaau	Pohonuiohai	—	3
Barenaba	4658	Keaau	Kalaehina	—	3

<sup>76</sup> It appears that fewer than the 150 pages total of the 42,000 pages in the records address Puna claims.

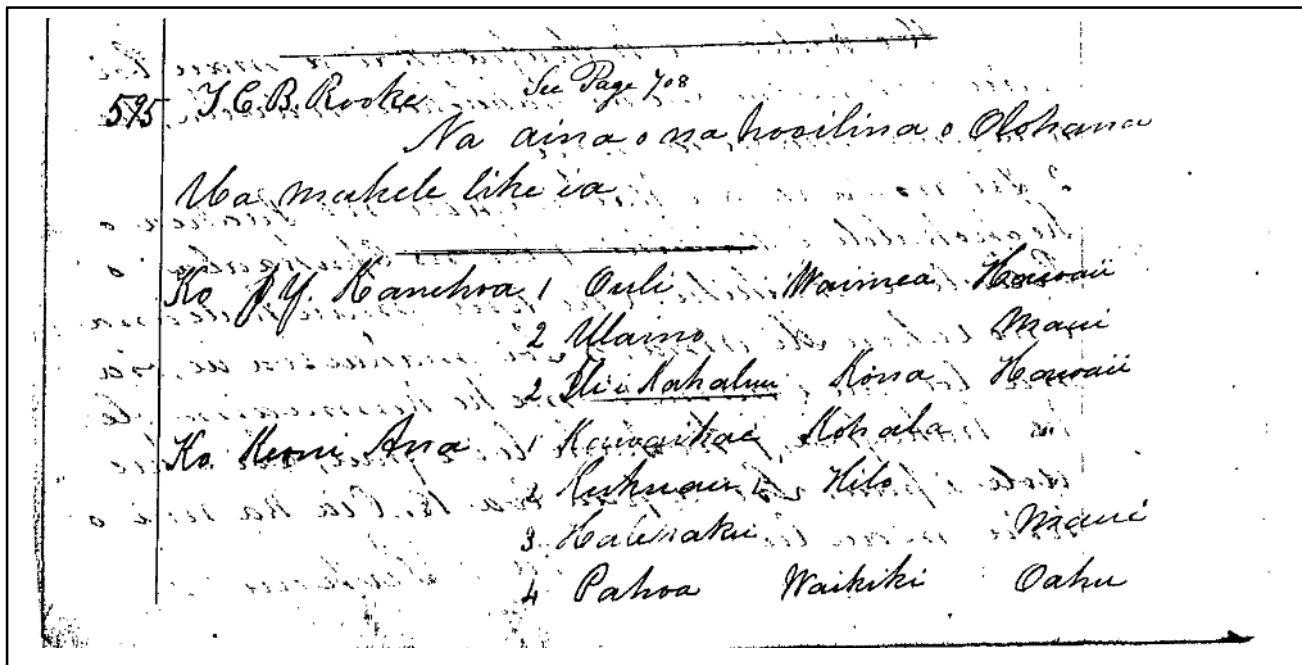
Claimant	Helu	Ahupuaa	Place Names	Kamaaina/ Witnesses	Number of Records
Kapapa	4918	Keaau	—	—	1
Davida Malo (Konohiki)	5410	Keaau	—	—	1
Lanai Ikaaka (Konohiki)	6026	Makuu	—	—	1
Hewahewa	8081	Keaau	Halauloa (Hapaiolaa)	—	6
Gini Lahilahi (Konohiki)	8520 B	Waikahekahe 1 (Iki)	—	—	4
Kale Davis (Konohiki)	8522 B	Waikahekahe 2 (Nui)	—	—	3
William Charles Lunalilo (Konohiki)	8559 B	Kahaualea, Keahialaka, Kalapana, Keaau, Laepaoo, Koae 1 & 2, Laepuki	—	—	5

#### Documents filed as Claims for Māhele Awards and for Kuleana

Sadly, the poor results of the Māhele in Puna make the review of land claims rather simple to do since only eleven native tenant claims appear to have been made. With the passing of time and the steady decline in the native population of Puna, all of the surviving native 'ohana have come to share familial connections. The kūpuna who made the original 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. The records cited below include both the original copies of Hawaiian language documents and the English translations 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 documents cited 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 changed from one record to the next; 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. The digital documents are cited as unnumbered figures on pages 68 to 98).

**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 (Kamoamo) and Waikahekahe 1 & 2, Puna, and other lands



Na aina o na hooilina o Olohana. Ua mahele like ia....

- ...Ko G. Lahilahi ...4. Waikahekahe 1. Puna, Hawaii... [see Helu 8520 B]
- ...Ko Kaoanaeha ...1. Kamomoa [Kamoamo]. 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 lakou 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 [Kamoamo]. 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.

574

No Pame	1	Kiikalani	Kohala	Hawaii
	2	Pahohoe	Kona	"
	3	Haleu	-	Mau
	4	Maunali	-	Lanai
No S. Lahilahi	1	Maunaka	Kohala	Hawaii
	2	Maunaka	"	"
	3	Pahohoe	Kona	"
	4	Maunakanihiki	Puna	"
No Hoanani	1	Maunaka	Kohala	"
	2	Kalamaki	Kona	"
	3	Maunali	Kona	"
	4	Haleu	Kona	Pahu
No Hoanani	1	Maunaka	Puna	Hawaii
	2	Kalamaki	Hoanani	Hawaii
	3	Maunali	Kohala	Hawaii
	4	Maunakanihiki	Kohala	Hawaii
	5	Maunali	Kohala	Hawaii
	6	Maunali	Kohala	Hawaii
No S.D. Hoanani	1	Maunaka	Kohala	Hawaii
	2	Maunali	Kona	Hawaii
	3	Maunali	Kona	Hawaii
No Hale	1	Maunaka	Kohala	Mau
	2	Maunali	Kohala	Hawaii
	3	Maunakanihiki	Puna	Hawaii
No Pahu	1	Maunali	Motokai	Motokai
	2	Maunakanihiki	Kona	Mau
	3	Maunali	Kona	Hawaii

Hoale Alii Septemaber 1, 1848. Hoohihia Kua Mahi  
 ki Iki o ka Ahakua Anahu o Ika Iki  
 Kamehameha III  
 Ua ae au i ka olelo o kua palapala, o ka olelo o  
 ma e maua. wau i ka aima o kua maua keiki e ho-  
 malikuli ke kua i ka aima, ake e maua ike ke laka  
 maua aima, ke aima kua, a hiki aku i ka laka  
 maua keiki, oia oia e maua ke laka oia oia e ke  
 maua  
 Hoanani

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

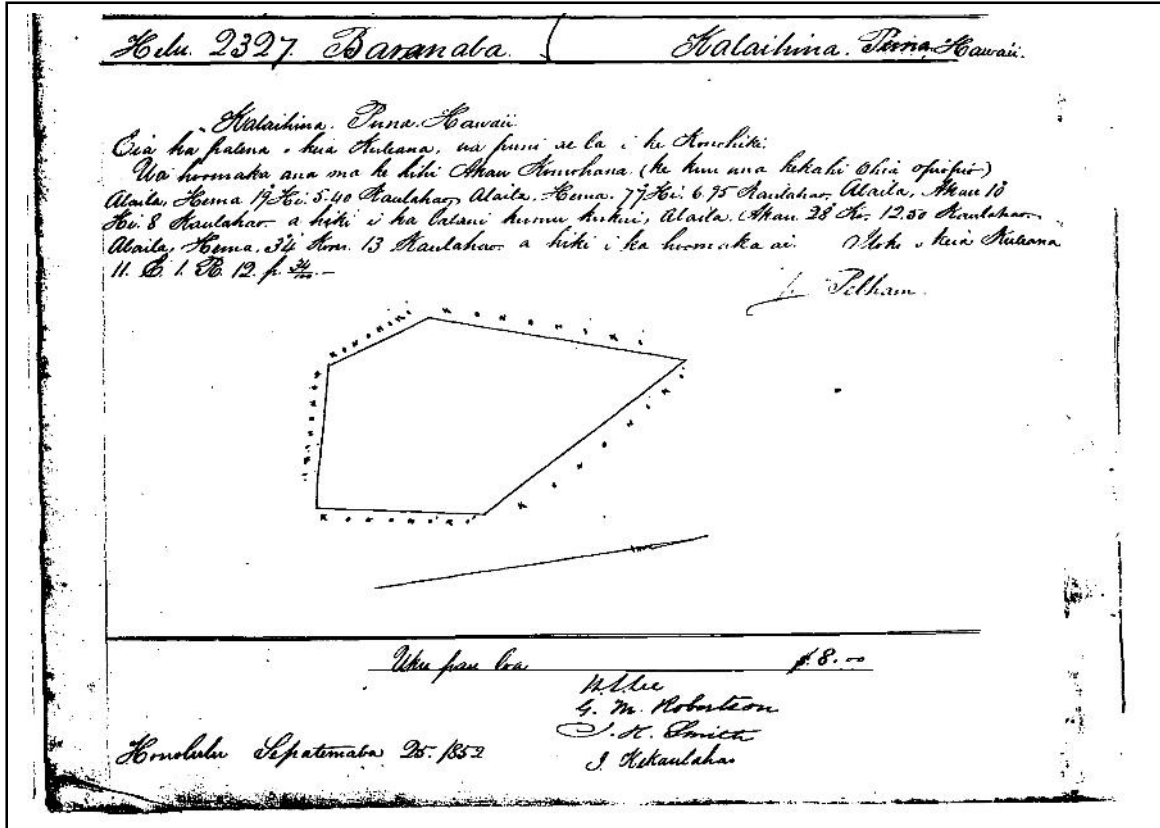
**Helu 2327 (see also Helu 4658)**  
**Barenaba**  
**Foreign Testimony Volume 5:83**  
**Keaau Ahupuaa, Puna**

83

N<sup>o</sup> 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, Keau Ahupuaa, Puna



Eia ka palena o keia Kuleana, ua puni ae la i ke Konohiki.

Ua hoomaka ma ke kahi Akau Komohana (ke kuu [kū] ana kekahi Ohia opiopio); Alaila, Hema 19° Hi. 5.40 Kaulahao; Alaila, Hema 77° Hi. 6/95 Kaulahao; Alaila, Akau 10° Hi. 8 Kaulahao a hiki i ka lalani kumu kukui; Alaila Akau 28° Hi. 12.50 Kaulahao; Alaila, Hema 34° 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)

**Davida Malo Helu 3702 (see also Helu 309 & 5410)**  
**Native Register Volume 6:116-117**  
**Lahaina, Jan. 30, 1848**  
**Pohonuiohai, Keaau Ahupuaa, Puna and other lands**

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.

3702

David A. Maly

Oua Luma Hoona Kule  
 M uia Aina. He kaauiake nei au i  
 kōu mau Aina mai na Lii mai e  
 waiho ia ma ke oukou waihoia pata  
 pata i hoomanaoia kōu kuleana a  
 me ka ole. Eia kōu mau Aina e  
 Hoamala ma Moloakai ma ka ma-  
 kahiki 1820 ka loa mai iaie mai  
 ia Hespulani mai. Eia hou he mau  
 ili Aina Kolu ma Kauhau, ma ka  
 makahiki 1824 ka loa ana mai  
 iaie mai a Hoapili Kane mai Eia  
 hou, he mau ili ma Keauia, ma  
 ma ka makahiki 1825 ka loa ana  
 mai iaie mai a Hoapili Kane mai.  
 Eia hou, he ili ma Waikapu Maui  
 ma ka makahiki 1826 ka loa ana  
 mai iaie mai a Kekaulaohi mai  
 Eia hou, he ili ma Ukuhame  
 ma ka makahiki 1837 ka loa  
 ana mai iaie mai a Hoapili Kane  
 mai. Eia hou, he ili Aina ma  
 Honokawai a me kekahi hapa  
 o Honokawai ma ka makahiki  
 1844 ka loa ana mai iaie mai  
 a Huakini mai. Eia hou, he  
 mau ahupuaa Kolu ma Koolau  
 Maui, ma ka makahiki 1843  
 ka loa ana mai iaie mai a

Hekauluohi mai. Eia hou he mau  
 ahupuaa ma Kona Hawaii o Keauhou  
 o Honokua, ma ka makahiki 1845 ka loa  
 ana mai iai mai a Hekauluohi mai  
 Eia ka inoa na ahupuaa, o Kaamala  
 ma Muloakai Malaloia o ka Mo'i

- 2 Maakapiki ma Koolau Maui
- 1 Honoluluiki Malaloia o Hanaiwa
- 1 Keauhou ma Kona i Hawaii
- 1 Honokua Malaloia o Hekuanasa
- 3 Honokawai

Eia na ili o Pohomishai ma Keau i  
 Puna. O Ohiaiki ma Ukuhame i  
 Maui malaloia o Hanaiwa. O Moo-  
 nuku ma Honokawai i Maui o Palaha  
 ma Waikapu, o Alunihia ma Lana mai  
 a Hoapili mai 1835 malalo o Hekuanasa  
 keia, o Kuumu o Pula, o Kuumu a  
 Kala ili aia ma Keauhou, malalo o  
 Hekuanasa ia.

Eia na aina a Hekuanasa i pae  
 wale ai me he mo'i ole mai iai a me ka  
 hooakoko oia o Kou hemo ana, ia, o  
 Keauhou, o Honokua, o Kakikapa o  
 Honokawai, ia na aina i pae waleia  
 me kuu loku ole i kou mea i hemo ai  
 o kuu pahale kahi au e hoopii aku nei  
 ma Ukuhame. Nani me ka onahala  
 Dawida Malo

Helu 3702 and Helu 10225  
 Davida Malo  
 Foreign Testimony Volume 7:225-226  
 Pohonuiohai, Keau Ahupuaa, Puna, and other lands

*Ct. 3702. David Malo.*

Keauwai See Keau the land of Maui, in Pihaimakama.  
 It is the ili of "Ohiuiki," and the people of "Makacani." There is  
 but one fixed native on these lands. His name is Kuaole,  
 There are two others there, but they have no rights in the  
 soil.  
 He rec'd it from his wife, and his wife from Pihaimakama's  
 wife. This was in 1832, and his title has never been disputed  
 to this day.  
 It is bounded. South, by the State of Waikapu, Kana, by  
 Kapuni's land. North, by the sea shore, Kaauwaila, by "Ohiu-  
 la".

Z. Kaauwai See Keau the land of the Ct. in Makai. It is  
 the Ahupuaa of Kaauwaila. The Ct. has divided this land  
 with the King, and half of it now belongs to him truly (See  
 the Book in His Majesty's Office) Kana is a luna for  
 him this is the same land mentioned in Claim 10225.  
 I know the land of the Ct. in Maui, Hawaii. It is  
 there also in the Ahupuaa of "Mauikei," called "Mauikei" and  
 "Mauikei," and "Mauikei" are the names of those lands.  
 There is but one native on these lands. His name is Hoapili.  
 The Ct. rec'd these lands from Hoapili Kane in 1825,  
 and his title to them has never been disputed.  
 He has also one ili of land called "Pohonuiohai," in Puna  
 Hawaii, i.e. the Ahupuaa of "Keau".  
 The Ct. rec'd this ili from Hoapili Kane in 1825, and

Z. Kaauwai, Sw.... He has also one ili of land called "Pohonuiohai," in Puna, Hawaii, in the Ahupuaa of "Keau."

The Ct. 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 Keau, Puna, Not Awarded.]

this 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.

I also know that he has an ili of land in Waialeale, Kauai.  
 It is called "Palaolachuan". There is one pua'ina in it within this.

He rec<sup>d</sup> this land from Sekauluchi in 1836, and has had  
 undisturbed possession of it ever since. There are two natives  
 in it I don't remember their names.

The Olt. also has an ili of land, in Niihau, Maui,  
 called "Moumukui", which he rec<sup>d</sup> in 1844 or 1845 from Gov<sup>t</sup>  
 Adams of Hawaii, and his title has never been disputed  
 for this ili. There are 7 natives who have some Obuins in this  
 ili, for they live on and help to work the land. There are 8 pua'  
 lina lots in this ili. There was also a kapa or half of the Obu-  
 pua'a of Honeh-wai given to him by Gov<sup>t</sup> Adams in 1845, but  
 it was taken away from him by Gov<sup>t</sup> Kekuanaoa in 1846.  
 He was made the owner of it by Gov<sup>t</sup> Adams and Gov<sup>t</sup> Ke-  
 kuanaoa put an end to his R. S. chieftainship in 1846.

The Olt. has also three Obupua'a of land in Kohala, Maui.  
 Two of these "Makapipi", and "Makapipi 2". The third is  
 called "Makapipi 3".

The Olt. rec<sup>d</sup> these lands from Sekauluchi 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 pua'lina with  
 in them.

The Olt. has also a land called "Mauahi", and a quantity of  
 land in Lihoua, Maui, which he rec<sup>d</sup> from Hapili Waihi  
 in 1835, and has held it without dispute ever since.

The King is the great Lord over him. There are some  
 pua'lina lots within it but I cannot say how many.

Cl. 10.225. David Mats

This Claim is included in the general Claim of D. Mats  
 N<sup>o</sup> 3402. just heard.



Helu 4658 (see also Helu 2327)  
 Barenaba  
 Native Register Volume 8:686  
 Keaau Ahupuaa, Puna and other lands

686  
 4,658 Barenaba  
 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 na kinu makuakane no i kanu Makahiki 1818  
 he laau Alani ma Keaau na kinu lima no i kanu i ka maka-  
 hiki 1831 me au no kuu alani, i keia wa o kuu hau, aole ia  
 me au i keia mau makahiki me hai wale no.  
 Nau na Barenaba

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  
Aoshikiia o Maunai  
Aolelo mai la  
Ua ike au nia i ke Ahupuaa  
o Puna Apana 1  
Mauka ke Keaka Ma  
Lamakahia ke ke konohiki Mattai  
konohiki no. Ma Puna konohiki.  
Aoshikii Opu kau Ma Ma  
Makuakane o Barenaba i Kame  
i ka wa o K.I. a make kona  
makuakane, hoili keia mau ia  
Barenaba, a ka M. L. 1882, ia  
Hoolulu, aole keakea o Barenaba  
ia manawa  
Apana 2 Kumu alanii ma  
ke Ahupuaa o Keaau ili aina o  
Kalaehina kila Hawaii  
Ma ke konohiki na palena  
a puni. Nana no i Kame, aia no  
ia ia, aole mea kea kea i keia  
Apana kumu alanii  
Aoshikiia o Maunai  
Aolelo mai la Ua ike no au i  
keia aina e like me ka Keaau  
hai ana ae nei

Hoohikiia o Kaauwai, 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 Kauhiahwa a olelo ma la. Ua ike no au i keia aina e like me ka Kaauai hai ana ae nei.

Kaauwai 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.

Kauhiahwa Sworn and stated. I know this land just as Kaauwai 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**

Ianuali 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 Kahuwa 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.

354

491876

No Kapapa

Januali 17, 1848

He  
Ho

Aloha oukou e na Lina Kuleana Hoona  
 Aina. Owan o Kapapa ke heci aku nei au ia  
 oukou i kou kuleana aua kama, e hoiki mai  
 ia i keia manawa. Eia iu kuleana mea  
 kama. He hau ma Kahua i Hilo, mai no  
 i kama, i ka hoiana mai o Kamehameha ia  
 Kema ana nei, oia kua kama ana, aole me  
 au ia i keia wa. He laau Alani ma Keaau, ua  
 kama au ia laau Mo-I. 1831, ai keia wa, a nane  
 au i nene, no ka manao e lawa ia iu e hoi.  
 He mau nui kahi aia ma ka puka aia maawa  
 o Panaewa. He mau laau kope aia ma Keaau.  
 a he mau laau ma Piihonua, Ahe mau laau kama  
 ma Kaupakua, Oia kou mai kuleana kama e  
 hoi aku nei ia oukou, a me kou anake ma  
 mohoi e hoi pono ma iou kou ma kuleana  
 a pili me au, aole me ka mea e, Aloha oukou  
 me ka maluhia. No 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 Kaupakua. 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 5410  
Davida Malo  
Native Register Volume 6:287-288  
Keaau Ahupuaa, Puna and other lands

5410 Davida Malo  
E o Kaauwai. He hai aku nei  
au ia oe i koe mau Aina, a me na pa,  
ms ka mea, aole i pau ia kakou i ka  
hana manuia. Eia o kuu pa ma  
Ukumehame, aole kakou i hana, e  
hooakomo oe ma ka oukou hana.  
Okuu pa ma Alenuihiki Kikahi-  
ia Kikahi o Kou mau Aina mai ma Ii  
mai i make aku nei, e kolu ili aina  
ma Keaauhou, Hooakahi ma Keaau i  
Puna, hooakahi ma Ukumehame Iio  
Asapili Kame mai.  
Eia Kikahi, he ili aina ma  
Waikapu, he mau ahupuaa e kolu, o ma  
Makapipi, a me Honolulu iki ma  
Koelau o Maui. No Kekauonohi mai.  
Eia Kikahi, he Ili o Alenuihiki  
ma Pahaina nei, he Ahupuaa o Kawaloa  
ma Lana. No Asapili wahine mai, he  
Ili o Moemoku ma Hooakahi. Iio  
Kuaikini mai, pupua la e koe mai ai  
iau ka hapakolu o kua mau Aina.  
Eimi iho oe ma koe mau hua

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 pons ke kono ma ka oukou hana  
a me ka pons ole, a palapala mai iaiu  
aka, ke manas nei au e pons ke hokomo  
ou, i kuu pa ma Ukimehame ua ike ou  
he pa maoli ma ia, elua ma loi palaina  
malolo.

Oia no kua ninau, o ka waiwai hea  
ma Kahu Kula ka i oleloia, a si aku ma-  
nua o na haneli kala elima, a auhau-  
ia no, o ka waiwai auu ma na hokohokoma  
ma ka aino paha, ma ka pa paha

Aloha Kama  
David Malo -

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, fono i keia  
 mau hoona kuleana aina, o Honaipouli keia ilu aina o'u ma  
 Honoiohau iki ke ahupuaa, fono i ke kuleana, o Maunaloa  
 ka i ka Pii, o Pii ia Kuakini; oia ma ka moku aina, oia ma  
 keia kuleana aina o'u, he ahupuaa o Kapua ma Kuakini maia  
 ia Pii, oia ma keia kuleana aina o'u ke ilu o Waiohio, o Pahiama  
 ke ahupuaa, o keia keia maia, o Maunaloa ma ia Pii, oia  
 keia kuleana aina o'u o Maunaloa ke ahupuaa, oia ma ka moku  
 o Puna, ma Kuakini ia Pii, oia keia mau kuleana aina keia  
 keia, na manu aku hoi kahi poe o lakou, e like no hoi me a'u  
 mau alii, na manu aku ka, ke lele la ka! kaapa wale iho nui  
 no ka manu eheu ole. Lanai Ikaaka.

---

Oia keia ia oukou e na luna hoona kuleana aina, fono; he kuleana  
 ma pa, keia o'u pa, oia ma pa e hoo pii aku maia i ke moku ma  
 ma kahi, o ma ma ma a pau, Pa 1, oia ma keia Keia 37 auana,  
 Hona 23 auana, Hono 27 1/2 auana Hono 20 auana  
 Keia 1. Pa 2, Keia 16. Hono 11. Hono 15. Hono 29. Akua 29  
 Maunaloa 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<sup>77</sup>, no Kuakini a ia Pii. 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...

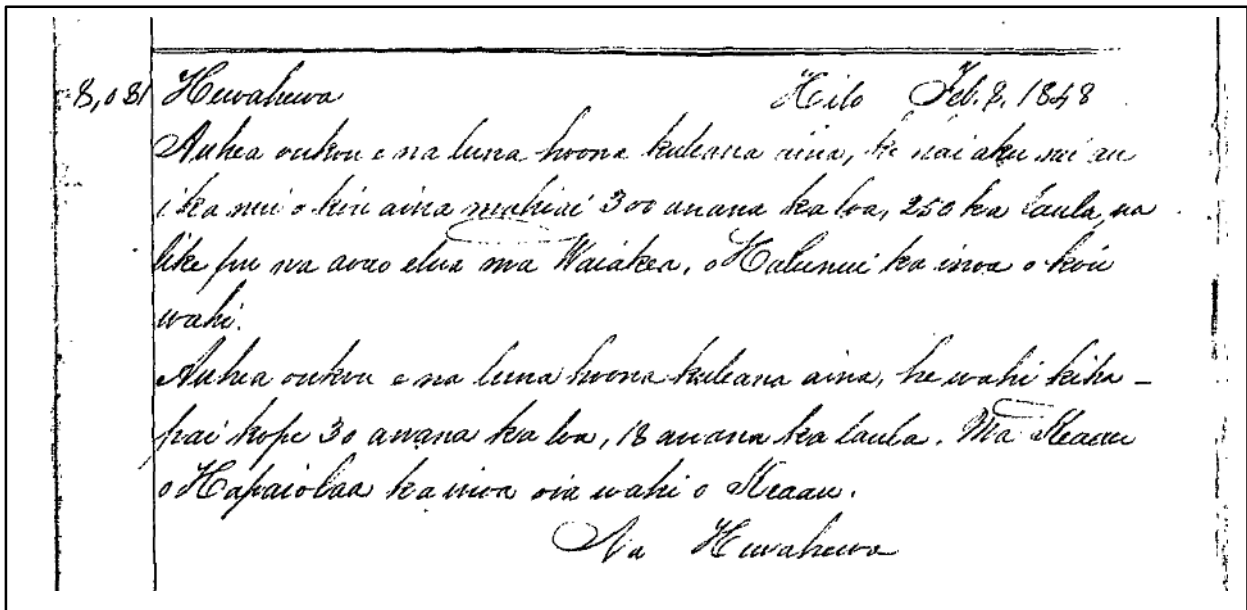
<sup>77</sup> The original text is clearly written "Puna," thought the 1929 Indices of Awards (which is at times flawed), identifies the Lanai's claim as the Maku'u of South Kona.

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 remaining land claims. Some of them are birds, and like my chiefs, they have flown away! The only thing that can now be caught is the wingless bird<sup>78</sup>. Lanai Ikaaka...

[Helu 6026 for Makuu, Puna, Not Awarded.]

**Helu 8081**  
**Hewahewa**  
**Native Register Volume 8:705**  
**Hapaiolaa (Halauloa), Keaau Ahupuaa, Puna and other lands**



8,081 Hewahewa Hilo Feb. 8, 1848  
Auhea oukou e na luna hoona kuleana aina, he wahi kiha-  
pai kope 30 anana ka loa, 18 anana ka laula, ma  
Keaau, o Hapaiolaa ka inoa oia wahi o Keaau.  
Na Hewahewa

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.

<sup>78</sup> The description of lands and chiefs having flown away like birds, is a poetic way of describing the loss of both lands and former ali'i. What remains now is likened to a bird that can no longer fly.



Helu 8081 with 3996  
 Hewahewa  
 Native Testimony Volume 4:471-472  
 Halauloa (Hapaiolaa), Keaau Ahupuaa, Puna and other lands

23 Nov.

3996  
 8081

Hewahewa  
 Kōwhiriia o Hoapuaa  
 Aolelo mai la. Ua ike no au eia  
 i ka iliaima o Malulūni Waiakoa  
 Aole Hawaii.

Maunā Kōwhiri Ma  
 Hamakua Kōwhiri; iela no ma-  
 kai a ma Puna.

Ae Alanui ma waena o  
 Keia Apana aina, i Kihapai ua  
 mahia. Ua hewa ka palapala  
 hoopi i huleana, aole kupono.

Apana eua. aia i ka ili aina  
 o Halauloa Keaau Puna Hawaii  
 Kōwhiri Kihapai  
 Maunā Kōwhiri Ma Aole

472

Ke Heawemakali aina Maikai  
 no Kōwhiri Maikai no  
 Mehele aina i Kihapai Ua  
 mahia, aole hale

O ka Apana mua Waiakoa  
 lona 1847 no Keawemakali O ka lua  
 Heaau lona 1842 no Mehele  
 Aole mea haka.

Kōwhiriia o Kihapai  
 Aolelo mai la Ua ike no au i Keia  
 aina e like me ka Hoapuaa 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)**

Number of Claims	Names of Claimants	Examination: Opinions & Decisions
3996	Hewahewa	No person named or listed in among the names. Description one is situated on the land near the shore on the Puna side. It is situated on a small piece of land. The land is covered with grass and is cultivated. It is not enclosed in a fence and is in the possession of James Ross. There is one claimant who is in the name of the name.
8081	Hewahewa	The other claim situated in the name of Puna on the side near the shore on the Puna side and is situated on the West side of the name on the side of the name. It is situated on the East side of the name and is situated on the side of the name. There is no house on it. The land on the name is named from the name in the year 1847 and the land on the name from the name in the year 1842. There is no claim to these lands. There is no claim to these lands. There is no claim to these lands.
		See page 82.

...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: 5<sup>th</sup> 1852.*

*N<sup>o</sup> 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 Kanuka in the year 1842, Paha and Kanuka received it from Kekaulohe. 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.*

*Banaba, 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. 5<sup>th</sup>, 1852  
(from page 34)

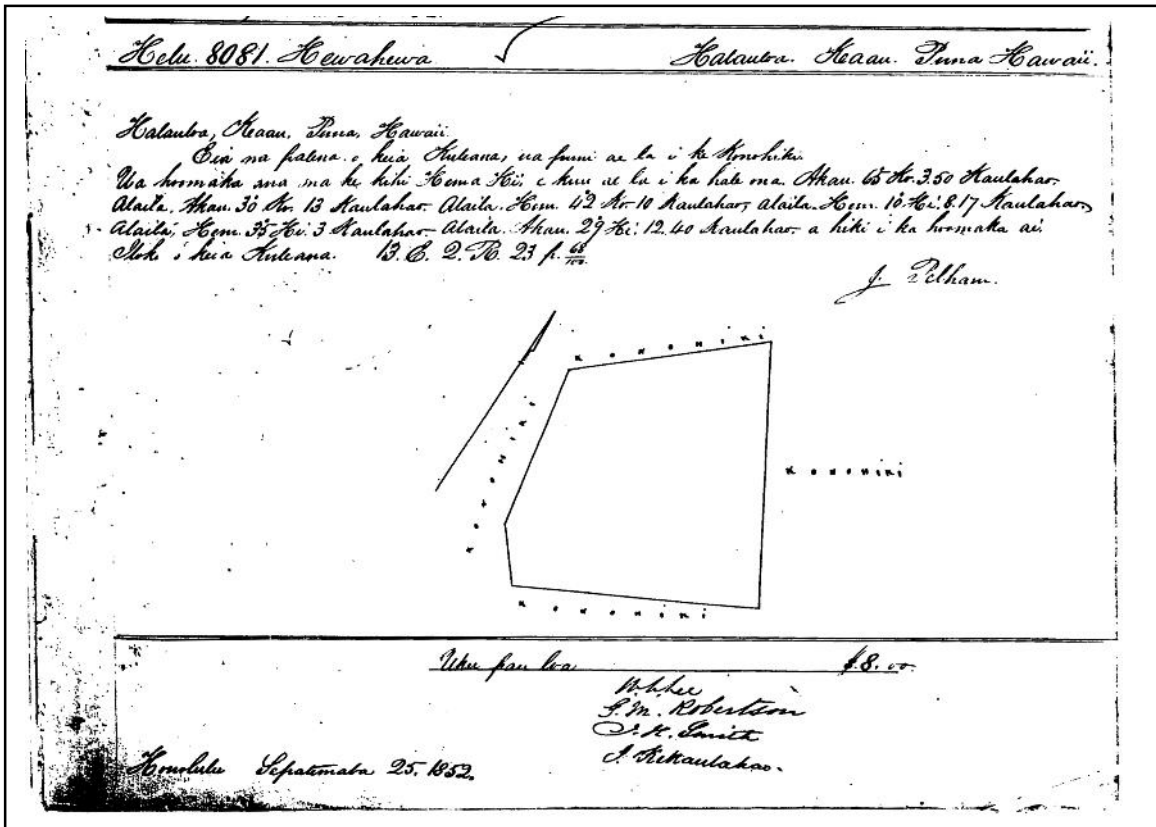
Kanaina sworn says, I am the Konohiki of Keaau, an ahupuaa of land in Puna, Hawaii, under the chief Kanaina<sup>79</sup> at Honolulu. I know the claim of Hewahewa in that land. It is a

<sup>79</sup> Charles Kanaina, husband of chiefess Kekāuluohi, and father of William Charles Lunalilo.

good claim. He received it from Kanuha in the year 1842 paha [perhaps] and Kanuha received it from Kekauloahi. 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.

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.

**Helu 8081  
Hewahewa  
Mahele Award Book Volume 5:389  
Halauloa, Keaau Ahupuaa, Puna and other lands**



Eia na palena i keia Kuleana, ua puni ae la i ke Konohiki.

Ua hoomaka ana ma ke kahi 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.

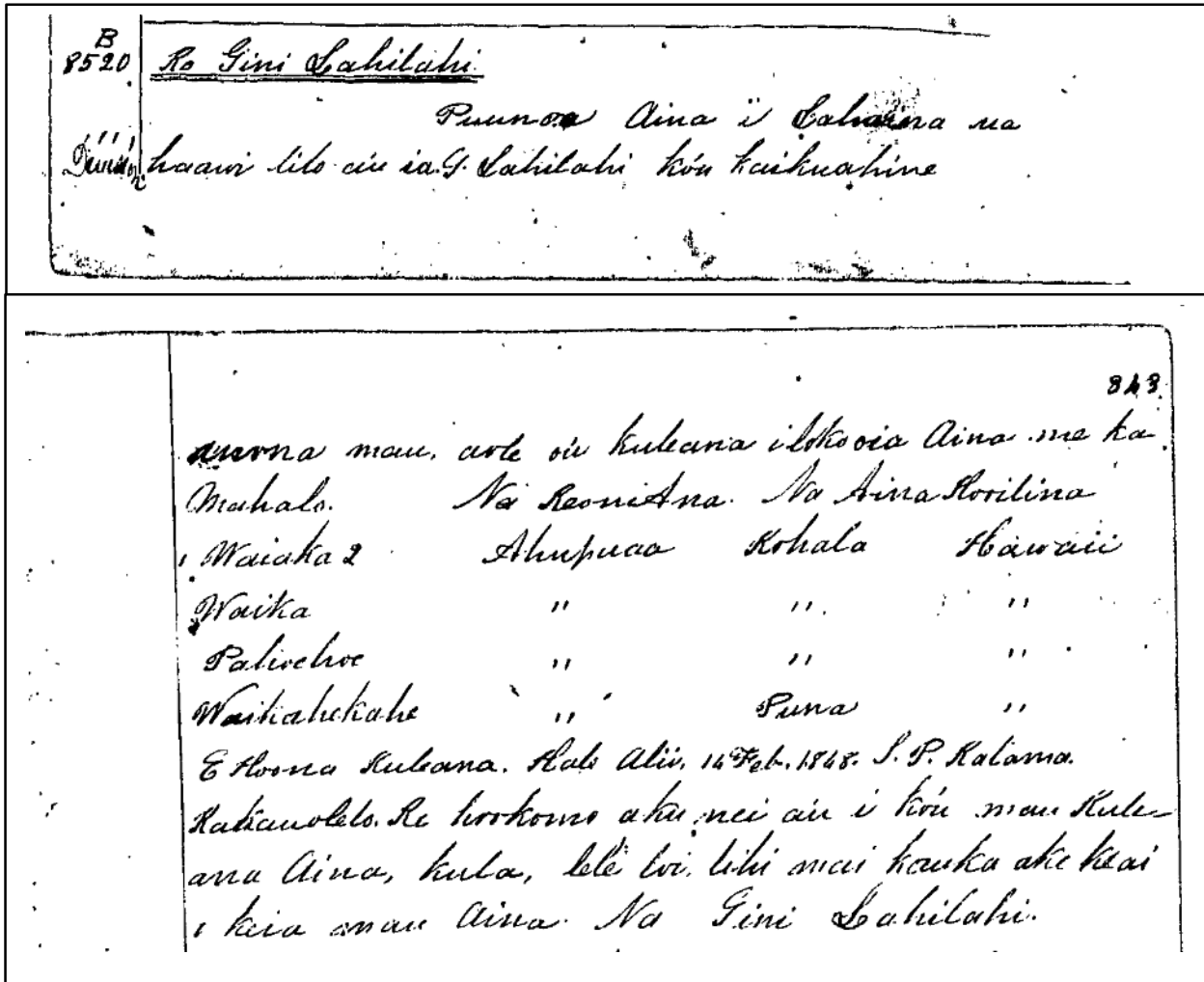
Beginning at the South E. corner, where his house stands. North 65° W. 3.50 Chains. Then, North 30° W. 13 Chains. Then S. 42° W. 10 Chains. Alaila W. 10° E. 8.17 Chains. Then S. 35° E. 3 Chains. Then, North 29° E. 12.40 Chains, to the point of commencement. Iloko o keia Kuleana. There are 13 Ac. 2. R. 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 8520 B (see also Helu 595)  
Gini Lahilahi  
Native Register Volume 4:342-343  
Waikahekahe 1 (iki) Ahupuaa, Puna and other lands**



Puunoa 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] Puunoa 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**

8520 B.	<i>Gini Lahilahi</i>		
	<i>Aina Hooilina -</i>		
<i>Waiakeoa 2.</i>	<i>Ahupuaa</i>	<i>Mohala.</i>	<i>Hawaii.</i>
<i>Waiaea</i>	"	"	"
<i>Pahoehoe</i>	"	"	"
<i>Waikahekahe 1.</i>	"	<i>Puna</i>	"
	<i>Hoheoiaio</i>		
<i>Keona Kaluainana</i>		<i>A. G. Thurston</i>	
<i>Feb. 11. 1852</i>		<i>Kakauolelo H. H.</i>	



Helu 8522 B (see also Helu 595)  
 Kale [Davis]  
 Native Register Volume 3:710  
 Waikahekahe 2 (nui) Ahupuaa, Puna

740

8522 B. No Kale

Aina o ma Aina	Ahupuaa	Kalamo	Mo Kapuni
Na Aina Hooilina			
Kono kahu		Kaunapali	Maui
Kapaa		Ko kaha	Hawaii
Waikahekahe		Puna	
	Choo no kahu		
Kale Alii 12 Feb. 1848		S. P. Kalama	

...Na Aina Hooilina...

...Waikahekahe Ahupuaa Puna Hawaii

E hoonā kuleana.

Hale Alii, 12 Feb. 1848 S. P. Kalama

Inherited Lands

...Waikahekahe Ahupuaa Puna Hawaii

Confirm title.

Royal Palace, 12 Feb. 1848 S. P. Kalama





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 Koae 1 & 2	Ahupuaa	Puna	Hawaii
26. Laeapuki	Ahupuaa	Puna	Hawaii... [page 348]

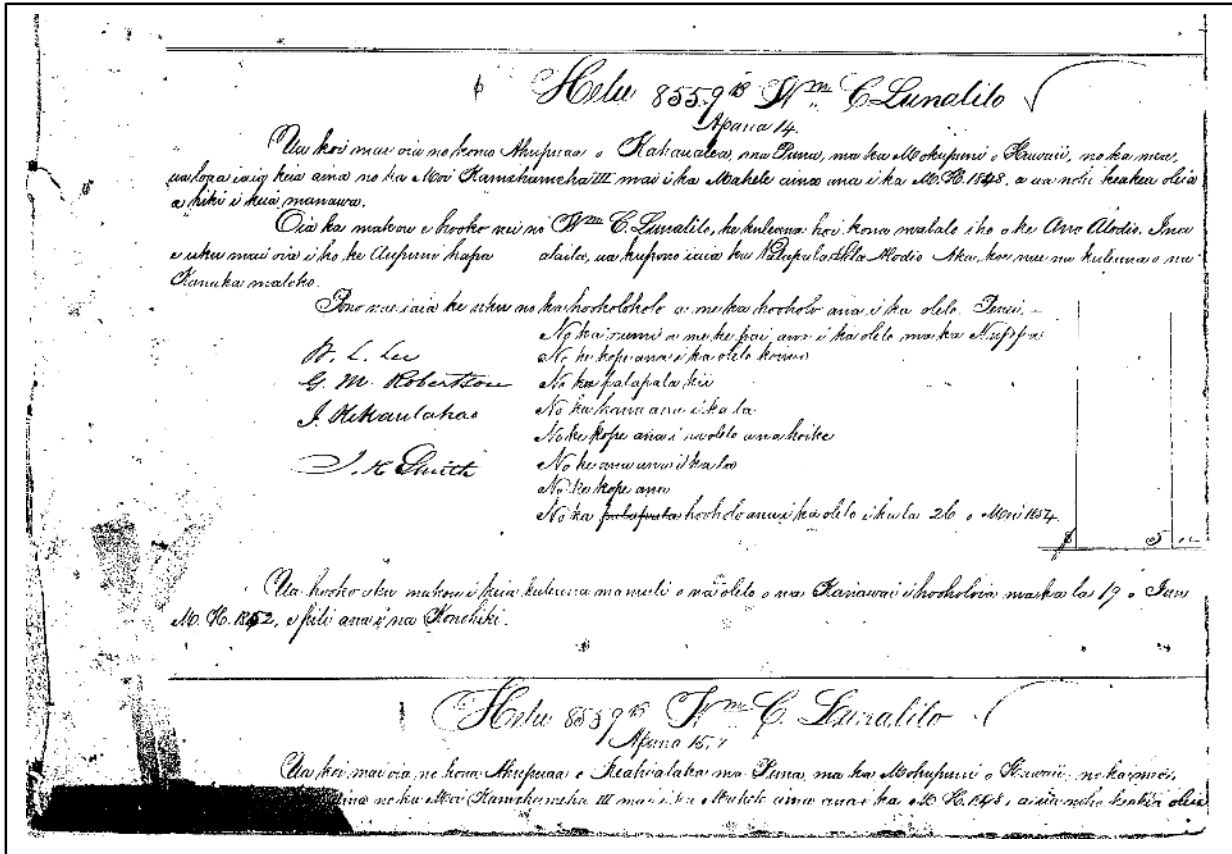
I na Luna Hoona Kuleana Aina. Me ka Mahalo, Na Charles Kanaina. [page 350]

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.	<i>Na Aina a W<sup>o</sup> Lunalilo.</i>			
	<i>Kea'au &amp; Kea Aina</i>	<i>Ahupua'a</i>	<i>Kahuna</i>	<i>Mo'okupu</i>
8	<i>Puho Hi Sob</i>	"	"	"
9	<i>Puho</i>	"	"	"
10	<i>Keopuhikahi</i>	"	<i>Kona</i>	"
11	<i>Konuaionouii</i>	"	"	"
12	<i>Puapuanui</i>	"	"	"
13	<i>Schunlanui</i>	"	"	"
14	<i>Kauwanui</i>	"	"	"
15	<i>Sanichauui</i>	"	"	"
16	<i>Papaakoho Hi Honohohau</i>	"	"	"
17	<i>Pakiniiki</i>	"	<i>Kona</i>	"
18	<i>Ninole</i>	"	"	"
19	<i>Honua</i>	"	"	"
20	<i>Kahuaalea</i>	"	<i>Puna</i>	"
21	<i>Keahialaha</i>	"	"	"
22	<i>Kalapana</i>	"	"	"
23	<i>Keaau</i>	"	"	"
24	<i>Laepuu</i>	"	"	"
25	<i>2. Koa 12.</i>	"	"	"
26	<i>Laepuki</i>	"	"	"
27	<i>Abakamaalo</i>	"	<i>Hilo</i>	"
28	<i>Popekeo</i>	"	"	"
29	<i>1. Kainiiku</i>	"	"	"
30	<i>Kahuku</i>	"	"	"
31	<i>Koapahu</i>	"	<i>Kipahulu</i>	<i>Mouu</i>
32	<i>Maiahoa</i>	"	<i>Kula</i>	"
33	<i>Maiehu</i>	"	"	"
34	<i>Ahikuli</i>	<i>Hi</i>	<i>Maiehu</i>	"
35	<i>Halilena</i>	"	"	"
36	<i>Keokani</i>	"	"	"
37	<i>Pohakuni</i>	"	"	"
38	<i>Kou</i>	"	"	"
39	<i>Kaepoia a me na poho a pau o</i>	<i>Maiehu</i>		<i>Mouu</i>
40	<i>Pepce Hi</i>	"	<i>Waiehu</i>	"



**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 ia 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 hooke 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.

- |  |   |
|--|---|
| <p>W.S. Lee,<br/>G. M. Robertson,<br/>I. Kekaulahao<br/>I. H. Smith,</p> | <p>No ka rumi a me ka pai ana i ka olelo ma ka Nupepa.<br/>No ke kope ana i ka olelo hoike.<br/>No ka palapala kii.<br/>No ka hana ana i ka la.<br/>No ke kope ana i na olelo a na hoike<br/>No ke ana i ka la.<br/>No ke kope ana.<br/>No ka hooholo ana i ka olelo i ka la 26 o Mei 1854.</p> |
|--|---|

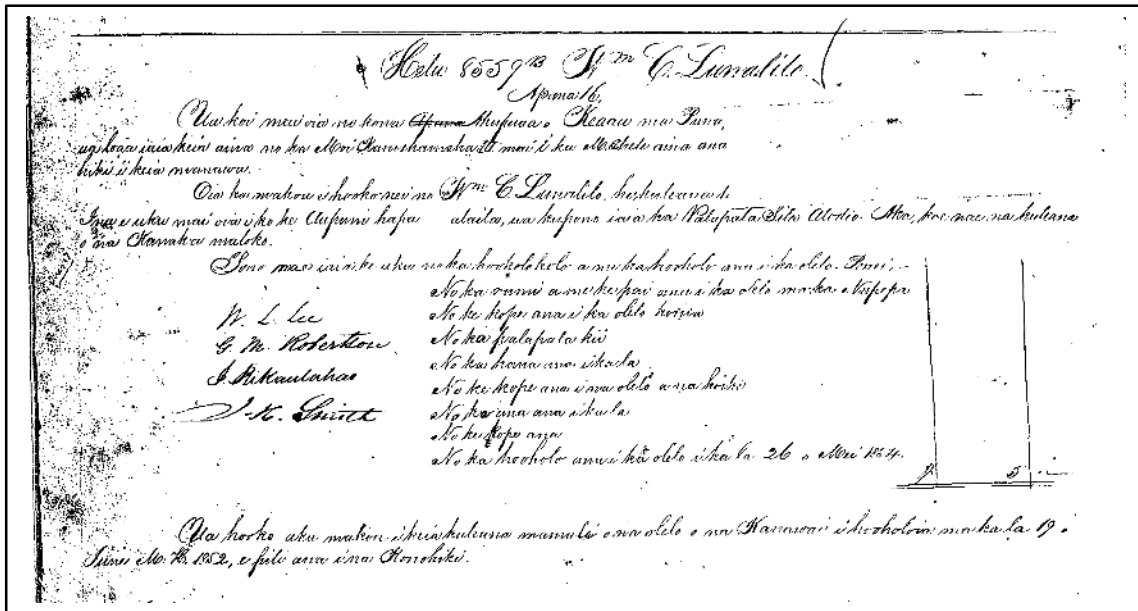
\$5.00

Ua hooke aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholo ia ma ka la 19 o lune. 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 hookoloko 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.

### **Palapala Sila Nui (Royal Patent Grants on Government Land)**

Nationally, the Māhele ‘Āina and subsequent issuance of Kuleana awards between 1848 to 1855 met with mixed results, and in Puna, it was a complete failure. Few applications made by hoā‘āina were recorded and only three Land Commission Awards (L.C.A.) were awarded—each of them being in Kea‘au, and associated Titus Coan. The scope of this problem across the islands 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 ‘Āina Aupuni (Government Land) Inventory. These lands, recorded under “Palapala Sila Nui (Royal Patent) Land 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 such as ranching and plantations (largely being pursued by foreigners). The process of applying for “Land Grants” 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.<sup>80</sup>

The Kingdom’s policy of providing land grants to native tenants was carefully explained 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.

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<sup>80</sup> “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...<sup>81</sup>

In almost all cases, the grant lands came out of the Government Land Inventory. As a result, no grants were issued within the ahupua'a of Waikahekahe Nui or Waikahekahe Iki, and only grants for public school house lots were awarded in Kea'au. Maku'u on the other hand, having been given by King Kamehameha III to the Government Land Inventory, was made available to several applicants, and three Palapala Sila Nui (Royal Patent Grants) were issued to the following individuals:

Grant No. 1013	Bk. 4	Maiau, D.W.	Makuu	39.9 ac.	1852
Grant No. 1014	Bk. 4	Kea	Makuu	56.4 ac.	1852
Grant No. 2424	Bk. 13	Kaumaiki	Makuu	48 ac.	1857 <sup>82</sup>

The historical records identify these three individuals not only with Maku'u, but also with ties to families of Waikahekahe, Kea'au, and other lands to the east of Maku'u. Digital copies of the three Royal Patent Grants (*Figures 9, 10 & 11*) are cited below on pages 109-111, and a synthesis of the primary documentation in each record (translated by Maly) follows in numerical sequence after the copies of the original documents.

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<sup>81</sup> Interior Department Letter Book 3:210-211.

<sup>82</sup> "*Index of all Grants and Patents Land Sales, 1846 to 1915,*" Hawaii Territorial Commissioner of Public Lands, 1916.



Figure 9 a & b  
 Palapala Sila Nui Helu 1013  
 D.W. Maiiau, at Makuu  
 (Book 4:465-466)

Helu 1013 ✓

465

**PALAPALA SILA NUI.**

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Ma keia palapala Sila Nui ko hoiko aku nei o Kamehameha III, ko Alii nui a ko Akua i kona lokomaikai i hoonoho ai  
 miluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi iho loa aku oia ma  
 ke ano alodio ia *D.W. Maiiau*

Y kono *wahie* kanaka i mana pono ia ia, i kela apana apana a pau e waiho la ma *Makuu*  
*Puna* ma ka Mokupuni o *Hawaii*

a peni iho ka waiho ana o ua Mokuna:

*Apana 1. E hoomaka keia ma kakahai, ma ka iwi o Keenepoko, a  
 i holo hema 5 1/2 koma, 1917 kaula a hiki i ka alama aupuni;  
 alata ma ka alama aupuni, hema 5 1/2 koma, 24,701 kaula a hiki i ka  
 aina o Kea, alata i holo, ma ka Kea (palea) hema 5 1/2 koma, 14,000  
 kaula a hiki i kakahai; alata i holo, ma kakahai a hiki i  
 kahi o hoomaka. 38 1/2 ka*

*Apana 2. E hoomaka keia ma kahi kumu kumu, a i holo  
 hema 2 1/2 koma, ma ka aina o Kea 2,15 kaula.  
 hema 4 1/2 koma " " " " 2,56 "  
 hema 3 1/2 koma " " " " 2,60 "  
 hema 5 1/2 koma " " " " 2,88 " a hiki  
 i kahi o hoomaka. 8 1/2 ka*

*No ka Haleana o ka Kauhaha.*

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a maloko o ia Apana *39 1/2* eka a oi iki aku, emi iki mai pale  
 Eia ke kumu o ka lilo ana; ua haawi ma oia iloko o ka waihoana waiwai o ko Aupuni i *umikunaa-*  
*maiiau* *1917* Aka, ua koo i ko Aupuni na mino minerala a me na min  
 metala a pau.

No *D.W. Maiiau*, ua aina la i haawiia, no *ka* mau loa aku no, ma ko ano alodio, a r  
 ko *na* mau hoolina, a me ko *na* waihoana, ua pili nae ka aubau a ka Poo Aholelo e kau iho ai ma na aina aloho  
 pau i kela manawa i keia manawa.

Ai me e iloa i, un kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu  
 i keia la *24* o *Dekeuaha*, 1852.

*Kauhaha*  
*Komi*

Figure 10 a & b  
Palapala Sila Nui Helu 1014  
Kea at Makuu  
(Book 4:467-468)

Helu 1014. 467

**PALAPALA SILA NUI.**

Ma keia palapala Sila Nui ko hoike aku nei o Kamehameha III., ko Ahihi nui a ke Akua i kona lokomaikai i hoono ho ai  
 boluni o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Ahihi, ua haawi lilo loa aku oia ma  
 ano alohio ia *Kea* kanaka i mana pono ia ia, i keia apana aia, a pua o waiho la ma *Makuu*  
 ona *Puna* ma ka Mokupuni o *Hawaii*

penoi hoi ka waiho ana o na Mokuna:

*O hoomaka keia ma kahi ahupohaku ma kakahai, a o holo  
 kua 39 1/2 kua, a hiki i kahi kumu niu; alaila akau  
 38 1/2 kua, a hiki i kahi pukaia; alaila akau 57 1/2 hiki  
 11.00 kua, a hiki i ke kahi kua o ke aia o Maunai; alaila  
 o holo ma kua paku, akau 53 1/2 hiki 14.00 kua, a hiki i kakahai;  
 alaila o holo ma kakahai, a hiki i kahi i hoomaka  
 keia ma paku o ke apana o Maunai i kua malaha  
 o keia; i hoomaka ma kahi kumu kua, a o holo kua 24  
 hiki 21.5 kua; alaila kua 11.5 kua, a hiki i kua  
 36 1/2 kua; alaila akau 50 1/2 hiki 2:58 kua, a hiki i  
 kahi i hoomaka*

*Kea*

*Koa ke Kula o na Kanaka.*

468

a maloko o ia Apana 5/1/77 oka a oi iki aku, emi iki mai paha  
 Eia ko kumu o ka lilo ana; ua haawi ma oia iloko o ka waiho waiwai o ke Aupuni; *Kanaka kua*  
*maunai* *Maunai* *(1822)* Aka, ua koo i ke Aupuni na miao minerala a ma na mine  
 metala a pau  
 No *Kea*, ua aina ia i haawi, no ma mau loa aku no, ma ke ano alohio, a no  
 kona mau hoouina, a me ko waiho waiho, ua pii nua ka aha a ka Poo Aholele o kua lilo ai ma na aina alohio a  
 pau i keia manawa i keia manawa.

*Kea* i keia la *14* o *Oketopa*, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu,  
 1852.

*Kea*  
*Kamehameha*  
*Kea*



**Palapala Sila Nui Helu 1013**  
**D.W. Maiiau**  
**Makuu**  
**(Book 4:465-466)**

...Parcel of land situated at Makuu, Puna, Island of Hawaii...

Parcel 1. Begin on the shore along the boundary of Keonepoko, and run South  $56 \frac{1}{2}^{\circ}$  W. 19.17 ch. To the government road; then along the government road, South  $52 \frac{1}{2}^{\circ}$  E. 25.10 ch. to the land of Kea. Then run along Kea' boundary, North  $53 \frac{1}{2}^{\circ}$  E. 14.00 ch. at the shore; then run along the shore to the point of commencement. 38  $\frac{17}{20}$  Acres.

Parcel 2. Begin at a kukui tree, and run:  
South  $26^{\circ}$  E. along the land of Kea 2.15 ch.  
South  $45^{\circ}$  W. along the land of Kea 2.56 ch.  
North  $36 \frac{1}{2}^{\circ}$  W. along the land of Kea 2.40 ch.  
North  $50 \frac{1}{2}^{\circ}$  E. along the land of Kea 2.88 ch.  
To the point of commencement. 0.6/10 Acre.

Retaining the rights of the people.

...There being  $39 \frac{9}{20}$  acres more or less within this parcel... and there having been paid to the Government treasury \$19.75...

In witness of this I have signed y name and the Great Seal of the Hawaiian Islands at Honolulu on this 24<sup>th</sup> day of December, 1852

[sig.] Kamehameha  
Keoni Ana

**Palapala Sila Nui Helu 1014**  
**Kea<sup>83</sup>**  
**Makuu**  
**(Book 4:467-468)**

...Parcel of land situated at Makuu, Puna, Island of Hawaii...

Beginning at a stone cairn (ahu pohaku) at the shore, and run South  $39 \frac{1}{2}^{\circ}$  W. 24.36 ch. to at coconut tree; then North  $38 \frac{1}{2}^{\circ}$  W. 26.05 ch. to a pandanus tree; then North  $51 \frac{1}{4}^{\circ}$  E. 11.00 Ch. to the Southern corner of Maiiau Land; then run along his boundary, North  $53 \frac{1}{2}^{\circ}$  W. 14.00 ch. at the shore; then run along the shore to the place of commencement.

Here re the boundaries of Maiiau parcel within this land.  
Begin at the kukui tree, and run South  $26^{\circ}$  E. 2.15 ch.  
South  $45^{\circ}$  W. 2.56 ch.

---

<sup>83</sup> In the records of the Māhele 'Āina, a native by the name of Kea (also written Keo), appears as a claimant for a kuleana in the 'ili of Waawaahale at Waawaa, further east of Maku'u towards Kahuwai. (see Helu 9193, Native Testimony Vol 4:442-443). Like most of the other claims from Puna, of which there were very few, the claim was not awarded.

North  $36 \frac{1}{2}^{\circ}$  W. 2.40 ch.  
North  $50 \frac{1}{2}^{\circ}$  E. 2.88 ch.  
To the point of commencement.                      0.6/10 Acre.

The rights of the people are retained.

...There being  $56 \frac{4}{10}$  acres more or less within this parcel... and there having been paid to the Government treasury \$42.37...

In witness of this I have signed y name and the Great Seal of the Hawaiian Islands at Honolulu on this 24<sup>th</sup> day of December, 1852

[sig.]            Kamehameha  
                    Keoni Ana

**Palapala Sila Nui Helu 2424**  
**Kaumaiki**  
**“Kiulani” at Makuu**  
**(Book 13:77-78)**

...Parcel of land situated at Kiulani, Makuu, Puna, Island of Hawaii...

Beginning at the S. corner of this at a pahoehoe hillock (rise), marked X near a wooded grove, and running along the Government land N.  $5 \frac{1}{2}$  E. 37.10 Ch. to an ohia marked K adjoining the wooded grove, then in the forest S.  $54 \frac{1}{3}$  W. 34.60 Ch. to an ohia marked + then S.  $55 \frac{1}{2}$  E. 29.40 ch. to the first point.            48 Acres.

Retaining the rights of the people.

...There being 48 acres more or less within this parcel... and there having been paid to the Government treasury \$18.00...

In witness of this I have signed y name and the Great Seal of the Hawaiian Islands at Honolulu on this 16<sup>th</sup> day of Sept., 1857

[sig.]            Kamehameha  
                    Kaahumanu

## **PART IV. THE BOUNDARY COMMISSION—DOCUMENTING TRADITIONAL AND CUSTOMARY PRACTICES, AND LAND BOUNDARIES (1873-1914)**

The emergence of fee-simple titles for land in Hawai'i saw the rapid growth of business interests in the kingdom. In 1857 J.F.B. Marshall addressed the Annual Meeting of the Royal Hawaiian Agricultural Society, and reported on the increasing development of business in the islands. Ventures included—the cultivation of sugar and coffee; harvesting pulu for mattresses and pillows, and kukui for oil; ranching and export of hides, tallow and wool; and salt manufacture (Pacific Commercial Advertiser; November 5, 1857). In the minds of foreigners, it also heightened the need to establish boundaries of lands so that their newly acquired private property rights could be protected.

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 awarded to Ali'i, Konohiki, and foreigners during the Māhele. In 1874, the Commissioners of Boundaries were authorized to certify the boundaries of lands brought before them (W.D. Alexander in Thrum 1891:117-118). The primary informants for the boundary descriptions were old native residents of the ahupua'a being discussed (generally born between the 1790s to 1830s). The native witnesses usually spoke in Hawaiian, and their testimony was translated into English and transcribed as the proceedings occurred.

The native testimonies, surveys and Certificated of Boundaries—Numbers 180, 192 and 61—cover Waikahekahe Nui, Waikahekahe Iki, and Kea'au in their entirety. The compiled narratives include descriptions of traditional practices; heiau and shrines (places of worship); areas of residency; agricultural features (dryland planting fields) including in the immediate area of the 31-acre preserve; travel on native trails; land use across various elevational zones, and collection of resources. Reference is also made to the custom of respecting ahupua'a boundaries—the boundaries were known by the native tenants, and the rights to gather resources in traditional times were fiercely protected. Individuals without chiefly, genealogical claims, or residency ties to the 'āina were not allowed to trespass and take resources from the ahupua'a, though the right to travel across the land between ahupua'a or moku (districts) was permitted.

Selected native testimonies recorded from lands that share common boundaries with the three referenced ahupua'a are also excerpted when additional descriptions of land use, features, residents, or resources are included. The Boundary Commission testimonies also provide insights into the changes that were occurring during the lifetime of the witnesses, such as places where villages had previously existed, locations of former planting areas (almost all abandoned), and introduced species becoming a part of the landscape.

### **Errors and Inconsistencies Imbedded in the Boundary Commission Records**

There are often significant inconsistencies in the spelling of various words, including place names, people names, and features on the landscape. This is problematic, but with the help of several maps produced as a part of surveys over the years, such as Registered Map No.'s 1376, 2258, the series of maps produced as part of Land Court Application No. 1053, and a historic map by J. Smith, County of Hawaii Engineer titled, "Trails in Keaau, Waikahekahe - Nui, and Waikahekahe - Iki," Jan. 1933, a number of the storied places can be identified.

There are several notable problems with the Boundary Commission records in the spelling of Hawaiian words. One practice employed occasionally in the 1800s was the duplication of two vowels together when the translator/transcriber heard lengthened pronunciation of the repeated vowel. This emphasis of pronunciation is now indicated by use of a macron over the lengthened vowel—for example, “Naaue” would be written “Nāue;” and “Alaakeiki” would be written “Alāakeiki.” Another spelling issue is that Waikahekahe was sometimes erroneously transcribed as “Waikahikahi,” and the clerks also wrote “ike” rather than “iki” when referencing Waikahekahe Iki.

Apparently, it was not only spelling that presented problems in the survey of the ahupua‘a. Testimonies, at times, presented different boundaries, particularly as to what lands were taken in by various ahupua‘a. This occurred between Kea‘au and ‘Ōla‘a, and in the 1870s survey of Waikahekahe Iki (awarded as L.C.A. Helu 8520 B to Gini Lahilahi). After W.H. Shipman purchased the two Waikahekahe, adding the lands to his Kea‘au holdings, it was reported that substantial acreage had been overlooked in the original Waikahekahe Iki survey. Shipman pursued this, and the “discrepancy” was addressed by actions of the Boundary Commission in 1913-1914, which resulted in the Territory of Hawai‘i granting additional government lands to W.H. Shipman, Ltd as a part of Waikahekahe Iki.

Unfortunately, we were unable to find the original survey maps of Kea‘au and Waikahekahe Iki in the public collections. *Figure 12*, depicts the Puna District, including the updated boundaries between Waikahekahe Iki and Maku‘u, and is a portion of the “Map of the Island of Hawaii” prepared by the Hawaii Territory Survey (December 1928). The general outline of the boundaries of Kea‘au and the two Waikahekahe are indicated in red. A. B. Loebenstein’s 1899 survey of Waikahekahe Nui (Map No. 1376), was found in the State collection and is incredibly important because it includes many place names, and indicates features that were dropped from other available maps. Regarding place names, in some instances the spelling is questionable, and as such the meaning of the place name is uncertain. Table 1 cited earlier in this study includes the list of place names that were recorded for the ahupua‘a of Waikahekahe Iki, Waikahekahe Nui, and Kea‘au.

The witnesses generally described the boundaries as they rose from the ocean or lowlands, running through the forest lands, to a point where they were cut off by other mauka lands. To the best of our ability, narratives cited below are verbatim transcripts from the testimonies given by (1) native residents or land owners, (2) those given by surveyors who recorded the boundaries based on the testimony of native guides; and (3) the decision on boundaries as certified by the boundary commissioner. In some instances, a word, number (as in metes and bounds) is illegible in the narratives. We have done our best to decipher such instances, though some are left blank, indicating “illegible.” We have used underlining to highlight place names and particular points of historical interest recorded in the narratives.

As noted earlier, during the Māhele ‘Āina between the King and chiefs, Isaaka Lanai had claimed but relinquished, Maku‘u to the King, who in turn granted the ahupua‘a to the ‘Āina Aupuni (Government Land Inventory). As a result, direct boundary commission proceedings were recorded for Maku‘u. Because Maku‘u shared common boundaries with Waikahekahe Iki (1<sup>st</sup>), and other ahupua‘a further mauka, some of the Maku‘u boundaries are cited. Additionally, the records identified some of the kama‘āina for the boundaries of both Waikahekahe Nui & Iki, as then living at Maku‘u (see testimonies below).





Waiaka 1 <sup>st</sup> (Ili of Waimea)	South Kohala
Waiaha 2d	North Kona
Pahoehoe & Konawahi [?]	North Kona
Kahului	North Kona
Kalama	South Kona
Kamoamo	Puna
Kukuihala	Puna
Waikahekahe 2 <sup>d</sup> [84]	Puna
Kaupo	South Kohala

And your petitioner as in duty bound will ever pray, &c.

J.O. Dominis  
Agent for said lands  
for E.G. Hitchcock, his Atty.  
Hilo, Hawaii

August 2d, 1873  
H.A. Widemann, Agent for Mrs. Naaea  
E.G. Hitchcock, his attorney

Waikahekaheiki Ahupuaa  
District of Puna, Island of Hawaii

February 28, 1876  
Boundary Commission, Hawaii  
Volume B:399-400

The Ahupuaa of Waikahekahe iki, Puna, Hawaii

For Petition see Folio 453, Book A.

On this, the 28<sup>th</sup> day of February A.D. 1876, the Commission of Land Boundaries for the Island of Hawaii, 3d J. C. met at the Court House at Hilo, Hawaii, on the application of J.O. Dominis, Agent for Queen Dowager, Emma Leleonalani, and H.A. Widemann, Agent for Mrs. Naaea by their Attorney, E.G. Hitchcock for the settlement of the boundaries of the Ahupuaa of Waikahekaheiki, situated in the District of Puna, Island of Hawaii, 3d J.C..

Notice of time and place of hearing personally served on applicant, and owners of adjacent lands, as far as known.

Present: J.H. Nawahi for applicants, and L. Kaina for the Hawaiian Government. Owners of Waikahekahe Nui not represented. The Commissioner of Boundaries has written to the owners of this land several times, but they decline to do anything about it, until it is settled who the land is to belong to, as it formerly belonged to Kale Davies, wahine, and she died leaving 5 heirs, and the Estate has not been divided.

<sup>84</sup> Identification of Waikahekahe 2<sup>d</sup> in this record causes some confusion, as Waikahekahe Nui is generally cited as being “2<sup>nd</sup>,” and Waikahekahe Iki is generally cited as “1<sup>st</sup>.” In this instance BC Vol. A:453 is called for in the next record taken for the boundaries of Waikahekahe Iki (1<sup>st</sup>).

## Testimony

**Palau, K.** <sup>[kane]</sup>, sworn, says (The witness appears to be over 60 years).

I was born at Waikahekahe, Puna, Hawaii, at time of Niaukani o Kamalii [ca. 1810], and was grown up when Missionaries first came to Hilo. I now live at Makuu, the adjoining land. Have always lived on these two lands. I am a kamaaina of Waikahekahe iki. My mother, Mau, was a kamaaina of the land, and showed me the boundaries. The boundary at the shore between this land and land of Makuu is at a kualapa called Kuawelo [Kuuwelu], there is also a mawae there;

Thence the boundary runs mauka along the kualapa [a ridge formation] to the end of it; and on across the Government road to an Ahu Pahoehoe [a cairn of pāhoehoe stone] near the road;

Thence mauka to old road to an ahu pohaku [stone cairn] at a place called Kaumumano [The shark oven], thence mauka across old pahoehoe to the pili [native grass field] on the Hilo side of a grove of breadfruit trees on Makuu; at place called Kulanapahu;

Thence to pili on Hilo side of grove of breadfruit trees at place called Kahoolua; Then mauka to pili on Hilo side of place called Puunanaio, a breadfruit tree and old mahina ai [dryland agricultural planting area].

Thence boundary runs mauka across pahoehoe to place called Papamaihi, an oioina [trailside resting place] on the old road from Kaimu;

Thence mauka to the Puna side (or Kau side) of where houses used to be at old cultivating ground at place called Wahikolae. The point of woods called Makaohe are on Makuu, and puu [mound] of pahoehoe;

Thence the boundary runs mauka to old road from Kaunamano [Kaunumano] to Kalae, where I was told Waikahekaheiki ends. This land is bounded makai by the sea.

The ancient fishing rights extended way out to sea.

The boundary at shore between this land and Waikahekahe Nui is at a point called Lahale [Laahale];

Thence the boundary runs mauka to a grove of cocoanut trees makai of the Government road. Only one cocoanut tree is on this land at that place. [399] The rest of the grove are on Waikahekahe Nui.

Thence mauka to old road at place called Malumaluulu, where a breadfruit tree formerly stood on the boundary.

Thence mauka to a breadfruit tree at place called Papamahina;

Thence mauka to a cocoanut tree at Pilinui towards Puna of place called Koolauo;

Thence mauka passing on the Hilo side of breadfruit tree to Haamea;

Thence mauka across pahoehoe to place called Holoholokolea at the old road from Makahanaloa in Puna to place Naakiolaola;

Thence mauka to the edge of the pahoehoe on the Puna side of the old cultivating ground at place called Naepuhi;

Thence mauka to edge of pahoehoe on the Puna side of the old kauhale [house site/village] at place called Wailoa. This place is on the Hilo side of place called Wahikolae;

Thence the boundary runs mauka to place called Oliolimanienie, the mauka end of this land and Waikahekahe Nui and junction of Keaau and Makuu.

I have always been told this is the end of these lands.

Cross-examined.

I do not know points given by Uma in his evidence on boundaries of Keaau above old road from Kaunamano [Kaunumano].

Testimony closed as Mr. Nawahi and Mr. Kaina state that there are no more kamaaina living that know anything about the boundaries of this land, Uma having died recently.

Decision

The boundaries of Waikahekaheiki, are decided to be as given by Palau. Notes of survey to be filed previous to issuing Certificate of Boundaries.

If owner of land is unable to get anyone to survey land soon, then Palau is to go with some person and put up marks on boundary.

R.A. Lyman, Commission of Land Boundaries, 3d Judicial Circuit.

Costs to date: hearing 10.-; testimony 2.-; [total] \$12.-; paid July 17, 1876.  
Witnesses paid by applicant.

**Waikahekahe iki Ahupuaa  
District of Puna, Island of Hawaii  
July 25, 1914  
Boundary Commission, Hawaii  
Volume C, No. 4:168-169  
[Certificate] No. 192**

Certificate of Boundaries of the Land of Waikahekahe-iki, District of Puna, Island of Hawaii.

Land Commission Award No. 8520B Apana [4], G. Lahilahi, Royal Patent 1668

Commission of Boundaries, Judicial Circuit, W.H. Smith, Esquire, Commissioner In the Matter of the Boundaries of the Waikahekahe-iki, District of Puna, Island of Hawaii

Judgment.

An application to decide and certify the Boundaries of the Land of Waikahekahe-iki, District of Puna, Island of Hawaii, having been filed with me on the 24<sup>th</sup> day of December 1913, by W.H. Shipman, in accordance with the provisions of an Act to facilitate the settlement of Boundaries, now therefore, having duly received and heard all the testimony offered in reference to the said boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the records of this matter by me kept in Book No. 5, page 710 et seq., and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows, viz.:

Beginning at a point on the sea shore marked with X cut on the pahoehoe at a place called Kuuwelu, the coordinates of which point of beginning are 11,422.5 South and 6754.40 East of Government Survey reference point Kaloli. The boundaries then run as follows:—

1. S.56 14' W. true 1337.5 to a point marked with a galvanized spike driven in the pahoehoe under a mound of stones at a place called Kaumumano.
2. S. 40 53' 25" W. true 23,971 feet to a spike driven in the pahoehoe under a pile of stones on the mauka side of the Puna Road at a place called Ohiakuapuu.
3. S. 30 41' W. true 9.471 feet following approximately an ancient trail to a point on the pahoehoe mound (where two cocoanut trees formerly stood) The name of this place is Pulehuakaula. A galvanized spike driven in the pahoehoe under a mound of stones two feet North of a lone cocoanut tree marks this corner.
4. S. 60 27' 40" W. true 53.365 feet along the land of Makuu to a point marked with a galvanized spike driven [page 168] in the pahoehoe under a pile of stones, said point being at the intersection of the lands of Kahaualea, Keaau and Makuu at a place called Kahuina, Kalaeolomea being the general name of the immediate vicinity of this place.
5. N. 50 35' E. true 27.900 feet along the land of Keaau to a point at the head of the land of Waikahekahenui, the local name being Mokuaalaa.
6. N. 69 41' E. true 11045 feet to the boundary of Waikahekahe-nui as certified by R.A. Lyman, May 23<sup>rd</sup>, [1900]
7. S. 2 10' E. true 3130 feet along the boundary of Waikahekahe-nui, as so certified.
8. N. 36 45' E. true 5700 feet along the boundary of Waikahekahe-nui as so certified.
9. \_\_\_ 69 41' E. true 6700 feet to a pile of stones under which is driven a galvanized spike;
10. N. 42 56' 37" E. true 18,629 feet to a galvanized spike driven in the pahoehoe on the mauka side of Puna Road;
11. N. 40 30' 33" E. true 23,752.6 feet to a point marked with a [triangle] cut in the pahoehoe by A.B. Loebenstein near the edge of the sea pali at sea shore at place called Laahale at sea shore.
12. Thence down the sea pali along the high water mark to initial point, the direct bearing and distance being South 68 16' E. 936.1 feet.

Containing an area of 3798 acres. Fishing rights extend out to sea.

It is therefore adjudged, and I do certify and decide that the boundaries of said land of Waikahekahe-ike are, and hereafter shall be as hereinbefore set forth.

Given under my hand at Hilo, County of Hawaii, Territory of Hawaii, the Twenty-fifth day of July 1914

W.H. Smith  
Commissioner of Boundaries  
Fourth Judicial Circuit, Territory of Hawaii.

### **Error Identified in the Certified Boundaries of Waikahekahe Iki**

In 1913, the boundaries between Waikahekahe Iki and Waikahekahe Nui were called into question sometime after W.H. Shipman purchased the two ahupua'a. The subsequent proceedings identified an error in the boundaries and acreage. The Ahupuaa of Waikahekahe-iki, contained an area of 3,798 acres, as fixed by a boundary commissioner in 1914. But, an additional area of 3,039.33 acres of land lying between the two Waikahekah was somehow dropped from the Boundary commission proceedings in early surveys, and was never patented owing to "discrepancies in surveys."<sup>85</sup> This strip of land (*Figure 13*) is indicated on various maps after 1900, and on August 8, 1930, the Governor of Hawaii entered into a sales agreement for the additional lands of Waikahekahe Iki (Liber 1078:131-135).

### **Waikahekahe Iki [1<sup>st</sup>] Ahupuaa**

**January 19, 1914**  
**District of Puna, Island of Hawaii**  
**Boundary Commission, Hawaii, Volume D, No. 5:710-722**

Before the Commissioner of boundaries of the Fourth Judicial Circuit, Territory of Hawaii

In The Matter of the Application of W.H. Shipman for a Certificate of Boundaries of Waikahekahe Iki

I accordance with the notice herein, and after due publication of the same and notice by mail to the commissioner of Public Lands, the petitioner by his attorney, Carl S. Carlsmith, Esquire and the Territory of Hawaii by Wade Warren Thayer, Esquire, Attorney General, appeared before the Commissioner of Boundaries, W.H. Smith, upon Monday, January 19, 1914, at his office in Hilo and at the request of said parties, the said matter was continued until February 16, 1914 at the hour of 10 a.m. at which time by mutual consent of the parties in interest it was further continued until March 12, 1914, at 10 a.m.

W.H. Smith, Commissioner of Boundaries,  
Judicial Circuit for the Fourth Judicial Circuit  
Territory of Hawaii

By agreement and consent the above matter is further continued until March 26, 1914

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<sup>85</sup> See discussion and documents from Land Court Application No. 1053 cited later in this study.



**Figure 13. Portion of Registered Map No 2191, Map Showing a Portion of Puna District (T. Awana, Surveyor, 1909), Indicating Area of Additional Land Between Waikahekahe Iki and Waikahekahe Nui**

W.H. Smith, Commissioner of Boundaries,  
 Judicial Circuit for the Fourth Judicial Circuit,  
 Territory of Hawaii.

[Copy of Notice published in English]

**Before the Commissioner of Boundaries,  
Fourth Judicial Circuit, Territory of Hawaii  
In the Matter of the Boundaries of Waikahekahe-iki,  
Upon the Petition of W.H. Shipman, Owner.**

Orders for Hearing and Notice

Upon the filing of the verified application of W.H. Shipman, owner of the land of Waikahekahe-iki situate at Puna, County and Territory of Hawaii, praying that the boundaries thereof be settled, it is hereby ordered that the said W.H. Shipman, owner of the said Waikahekahe-iki and certain lands adjoining, and the Territory of Hawaii, owner of the land of Makuu, adjoining, be notified that 10 o'clock A.M. on Monday the 19<sup>th</sup> day of January, 1914, shall be time, and the office of the Commissioner of Boundaries on Waianuenu Street, Hilo, shall be the place where the Commissioner will be prepared to hear their case. And it is further ordered that notice of this order is advertised in the Hawaii Herald, an English newspaper, and in Ka Hoku o Hawaii, an Hawaiian newspaper, for not less than three weeks, and that all persons be notified that, at the said time and place the locality of the said Waikahekahe-Iki will be adjudicated upon.

Witness my hand upon this 24<sup>th</sup> day of December A.D. 1913

W.H. Smith  
Commissioner of Boundaries  
Fourth Judicial Circuit, Territory of Hawaii

[Copy of Notice published in Hawaiian]

Ma Ke Kauoha  
Aina no ka Apana Hookolokolo ekahi, Teritori o Hawaii.

No ka mea pili i ka Palena Aina o Waikahekahe-iki, ma ke noi a W.H. Kipimana, Ona Aina.

Ke hoolaha ia aku nei no ka hoolohe ia.

Mamuli o ka waiho ana mai o W.H. Kipimana ka ona aina o Waikahekahe-iki e waiho nei ma Puna, ma ke Kalana o Hawaii, a Teritori o Hawaii, e noi mai ana e hooonoono ia ka Palena aina, a ma keia o W.H. Kipimana, ka ona o ka aina o Waikahekahe-iki ame kekahi mau aina e pili koke ana, ai ona ia hoi e ke Teritori o Hawaii ka aina o Makuu e pili koke ana. Ma keia ke hoike ia aku nei; ma ka hora 10 a.m. o ka Poakahi lanuari 19, 1914, a ma ia manawa i hoike ia, e hoolohe ia keia mea ma ke Keena o ke Komisina o na Palena aina, ma ke alanui Waianuenu, Hilo, a ma ia wahi, e makaukau ai ke Komisina e hoolohe no keia noi. Ke kauoha pu ia nei no hoi, e hoolaha ia aku keia kauoha ma ka nupepa Hawaii Herald, he nupepa i hoolaha ia ma ka Olelo Beritania; a ma ka nupepa ka Hoku o Hawaii, he nupepa i pai ia na ka Olelo Hawaii, ae hoolaha ia aku hoi, aole e haule malalo o ekolu puka ana, ae hoike ia aku hoi na mea apau, ma ke manawa ame kahi i hoike ia ae ia, e hoolohe ia ai ka mea pili no kahi mau mea pili i ka aina o Waikahekahe-iki.

Haawi ia ma ko'u lima i keia la 24 o Dekemaba, A.D. 1913.

W.H. Smith  
Komisina no na Palena aina o ka apana

Hookolokolo Eha, Teritori o Hawaii  
Ianuari 1, 6, 15, 1914 [710]

**Waikahekahe Iki  
December 24, 1913  
Before the Commissioner of Boundaries  
Fourth Judicial Circuit  
Territory of Hawaii**

Application for the Settlement of Boundaries.

In the matter of the Boundaries of Waikahekahe-iki upon the petition of W.H. Shipman, Owner.

To the Honorable W.H. Smith, Commissioner of Boundaries for the Fourth judicial Circuit, Territory of Hawaii.

The application of W.H. Shipman, a resident of the City of Hilo, County and Territory of Hawaii, shows unto your honor as follows, to-wit:

- 1 That the petitioner is the owner of the Ahupuaa of Waikahekahe-iki situate within the District of Puna, County and Territory of Hawaii and within the Fourth Judicial Circuit.
- 2 That the said land has not been awarded by the land commissioner, patented or conveyed by deed from the king or government, by boundaries described in such award, patent or deed, but has been awarded, patented and deeded by name only; and that true boundaries by surveyor's description have not been determined.
- 3 That the names of the adjoining lands and the owners of the same wherever known are as follows: [711]

The land of Waikahekahenui; owner W.H. Shipman;  
The land of Keaau; owner W.H. Shipman;  
The land of Makuu; owner the Territory of Hawaii.

That the general description of the land of Waikahekahe-iki by survey and the boundaries as claimed by your petitioner is as follows:

Beginning at a point on the sea pali marked by a X cut in the pahoehoe at a place called "Laahale" the coordinates of which point of beginning are 3313.90 S. and 44,409.61 E. of Olaa Trig. Sta. said point being the boundary between this land and Waikahekahenui at the sea shore; the boundaries then run by true bearings as follows:—

1. S. 43[?] 52'[?] W. true 36,370 feet along Waikahekahenui to a point marked by a galvanized spike driven in the pahoehoe under a mound of stones;
2. S. 69 41' W. true 21,360 feet along Waikahekahenui to a pile of stones under which is driven a galvanized spike at Mokuaalaa [Moku'āla'a];



3. S. 50[?] 35' W. true 27,900 feet to a point marked by a galvanized spike driven in the pahoehoe under a pile of stones, said point being at the intersection of the lands of Kahaualea, Keaau and Makuu at a place called Kahuina; Thence
4. N. 60 33' 40" E. true 52,250 feet to a point on a pahoehoe mound where two cocoanut trees formerly stood. The local name of this place is Pulehuakaula, a galvanized spike driven in the pahoehoe under a mound of stones two feet North of a cocoanut tree mark this corner;
5. N. 50 [?] 49[/?]' E. true 9,477 feet to a spike driven in the pahoehoe under a pile of stones on the Mauka side of the Puna Road at a place called "Ohiakuapuu." [712]
6. N. 40 40' E. true 23,000 feet to a point marked with a galvanized spike driven in the pahoehoe under a mound of stones 94 feet Mauka of the old Puna Beach Road;
7. N. 56 14' E. true 1,337.5 feet to a point marked by a X cut on the lava at edge of sea shore at a place called Kuwelu [Kuuwelu];
8. Thence following the sea shore along high water mark to a point below the initial point of this Survey, the direct bearing and distance being North 65 01' true 374.37 feet to initial point.

Containing 3,912.94 acres

Wherefore your petitioner prays that due and proper notice shall be given to all persons owning the adjoining lands and to all persons entitled to be heard in this matter as provided by law; that a hearing be had upon this petition upon a day to be set by your honor and that by a final decree and order the boundaries may be fixed and determined and that such boundaries shall be in accordance with the surveyor's description hereinbefore contained and for such other and further relief as to your honor may soon meet.

W.H. Shipman,  
Applicant

Territory of Hawaii,  
Fourth Judicial Circuit      ss:

W.H. Shipman, being first duly sworn, says upon his oath that he is the applicant above named; that he has read the foregoing petition, knows the contents therein contained and that the same is true.

W.H. Shipman

Subscribed and sworn to before me  
On this 24<sup>th</sup> day of December, A.D. 1913  
(Seal)      A.S. Le Baron Gurney, Clerk

Carl S. Carlsmith,  
Petitioner's attorney  
(Filed December 24, 1913. W.H. Smith,  
Commissioner of Boundaries.) [713]

**May 18, 1914**  
**On the matter of the boundaries of Waikahekahe Iki**  
**Upon Petition of W.H. Shipman, Owner**

(Title of Court and Cause)  
Motion Set for Hearing.

Comes now W.H. Shipman, petitioner in the above entitled matter and moves that the said matter be set down for hearing and be heard at an early date.

This motion is based upon the records and files in this cause.

Dated at Hilo, Hawaii, this 18<sup>th</sup> day of May, 1914

Carl S. Carlsmith  
Attorney for W.H. Shipman

To the Attorney General of  
The Territory of Hawaii,

Sir: You will please take notice that I shall appear before W.H. Smith, Esquire, Commissioner of Boundaries of the fourth Judicial Circuit, at his office on Waianuenu Street in Hilo, Hawaii on Monday the 25<sup>th</sup> day of May, 1914, at 10 o'clock a.m. and then and there present the foregoing motion and acknowledgement of this motion and copy of motion served herewith will be appreciated.

Carl S. Carlsmith  
Attorney for W.H. Shipman

The foregoing matter was by agreement set for hearing on June 18, 1914

W.H. Smith, Commissioner of Boundaries [714]

**June 18, 1914**  
**The Matter of the Boundaries of Waikahekahe Iki**  
**Upon the Petition of W.H. Shipman, Owner**

Hilo, Thursday, June 18<sup>th</sup>, 1914

Mr. Carlsmith: to the present time the Territory who is the owner of the adjoining properties has not filed any response to the petition. I think that is usually the practice. What was the position of the Territory in regard to that matter Mr. Stainback, don't you think they should have something in the nature of a response?

Mr. Stainback: We claim the boundaries have been settled once.

Commissioner: I might say that there is a motion set down for hearing; a motion to set the case for hearing was filed by the petitioner.

Mr. Stainback: It may appear by consent that it is set down for hearing on the 18<sup>th</sup>, today.

Commissioner: It is ordered that the present time be set for hearing the petition of W.H. Shipman in the matter of the Boundaries of Waikahekahe-iki.

Mr. Carlsmith: Our surveyor here calls my attention to the fact that at some previous time he had announced that in the description which we have embodied in the application of Mr. Shipman would probably be found slight errors in one or two of the calls. It is simply a question of the surveyor's description and he and intended to file amended notes of survey. May I at the present time be permitted without contest to file these notes of survey, to amend the petition by filing these notes of survey and the petition be considered amended so as to supersede the notes of survey which we have at the present time in the petition?  
[715]

Mr. Stainback: We have no objection to that.

Commissioner: the amendment may be made as asked.

Notes of Survey of the Ahupuaa of Waikahekaheiki  
in the District of Puna, Territory of Hawaii.

Beginning at a point on the sea shore marked with a X cut on the pahoehoe at a place called Kuuwelu, the coordinates of which point of beginning are 11422.5 South and 6734.40 East of Government Survey reference point Kaloli. The boundaries then run follows:—

- 1 S. 56 14' W. true 1337.5 to a point marked with a galvanized spike driven in the pahoehoe under a mound of stones at a place called Kaumumano.
2. S. 40 53' 25" W. true 22,971 feet to a spike driven in the pahoehoe under a pile of stones on the mauka side of the Puna road at a place called Ohiakuapuu.
3. S. 30 41' W. true 9,471 feet following approximately an ancient trail to a point on a pahoehoe mound (where two cocoanut trees formerly stood) The name of this place is Pulehuakaula. A galvanized spike driven in the pahoehoe under a mound of stones two feet North of a lone cocoanut tree marks this corner.
4. S. 60 27' 40" W. true 52,265 feet along the land of Makuu to a point marked with a galvanized spike driven in the pahoehoe under a pile of stones, said point being at the intersection of the lands of Kahaualea, Keaau and Makuu at a place called Kahuina, Kalaeolomea being the general names of the immediate vicinity of this place.
5. N. 50 35' E. true 27,900 feet along the land of Keaau to a point at the head of the land of Waikahekahe-nui, the local name being Mokuaalaa.
6. N. 69 41' E. true 21,360 feet along the land of Waikahekahenui to a pile of stones under which is driven a galvanized spike.

7. N. 42 56' 37" E. true 12,629 feet along the land of Waikahekahenui to a galvanized spike driven in the pahoehoe on the mauka side of the Puna Road. [916]
8. N. 40 30' 33" E. true 23,752.5 feet along Waikahekahe-nui to a point marked with a [X] cut in the pahoehoe by A.B. Loebenstein near the edge of the sea pali at sea shore at a place called Laahale which is the boundary between the lands of Waikahekahe-nui and Waikahekahe-iki at sea shore.

Thence down the sea pali and along high water mark to initial point. The direct bearing and distance being S. 63 16' E. 936.1 feet.

Containing an area of 3,932.0 acres Fishing rights extend out to sea.

Thomas H. Cook  
Hilo, March 1913  
Revised June 1914

Proceedings were then had and evidence taken as set forth in transcript of evidence filed herein July 8, 1914, which is by reference made a part hereof, and after argument by counsel for petitioner and respondent the matter was submitted to the Commissioner for decision, June 22, 1914.

W.H. Smith  
Commissioner of Boundaries

For decision see page 720 et seq. [717]

**In the Matter of the Boundaries of Waikahekahe-Iki,  
upon the Petition of J.O. Dominis et al.**

There was filed with me as Commissioner of Boundaries upon March 24, 1914 a Motion entitled a "Motion to set aside Decision of Boundary Commissioner, R.A. Lyman and to take additional Evidence." And purported to be "In the Matter of the Boundaries of Waikahekahe-Iki, Upon the Petition of W.H. Shipman, owner."

The said motion came on for hearing upon March 26, 1914, Carl S. Carlsmith, Esquire appearing as counsel for W.H. Shipman and Leslie P. Scott, deputy Attorney General for the Territory of Hawaii.

At the opening of argument by the attorney for W.H. Shipman, it was suggested by the Commissioner that the motion was not tenable, in as much as it appeared to be a collateral attack upon a decision rendered in another cause, to wit. The former petition of J.O. Dominis et al. It was thereupon asked by counsel for W.H. Shipman and consented to by the deputy attorney General that said motion should be considered, argued and decided on in the matter of the petition of J.O. Dominis et al., above specified. The purported decision in which was rendered February 28, 1876, the motion in question was thereupon argued and submitted by Counsel as in the above entitled matter, and after consideration, was overruled by the Commissioner, March 26, 1914.

W.H. Smith  
Commissioner of Boundaries [718]

Waikahekahe Iki Upon Petition of J.O. Dominis et al.

Motion to set aside decision entitled In the Matter of the Boundary of Waikahekahe Iki filed March 26, 1914.

This motion was argued and submitted April 2, 1914. Decision filed April 4, 1914, granting motion and setting aside decision, upon grounds stated in the ruling which is hereby referred to and made a part hereof.

April 13, 1914, so called Exception filed to foregoing ruling by L.P. Scott, Deputy Attorney General.

June 18, 1914, discontinuance in the above entitled matter filed by Carl S. Carlsmith, Esquire, attorney for W.H. Shipman, successor in interest to former petitioner.

Motion supported by affidavit filed June 22, 1914, to amend the titles of the motion hereinbefore referred to, to conform with the agreement of counsel that they should be entitled as in the Petition of J.O. Dominis et al.

After due notice to the attorney General the motion to amend was submitted by H.L. Ross, in behalf of W.H. Shipman in August 6, 1914, and the same day the order for amendment was signed and filed, and the amendments were made.

W.H. Smith, Commissioner of Boundaries. [719]

### Waikahekahe Iki

July 25, 1914

[Certificate] No. 192, see page 168 Book C-4

In the Matter of the Boundaries of Waikahekahe-iki upon the Petition of W.H. Shipman, Owner.

The decision of the Commissioner upon the evidence presented is that the boundaries of Waikahekahe-iki are as follows:

Beginning at a point on the sea shore marked with a X cut on the pahoehoe at a place called Kuuwelu, the coordinates of which point of beginning are 11422.5 South and 6734.40 East of Government Survey reference point Kaloli. The boundaries then run follows:—

1. S. 56 14' W. true 1337.5 to a point marked with a galvanized spike driven in the pahoehoe under a mound of stones at a place called Kaumumano.
2. S. 40 53' 25" W. true 22,971 feet to a spike driven in the pahoehoe under a pile of stones on the mauka side of the Puna road at a place called Ohiakuapuu.
3. S. 30 41' W. true 9.471 feet following approximately an ancient trail to a point on a pahoehoe mound (where two cocoonut trees formerly stood) The name of this place is

Pulehuakaula. A galvanized spike drive in the pahoehoe under a mound of stones two feet North of a lone coconut tree marks this corner.

4. S. 60 27' 40" W. true 52.265 feet along the land of Makuu to a point marked with a galvanized spike driven in the pahoehoe under a pile of stones, said point being at the intersection of the lands of Kahaualea, Keaau and Makuu at a place called Kahuina, - Kalaeolomea being the general names of the immediate vicinity of this place.
5. N. 50 35' E. true 27.900 feet along the land of Keaau to a point at the head of the land of Waikahekahe-nui, the local name being Mokuaalaa [Moku'āla'a?].
6. N. 69 41' E. true 11045 feet to the boundary of Waikahekahenui, as certified by R.A. Lyman, May 23<sup>rd</sup>, 1900 [Certificate No. 180].
7. S. 2 10' E. true 3130 feet along the boundary of Waikahekahe-nui as so certified.
8. N. 36 45' E. true 5700 feet along the boundary of Waikahekahe-nui as so certified.
9. [N.] 69 41' E. true 6700 feet to a pile of stones under which is driven a galvanized spike.
- 10, N. 42 56' 37" E. true 12,629 feet to a galvanized spike driven in the pahoehoe on the mauka side of the Puna Road. [720]
11. N. 40 30' 33" E. true 23,752.5 feet to a point marked with a [ ] cut in the pahoehoe by A.B. Loebenstein near the edge of the sea pali at sea shore at a place called Laahale at sea shore.
12. Thence down the sea pali and along high water mark to initial point, the direct bearing and distance being South 63 16' E. 936.1 feet.

Containing an area of 3,798 acres Fishing rights extend out to sea.

July 25, 1914  
W.H. Smith  
Commissioner of Boundaries  
Fourth Judicial Circuit [721]

**August 14, 1914**  
**In the Matter of the Boundaries of Waikahekahe-iki,**  
**upon the Petition of J.O. Dominis et al.**

Order  
Taxing costs  
Costs herein are taxed against W.H. Shipman, successor in interest of the above named petitioner as follows:

Two days hearing of motion in above entitled matter \$20.00  
August 12, 1914  
W.H. Smith, Commissioner of Boundaries

Costs \$20.- paid August 14, 1914

W.H. Smith, Commissioner of Boundaries

In the Matter of the Boundaries of Waikahekahe Iki, Upon the Petition of W.H. Shipman,  
Owner

Order Taxing Costs

Costs herein are taxed against the Petitioner as follows

Fee of Commissioner for five days engaged in above entitled matter	\$50.00
Transcript of testimony 300 folio @ 25¢	75.00

August 12, 1914

W.H. Smith

Commissioner of Boundaries

Costs \$125.- paid August 14, 1914

W.H. Smith

Commissioner of Boundaries [722]

**Waikahekahe [Nui, 2<sup>nd</sup>] Ahupuaa  
Kale (Sarah) Davis  
Land Commission Award Helu 8522 B (Apana 3)**

**August 4, 1873  
Boundary Commission, Hawaii  
Volume A, No. 1:234**

Kukuau, District of Hilo

Waiaka, District of Kohala

Waikahekahe, District of Puna

Lahaina, August 4<sup>th</sup> 1873

Imua o ka Mea Hanohano R.A. Lyman, Ke Komisina Palena Aina no Ka Mokupuni o Hawaii

Owau no o ka mea nona ka inoa malalo iho nei ke noi aku nei au imua ou e hoomaopopoia a e hooiaioia na palena o ke Ahupuaa o Kukuau e waiho la ma Hilo ma ka Mokupuni o Hawaii, ame Waika ma Waimea Hawaii, ame Waikahekahe ma Puna, Hawaii; aka ke hooili pu aku nei au i ka Palapala Sila o Waiaka ame Waikahekahe a nau i ke Komisina Palena Aina o ke Mokupuni o Hawaii e noonoo no ia mau aina a iloko oia Palapala Sila a'u e hooili aku nei ua lilo o Waiaka ia hoi Ahupuaa ma Kahua a ua lilo no o Pahoeheo ma Kona ia hoi oia ka mea hoakaka ia oe Komisina Palena Aina o Hawaii.

A nolaila e olelo oe i ka mea ana aina e ana.

Owau no

me Ka Mahalo,

(sig) P. Nahaolelua

Lima Hooponopono Waiwai o

Albert Kunuiakea

[Translation]

Before the Honorable R.A. Lyman, Commissioner of Boundaries for the island of Hawaii.

I, the one who name is below, hereby request that you settle the boundaries of the Ahupuaa of Kukuau, situated in Hilo, Island of Hawaii, Waika at Waimea Hawaii, and Waikahekahe at Puna, Hawaii. I also attach to this request, the Royal Patent of Waiaka and Waikahekahe, and it is for you the Commission of Boundaries to determine; also included are the Royal held by another party for Waiaka and Kahua, and Pahoehoe in Kona is now held by another. That is the explanation to the Commissioner of Boundaries of Hawaii.

Therefore you shall inform the land surveyor.

I am with appreciation,

(sig.) P. Nahaolelua.  
Executor of Albert Kunuiakea <sup>[86]</sup>

**Waikahekahe Nui Ahupuaa**

**December 5, 1898  
Puna District, Island of Hawaii  
Boundary Commission, Hawaii  
Volume D, No. 5:219-221**

The Ahupuaa of Waikahekahe Nui, District of Puna, Island of Hawaii, 3d & 4<sup>th</sup> Judicial Circ.

Hilo, Hawaii, December 5<sup>th</sup>, 1898

The Commission of Boundaries for the Third and Fourth Judicial Circuits of the Hawaiian Islands, met at 10 a.m. at the office of the Dept. Sheriff of Hawaii, as the South Hilo Court is being repaired. Notice of hearing was served on the owners of adjoining lands, and notice of time and place of hearing was published in English language in the Hilo Tribune and in the Hawaiian language in the Hawaii Herald for three weeks as follows:

Notice

Commissioner of Boundaries

Notice is hereby given that A.B. Loebenstein, Attorney for W.H. Shipman, has this day filed application for the final settlement of the Boundaries of the Waikahekahe Nui, Puna District, island of Hawaii, fourth Judicial Circuit, and that the certificate of Boundaries of said land be issued.

It is hereby ordered that all parties interested in the boundaries of Waikahekahe Nui, appear before me at the Court House, South Hilo, Hawaii, at 10 a.m., December 5, 1898, and show cause, if any, why said petition should not be granted.

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<sup>86</sup> Albert Kunuiakea was the son of Gini Lahilahi and Joshua Kaeo, and was her surviving heir. As such, the land should be Waikahekahe Iki.



Rufus A. Lyman  
Commissioner of Boundaries, island of Hawaii  
Third and Fourth Judicial Circuits  
Hilo, Hawaii, October 13, 1898.

Hoolaha a ke Komisina Palena Aina  
Oiai na waiho la mai he palapala noi kupono i hana ia ia`u e A.B. Loebenstein, ka Hope no W.H. Shipman, no ka hoopono pono hope loa ana i na Palena Aina, a e hoopuka i Palapala Hooiaio Palena Aina no ke Ahupuaa o Waikahekahenui, Puna, Apana Hookolokolo Eha, Nolaila ke kauoha ia aku nei ma keia o na poe a pau i loa na aina e pili ana i Waikakekahenui, e hele mai lakou ia na o`u ma Hale Hookolokolo o Hilo Hema, Hawaii, hora 10 a.m. o ka la 5 o Dekemaba, 1898, a e hoike mai i na kumu ina he kumu kekahi e ae ole ia ai ka noi o na Palapala Noi la i olelo ia.

Rufus A. Lyman  
Komisina Palena Aina  
Mokupuni o Hawaii  
Apana Kaapuni Ekolu a me Eha

Hilo, Hawaii, Oct. 20, 1898; 11-31 [219]

**Petition for Settling boundaries of Waikahekahe Nui  
filed October 13<sup>th</sup>, 1898 is as follows:**

Hilo, H.I. , October 12, 1898.

R.A. Lyman, Esq.  
Commissioner of Boundaries, 3d & 4<sup>th</sup> Circuit

Dear Sir:

Acting under instructions from W.H. Shipman, Esq., owner of the Ahupuaa of Waikahekahe Nui, L.C.A. 8522B, R.P. 2236, situate in the District of Puna. I hereby apply for a settlement of the boundaries of said land, and for the appointment of some day on which to take evidence in re the same.

The lands adjacent to said Waikahekahe Nui, are the lands of Waikahekahe iki, the lands of Makuu, & the land of Keaau, owned by the Queen Emma Estate, the government & W.H. Shipman, Esquire, respectively.

I have the honor to remain  
Yours Respectfully,  
(Signed) A. B. Loebenstein

Mr. A.B. Loebenstein stated, that he finds that R.A. Lyman, Comm. of Boundaries, Island of Hawaii, 3d Jud. Cir. took evidence as to boundaries of Waikahekahe iki land adjoining Waikahekahe Nui, Feb. 28, 1876, see Folio 339, book B, and Folio 400 and rendered decision as to boundaries of Waikahekahe iki on that day, and that said Commissioner of boundaries also took the evidence as to boundaries of Ahupuaa of Keaau on North West side of this land. See book A, Folios 191 to 198 June 4<sup>th</sup> and 9<sup>th</sup> 1873, and on January 21<sup>st</sup> 1875, rendered a decision as to boundaries of Keaau, see Folio 198, Book A, on the same day issued Certificate of Boundaries No. 61 for Boundaries of Keaau, so that the boundaries

of Waikahekahe have already been decided by Certificate of Boundaries No. 61 of Ahupuaa of Keaau, and on the side adjoining land of Waikahekahe iki the boundary is settled by Commissioner's Decision as to boundaries of Waikahekahe iki Feb. 28<sup>th</sup> 1876, and [220] asks that the time of hearing may be extended to Feb. 4, 1898, to give him time to complete the Notes of Survey and Map of this land, in accordance with the Notes of Survey of Keaau, and the decision as to boundaries of Waikahekahe iki.

It is therefore ordered that the hearing for the settlement of the boundaries of the Ahupuaa of Waikahekahe Nui is adjourned to Feb. 4, 1899, at 10 a.m. at the S. Hilo Hawaii Court House.

Rufus A. Lyman  
Commissioner of Boundaries  
3d & 4th Jud. Circ. Hawn Islands.

Hilo, Hawaii, February 4, 1899.

The Commission of Boundaries for the 4<sup>th</sup> Jud. Circ. Island of Hawaii, met at the Hilo Court House at 10 a.m. according to adjournment from December 5<sup>th</sup>, 1898.

And as Mr. A.B. Loebenstein has not completed the notes of survey of Waikahekahe Nui, owing to an apparent error in the Notes of Survey given in the Certificate of Boundaries of land Keaau, in the first course from sea shore on the East side of Keaau adjoining land of Waikahekahe Nui, the hearing is adjourned until notes of survey have been fully tested, and notice of hearing will be given to all interested parties.

Rufus A. Lyman  
Commissioner of Boundaries  
3d & 4th Jud. Circ. Hawaiian Islands

See Folio 225 of this Book [225]

### **Waikahekahe Nui Ahupuaa**

**February 4, 1899**

**Puna District, Island of Hawaii**

**Boundary Commission, Hawaii, Volume D, No. 5:225**

The Ahupuaa of Waikahekahe Nui, District of Puna, island of Hawaii 3d & 4<sup>th</sup> Jud. Circ.  
Continued from page 221 of this book.

Hilo, Hawaii, February 4<sup>th</sup>, 1899

The Commission of Boundaries for the 4<sup>th</sup> Jud. Circ. Hawaiian Islands, met at 10 a.m. at the Office of the Deputy Sheriff of Hawaii, according to adjournment from Dec. 4<sup>th</sup>, 1898.

No one appeared before the Commissioner, and A.B. Loebenstein, attorney for W.H. Shipman, not having filed the Notes of Survey, and Map of The ahupuaa of Waikahekahe Nui, and not having returned to town, the hearing for the settlement of the boundaries of Ahupuaa of Waikahekahe Nui, District of Puna, Island of Hawaii, is continued to 10 a.m. February 14, 1899.

Rufus A. Lyman  
Commissioner of Boundaries  
Third & 4th Jud. Circuits, H.I.

Continued see Folio 264 of this book

**Waikahekahe Nui Ahupuaa**

**December 30, 1899**  
**Puna District, Island of Hawaii**  
**Boundary Commission, Hawaii**  
**Volume D, No. 5:264-267**

Continued from Folio 225 of this book.

The Ahupuaa of Waikahekahe Nui,  
Land Commission Award No. 8522B [Ap. 3], Royal Patent No. [2236]

Hilo, Hawaii, December 30<sup>th</sup> 1899.

The Commission of Boundaries for the Island of Hawaii, 3d & 4<sup>th</sup> J.C. of the Hawaiian islands met at the Circ. Court Room, Hilo Court House, at 11:30 a.m. after due notice personally served on all interested parties.

Mr. A.B. Loebenstein appeared and filed notes of survey of Waikahekahe Nui, and also map of land [*Figure 14 Map No. 1376*], and asked to be allowed to give his evidence as to the survey of land.

Mr. E.D. Baldwin as Agent for Agent of Public Lands was notified this morning that the hearing for settlement of Boundaries of Waikahekahe Nui would take place today, and he examined the map of land (now filed) with the Commissioner of Boundaries, and said he was satisfied with the survey, and it was not necessary for him to attend the hearing.

The Commissioner of Boundaries granted the request of Mr. A.B. Loebenstein to have his evidence taken today.

A.B. Loebenstein, Sworn says

The Map and notes of survey I have filed today, indicate the survey of Waikahekahe Nui that was made by my assistant, Mr. Taylor under my direction, and by myself.

We had as helpers natives from land of Makuu, a land close to this land.

The principal one of them was Kaohimaunu, son of Palau, the old man who used to have charge of adjoining land of Waikahekahe iki, and whose evidence was taken by Rufus A. Lyman, Comm. of Boundaries for the island of Hawaii on the 28<sup>th</sup> day of February A.D. 1876, and recorded in Liber B, No. 2, Folios 399 & 400. Records of Commissioner of Boundaries for Island of Hawaii, and boundary between this land and land of Waikahekahe iki was decided by [264] Rufus A. Lyman, Commissioner of Boundaries for the island of Hawaii on the 28<sup>th</sup> day of February A.D. 1876 to be as given by Palau. See Folio 400, Liber B., Records of Commissioner of Boundaries for the island of Hawaii.

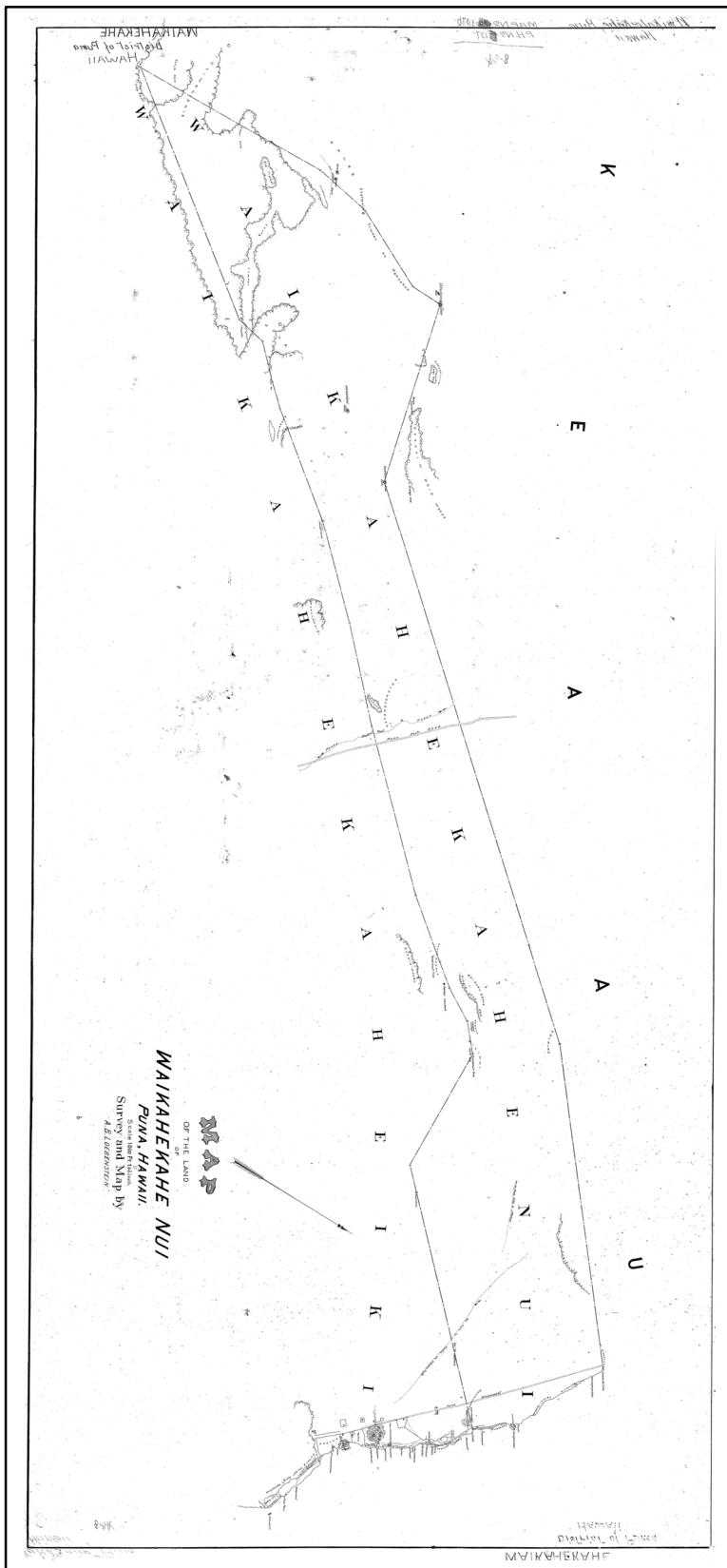


Figure 14. Map 1376, the Land of Waikahekahe Nui, by A. B. Loebenstein Part of the Boundary Commission Proceedings (State Survey Division)

I referred [sic] to that evidence in locating boundaries between Waikahekahe Nui and Waikahekahe Iki, and with the aid of his son Kaohimaunu, I identified most of the points given by Palau as the boundary, and I believe that the notes of survey handed in, is made in accordance with the ancient boundaries and land marks testified to by Palau. On the North side adjoining land of Keaau, I had no trouble in identifying the point at sea coast that J. Lidgate [Lydgate] took for the boundary of Keaau adjoining this land, but comparing the testimony given at the hearings for the settlement of the boundaries of Keaau, the boundary between this land and Keaau differs widely from the boundary described in notes of survey furnished by J.M. Lidgate and embodied in the Certificate of Boundaries of Keaau, but it is a matter of record that the survey furnished by Mr. J.M. Lidgate on the South or Puna side is based on an earlier survey made by Mr. J.H. Sleeper sometime during the fifties or before 1860.

The first course running mauka from sea shore, as given in Certificate of Boundaries of Keaau, certificate No. 61, Liber I, Folio 112 & 113, reads South 10° 30' W. 10,700 feet, which is clearly an error, in as much as running out of that line by that course cuts the land of Waikahekahe Nui off a little over a mile from the sea shore, and on referring [sic] to Maps of Keaau made by Mr. J.M. Lidgate, and also map made by J.H. Sleeper, it was found that this bearing as given on the maps should have read S. 40° 30' West and the distance to the end of the first course at a place called Koolauo, as given on these maps is practically the same as the distance given in the description in the Certificate of Boundaries.

The evidence given at the time of hearings for settlement of the boundaries of Keaau, describes this point Koolauo, as one of the angles or turning points on the boundary between this land Waikahekahe Nui and Keaau. See evidence of Uma, June 4<sup>th</sup> 1873, Liber A, Folio 191 and [265] evidence of Puaa given at same hearing, see Liber A, Folio 193 & 194.

This point called Koolauo is situated a little to the Southeast or Puna side of the large natural pen, that has been used for years as a bullock pen, or corral, and always known to be on the land of Keaau and not far from the boundary of Waikahekahe Nui. I brought the lack of agreement between bearing as described in Certificate of Boundaries of Keaau, and the actual bearing to the point called Koolauo to the knowledge of the Government Survey, Mr. C.J. Lyons being the Assistant then in charge of the Office, and he adopted the view that the first course should have read S. 40° 30' West instead of South 10° 30' W.

A further corroboration of this idea that the first course from shore should read south 40° 30' West, is shown in the bearing and distance of the second course as given in Certificate of Boundaries No. 61, which allowing for the difference between the magnetic and true meridian is practically identical with the second course in my Notes of survey.

The third course in my notes of survey conflicts with the third course in the notes of survey given in Certificate No. 61, as I adopted the ancient land marks, as both lands are now owned by the same party.

The third course, as fixed by me, runs to a cave called Olioli-ana, a well-known landmark which has always been held as a point defining the boundary between Waikahekahe Nui and Keaau. It is also the extreme mauka or West corner of Waikahekahe Nui, and from this point the boundary runs to a double cave in the locality called Kalae, and thence on to a point called Oliolimanienie, an old cultivating ground, near which point the lands of

Waikahekahe Nui, Waikahekahe iki, Makuu, and Keaau are supposed to meet, according to evidence given in settlement of Boundaries of Keaau and [266] and Waikahekaheiki, and from this point running inland Waikahekaheiki was only an old road way separating lands of Makuu and Keaau.

From the junction of lands of Waikahekahe iki and Keaau, the boundaries between Waikahekahe Nui and Waikahekahe iki runs toward sea coast, and my survey between these two lands runs to point on the boundary as given in the original evidence of Palau, at the hearing on February 28<sup>th</sup> 1876, when the boundaries of Waikahekahe iki were decided by R.A. Lyman, Commissioner of Boundaries for the island of Hawaii, and to the points pointed out to me by his son, Kaohimaunu.

C.X.'d.

The hearing is adjourned until further notice, to examine old evidence &c. and take the evidence of Kaohimaunu.

Rufus A. Lyman  
Commissioner of Boundaries, 3d & 4<sup>th</sup>  
Judicial Circuits, Island of Hawaii

See Folio 286 of this book. [267]

### **Waikahekahe Nui Ahupuaa**

**May 23, 1900**

**Puna District, Island of Hawaii**

**Boundary Commission, Hawaii, Volume D, No. 5:286**

The Ahupuaa of Waikahekahe Nui, District of Puna, Island of Hawaii

Continued from folio 267 of this Book

Hilo, Hawaii, May 23<sup>rd</sup>, 1900

The Commission of Boundaries for the island of Hawaii, met at Circ. Court Room, Hilo Court House at 3 p.m. after due notice to interested parties.

Mr. E.D. Baldwin, Agent for J.F. Brown, Agent of Public lands, stated that he had examined the notes of survey of Waikahekahe Nui filed by Mr. A.B. Loebenstein, and that he was satisfied with the portion along the mauka end of land from the certified boundary of Keaau to mauka corner of Waikahekahe iki.

No one appearing to make any objections to these Notes of survey filed by A.B. Loebenstein, I hereby decide and certify the boundaries of land of Waikahekahe nui, District of Puna, Island of Hawaii, IV<sup>th</sup> J.C. of Hawaiian islands to be as described in said Notes of survey made by A.B. Loebenstein & filed October 31<sup>st</sup> 1899, and will issued Certificate of Boundaries No. 180 for said land, as of today. Kaohimaunu is blind & cannot come to Hilo.

Rufus A. Lyman  
Commissioner of Boundaries, 3d & 4<sup>th</sup> J.C.  
Hawaiian Islands.

For Certificate of Boundaries No. 180  
See Folios 124, Book No. 4  
of Boundary Records.

**Waikahekahe Nui Ahupuaa**

**May 23, 1900**  
**Puna District, Island of Hawaii**  
**Boundary Commission, Hawaii, Volume C, No. 4:124-127**  
**[Certificate] No. 180**

Certificate of Boundaries of the Land Waikahekahenui, of Puna, Island of Hawaii

Laihilaihi [Lahilahi], Royal Patent No. 2236 (by name), L.C. Award No. 8522B.

Commission of Boundaries, 3d & 4<sup>th</sup> Judicial Circuits  
Rufus A. Lyman, Esq. Commissioner

In the Matter of the Boundaries of the land of Waikahekahenui  
District of Puna, Island of Hawaii

Judgement.

An application to decide and certify the Boundaries of the Land of Waikahekahenui, District of Puna, Island of Hawaii, having been filed with me on the 12<sup>th</sup> day of October, A.D. 1898 by A.B. Loebenstein, in accordance with the provisions of an Act to facilitate the settlement of Boundaries, now therefore, having duly received and heard all the Testimony offered in reference to the said land boundaries, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the records of this matter by me kept in Book No. 5 page 219-221, 225, 264-267 & 286-, and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows, viz.:

Beginning at the North angle of this land, at a point known as "Kamokuna," and at the East angle of Keaau Certification No. 61, the mark being a mound of stones in the center of which, surrounded by four square stones is set a stone for square and 15 inches high inscribed with a [triangle with dot in it] distant 150 feet seaward of the Puna Government Road, and 30 feet from the edge of the sea bluff, above a rock in the sea called Keahukaliloa, and another rock called Kanupae [sp?], the H.G.S. [Trig triangle with dot in it] Station "Kaloli" bearing N. 12° 22 30' W. true, and the coordinates referred to the H.G.S. [Trig triangle with dot in it] Station "Olaa" being S. 17 39448 feet, the boundary runs by the true meridian, the declination of this initial point being 9° 52' East.

1. S. 50° 49' W. 11314 feet along Keaau, Certificate No. 61, by agreement as both lands of Keaau and Waikahekahenui are owned by W.H. Shipman, (and bearing given in Certificate No. 61 almost cuts Waikahekahe off, to a point known to be on boundary, the coordinates of which are S. 7165, E. 30679 ft. referred to Olaa Station.
2. S. 40° 50' W. 20196 ft. along Keaau, Certificate #61 (by agreement) [124] to an ohia tree blazed [triangle with dot in it] in the middle of mouth of the "Keaukui Lua" the coordinates being S. 22485, E. 17474 ft. referred to Olaa Station;

3. S. 75° 43' West 6380 ft along Keaau, Cert. #61, to a + marked on the brink of the Oleoleana [Olioliana] cave, from which point an ohia [triangle] blazed bears N. 11° 18' W. distant 430 feet the coordinates being S. 24019 E. 11289 ft. referred to Olaa Station;
4. S. 1° 27' W. 1154 ft. along [ ] to + marked on lava;
5. S. 25° 44' W. 3063 ft. along [ ] to + marked on lava
6. S. 10° 17' W. 2061 ft. along [ ] to + marked on lava 605 ft. South of the Easterly of two caves at "Kalae;"
7. S. 2° 10' E. 7118 ft. along [ ] to + marked on lava under mound of stones at North edge of the ancient cultivating grounds of Oliolimanienie; the coordinates being S. 37071 ft. E. 9831 ft., referred to the Olaa Station; this point being the extreme West or mauka angle of Waikahekahenui, — as also of Waikahekaheiki; the common angle of these two lands with Makuu;
8. N. 36° 45' E. 9258 ft. along Waikahekaheiki, L. C. A. No. 8520B, at the edge of the West or mauka heights of the ancient cultivating grounds of "Wahikolae," the coordinates being S. 29650 ft. E. 15370 ft. referred to the Olaa Station;
9. N. 11° 38' E. 1117 ft. along Waikahekaheiki to (cross) + marked on lava;
10. N. 44° 50' E. 1427 ft. along Waikahekaheiki to + marked on lava at foot of an ohia tree blazed XLI;
11. N. 42° 35' E. 950 ft. along Waikahekaheiki to + marked on Kualapa or ridge;
12. N. 37° 09' E. 4117 ft. along Waikahekaheiki to + and LXXX marked on lava under pile of stones, the coordinates being S. 23553 ft. E. 19727 ft. referred to the Olaa Station;
13. N. 43° 28' E. 3653 ft. along Waikahekaheiki to angle, from which a "70" marked in the lava bears N. 44° 40' E. distant 474 ft.;
14. N. 45° 40' E. 3603 ft. along Waikahekaheiki to + marked on lava 232 ft. below the old Pahoia trail at "Holoholokolea" the points in the lava marked "LX" bearing N. 43° 47' E. distant 462 ft., the coordinates being S. 18384 ft., E. 24816 ft. referred to the Olaa Station;
15. N. 43° 54' E. 6010 ft. along Waikahekaheiki to + marked on lava;
16. N. 38° 00' E. 2416 feet along Waikahekaheiki to + marked [page 125] on lava at "Kahikinakala," from which point a breadfruit tree blazed [triangle] bears S. 18° 20' W. distant 230 ft., the coordinates being S. 12150 ft. E. 30470 ft. referred to the Olaa Station;



17. N. 37° 39' E. 947 ft. along Waikahekaheiki to + marked on lava at “Haamea” the West angle of the “Kauhale Haamea” bearing S. 3° 00' W. 205 ft.;
18. N. 29° 46' E. 1295 ft. along Waikahekaheiki to mound of stones between a cocoanut tree, and an orange tree at “Kamaka” distant 55 ft. from the North edge of the lava, and 275 feet South of the South edge of the “Ohipupu” cultivating grounds;
19. N. 48° 44' E. 1163 ft. along Waikahekaheiki to + marked on lava by a lone cocoanut tree blazed WN [etched above ] WI at “Pilinui” the coordinates being S. 9509 ft. E. 32565 f.t referred to the Olaa Station;
19. N. 87° 29' E. 4395 ft. along Waikahekaheiki to + marked on lava, the mouth of a small cave bearing N. 44° 00' E. distant 947 ft. and a Puhala tree blazed W – bearing N. 85° 17 W. distant 806 ft., the coordinates being S. 9316 feet E. 36957 ft. referred to the Olaa Station;
20. N. 44° 50' E. 9285 feet along Waikahekaheiki to + marked on lava ledge at sea bluff, 10 ft., mauka or inland from small inlet or cave, a [triangle with dot in it] mark on lava bearings S. 44° 50' W. distant 21 ft., this point being known as “Lahale” [Laahale] its coordinates being S. 2729 ft. E. 43504 ft. referred to the Olaa Station; thence down sea bluff to sea coast at high watermark, and along same to point below the initial point of this survey; thence up sea bluff to said initial point, the direct bearing and distance from the previous station being
21. N. 56° 15' W. 4882 ft. to said point of beginning;

Containing an area of Four thousand one hundred and ninety-eight (4198) acres more or less.

As surveyed by A.B. Loebenstein

It is therefore adjudged, and I do hereby decide and Certify that the Boundaries of the said land of Waikahekahenui are, and hereafter shall be as hereinbefore set forth. [126]

Given under my hand at Hilo, Island of Hawaii, the twenty-third day of May A.D. 1900.

Rufus A. Lyman,  
Commissioner of Boundaries,  
Island of Hawaii,  
Third & Fourth Judicial Circuits,  
Hawaiian Islands

**Keaau Ahupuaa  
William Charles Lunalilo  
Land Commission Award Helu 8559 B (Apana 16)**

**June 4, 1873  
Wm. C. Lunalilo,  
Boundary Commission Testimony  
Volume A. No. 1:191-198**

**Uma<sup>k</sup>. Sworn**

I was born at Keauhou at Keaau Puna, at the time of the return of Kamehameha 1<sup>st</sup> from Kaunakakai, Molokai [ca. 1791]. I have always lived there and know the boundaries between Keaau and Waikahekahe. My parents pointed them out to me when we went after birds and sandal wood. Waikahekahe Nui joins Keaau at sea shore at Keahuokaliloa, a rock that looks like a human body, which is between two points, the point on the Waikahekahe is called Kaluapaa and the one on Keaau, Keahuokaliloa. Thence the boundary runs mauka to place called Koolauo. The pahoehoe on the north side is Keaau and the good ground where cocoanut trees grow is on Waikahekahe. In past days there was a native village at this place. Thence mauka to Halaaniani (He kupua [named for a supernatural being]) where the old road from Kalapana used to run to Keaau, thence the boundary runs to Wahikolae, two large caves, the boundary runs between them. Thence mauka to another cave called [page 191] Oliolimanienie, where people used to hide in time of war. At this cave Waikahekahe Nui ends and Waikahekahe Iki joins Keaau. Thence the boundary runs along Waikahekahe Iki, mauka to Laeopuula, an old kauhale, he ahua pahoehoe [a house compound on a pāhoehoe rise]. Keaau on the Hilo side of the road running mauka, thence to Kikinui, an old Kauhale for bird catchers, thence to Hoolapehu, another old village, thence to Alaalakeiki, which is the end of Waikahekahe Iki and Kahaualea joins Keaau. This place is at an old kauhale manu [bird catchers compound] (opposite a rise of ground, above the seventeen mile post, on the Volcano Road, about two miles above Kanekoa), thence mauka to Palauhulu, an ahua [rise] on the road to Kilauea, at the place where the road to Panau branches off. The boundary between Keaau and Kahaualea is on the South east side of Palauhulu about as far away from Hilo Court House to seashore. Thence the boundary runs mauka to Omaolaulau (he oiaina [a resting place] on pahoehoe) near the woods at Reeds bullock pen, the boundary of Keaau is about as far from the Government road as from the Hilo Court House to the Government School house, thence mauka to Keekee, Kauhale kahi olona [house for stripping olonā bark for cordage] in Olaa. The boundary is a short distance from the Government road on the South East side. Thence to Kauwaanahunalii (he oiaina) this place is on Keaau and the boundary runs to the South East side of it. This is at the high ground where you can look down in the woods where the bullock pen is, thence to Kawaiaeae a large water pond (South East side of the road). The boundary of Keaau and Kahaualea is close to the pond, on the south east side, thence mauka to Kalaninauli, the land on the south east side being only about six chains wide thence to Puuenaena (large ohia trees on the road makai of the koa woods) a short distance South East of the Government road. Thence the boundary runs mauka to a place called Pohakuloa, a small cave south east of the Government road, and a very short distance above the koa woods, on the Government road to Kilauea. Thence Keaau is cut off by Keauhou. Olaa bounds Keaau on the north west side. Keauhou cuts Keaau off to Government road to Kilauea, then runs makai along the old... [page 192] ...Government road, through the koa woods. Olaa being on the North side of the road and Keaau on the

South east side. Thence down the road passing these points Palauhulu and to Kapueuhi, thence makai to Kahooku thence to Kanekoa, the houses on the South East side of the road are on Keaau, those on the other side are on Olaa, thence to Kamahiki (14 mile post). Thence to Kalehinapuoa (where there is a mauka road which goes to Hawelu's) thence to Kaahakanaka, on the outer road passed Hawelu's thence to Kaluakaiole (Kaakeakaiole) mauka of where Haanio road to Kukulu leaves the present traveled road, thence to Mahinaakaaka on the outer road, outside of Kahuku, thence down to where Kahopuaku's houses used to be (Makaulele) along the old road, this is as far as I know the boundaries between Olaa and Keaau. Kahopuaku's houses were on Olaa. Have heard that Mawae is the boundary between Waiakea and Keaau, on the Government road to Puna, and also to Olaa. Have heard that Kawiokawaa is the boundary at sea shore between these two lands. I have not seen this place, the sea bounds Keaau on the makai side. Ancient fishing rights, including the uhu which was Konohiki fish extending out to sea. CXd.

Austins' brother-in-law surveyed the boundary between Keaau and Waikahekahe, I and Keoki my keiki, who is a kamaaina of the land, his kupuna having told him boundaries, went with him, there were also two other men whose names I do not know. We surveyed up as far as Oliolimaniania, and then returned. This place is on the pahoehoe, opposite Waiuli, on Olaa a long distance out on the pahoehoe from Waiuli, heard that he surveyed mauka boundaries with Ohelo a kamaaina of Kahaualea, from Pohakuloa down to Palauhulu. (Volume A No. 1:191-193)

#### **Puaa<sup>K</sup>. Sworn**

I live on Ponahawai, was born in Kau at time of Keoua mua [one of the ships purchased by Kamehameha I, ca. 1812]. I came to Keaau and lived there two years when I was a boy. Have lived on Waiakea a great many years, in 1860 I returned to Keaau and had charge of the land for five years. While in charge [page 193], I heard what some of the boundaries were, and went and saw them. Uma, the last witness and Kalimakahili now at Keaau, and Kaoo, Kamaaina of Waikahekahe (who is now sort of opulepule [crazy]), went with me. I never heard any dispute about boundaries between Keaau and Waikahekahe 1<sup>st</sup>. At the boundary between Keaau and Waikahekahe is the land of a place Keahuokaliloa, thence mauka along Waikahekahe to pahoehoe, on Hilo side of a place called Kukuikea where the natives cultivated food, and where breadfruit trees grow. Thence to Hilo side of Waianoahu a large place that fills with water in the rainy season. Thence to Koolauo, the pahoehoe on the Hilo side of it is Keaau, the soil is on Waikahekahe Nui XX. Thence mauka along the road to Halaaniani, Keaau on the Hilo side of road. Halaaniani is a puu pahoehoe [pāhoehoe hill] in a grove of ohia trees, called Keakui, about as far as from Hilo Court House to Wailuku bridge, on Hilo side of Halaaniani, on Keaau, thence two holes or caves where people used to live. The boundary running between these caves, mauka to Oliolimanienie, he oiaina [trail side resting place] on Puna side of a cave called Olioliana, where people used to hide in time of war. Thence Waikahekahe Nui ends and Waikahekahe Iki joins Keaau, and bounds it. I have been to a place on the boundary between Waikahekahe Iki and Keaau, but I do not remember the name of the place, do not know where Waikahekahe Iki ends. Keaau ends a little above the cave at Pohakuloa, and is cut off by Keauhou. Uma told me this. Nailima of Olaa told me Keaau ended at Halaaniani, he told me this when I was Konohiki of Keaau. Some of the Olaa people told me Keaau ended at Palauhulu. Kaoo<sup>K</sup> told me that Kahaualea cut both Waikahekahe's off. I think at a point outside of Kanekoa, he did not tell me where.

Have heard that Waikahekahe Iki runs clear to Kilauea. Kaoo is a kamaaina of Waikahekahe, have always been told that the road from Hilo is between Keaau and Olaa, until you get to Makaualele, below Kahopuaku's houses to a place called Kilohana where oranges are growing. Thence the boundary of Keaau and Olaa leaves the Volcano road and runs mauka above these orange trees, thence to an ohia grove called Puaaehu, thence to Waiaele... [page 194]...a place in the woods on the old road to Olaa. I have only been there once, Olaa is on the mauka side of this place and Keaau is on the makai side, and Waiakea on the Hilo side at Mawae. Waiaele, a water spring with banana trees growing near it used to be an old kauhale. Mawae is on the Hilo side of Waiaele, about as far from here to Kalepolepo. It is a large crack that runs from the upper edge of the woods to shore and is the boundary between Keaau and Waiakea. Keaau is makai of the road from Waiaele to Mawae, and Olaa is mauka. Mawae is the boundary between Keaau and Waiakea from this point to the sea shore. Mawae is a large crack running across the Government road (makai road) to Puna, and thence to Kawiakawa, a sort of awaawa [gulch or depression] at shore, point of Kalipala at Papai, and point of Paukupahu. The mawae runs between these two. Kawiakawa is some distance on the Puna side of the cocoanut trees on Paukupahu, Alae and others whose names I do not remember, told me these things boundaries when we used to travel over the old road to Olaa. I went through there once, the road used to go from Pooholua to Olaa. The persons I went with are all dead. CXd. [Volume A No. 1:193-195]

#### **Kanoi<sup>K</sup>. Sworn**

I was born at Kapapala in Kau, at the time of the building of Kiholo [ca. 1811] lived there until a few years since know the land of Keaau and the boundaries on the mountain adjoining Kahaualea. The upper end of Keaau is bounded on the South East-side by Kahaualea, and on the mauka side by Keauhou and on the Northwest side by Olaa; Kaheana, Kaihe Kaheana<sup>2</sup>, and Makanui my Kupuna showed me some of the boundaries of these lands. Kaheana was from Panau Puna, and Kaihe was from Kau. These two men, with others from Kapapala showed me boundaries between Keauhou and Kahaualea where we went after the oo on Keauhou. Went after sandalwood on Kahaualea. Keauhou cuts Keaau off at Pohakuloa, the huina alanui [road intersection], where the marks or sign board is at the junctions of the Hilo and Puna [196] roads this side of the Kilauea House, the name of this place is Halemaumau. The boundary of Keaau runs makai along the Puna road to Kaluaiki, a small crater, at a place where the road runs between two craters. On to the mauka side of crater Kaluaiki, said crater is on Kahaualea and Keauhou is on the South side of the road. Keaau and Kahaualea lay side and side, from Kaluaiki to Nawailoloa, a place on the road from Palauhulu to Panau. Kaluaiki is about as far to Pohakuloa as from Hilo Court House to Kaina's house at Alenaio. Nawailoloa and Kilohana, two ponds of water, on the road to Panau from Palauhulu, from Nawailoloa the boundary between these two lands runs mauka to a grove of Ohia trees called Namauokalahili, thence mauka to Puukea a hill in the woods where we used to go after sandal wood, thence mauka to Namamokalei where we used to catch uwao ['ua'u – petrels]. This place is opposite to Kuanahunahu, mauka of Keekee about a mile. Thence to Kaluaiki. I have often been to these points from Waiuli to Pohakuloa. I have always heard that the old Government road to Kilauea is the boundary between Keaau and Olaa, I do not know the makai boundaries. CXd. [Volume A No. 1:195-196]

#### **Nailima<sup>K</sup>. Sworn (same witness as for Olaa)**

I was born at Olaa, and know the boundaries between Olaa and Keaau. My kupuna, now dead, showed them to me. Keaau ends at Halemaomao at the junction of the Hilo and Puna road. Olaa on the Hilo side of the road and Keaau on the Puna side. Thence makai to

Pohakuloa, thence makai to Puuenae (big ohia trees) thence to Kalaninauli, so called by Nahienaena. Thence to Waiaiaia, thence to Kauailehulehu, thence to Keanapapa at the 24 mile post thence to Kauwanahunalii, thence to Keekee, thence to Omaolaulau (at ohia woods, and the bullock pen) thence to Pohakuloa, thence to Palauhulu, thence to Kawaikahooia. Thence to Kawaa, thence to Kaialuwai, thence to Kaluamanuahi, to Kaleinakeakua, which is at the 18 mile post, thence to Pahookui, thence to Pohakuloihi, to Punahaha, 17 mile post, thence to Kapuamau [page 196]. Thence to Kawaiaiaia, thence to Kapae, 16 mile post, thence to Kanekoa, thence to Mokuhaaheo, thence to Mahiki, to Kahau, to Puualae, to Kaleiki, to Kanukea, thence to Umihali at the fifteen mile post, thence the boundary runs to Kalehuapua, mauka of the road to Hawelu's house (thence to Kaahakanaka, outer road to Hawelu's house). Thence follow the outer road to Popoiwi, where Haanio's road branched off to go to Kuku. Thence follow the outer road to Mahinaakaaka, opposite Kahuku, thence to Kapuhu, an ohia grove, where the road turns towards Hilo on the makai side, thence to Ahuapuu, a puuhala tree by the road, thence to Makaulele, a little makai of this place, Keaau road joins at this point the boundary leaves the Hilo road, and turns mauka along Olaa, to Kilohana, an ahua or mound with orange trees. Thence the boundary runs up mauka along awaawa on Kau side of Kilohana, up a hill covered with puu hala, thence to pali Puaaehu, the boundary on the brow of pali, this side of Keaani, which is the name of an ohia grove on the side of the pali, some distance mauka of Haanio's road, thence to Kaanamanu a place inside the woods. I have never been there and only heard of this place. Thence to Kaaipuaa, an old village, where people used to live. Thence to Waiaeli [also written Waiaele in text], a pond of water with aweoweo growing in it. Said pond is on the old road from Olaa to Pooholua. Have heard Waiakea joins Olaa and Keaau at Waiaele, Mawae is near there and have always heard that it is the boundary between Keaau and Waiakea. From the Government road to Olaa, seashore Kawiakawaa is at sea shore. CXd. [Volume A No. 1:196-197]

### **Naipo<sup>K</sup>. Sworn**

Was born at Waiakea at time of the Peleleu [ca. 1795]. Have always lived on Waiakea and Keaau. Keliinohopuu, my father, Ku his brother, and Kapulii (all dead) showed me boundaries, They told me Kapohakuau, a large rock on the point at shore is the boundary between Waiakea and Keaau, thence mauka [page 197], along Waiakea to Kawiakawaa, a small cave where natives worshipped Idols. The boundary runs up mauka in awaawa Keaau on the Puna side and Waiakea on Hilo side to Mawae on the lower Government road to Puna, boundary at the bottom of the pali. Thence up along Mawae to mauka Government road to Olaa. I have not been along this Mawae but have always heard that it runs from lower to upper road. My parents told me Keaau ended at Waiaele. Naau [Naue] is between Mawae and Waiaele, it is a place where people used to flee and live in time of war. I have been told Waiakea joins Olaa at Waiaele. The sea bounds Keaau on the makai side and the land has ancient fishing rights extending out to the sea. Do not know the boundaries on the other side of the land. CXd. [Volume A No. 1:197-198]

On January 21, 1875, Rufus A. Lyman, Commissioner of Boundaries, and upon the application of C.R. Bishop, certified the boundaries of the ahupua'a of Kea'au. The boundaries are recorded:

**No. 61 Certificate of the Boundaries of Keaau  
District of Puna, Island of Hawaii 3<sup>rd</sup> J.C.  
[Volume B:112-115]**

Commencing at the east angle of this land at a pile of stones on the seas shore at a place called Keahuokaliloa—This place is 10900 feet south east along the Government road [112] from the cocoanut grove at Keauhou, and running thence along the lands Waikahikahi [Waikahekahe] nui, Waikahikahi [Waikahekahe] ike [iki] and Kahaualea, as follows.  
Magnetic bearings:

South 10°30' West 10700 feet [See Waikahekahe Nui];

South 32°00' West 20196 feet to large ohia with X;

South 59°00' West 9170 feet;

South 47°30' West 16632 feet;

South 41°15' West 27324 feet;

South 60°00' West 22836 feet;

South 63°30' West 19700 feet to Kaluaike [Kaluiki] crater at the east side of the Puna and volcano road and at the head of this land;

North 6°40' West 3600 feet to Pohakuloa koa grove on the Hilo and Volcano road about 1730 feet below the junction of the Hilo and Puna Road;

North 46°38' East 10230 feet along the land of Olaa;

North 56°15' East 9400 feet to O cut in the pahoehoe at the little rise in the road about a mile and a quarter above the Omao woods;

North 69°18' East 6400 feet to O cut in the pahoehoe on the road in the Omao woods;

North 40°42' East 13070 feet to K cut in the road at Kuhalau;

North 29°12' East 12140 feet to A cut in the road a place called Kahooku where some Neneleau trees are [113] growing, and from where the houses at Kanekoa can first be seen;

North 24°00' East 23810 feet to a pile of stones by the side (East side) of the road, a little below Waiuli;

North 42°10' East 12350 feet to a pile of stones at the upper edge of a little strip of woods through which the road runs;

North 13°05' East 5600 feet to a large pile of stones on the lower side of the road at Makaulele;

North 16°10' East 985 feet to O cut in the road at the extreme East corner of Olaa. Thence still along Olaa;

South 85°00' West 4250 feet;

South 72°20' West 25800 feet to a point in the woods the lands of Olaa and Waiakea join.

Thence along the land of Waiakea;

North 43°30' East 36800 feet to a well-known place called Mawai [Māwae] in the woods on the Hilo and Volcano road, 9122 feet along road from the cocoanut tree at the side of the road at the North side of the woods;

North 41°15' East 29910 feet through the Panewa [Pana'ewa] woods to sea shore at an old Heiau [114] named Kawiakawa. Thence along sea shore to point of commencement.

Containing an area of 64,275 acres.

Surveyed by J.M. Lydgate

**Excerpts from 'Āina in the Vicinity of  
Waikahekahe Iki and Waikahekahe Nui**

**Kahaualea Ahupuaa**

**July 16, 1873**

**District of Puna, Island of Hawaii**

**Boundary Commission, Hawaii, Volume A, No. 1:208-211**

The Ahupuaa of Kahaualea, District of Puna, Island of Hawaii, 3d Judicial Circuit

On this, the sixteenth day of July A.D. 1873, the petition of C.R. Bishop, for the settlement of the boundaries of Kahaualea, in Puna, Hawaii, 3d Judicial Circuit came on to be heard at the house of J. Ili at Kalapana by adjournment from the 10 instant from Kapoho.

Present: J. Ili for applicant, K. Hookano Naeole for the Hawaiian Government, L. Kaina and others...

**Kalakolohe K. Sworn.**

I was born at Panau, Puna, Hawaii at the time of akakai o Mokuokai [Hakaka i Mokuohai, ca. 1782]... ..I used to be a bird catcher and am kamaaina of Kahaualea. Kahiliole, my father, now dead pointed out the boundaries to me. When we went up [we had to] to divide the birds with the bird catchers of Kahaualea. Keaweheana K. the Konohiki of the land gave my father charge of the bird catchers. The land had ancient fishing rights extending out to the sea...

...Kahaualea cuts off Apua and joins Keauhou at Kamokukoolau, a grove of ohia trees, and the boundary between Keauhou and Kahaualea runs [page 210] up the old trail from Keauhou to Kilauea; to Kapuai, makai of Kilauea; thence to Kilauea iki, which is on Kahaualea, and Waikahikahi ike [Waikahekahe Iki] comes to the brink of the crater on the road Poliokeawe. Makai of Poliokeawe, Waikahekahe ike cuts Kahaualea off; thence the boundary between Kahaualea and Waikahekahe ike runs to Olapalapa mauka of the junction of the roads. From thence the boundary runs to Pohakuloa, a pool or swamp makai

of the Government road. Waikahekahe is on the Government road, between Oloo and Kilauea and Kahaualea is on one side of this road and Oloo on the Hilo side...

... thence makai along the Government road to Keekee (swamp and pools of water here) at this place Kahaualea leaves the road, and runs to the southeast end of Omaolaulau woods, and Waikahekahe ike extends from the outer edge of the woods to the Government road; Thence from the southeast end of Omaolaulau woods, the boundary between Kahaualea and Waikahekahe runs to a place where the uwao bird catchers used to live, called Pohakuloa; the boundary is on the Kau side of this place; thence turns makai, from the woods and ceases to go toward Oloo; thence makai to Kilohana, a place on the Oloo road to Panau (at a place where you have to go over steep rocks in the road, oiaina). Kalapana there joins Kahaualea, and cuts Waikahekahe off. Keaau and Waikahekahe nui do not reach to Kahaualea. The boundary between Kalapana and Kahaualea runs from Kilohana makai into a grove of woods, Kaloikele on the mauka side of said woods, and Kahauwinipau on the lower side; the name of said woods is Kamokuloulu; and there are palm trees growing in it. Thence down on the pahohoe to Kau side of Maikahua; a place where bird catchers used to live; thence to Kalalua, a hill; the boundary running near the base, Hilo side; thence to Puuoneone on Kalapana makai [page 211] side of the hill where the old road from Panau to Hilo runs; thence to Kahoopulu, a grove of ohia trees on Kupahua; said land here joins Kahaualea, and cuts Kalapana off, and the boundary turns toward Kau, and runs along the land of Kupahua, along the old road to Kalaeolomea, old kauhale and a hill of the same name, on the makai side. Kupahua ends near Kalaeolomea. I do not know what land bounds Kahaualea makai of Kupahua.

CX'd. [page 93]

In Re Boundaries Kahaualea, Puna

Hilo, Hawaii June 12, 1893

Present: C. Brown, R.A. Lyman, A.B. Loebenstein, Keaweheana

Notice of hearing for this date, June 2d, published in Hawaiian Gazette of May 23, 30 & June 6, 1893 and Kuokoa, adjourned to June 12<sup>th</sup>, 1893

Cecil Brown for Petitioner

A.B. Loebenstein for Government, acknowledged by Petitioner

Petition read.

Testimony read.

**Keaweheana, K., Sworn**

I was born in Hilo, and was brought up on Kahaualea, my father being konohiki of Kahaualea; his name was same as mine. He showed me the boundaries. I went with Lidgate [Lydgate] and showed him boundaries; he went only in road; did not go where I told him; when we went into bush (witness looks at plan). Boundary of Kahaualea runs along Kapaahu, and perhaps Kalapana, Ki, Kupahu & Government lands and to land of Keaau. Waikahekahe is only a road way mauka. We went with Lidgate [Lydgate] to Kalalua and through woods; it may be Keaau or Makuu, perhaps, to "Kilohana" at boundary of Keaau & Waikahekahe & Kahaualea...



I and Waipa, my brother were Lidgate's kamaaina when he surveyed. Waipa is dead, as is Kalakalohe, who talked with Lidgate; said we had shewed correctly, except along East side. He said we had left off some of Kahaualea to the Government lands. I suppose Makuu, Waiakahiula, Kupahua & Kalapana, join on that side. Waikahekahe only has a road way, we did not go there again, where we went was to Kalalua...

**Keonepoko Nui Ahupuaa**

**February 28, 1876**

**District of Puna, Island of Hawaii  
Boundary Commission, Hawaii, Volume B:401**

**February 28, 1876**

**...Kaumaiki, K., sworn, says:**

I was born in Kona, Hawaii, at the time of Kui wai o Kalae [ca. 1819]. I came to live at Makuu in Puna a year before the lava destroyed Nanawale [ca. 1839], and have lived there ever since. I know the land of Keonepoko Nui, and a part of the boundaries. Naumai, an old kamaaina who is now dead, showed me part of the boundaries. The land of Keonepoko iki bounded this land at the shore on the Puna side. The boundary between them at the shore is at an awawa at a place called Kahaiku as I have been told. I know the boundaries on the Hilo side of this land. The land of Halona bounds it at the shore on the Hilo side.

The boundary at the shore between this land and Halona is at a rock in the sea, that is called Mokuopihi; thence the boundary between them runs mauka to the Hilo side of moku laau called Ekuokapuaa; thence the boundary runs mauka to grove of ohia trees called Mokuoumi on this land, and to the makai side of the piece of land I bought from Government. I do not know the boundaries on the Puna side of this land.

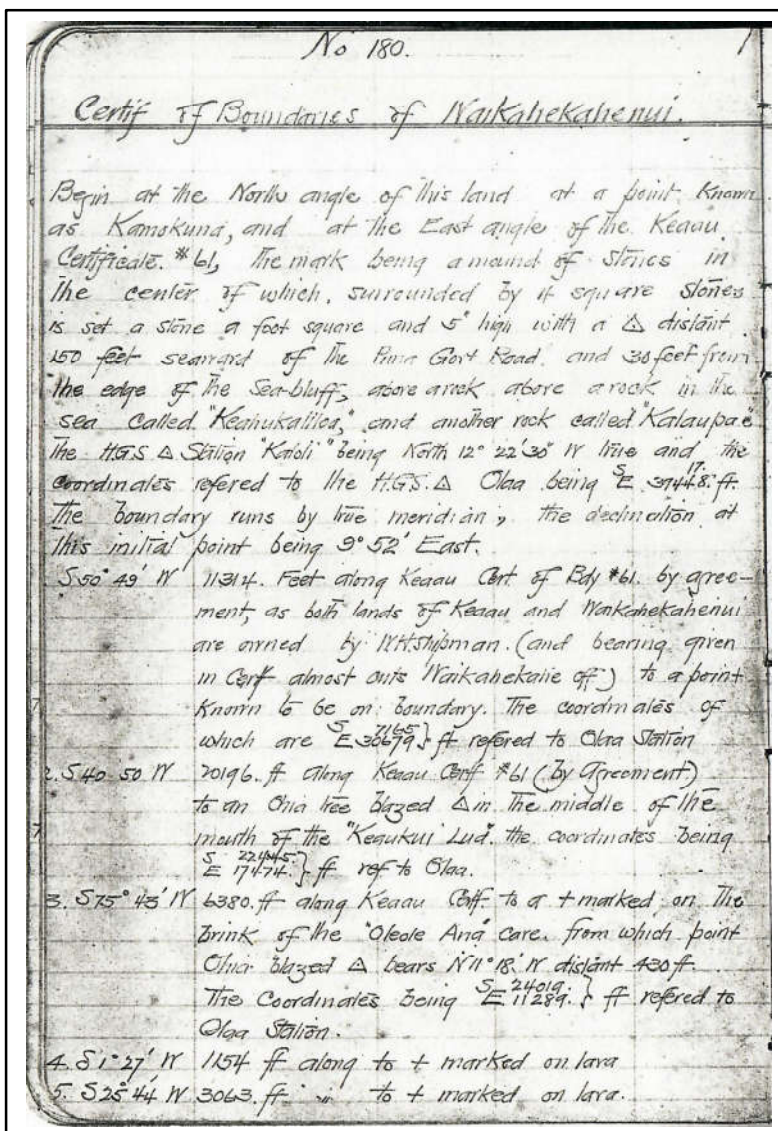
CX'd.

Ancient fishing rights extending out to sea...

## Government Survey Records

Several archival resources from the collections of the State Survey Division and Land Court provide important information on the lands of Waikahekahe and Kea'au. In this section of the study, we have included selections from Surveyor's Field Books (1900-1913), copies of CSF (Copy of Survey Filed) documents and maps, and background on Land Court Application 1053 which was filed by W.H. Shipman, Ltd. as it worked to confirm title to the lands of Kea'au, and the two Waikahekahe. Digital copies of selected pages from the surveyor's field books and C.S.F. documents are cited that include place name locations, boundaries, and survey notes<sup>87</sup>.

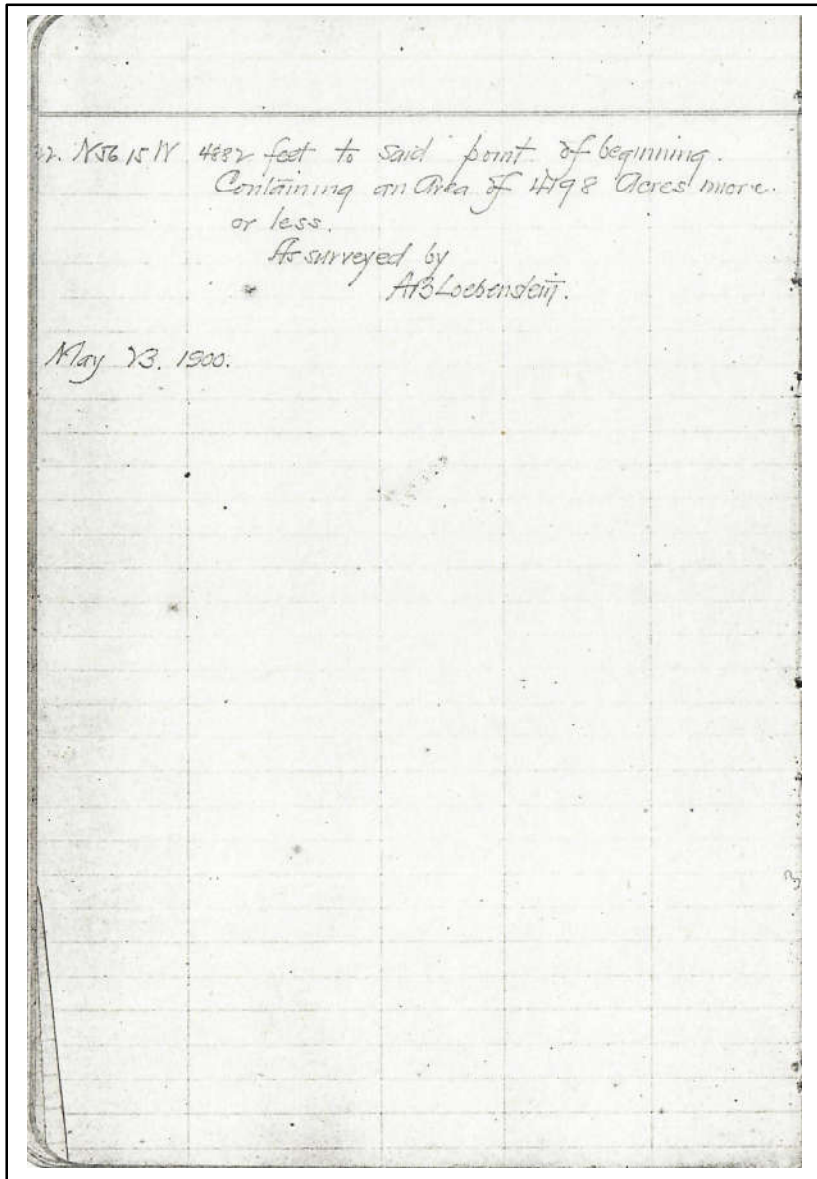
### A.B. Loebenstein's 1900 Survey of Waikahekahe Nui Certificate No. 180 (Copied in Cook & Arioli Field Book No. 2 Vol. 8 B3, pages 12-15)



<sup>87</sup> We have not transcribed all of the notes in this volume. We simply introduce them and then leave them to the user of this manuscript to further study.

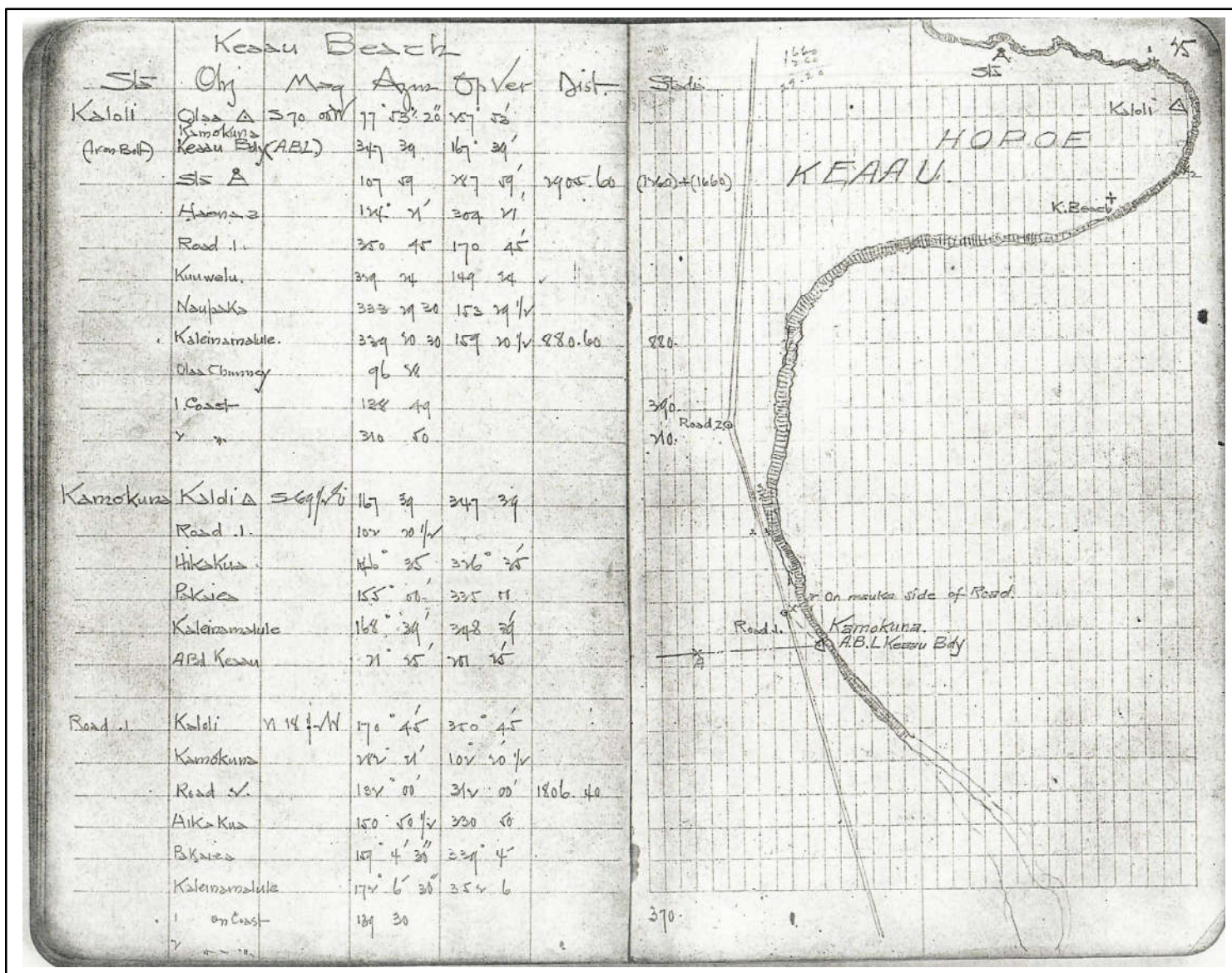




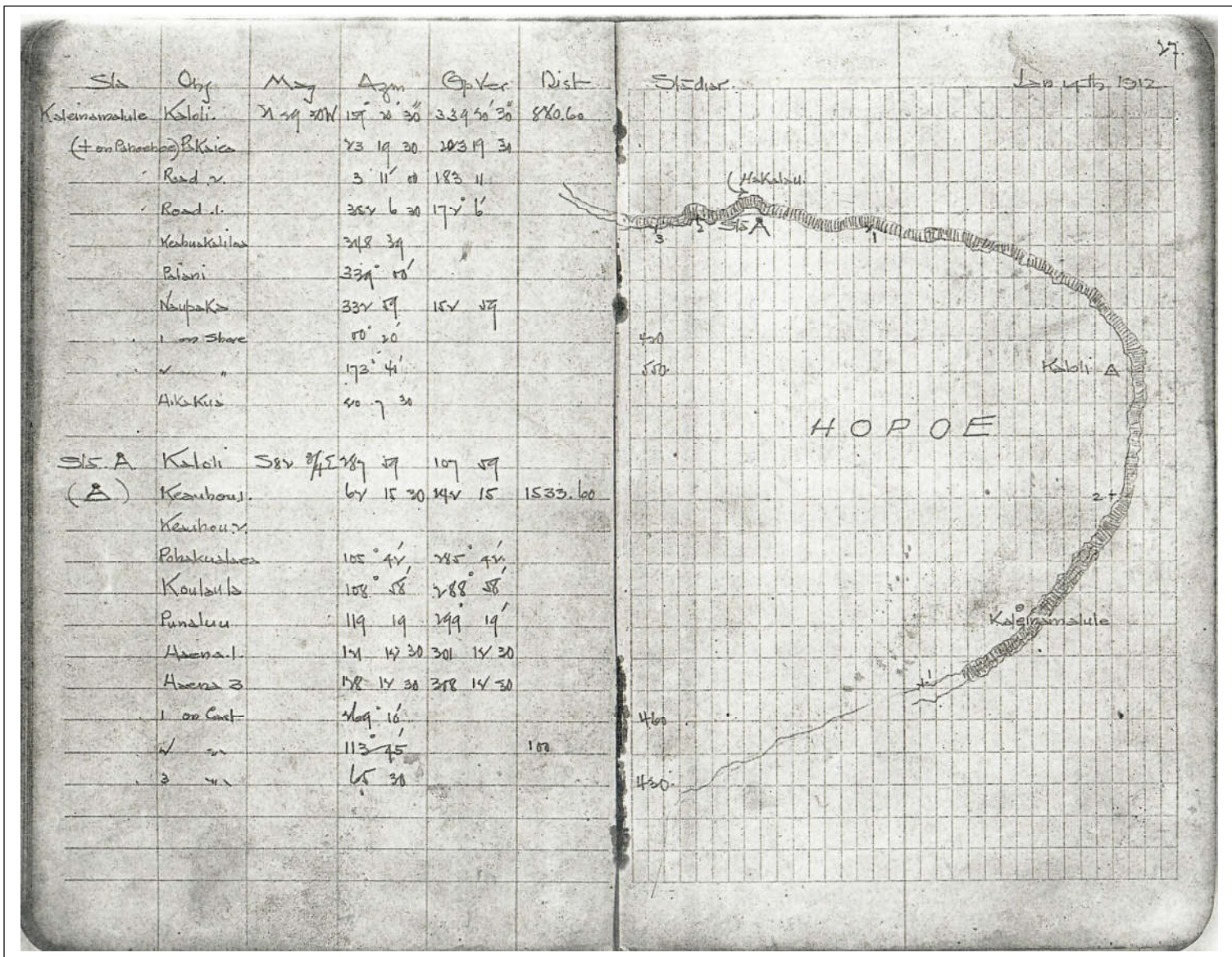


In 1912, Thomas E. Cook was engaged in surveys throughout Puna, Hilo and in planning the establishment of Hawai'i National Park (now Hawai'i Volcanoes National Park). Cook and associates did extensive work in Kea'au and the two Waikahekahe, a part of which led to "corrections" in the boundaries of Waikahekahe Iki, and the Commissioner of Public Lands relinquishing the portion of Waikahekahe Iki to W. H. Shipman.

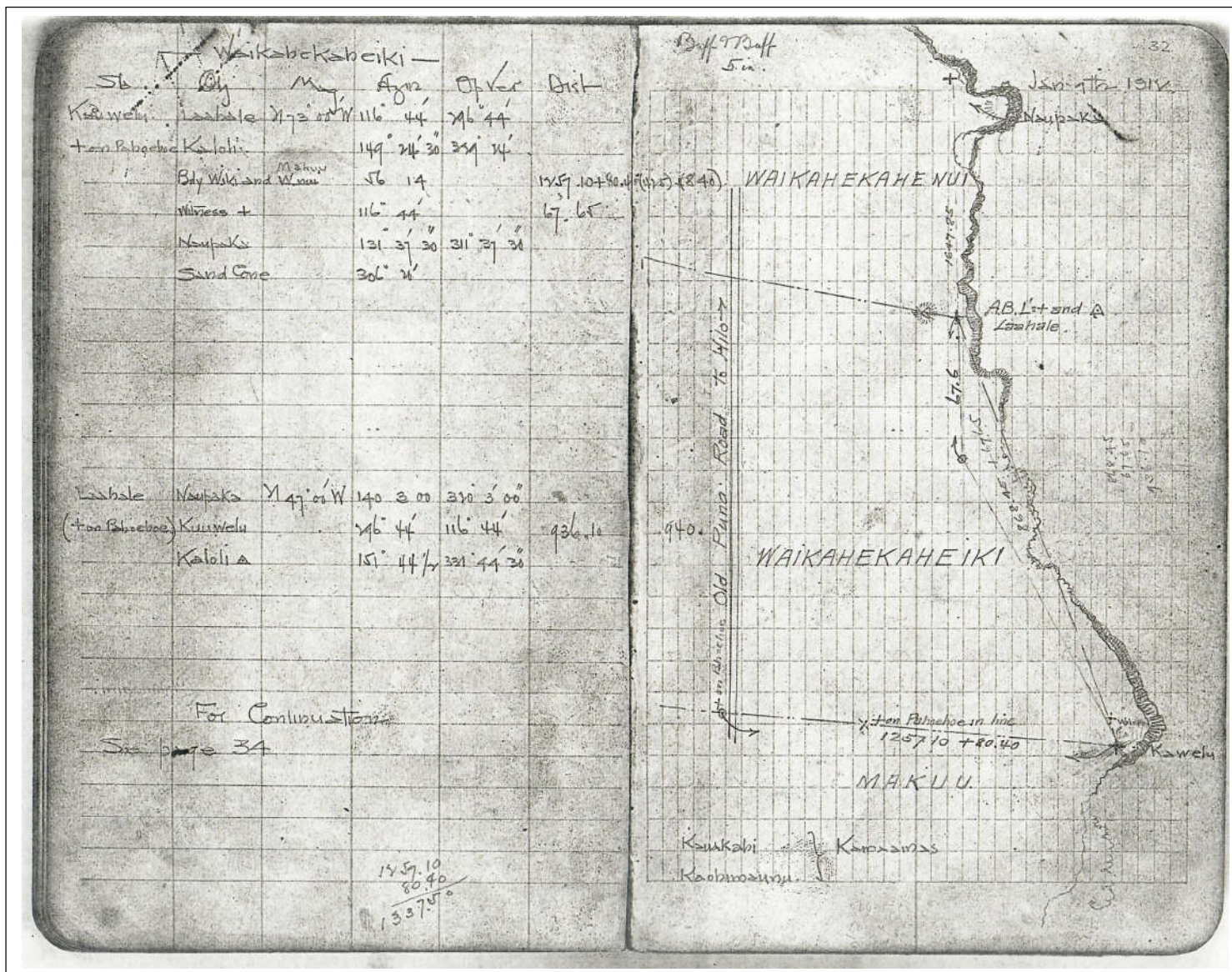
Excerpts from Cooks' Field Book No. 55 (covering Kea'au, Waikahekahe, and the Volcano area) provide us with many "dots on the map," identifying place names across these lands. Cook also identified his primary kama'āina (native resident) informants for Waikahekahe. These elder kama'āina were Kaleopaa, then residing at Kamā'ili; Kaohimaunu (descendant of Palau an 1870s informant for Waikahekahe), residing at Pahoā; Kalua (w.), residing in Hilo; and Kauakahi. The selected pages from Field Book No. 55, cover several names and areas along the coast, boundaries of Waikahekahe Nui and Kea'au, and extend inland through portions of Waikahekahe Iki (Cited as unnumbered figures from Book 55, pages 25, 27, 32, 33, 36 & 37).



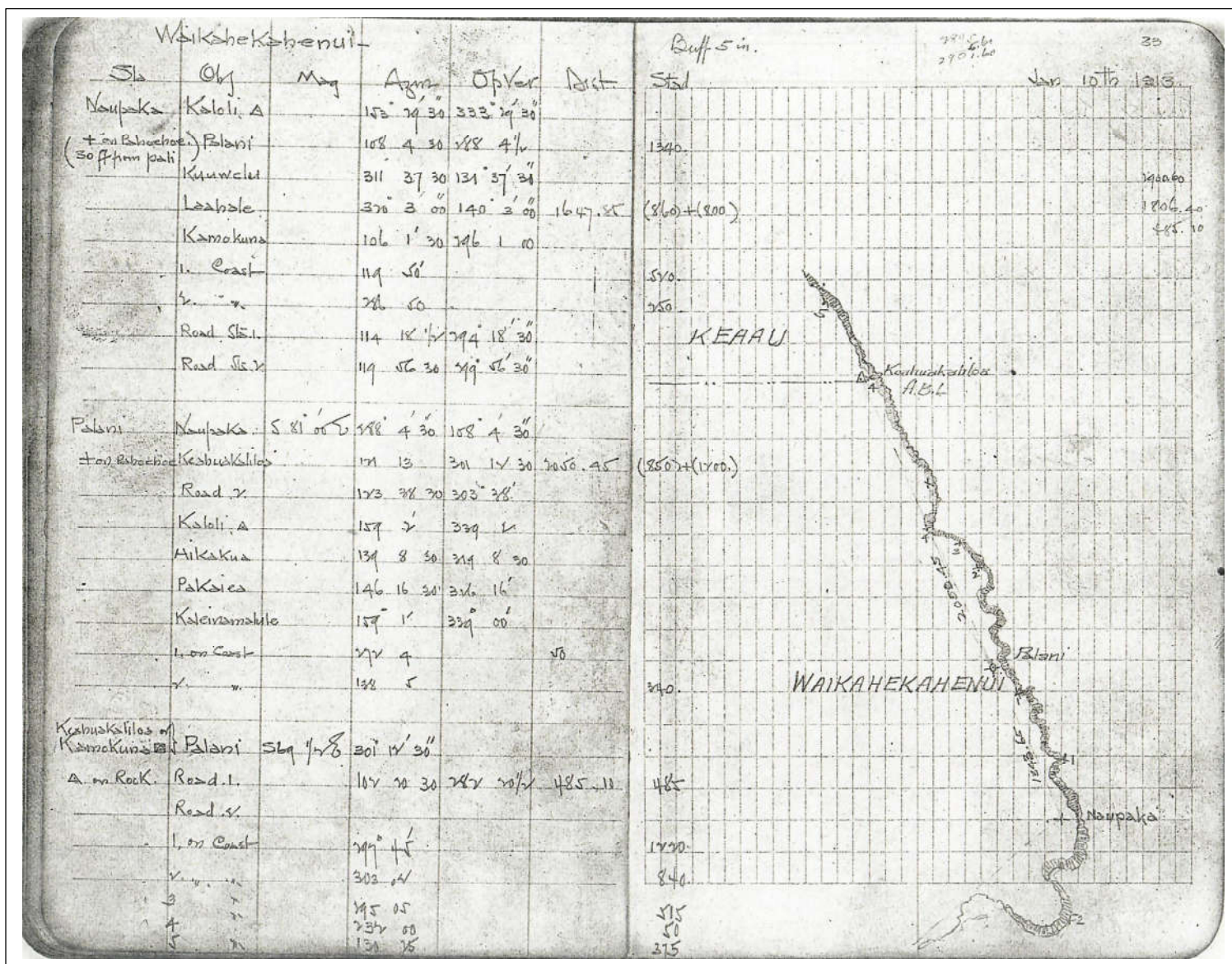




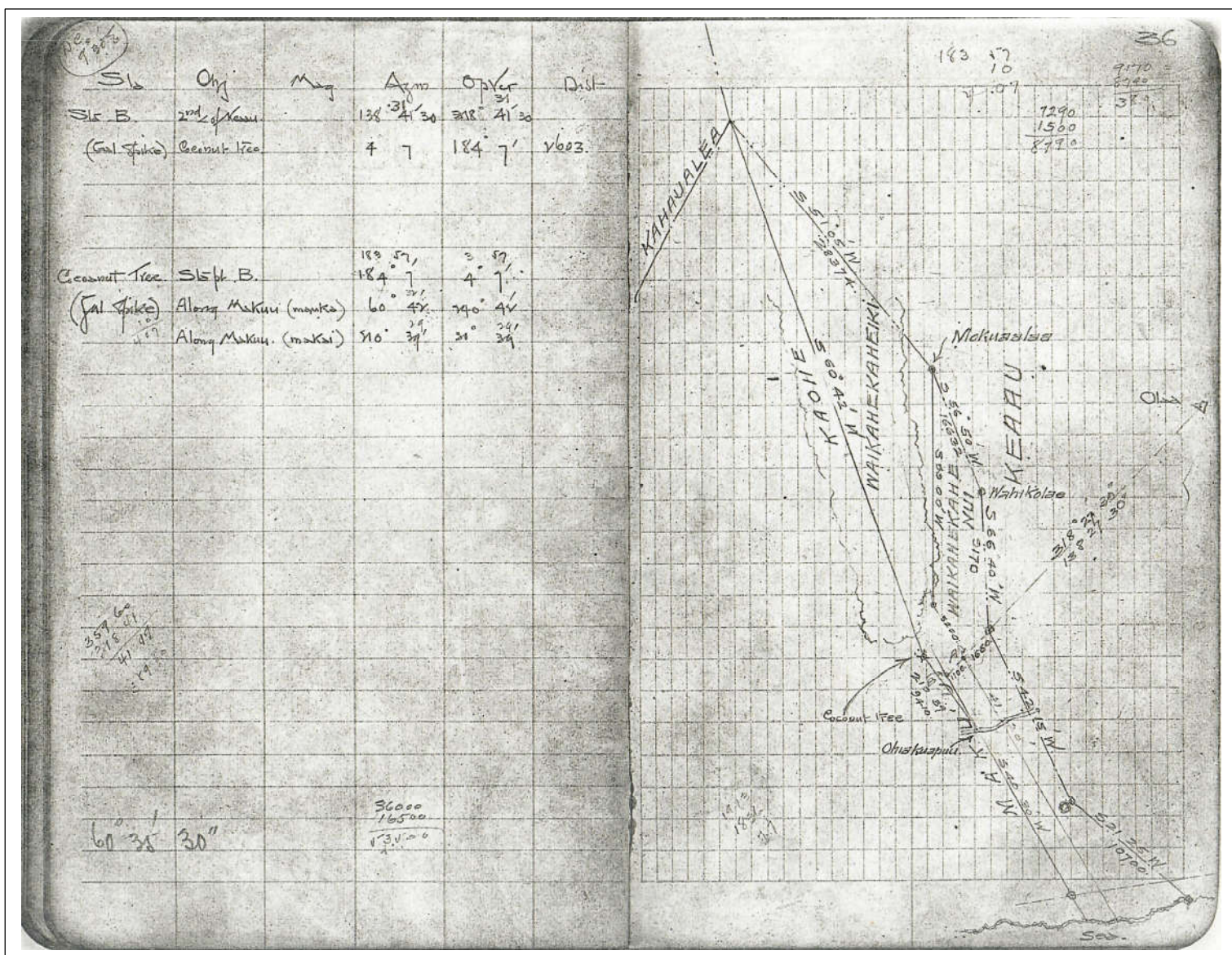




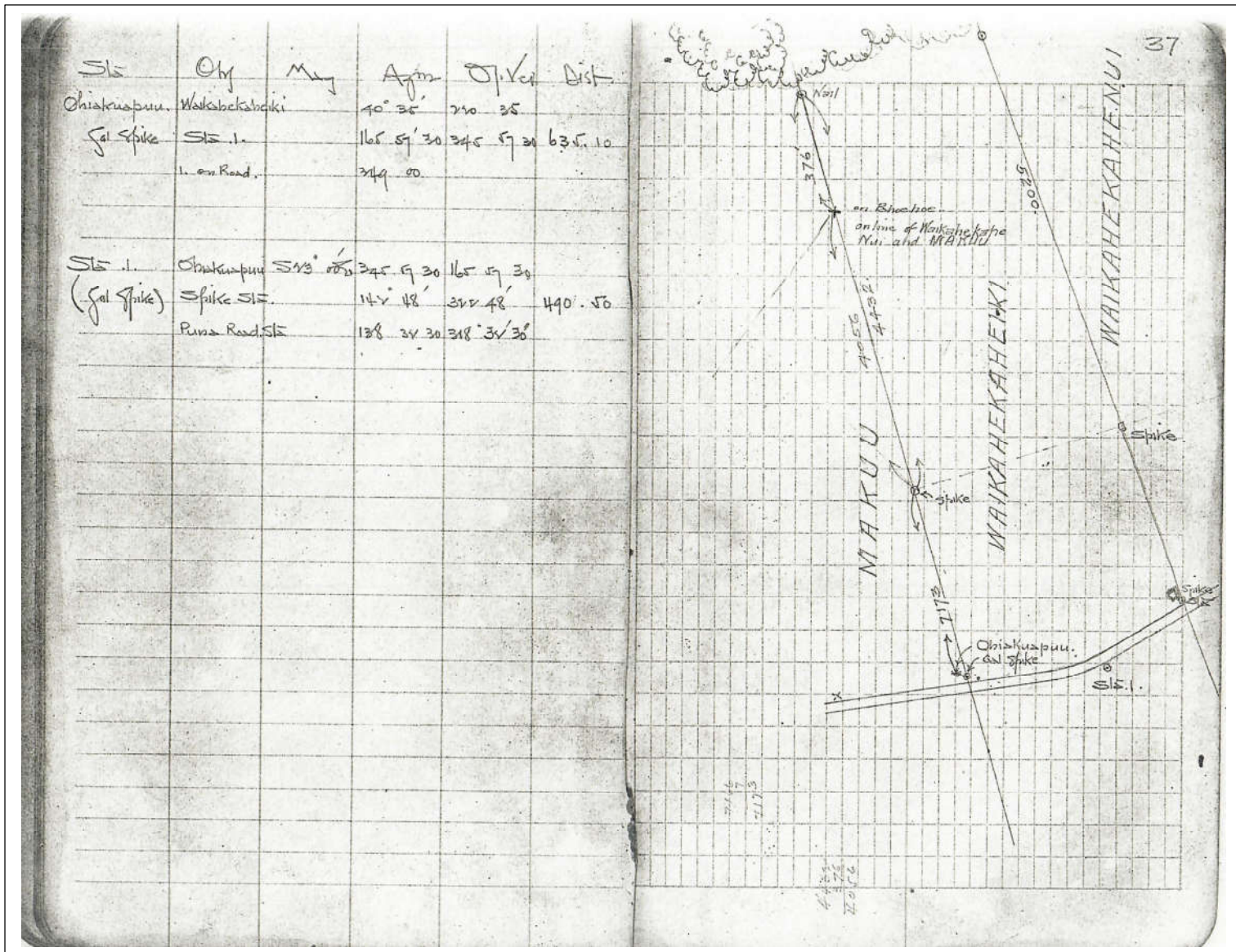




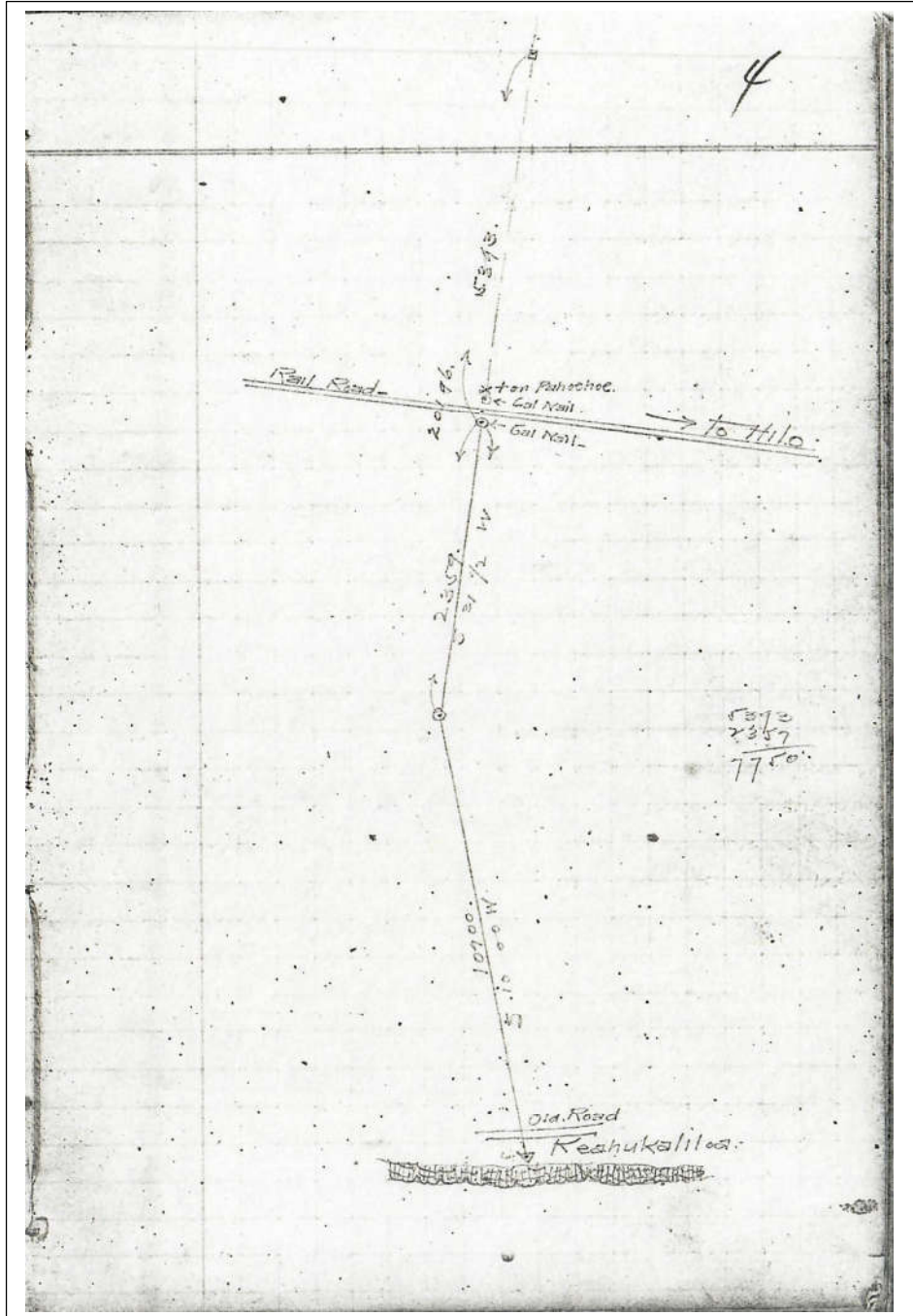




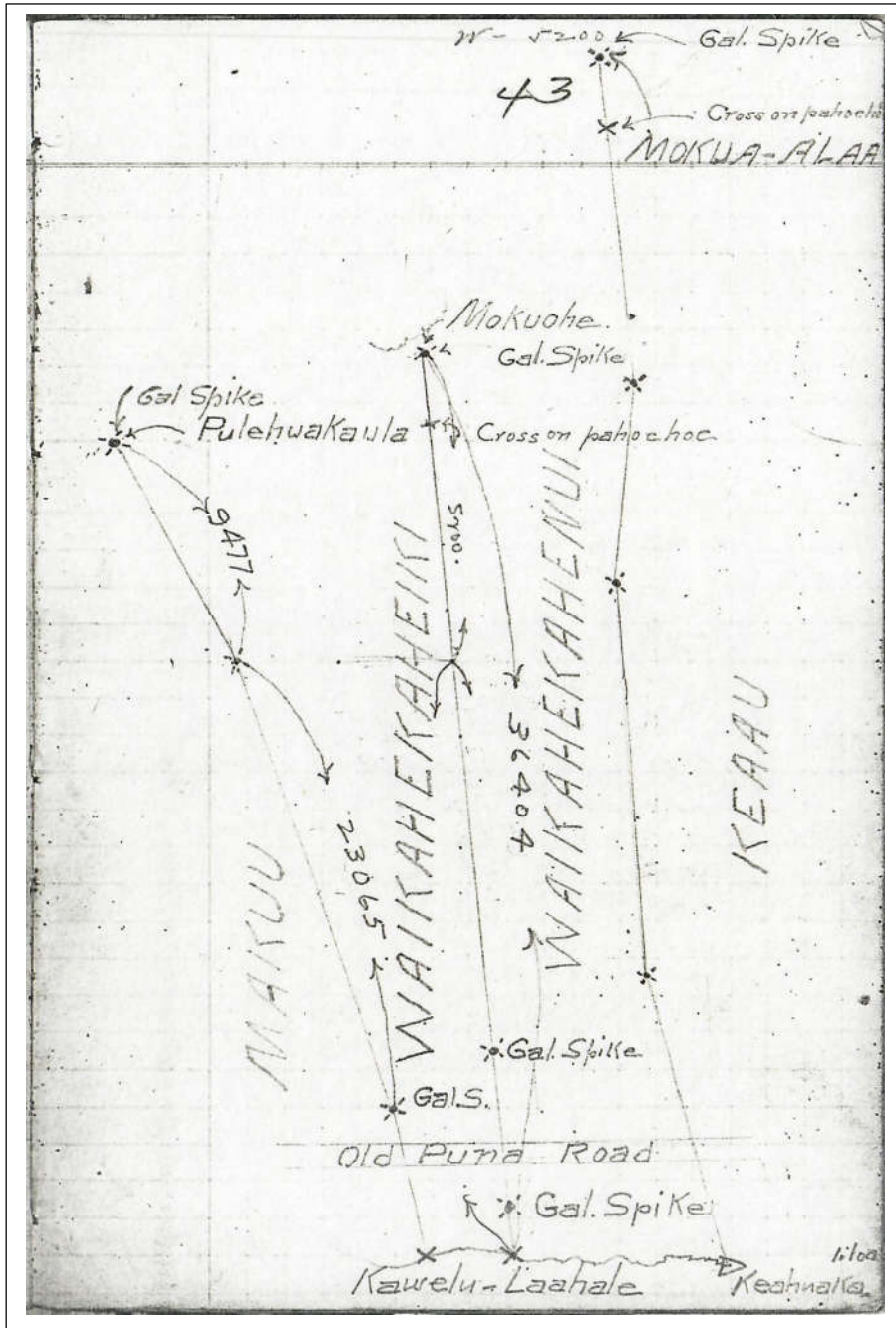




Cook's Field Book No. 138 includes the survey of Kea'au, covering 64,275 acres. Page four (4), includes a diagram of the Kea'au-Waikahekahe Nui Boundary from "Keahukaliloa on the shore, across the "Old Road" to the point at an angle identified on maps as "Koolauo." It then continues inland across Rail Road to Hilo.



Page 43 of the same book, revisits the boundaries of Waikahekahe Iki & Nui with Maku'u and Kea'au, and continues inland to points identified as "Pulehuakaula, Mokuohe" and "Mokua-Alaa." The "Old Puna Road" near the shore is identified, and the survey passes through the area of the 31-acre preservation parcel, though no features are referenced.





**Land Court Applications of W.H. Shipman, Ltd  
Confirming Title to Kea’au, Waikahekahe Nui and Waikahekahe Iki  
(with portions of ‘Ōla’a)**

After 1900, one of the most important land actions in the Waikahekahe and Kea’au ahupua’a was recorded through a system of land registration known as the Land Court” “The Land Court System functions as a registration for land ownership. Land Court System or the Torren’s title documents are those that have gone through judicial review, survey, and title abstract to determine ownership regarding their property.”<sup>88</sup> By the early 1930s, W.H. Shipman, Ltd., engaged in Land Court proceedings to formally record title, exceptions, and the boundaries of the ahupua’a of Kea’au and the two Waikahekahe. As the process of surveys was underway, Charles L. Murray, Assistant Government Surveyor, notified R.D. King, Surveyor, Territory of Hawaii, that he was transmitting under a separate cover, working sheets of surveys for Kea’au the Waikahekahe lands, the work being conducted under Land Court Application 1053.<sup>89</sup>

As a part of the action Important documentation was collected and included a wide range of information such as: community concerns about the loss of native trails and historic byways; access to resources that supported traditional and customary practices; and testimonies from several native residents, including two elder native Hawaiians who were born on the land in the mid-1800s, were filed in evidence.

Survey records for the ahupua’a of Kea’au and the two Waikahekahe, covering the lands now a part of HPP, including the old Puna Government Road (the Beach Road) and other trails are included as a part of the Shipman application, No. 1053, which remains the primary source of documenting title for sales in HPP in the present day. The field records and communications filed as a part of the Land Court describe the background and locations of many named places and cultural-historical features; adjustments that were made to ahupua’a boundaries subsequent to the Boundary Commission proceedings; transfer of title; and the occurrence of government roads and native trails across the landscape (some retained as public rights-of-way). The following narratives are excerpted from the larger collection of records made a part of Land Court Application 1053, and viewed in State Survey and Archives repositories.

**Excerpts from Land Court Application 1053 – W.H. Shipman Limited,**

**December 17, 1930**

**Charles L. Murray, Assistant Government Surveyor, to  
R.D. King, Surveyor, Territory of Hawaii  
Survey of Keaau, Puna Hawaii. L. C. Application No. \_\_\_\_ [1053]**

1. Makuu-Waikahekahe Iki boundary follows the original marks from Kuuwelu to Pahoia Road. Descriptions changed to agree with marks on ground.
2. Course 30° 41; 9468.0, Makuu-Waikahekahe Iki Bdy. changed slightly from original description in Bdy. Cert. 192 to agree with Coconut tree which was supposed be planted over spike at the south end of said course...

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<sup>88</sup> Source: <https://guides.library.manoa.hawaii.edu/c.php?g=105634&p=683639>.

<sup>89</sup> Murray to King, Dec. 17, 1930 (in the files of the State Survey Division).

[No's 3-9 cover mauka boundaries along Kahauale'a and Kea'au where they meet with Kaluaiki (the small crater where Nāhuku or Thurston's lava tube is found); with adjustments to Waikahekahe Iki's boundary made along descending course about the Pahoia Road to W.H. Shipman's advantage...]

- ...10. Waiakea-Keaau Bdy: — The bearing of the line mauka of the angle "Mawae" was calculated from the new set of coordinates given to the "angle in the woods" (Keaau corner) derived from the new Volcano traverse, and the coordinates of "Mawae." The bearing and distance between "Mawae" and the sea was calculated from a point at highwater mark as the end of a concreted stonewall. This line is slightly different in azimuth from the Terr. Survey office records and considerably different in distance due to the fact that "Kawikawa" heiau is a short ways above high water mark, and the Survey office records bring the boundary only to the heiau and not to highwater mark. "Mawae" is at the point where the old Puna-Hilo Boundary sign originally stood and altho Mr. W.H. Shipman claims that "Mawae" should have been a few hundred feet toward the Hilo he has conceded to the present location of "Mawae" which has been considered the correct bdy point by the Government for over 30 years...

[No. 11 describes errors in triangulations between various Territory and Geological Survey data; with the latter being adapted.]

- ...12. Government Beach Rd.: (exception No. 1) The Government beach road is in fact a well-built trail which is 10 feet wide from curbing to curbing. It does not wind in and out to follow the contour of the land but goes in straight lines as described. It has been substantially marked especially where the Keaau boundaries cross it...

[No's 13-15 cover Exception 2, Margaret B. Shipman's lot; Exception 3, Clara Fisher's lot; and Exception 4, Herbert C. Shipman's lot, all along the shore of Kea'au near Hā'ena.]

- ...16. The Hawaii Consolidated Railway right-of-way need no comment other than that the description has been made to agree with the railroad on the ground...

[No's 17-19 reference the Olaa Schools lot, Exception No. 9; L. C. A. 2327, to Barenaba, Exception No. 11; and Pahoia Road by the center line, Exception No. 12.]

90

**August 1, 1932**  
**Report of the Examiner**  
**In the Matter of the Application of W. H. Shipman, Limited,**  
**For Registration of Title of the Ahupuaas of Keaau,**  
**Waikahekahe-nui and Waikahekahe-iki, Puna, Hawaii**

This petition seeks the registration of title to cover 72,000 acres of land in the vicinity of Hilo, Hawaii, including a larger portion of the land occupied by Olaa Plantation. Three ancient major divisions of land are involved: The Ahupuaa of Keaau. Whose original area, was fixed by a boundary commissioner in 1875, was 64,275 acres; the ahupuaa of Waikahekahe-nui, area of 4,198 acres, as fixed by a boundary commissioner in 1900; and The Ahupuaa of Waikahekahe-iki, area of 3,798 acres, as fixed by a boundary commissioner in 1914. In

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<sup>90</sup> Murray to King, Dec. 17, 1930:1-5 (in the files of the State Survey Division).

addition the petitioner claims an area of 3,039.33 acres of land by deed from the Governor of Hawaii dated August 8, 1930, which seems to be a larger strip of land lying between Waikahekahe-nui and Waikahekahe-iki, and never patented owing to “discrepancies in surveys”. (See deed Abstract Supplement Pp. 18-23.)

The total area of the original Ahupuaas with the deed above mentioned would be 75,308.33 acres, but portions of Keaau have been sold by petitioner’s predecessors in interest and there are certain exceptions in the petition, so that the total area now sought to be registered is 72,127.00 acres.

The division will be dealt with in order. [page 1/61]

I. The Ahupuaa of Keaau: R. P. 7223, L.C.A. 8559-B, Apana 16 to W.C. Lunalilo.

This Ahupuaa had an area of about 65,000 acres; a huge roughly triangular-shaped piece of land with a frontage of several miles on the sea, and narrowing to a point at the Kau boundary near Kilauea Volcano. It was largely forest land and ancient lava flows, and through and along it for several miles ran the trail from Hilo to the Volcano. The chain of title from King Lunalilo to W. H. Shipman is complete, the chief difficulty with the present examination being to sort out the numerous conveyances made by Shipman since his acquisition of title so as to ascertain what now remains. The coffee boom of the '90s and the later opening of Olaa Sugar Plantation and the numerous leases therein involved, the creation of the village of Olaa or “Nine Miles”, (mostly unrecorded leases), the granting of railroad and highway rights of way, and exchanges with the Territory, in establishing new school lots and abandoning old ones, present the principal complications...

After W.H. Shipman acquired title in the early '80s [1882] he made no transfer of any portion of the Ahupuaa for more than ten years. Then came the coffee boom between 1894 and 1900 he sold nearly 4000 acres, chiefly in the vicinity of what is now called “9 miles Olaa”. Twelve deeds were executed... ..In 1899 Shipman leased nearly 4000 acres of Keaau to Olaa Sugar Company, Limited, for a term of forty years. This lease is still running and [page 2/62] is recited in the petition. Olaa Sugar Company, Limited, mortgaged this lease from time to time and there is an existing mortgage against it to Bishop Trust Company, Limited, Trustee, date May 10, 1927, recorded in Book 885, page 284, to secure a bond issues of \$1,500,000.00...

[The report provides background on several agreements and conveyances, including April 22, 1904 between Shipman and B. F. Dillingham and Company and the Hawaiian Land and Improvement Company, Ltd., being 18 acres for the mill site in Liber 258:129; subsequently conveyed to Olaa Sugar Company, Ltd. in Liber 623:348 on Dec. 3, 1921, and calls for the survey to rectify differences in total acreage of the mill site.]

...Hilo Railroad Company: Various grants of rights-of-way to this company appear in the Abstract (pp. 145, 157, 305). The petition and map filed herein show that these rights are now claimed by the Hawaii Consolidated Railway, Limited, by virtue of a deed from John L. Flemming and others to Hawaii Consolidated Railway, Limited, Dated March 15<sup>th</sup>, 1916, [page 3/63] and recorded in Book 450 at Page 113...

[The report then lists various parcels and exceptions, including, but not limited to: Oliver B, Shipman Lot, 4.07 acres on Keaau Beach; nine Awa Leases, all made out to Japanese growers; various leases at “9 Miles Olaa”; and Olaa School Lot.]

II. Ahupuaa Of Waikahekahe-Nui. L.C.A. 8525; R.P. 2236, Apana 3 to Kale.

This is a narrow sliver of land with a short frontage on [page 6/66] the sea adjoining Keaau on its easterly side and running several miles mauka.

The awardee, Kale, seems to have been Sally Davis, daughter of Isaac Davis, a colleague of John Young, a follower of Kamehameha First, and one of the first white men to settle in Hawaii. W.H. Shipman claimed through a complete paper title from Sally Davis' heirs. The land is chiefly ancient lava flows covered in part with forest, and the boundaries were uncertain and the surveys defective owing to the difficulty of the terrain, aw will appear later. (See VI below.)

Petitioner has title to this Ahupuaa.

III. Ahupuaa Of Waikahekahe-Iki. R.P. 1668; L.C.A. 8520-B, Apana 4 to G. Lahilahi.

This is another long and narrow strip of land, just beyond Waikahekahe-Nui on the east and marching with it in a mauka direction for several miles. It does not, however, exactly adjoin Waikahekahe-Nui, and the strip of land lying between the two Ahupuaas seems for nearly a hundred years to have been a "terra incognita" until acquired by petitioner as hereafter discussed. (See VI below.)

The title to the Ahupuaa comes to W. H. Shipman by complete chain of deeds... [page 7/67]

Vi. Deed from Lawrence McCully Judd, Governor of Hawaii, to W. H. Shipman, Limited,

**September 1, 1932**  
**Land Court Application 1053**  
**Wm. K. Kamau, Senator, 1<sup>st</sup>. Representative District; to**  
**Honorable Robert D. King, Surveyor, Territory of Hawaii**

...It has come to my attention that the advance sheet for filing L.C. Petition No. 1053, Keaau, has been circulated for correction. I am also informed that all the old trails are not reserved on said sheet for the public, except one that gives no access to the beach.

There are at present numerous complaints against the granting of Land Court Application No. 1053 without the reserving of the old trails leading to and giving access to the beach, and, as a representative of the people of this county, I have been requested to take this matter up with you.

Therefore, you are urgently requested to kindly look into the matter thoroughly, and see that all the old trails are reserved for the public.

Please consider this a confidential communication...<sup>91</sup>

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<sup>91</sup> State Survey Division File – Land Court Application 1053.



**September 2, 1932**  
**Land Court Application 1053**  
**E.L. Wung, County Engineer; to**  
**Honorable Robert D. King, Surveyor, Territory of Hawaii**

...I have received the advance sheet of Land Court Application No. 1053, for which I wish to thank you.

I notice that on the map that only the main trail, "Exception No. 1", was reserved for the Government. It is also noted that the other old trails leading to Papai, Papuaa, Kahului, etc. and also the trails along the beach and another trail from the present Olaa-Pahoa road to the beach are not being reserved.

My attention has been called time and time again about the public being barred from fishing and gathering opihis along the Keaau coast, as well as all fishermen after landing on the beach from canoes and sampans. Also in some instances men walking along the beach from Waiakea were driven out.

I regret to bring these charges up at this time, however, as county engineer and a public servant, I feel that it is my duty to inform you of the conditions here that you may investigate the matter thoroughly and act for the interest of the general public.

You will note that in the Geological Survey maps that some of the trails are shown, but there is no doubt that you have older maps which show several other trails.

About eleven years ago, a poor Hawaiian was charged and brought before court and indicted for trespassing the Keaau land to gather opihis, finally public sentiment became so great that it was squashed.

Now, land court petition No. 1053 plainly shows that the public will be forever barred from the beach if said land court passes. I feel it is your duty as well as mine to see that the public is not deprived of such rights.

Kindly have the high waterline defined more correctly on the ground and have all the trails relocated and reserved for the public before it is too late.

Kindly keep this letter to yourself as the owners of Keaau are very powerful both politically and financially...<sup>92</sup>

**September 15, 1932**  
**Land Court Application 1053**  
**Robert D. King, Surveyor, Territory of Hawaii; to**  
**Mr. E.L. Wung, County Engineer of Hawaii**

...This is in acknowledgment of your letter of the 2<sup>nd</sup> instant, in the above entitled matter, and I beg to advise you that all matters regarding the government and the public interests, as they may be affected by this application, will be taken up as soon as the advertisement is published for the hearing of this case.

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<sup>92</sup> State Survey Division File – Land Court Application 1053.

We have had a case of a similar nature on the island of Kauai and both the County Attorney and County Engineer cooperated in doing much of the initial work and studies regarding the preservation of the public interests. So in this instance the Attorney General's Department, as well as this office will have to depend to a great extent on the information, data and testimony that officials on the ground can much more conveniently gather. I would therefore ask you to cooperate with us to this extent.

There is one feature of Land Court titles that may not be generally understood and that is: a Land Court title does not take away nor does it extinguish any rights of easement and others of like nature in existence prior to the adjudication of such a title. It is well however, to have such rights, if any, defined at the time of the hearing, so it would be advisable for you and the legal department of the County to make all preliminary surveys and investigations as will preserve any existing rights.

If a map of this application will be of any assistance, I shall be glad to have one made and forwarded to you...<sup>93</sup>

**October 11, 1932**  
**Land Court Application 1053**  
**Robert D. King, Surveyor, Territory of Hawaii;**  
**to Mr. E. L. Wung, County Engineer of Hawaii**

With reference to the matter of public easements and rights-of-way in regard to which you wrote me on September 2<sup>nd</sup>, I beg to advise you that in the advertisement for the hearing of this case is now out and hearing has been set for November 5, 1932.

It will therefore be incumbent on you to gather all data pertinent to and claim you may wish to make or may wish to have the Territory make, and have same ready in time for the hearing. If you need an extension of time, this can be arranged through your County Attorney who may himself appear or possibly can arrange to have the Attorney General act for him at the time of the preliminary hearing...<sup>94</sup>

**October 11, 1932**  
**Land Court Application 1053**  
**Robert D. King, Surveyor, Territory of Hawaii;**  
**to Mr. William H. Beers, County Attorney of Hawaii**

...I have been advised that there may be possible claims of public easements or rights-of-way from the makai government road to the sea in the matter of the application of W.H. Shipman Ltd. for registration of title to the land of Keaau and certain lands adjacent thereto, in Puna district, island of Hawaii.

Notification of hearing under Application No. 1053 is now being advertised and set for November 5, 1932, and if the county is at all interested it may be well for you to gather such evidence as will enable you to properly present your case in court.

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<sup>93</sup> State Survey Division File – Land Court Application 1053.

<sup>94</sup> State Survey Division File – Land Court Application 1053.

I have written to the County Engineer, who first discussed this matter with me, to the same effect and have also furnished him with a map of the property sought to be registered... <sup>95</sup>

**October 11, 1932**  
**Land Court Application. 1053**  
**Robert D. King, Surveyor, Territory of Hawaii; to**  
**Senator William K. Kamau:**  
**Hilo, Hawaii.**

...With reference to your letter of September 1, 1932, this is to advise you that the above entitled matter now being advertised for hearing the date set being November 5, 1932.

I have also written to the County Engineer advising him of the date of hearing and while in Hilo last month discussed with him the manner in which evidence should be secured to definitely determine the rights of easement or other rights that may be existing in favor of the public.

I am sure that if your consult the County Engineer he will be ready to cooperate with you....  
<sup>96</sup>

The amended application by W.H. Shipman, Ltd., for clearance of title in the ahupua'a of Kea'au, Waikahekahe Nui, Waikahekahe Iki and section of 'Ōla'a was published in *The Honolulu Advertiser* on October 11, 1932. The full legal notice is cited below, as it covers the scope of the land area, identifies individuals (both native Hawaiians and others) who had interests in the land, place names, and the sources of rights made in Land Court Application No. 1053 (underlining added for emphasis in select citations).

**October 11, 1932 (page 9)**  
**The Honolulu Advertiser**  
**Legal Notices**  
**Land Court, Territory of Hawaii**  
**Registration of Title, Application No. 1053**  
**Amended.**

Territory of Hawaii,  
To the: United States of America, owner Hawaii National Park, by Sanford B.D. Wood, United States Attorney for the District of Hawaii; Territory of Hawaii, by Harry R. Hewitt, Attorney General; Department of Public Instruction of the Territory of Hawaii, by Will C. Crawford, its Superintendent; County of Hawaii, by Samuel M. Spencer. Chairman and Presiding Officer of the Board of Supervisory of said county; Olaa Sugar Company Limited; Hilo Meat Company, Ltd.; The Board of the Hawaiian Evangelical Association: E.W.M. Weatherbee; J.M. Lee and his successors interest; W.A. Keys and his successors in interest; E. Olmstead and his successors in interest; Shingo Ogawa: T. Nagao: Kuakahookaa; A.O. Steven: P. Martines: J. De Fontes: Charles Furneaux; Bishop Trust Company Limited, Trustee under the Will of Charles Furneaux, deceased; Mrs. E.M. Smith; A.S. Wall; E. Da Silva; M.C. Fontes: E.N. Holmes: O.T. Shipman: Mrs. Mary H. Snow: John Pestano; Mrs. Carmichael; Dr. A.T. Roll Shoichi Yamamoto; Mrs. Elvira Rezentes; Jessie M.

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<sup>95</sup> State Survey Division File – Land Court Application 1053.

<sup>96</sup> State Survey Division File – Land Court Application 1053.

Boyre; Mary French Kenway; A.L. Ruddle; Miss Olivia Carvalho; Carlos G. Carvalho; E.L. Wise; Mrs. Hatsue Yamamoto; Evelyn G. Kenway; Clara L. Stone; Mrs. C.R. Terry; Mrs. Kathryn Baird; W.B. McBride; J.S. Beatty; Verna Fry and Alice Jansen; Mrs. Abbie Charlock; L.M. Chiswick; Realty Investment Co., Ltd.; S.R. Brown; James Johnstone; Mrs. Lucille Huckestein; Gilbert E. Streeter; Anna Lai Hipp; Mrs. Phoebe Lyman; Kimi Brothers; Annie K. Teves; H.N. Ludloff, Jr.; L.W. Wishard; Ruth G. Guard; E.F. Bishop; J.K. Clarke; G.M. Collins; A.F. Judd; R.H. Trent, Trustees under the Will of Bernice P. Bishop, deceased; A.N. Campbell, R.W. Shingle and J.K. Clarke, Trustees under the Will and of the Estate of James Campbell, deceased; Keanaha Puukohola; Miss Margaret B. Shipman; Mrs. Clara S. Fisher; Herbert C. Shipman; W.H. Shipman; Hawaii Consolidated Railway, Ltd.; Heirs of E. Lougher; S. Kawasaki; Bishop of Trust Company Limited. Trustee under Trust Deed dated May 10, 1927, recorded Book 885 page 284; William H. Shipman Estate; Alice Louise Shutte, formerly Alice Louise Shipman; V.D. Shutte; Mary S. English; Caroline M. Shipman; Florence S. Blackshear; Bishop Trust Company Limited; Sakuji Ito; Tojiyo Ito; Y. Akiyama; Sen-Jiro Sakata; Mrs. Fusano Oyama; H. Nakamura; T. Oto and Reverend H. Takeshima, Trustees of Hongwaji Mission; Mrs. Kuno Tsuruta; K. Kagawa; T. Funaki; Jintaro Ikeda; Y. Torigoe; Gengo Okamoto; M. Taniguchi; M. Morita; M. Fujisaki; I. Ohira; Wong Hing; M. Matsumura; Tetsujiro Kimata; Yasoichi Tagami; Mrs. Toya Mukai; Shosei Higa; H. Oishi; Kame Uejo; K. Takahashi; Arthur R. Hall; Yumi Itadani; S. Higa; K. Uejo; Kim In Kee; K. Honda; K. Ochte; T. Sakakihara; Y. Inoue; I. Shirakubo; K. Nagamoto, Sr.; M. Hiyashi; S. Nagamoto; M. Nishimura; K. Nagamoto, Jr.; Morikawa; I. Ito; Y. Hada; M. Murakami; G. Murakami; K. Kumiji; K. Egawa; J. Kagemoto; K. Kujubo; K. Kubo; Yamane; Kawasaki; Hawaii Plaining Mill Limited; Yuichi Kuwahara and Tome Kuwahara; and to all whom it may concern:

Whereas, an Application has been filed in the Land Court by W.H. Shipman Limited, to register and confirm its title in fee simple to certain parcels of land situate at Keaau, Waikahekahe-Nui, Waikahekahe-Iki, Olaa, and other lands in the District of Puna, Island of Hawaii, Territory of Hawaii, and being a portion of the Ahupuaa of Keaau, R.P. 7228, L.C. Aw. 8559-B, Apana 16, to W.C. Lunalilo, the land of Waikahekahe-Nui, R.P. 2236, L.C. Aw. 8525-B, Apana 3 to Kale; the land of Waikahekahe-Iki, R.P. 1668, L.C. Aw. 8520-B, Apana 4 to G. Lahilahi, R.P. 4360, L.C. Aw. 8081 to Hewahewa; School Grant 4 Lot 18 conveyed by the Department of Public Instruction to W.H. Shipman, by Exchange Deed dated May 1, 1905 and recorded in Book 270, Page 149; portions of the land of Olaa, being Grant 9326 to W.H. Shipman, Ltd.; Grant 9893 to W.H. Shipman, Ltd.; land described in Exchange Deed; Territory of Hawaii to W.H. Shipman, dated July 8, 1918, and recorded in Book 685, Page 1; and land described in Quit Claim Deed; Territory of Hawaii to W.H. Shipman Ltd.; dated August 8, 1930 and recorded in Book 1078, Page 131 xx, and more particularly described as follows (being subdivided into Lots A, B and C, and Lot B being subdivided into Lots 1 to 22 inclusive):

Beginning at a + cut on pahoehoe at the East corner of this tract of land on the seashore at a place called Kuuwelu, the said + is also the original initial point of Boundary Certificate No. 192 of the land of Waikahekahe-Iki, and the said point is now enclosed with a triangular groove cut around it and filled with cement, the Gov't Survey Trig. Sta. "Kaloli" bears by true azimuth 149° 24' 00" from this point. The coordinates of said point of beginning referred to the Gov't Survey Trig. Sta. "Olaa" being South 3176.10 feet and East 44335.90 feet, thence running by true azimuths;

1. 56° 14' 1328.10 feet along Grant 1013 to D.W. Maiau crossing the old 10 foot Government Beach Road and along the land of Makuu to the original spike (now set in concrete); and referred to in Boundary Certificate No. 192;
2. 40° 32' 48" 23027.6 feet along the land of Makuu crossing the Hawaii Consolidated Railway, Limited, 40 foot Right of Way and the 50 foot Pahoa Road to the original spike (now set in concrete) and referred to in Boundary Certificate No. 192 on the mauka side of the Pahoa Road;
3. 30° 41' 9468.0 feet along the land of Makuu to a ½" brass pipe set in concrete alongside of a young cocoanut tree;
4. 60° 05' 12" 52325.1 feet along the lands of Makuu, Kaohe and the Puna Forest Reserve to a ½" brass pipe in concrete under a mound of stones;
5. 75° 15' 22836.0 feet along the Ahupuaa of Kahaualea to a ½" brass pipe set in concrete under a mound of stones;
6. 72° 45' 17746.0 feet along same to a pipe set in concrete;
7. 138° 00' 816.4 feet along Hawaii National Park to a pipe set in concrete;
8. 51° 31' 1658.36 feet along same to a pipe set in concrete;
9. 152° 10' 7.2 feet along same to a pipe set in concrete;
10. 153° 20' 85.3 feet along same to a pipe set in concrete;
11. 175° 07' 3617.6 feet along the land of Keauhou to a pipe set in concrete;
12. 149° 31' 17.52 feet along the same to a ½" brass pipe set in concrete under a mound of stones;
13. 215° 08' 182.37 feet along the South side of the New Volcano Road to a pipe set in concrete; Thence along same on a curve to the right having a radius of 1121.28 feet, the direct azimuth and distance being:
14. 222° 44' 30" 296.86 feet to a ½" brass pipe set in concrete;
15. 230° 21' 631.71 feet along South side of the New Volcano Road to a ½" brass pipe set in concrete;
16. 321° 19' 882.63 feet along the land owned by Ruth R. Guard to a ½" brass pipe set in concrete;
17. 231° 19' 739.0 feet along same to a ½" brass pipe set in concrete;
18. 141° 19' 881.65 feet along same to a ½" brass pipe set in concrete on the South side of New Volcano Road; Thence along the South side of the New Volcano Road on a curve to the right having a radius of 856.9 feet, the direct azimuth and distance being:
19. 244° 10' 24" 110.05 feet to a ½" brass pipe set in concrete;
20. 321° 19' 1274.69 feet along lots 1, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12, of the Hale Ohia Subdivision to a pipe set in concrete;
21. 231° 19' 363.0 feet along Lot 12, Hale Ohia Road, and lot 13, Hale Ohia Subdivision, to a pipe set in concrete;
22. 141° 19' 1108.44 feet along lots 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 and 24, Hale Ohia Subdivision to a pipe set in concrete on the South side of the New Volcano Road;
23. 23, 257° 44' 30" 82.91 feet along the South side of the New Volcano Road to a ½" brass pipe set in concrete; Thence along same on a curve to the left having a radius of 844.9 xx feet, the direct azimuth and distance being:
24. 245° 54' 45" 346.08 feet to a ½" galv. iron pipe set in concrete;
25. 234° 05' 1315.7 feet along the South side of the New Volcano Road to a ½" brass pipe set in concrete;
26. 324° 20' 808.2 feet along lots 1, 5, 6, 7, 8, 9 and 10, Block A. Ikina [Ikēna] Moana Tract to a pipe set in concrete;

27. 234° 20' 809.80 feet along Lot 10, Block A, along the end of Lanihuli Road and along Lot 10. Block B, Ikina Moana Tract, to a pipe, set in concrete;
28. 144° 20' 811.75 feet along Lots 10, 9, 8, 7, 6, 5 and 4, Block B, to a pipe set in concrete on the South side of the New Volcano Road;
29. 234° 05' 3504.15 feet along the South side of the New Volcano Road to a pipe set in concrete; Thence along same on a curve to the right having a radius of 1407.70 feet, the direct azimuth and distance being:
30. 238° 25' 22" 213.04 feet to a ½" brass pipe set in concrete;
31. 242° 45' 45" 5223.57 feet along South side of the New Volcano Road to a ½" brass pipe set in concrete; Thence along same on a curve to the left having a radius of 12302.7 feet, the direct azimuth and distance being;
32. 241° 30' 12" 540.64 feet to a ½" brass pipe set in concrete;
33. 240° 14' 40" 5329.4 feet along South side of the New Volcano Road to a ½" brass pipe set in concrete; Thence along same on a curve to the right having a radius of 930.37 feet, the direct azimuth and distance being:
34. 264° 21' 05" 760.0 feet to a ½" brass pipe set in concrete;
35. 288° 27' 30" 538.7 feet along the South side of the New Volcano Road to a ½" brass pipe set in concrete; Thence along same on a curve to the left having a radius of 1457.69 feet, the direct azimuth and distance being:
36. 273° 00' 777.06 feet to a ½" brass pipe set in concrete;
37. 257° 32' 30" 3773.6 feet along the South side of the New Volcano Road to a ½" brass pipe set in concrete;
38. 336° 07' 513.72 feet along land owned by Mrs. Carmichael to a ½" brass pipe set in concrete;
39. 241° 25' 513.0 feet along same to a ½" brass pipe set in concrete;
40. 156° 07' 511.5' along same to a ½" brass pipe set in concrete on the South side of the New Volcano Road;
41. 265° 35' 437.4 feet along old Volcano Trail to a spike in original mark "0";
42. 254° 30' 153.2 feet along same to a spike in concrete;
43. 259° 22' 335.8 feet along same to a spike in concrete;
44. 263° 15' 189.1 feet along same to a spike at the South corner of Olaa Forest Park Res., Section A;
45. 235° 21' 312.2 feet along same along Olaa Forest Park Res. Sect. A, to a spike in concrete;
46. 237° 52' 398.9 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
47. 253° 54' 297.8 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
48. 237° 42' 329.7 feet along same along Olaa Forest Park Res. Sect. A. to a spike in concrete;
49. 220° 43' 30" 927.9 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
50. 215° 45' 30" 464.8 feet along same along Olaa Forest Park Res. Sect. A to a spike in original mark [triangle with dot] LV;
51. 229° 26' 317.3 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
52. 242° 30' 755.8 feet along same along Olaa Forest Park Res. Sect. A to a spike in original mark [triangle with dot] L111;
53. 236° 42' 435.8 feet along same along Olaa Forest Park Res. Sect. A to a spike in original mark + L11;

54. 244° 50' 220.4 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
55. 232° 09' 471.1 feet along same along Olaa Forest Park Res. Sect. A to a spike in concrete;
56. 228° 57' 30" 571.3 feet along same to a ½" brass pipe at the East corner of Olaa Forest Res. Section A;
57. 227° 30' 30" 754.2 feet along old Volcano Trail, crossing 30 foot road and along Grant 4404 to F.T. Smith, to a spike in original mark +L;
58. 233° 05' 00" 748.6 feet along old Volcano Trail and along Grant 4404 to F.T. Smith to a spike in original mark [triangle with dot] XLIX;
59. 234° 03' 30" 676.1 feet along same to a spike in original mark +XLVIII;
60. 218° 05' 30" 290.4 feet along same to a spike in concrete;
61. 225° 53' 30" 215.3 feet along same along Lot 346, Olaa Reservation Lots, to a spike in concrete;
62. 201° 22' 119.9 feet along old Volcano Trail along Lot 346, Olaa Reservation Lots, to a spike in concrete;
63. 217° 16' 725.7 feet along trail, along Lot 346, Olaa Reservation Lots, to a spike in original mark [triangle with dot] XLVII;
64. 227° 26' 30" 693.3 feet along same and along Lot 331 to a spike in original + XLVI;
65. 223° 14' 221.8 feet along Lot 331 Olaa Reservation Lots, to a spike in concrete;
66. 201° 34' 617.3 feet along same and across 30 foot road and along Lot 330, Olaa Reservation lots, to a spike in concrete;
67. 210° 38' 273.7 feet along Lot 330 Olaa Reservation Lots, to a spike in concrete;
68. 221° 56' 163.3 feet along same to a spike in original mark [triangle with dot] XLV;
69. 219° 49' 218.9 feet along same to a spike in concrete;
70. 227° 20' 30" 365.5 feet along same to a spike in concrete;
71. 210° 12' 330.0 feet along same and along the South side of a 30 foot Road Reserve to a spike;
72. 227° 50' 298.5 feet along Trail and along 30 foot road to a spike in original mark + XLIV;
73. 255° 01' 30" 696.2 feet along Trail and along 30 foot road to a spike in original mark [triangle with dot] XLIII;
74. 241° 11' 475.1 feet along Trail and along Grant 4052 to a spike in concrete;
75. 230° 10' 1105.2 feet along Trail and along Grants 4052 & 4039 and land owned by the Olaa Sugar Co. to a spike in original mark [triangle with dot] XLI;
76. 241° 10' 430.4 feet along old Volcano Trail along land owned by the Olaa Sugar Co., to a spike in concrete;
77. 209° 35' 520.2 feet along same to a spike in concrete;
78. 225° 43' 503.7 feet along same across 30 foot road, and along land owned by Olaa Sugar Co., to a spike in concrete;
79. 222° 41' 338.0 feet along Trail along the land owned by Olaa Sugar Co., to a spike in original mark + XXVI;
80. 212° 00' 30" 806.2 feet along same to a spike in original mark + XXXVIII;
81. 207° 47' 748.5 feet along same to a spike in concrete;
82. 199° 53' 315.4 feet along same to a spike in concrete;
83. 191° 05' 30" 482.8 feet along same to a spike in concrete;
84. 210° 55' 30" 284.6 feet along same to a spike in original mark + XXXVI;
85. 217° 40' 542.5 feet along same to a spike in concrete;
86. 213° 24' 30" 770.6 feet along same to a spike in concrete;
87. 228° 07' 288.3 feet along same to a spike in concrete;

88. 217° 31' 633.0 feet along Trail and along 30 foot road reserve to a spike in original mark + XXXIV;
89. 202° 35' 884.3 feet along Trail along 30 foot road reserve to a spike in original mark [triangle with dot] XXXIII;
90. 206° 46' 438.5 feet along old Volcano trail along 30 foot road reserve to a spike in original mark + XXXII;
91. 229° 21' 454.5 feet along same to a spike in original mark [triangle with dot] XXXI;
92. 216° 03' 472.2 feet along old Volcano Trail along 30 foot road reserve to a spike in original mark + XXX;
93. 231° 10' 364.3 feet along same to a spike in original mark [triangle with dot] XXIX;
94. 221° 10' 653.2 feet along same to a spike in original mark + XXVIII;
95. 224° 11' 30" 342.4 feet along same to a spike in original mark [triangle with dot] XXVII;
96. 236° 38' 389.9 feet along same to a spike in original mark + XXVI;
97. 246° 59' 30" 365.4 feet along same to a spike in original mark [triangle with dot] XXV;
98. 229° 15' 454.4 feet along same to a spike in original mark + XXIV;
99. 216° 09' 716.0 feet along same to a spike in original mark [triangle with dot] XXIII;
100. 219° 22' 393.5 feet along same to a spike in original mark + XXII;
101. 227° 27' 454.4 feet along same to a spike in original mark [triangle with dot] XXI;
102. 219° 35' 30" 1351.4 feet along same and along Grant 4084 to G. Goodacre, to a spike in original mark + XX;
103. 219° 23' 1164.9 feet along Trail along Grant 4084 to G. Goodacre, to a spike in original mark [triangle with dot] XIX;
104. 219° 26' 990.2 feet along same and along Grant 4418 to H.T. Hambly to a spike in original mark + XVIII;
105. 206° 11' 2039.8 feet along Trail and along Grant 4418 to H.T. Hambly, to a spike in original mark + XVI;
106. 205° 55' 1341.6 feet along same and along 30 foot Road Reserve to a spike in concrete;
107. 202° 00' 238.3 feet along old Volcano Trail and along 30 foot Road Reserve to a spike in concrete;
108. 219° 33' 30" 347.8 feet along same to a spike in concrete;
109. 190° 10' 283.9 feet along same to a spike in original mark + XIV;
110. 200° 08' 30" 675.2 feet along same to a spike in original mark [triangle with dot] XIII;
111. 213° 56' 982.6 feet along same to a spike in original mark + XII;
112. 218° 56' 1035.6 feet along same to a spike in original mark [triangle with dot] XI;
113. 210° 55' 262.0 feet along same to a spike in concrete;
114. 197° 20' 307.4 feet along Trail along Grant 4311 to a spike in original mark + X;
115. 235° 14' 65.2 feet along Trail along Grant 4311 to a spike in original mark [triangle with dot] IX;
116. 211° 57' 503.0 feet along trail along Grant 4311 to a spike in original mark + VIII;
117. 235° 22' 439.5 feet along Trail along Grant 4311 to a spike in original mark [triangle with dot] VII;
118. 204° 15' 752.1 feet along same, along 30 foot Road Reserve to a spike in original mark + VI;
119. 214° 06' 30" 794.9 feet along Trail and along 30 foot Road Reserve to a spike in original mark [triangle with dot] V;
120. 201° 11' 30" 528.7 feet along same to a spike in original mark + IV;
121. 218° 17' 515.7 feet along same to a spike in original mark [triangle with dot] III;
122. 220° 48' 30" 711.8 feet along same to a spike in original mark + II;
123. 220° 50' 1701.1 feet along same to a spike in original mark [triangle with dot];



124. 217° 42' 1551.5 feet along same to a spike in original mark +;
125. 210° 28' 30" 1369.2 feet along same to a spike in concrete;
126. 195° 09' 799.0 feet along same to a spike in original mark +;
127. 215° 20' 1023.8 feet along same to a spike in original mark [triangle with dot];
128. 226° 20' 638.2 feet along same to a spike in original mark + VI;
129. 226° 23' 863.8 feet along same to a spike in original mark + VII;
130. 243° 02' 910.2 feet along same to a spike in original mark +;
131. 227° 01' 1211.0 feet along same to a spike in original mark [triangle with dot] IX;
132. 263° 50' 30" 410.6 feet along same to a spike in concrete;
133. 242° 00' 397.5 feet along old Volcano Trail along Grant 4483 to A.S. Wall, to a spike in original mark + X;
134. 246° 00' 649.0 feet along same and Grant 4823 to Chas. Elderts, to a spike in concrete;
135. 229° 30' 235.0 feet along Trail and Grant 4823 to Chas. Elderts, to a spike in original mark + XI;
136. 239° 15' 138.0 feet along same to a spike in original mark [triangle with dot];
137. 232° 07' 30" 1168.1 feet along same and along South side of a 30 foot Road Reserve to a spike in original mark + XIII;
138. 199° 35' 892.3 feet along Trail and along 30 foot Road Reserve to a spike in original mark [triangle with dot];
139. 225° 17' 1241.1 feet along same to a spike in original mark [triangle with dot];
140. 228° 37' 30" 692.5 feet along same to a spike in original mark +;
141. 226° 25' 975.1 feet along same to a spike in original mark [triangle with dot];
142. 228° 05' 1442.0 feet along same to a spike in original mark +;
143. 233° 23' 322.7 feet along same to a spike in original mark +;
144. 267° 09' 89.8 feet along same to a spike in original mark +;
145. 251° 55' 30" 605.2 feet along same to a spike in concrete;
146. 247° 06' 239.4 feet along same to a ½" brass pipe in concrete;
147. 197° 52' 368.9 feet along same to a spike in concrete;
148. 192° 50' 277.8 feet along same to a spike in concrete;
149. 211° 04' 261.7 feet along same to a spike in concrete;
150. 199° 30' 725.2 feet along same to a spike in concrete;
151. 206° 00' 330.6 feet along same to a spike in concrete;
152. 200° 51' 1057.8 feet along same to a spike in concrete;
153. 187° 40' 328.0 feet along same to a spike in concrete;
154. 198° 10' 233.4 feet along old Volcano Trail along Grant 8035 to Eugene W.M. Weatherbee to a spike in concrete;
155. 205° 37' 2108.2 feet along same to a ½" brass pipe in concrete;
156. 204° 30' 984.7 feet along same to a large nail in concrete at the East corner of the land of Olaa and Grant 8035 to Eugene W.M. Weatherbee;
157. 94° 46' 280.0 feet along Grant 8035 to a pipe in concrete;
158. 174° 01' 278.2 feet along the land owned by the Olaa Sugar Co., to a pipe in concrete;
159. 205° 12' 759.0 feet along same to a pipe in concrete;
160. 254° 35' 34.5 feet along same to a pipe in concrete;
161. 238° 32' 572.5 feet along the land owned by Olaa Sugar Co., to a pipe in concrete;
162. 225° 19' 614.0 feet along same to a pipe in concrete;
163. 227° 45' 163.2 feet along the land owned by the Olaa Sugar Co., to a pipe in concrete;
164. 226° 20' 290.7 feet along same to a pipe in concrete;
165. 223° 29' 179.2 feet along same to a pipe in concrete;

166. 211° 58' 362.2 feet along same to a pipe in concrete;
167. 212° 31' 543.2 feet along same to a pipe in concrete;
168. 214° 06' 496.2 feet along same to a pipe in concrete;
169. 209° 19' 485.7 feet along same to a pipe in concrete;
170. 203° 39' 566.3 feet along same to a pipe in concrete;
171. 204° 27' 803.8 feet along same to a pipe in concrete;
172. 208° 16' 361.0 feet along same to a pipe in concrete;
173. 94° 48' 3843.9 feet along same to a pipe in concrete on the East side of the New Volcano Road;
174. 112° 03' 15" 50.0 feet across the new Volcano Road to a pipe in concrete; Thence along the West side of the New Volcano Road on a curve to the left having a radius of 598.7 feet, the direct azimuth and distance being:
175. 14° 19' 38" 161.0 feet to a pipe in concrete;
176. 6° 36' 1480.26 feet along the West side of the new Volcano Road to a pipe in concrete; Thence along same along a curve to the right having a radius of 930.37 feet, the direct azimuth and distance being;
177. 15° 55' 07" 301.30 feet to a pipe in concrete;
178. 295° 14' 14" 50.0 feet across the new Volcano Road to a pipe in concrete on the East side of the junction of the new Volcano Road and the old Volcano Road;
179. 6° 28' 78.09 feet along the Southeast side of the old Volcano Road and along the land owned by the Olaa Sugar Co., to a pipe in concrete;
180. 29° 34' 123.81 feet along same to a pipe in concrete;
181. 39° 37' 93.44 feet along same to a pipe in concrete;
182. 44° 49' 374.69 feet along same to a pipe in concrete;
183. 38° 40' 205.03 feet along same to a pipe in concrete;
184. 24° 26' 97.50 feet along same to a pipe in concrete;
185. 20° 24' 271.07 feet along same to a pipe in concrete;
186. 25° 40' 182.52 feet along same to a pipe in concrete;
187. 38° 45' 73.99 feet along same to a pipe in concrete;
188. 52° 31' 91.76 feet along same to a pipe in concrete;
189. 56° 23' 119.19 feet along same to a pipe in concrete;
190. 58° 26' 140.06 feet along same to a pipe in concrete;
191. 61° 12' 176.62 feet along same to a pipe in concrete;
192. 65° 48' 88.06 feet along same to a pipe in concrete;
193. 75° 39' 179.14 feet along same to a pipe in concrete on the South side of the junction of the old Volcano Road and the new Volcano Road;
194. 126° 21' 50.0 feet across the new Volcano Road to a pipe in concrete; Thence along the West side of the New Volcano Road along a curve to the left having a radius of 598.7 feet, the direct azimuth and distance being:
195. 22° 49' 30" 280.04 feet to a pipe in concrete;
196. 9° 18' 194.81 feet along the West side of the new Volcano Road to a pipe in concrete;
197. 114° 32' 3980.2 feet along the North side of a proposed 30 foot road along the Hawaiian Land and Improvement Co.'s Subdivision to a pipe in concrete at the base of a lone old Ohia tree;
198. 161° 58' 6104.3 feet along same to a pipe in concrete;
199. 232° 46' 30" 11874.7 feet along the land of Waiakea to a pipe in concrete at "Mawae" on the East side of the old Volcano Road;
200. 218° 42' 32386.0 feet along same crossing the new Volcano Road, the Hawaii Consolidated Railway and the old Government Beach Trail to a [upside down V] cut on solid pahoehoe at high water mark and at the end of a concreted stone wall;

- Thence following along the sea coast in all its windings at high water mark along the following courses:
201. 336° 30' 10800.0 feet to a point at high water mark;
  202. 3° 07' 30" 17733.6 feet to a [triangle with dot] cut on solid pahoehoe and which point marks "Haena" Trig. Station;
  203. 311° 20' 45" 6607.3 feet to a spike set in concrete, marking the initial point of Exception No. 2;
  204. 286° 56' 7433.2 feet to "Kaloli" Trig. Station, marked by a U.S. Coast and Geodetic Survey Bronze Tablet;
  205. 358° 59' 6692.5 feet to a point at high water mark;
  206. 305° 00' 3000.0 feet to the point of beginning.

Containing an area of 72,446.56 Acres Less 12,

Exceptions, area                    315.60

Net Area                                72,130.95

**Exception No. 1—Territory of Hawaii (Owner),**

Center line description of a 10 foot Government Beach Road, across the lands of Waikahekahe-Iki, Waikahekahe-Nui, and the Ahupuaa of Keaau, Puna, Hawaii, T.H. Beginning at a spike set in concrete on the center line of the 10 foot road at a point on the Waikahekahe-Iki-Makuu boundary, the direct azimuth and distance from said point to a spike set in concrete, which is the original spike at the end of Course No. 1 in Boundary Certificate No. 192, being 56° 14' 96.6 feet, the coordinates of said point of beginning referred to the Government Survey Trig. Sta. "Olaa" being South 3860.60 feet, and East 43312.1 feet, thence running by true azimuths:

1. 136° 10' 171.1 feet along center line of the 10 foot road to a + on solid pahoehoe;
2. 132° 24' 360.1 feet along same to a spike;
3. 132° 00' 7120.0 feet along same to a spike;
4. 140° 08' 6414.6 feet along same to a spike;
5. 140° 02' 1683.5 feet along same to a spike;
6. 139° 52' 923.0 feet along same to a spike;
7. 126° 10' 511.4 feet along same to a + on solid pahoehoe;
8. 127° 08' 2265.5 feet along same to a spike;
9. 127° 51' 1988.1 feet along same to a + on solid pahoehoe;
10. 128° 46' 870.0 feet along same to a + on solid pahoehoe;
11. 137° 44' 923.6 feet along same to a + on solid pahoehoe;
12. 139° 06' 1352.0 feet along same to a spike;
13. 152° 25' 676.1 feet along same to a + on solid pahoehoe;
14. 163° 32' 413.0 feet along same to a + on solid pahoehoe;
15. 168° 07' 376.3 feet along same to a + on solid pahoehoe;
16. 165° 10' 1629.4 feet along same to a spike at a gateway in a stone wall;
17. 162° 20' 678.0 feet along same to a spike at a gateway;
18. 161° 40' 30" 5353.6 feet along same to a + on solid pahoehoe;
19. 161° 36' 5436.8 feet along same to a spike;
20. 140° 35' 7570.6 feet along same to a spike;
21. 112° 50' 122.6 feet along same to a spike;
22. 112° 22' 259.4 feet along same to a spike;

23. 112° 35' 572.9 feet along same to a spike;
24. 113° 23' 417.0 feet along same to a pipe set in concrete on Keaau-Waiakea boundary.

Containing an area of 11.04 acres.

**Exception No. 2—Margaret B. Shipman (Owner).**

Being a portion of the Ahupuaa of Keaau-Puna-Hawaii, T.H. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Apana 16 to W.C. Lunalilo. Beginning at a spike set in concrete at the Northeast corner of this lot, the Trig. Sta. "Haena" bears by true azimuth and distance 311° 20' 45" 6607.3 feet to this point, the coordinates of said point of beginning referred to Government Survey Trig. Sta. "Olaa" being North 10270.4 feet and East 30552.9 feet, thence running by true azimuths:

1. 315° 49' 358.1 feet along the remainder of the Ahupuaa of Keaau to a spike in concrete; 45° 49' 462.7 feet along the same to a spike in concrete;
2. 127° 50' 571.8 feet along the same to a spike in concrete;
3. 221° 55' 397.2 feet along the same to a spike in concrete;
4. 284° 01' 276.7 feet along the same to the initial point.

Containing an area of 6.35 acres.

**Exception No. 3—Mrs. Clara S. Fisher (Owner).**

Being a portion of the Ahupuaa of Keaau, Puna, Hawaii, T.H. W.H. Shipman to C.S. Fisher by deed dated March 31, 1923, Liber 673, page 144. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Apana 16 to W.C. Lunalilo. Beginning at a spike in concrete at the Northeast corner of this lot at the junction of stone walls near the West side of the old Government Beach Road, the direct azimuth and distance from "Haena" Trig. Station to this point being 112° 40' 277.3 feet, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 14742.10 feet and East 25336.70 feet, thence running by true azimuths:

1. 346° 30' 549.0 feet along stone wall along the remainder of the Ahupuaa of Keaau to a pipe in concrete;
2. 355° 47' 123.3 feet along same to a pipe in concrete;
3. 82° 00' 1395.2 feet along the remainder of the Ahupuaa of Keaau to a spike in concrete;
4. 172° 47' 663.9 feet along the same to a pipe set in concrete;
5. 274° 36' 112.7 feet along the same along stone wall to a pipe set in concrete;
6. 256° 31' 30" 323.4 feet along the same along stone wall to a spike set in concrete;
7. 262° 31' 133.2 feet along the same along stone wall to a spike set in concrete;
8. 269° 36' 344.4 feet along the same along stone wall to a spike in concrete;
9. 255° 57' 431.6 feet along the same to the initial point.

Containing an area of 20.60 acres.

### Exception No. 5—Herbert C. Shipman (Owner)

Being a portion of the Ahupuaa of Keaau-Puna-Hawaii, T.H. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Ap. 16, to W.C. Lunalilo.

Beginning at a pipe set in concrete at the North corner of this lot, on the south side of a road leading to the Volcano Road, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 15789.46 feet, and East 23724.94 feet, thence running by true azimuths:

1. 326° 27' 218.1 feet along a 30 foot roadway to a pipe set in concrete;
2. 326° 18' 109.5 feet along same to a pipe set in concrete;
3. 342° 43' 116.7 feet along the same to a pipe set in concrete;
4. 2° 03' 202.9 feet along same to a pipe set in concrete;
5. 344° 49' 112.4 feet along same to a nail set in concrete;
6. 63° 32' 733.2 feet along stone wall along cemetery road and along the remainder of the Ahupuaa of Keaau to a pipe set in concrete;
7. 110° 54' 178.0 feet along the remainder of the Ahupuaa of Keaau to a spike in concrete;
8. 179° 52' 942.2 feet along same to a pipe set in concrete on the South side of a roadway;
9. 268° 22' 586.8 feet along roadway to the initial point.

Containing an area of 15.45 acres.

### Exception No. 6—Hawaii Consolidated Railway, Ltd. (Owner).

Center line description of the Hawaii Consolidated Railway, Limited, 40 foot right of way across the lands of Keaau, Waikahekahe-Nui and Waikahekahe-Iki, Puna, Hawaii, T.H. Being portions of R.P. 7223, L.C. Aw. 8559-B, Ap. 16 to W.C. Lunalilo, R.P. 2236, L.C. Aw. 8525-B, Ap. 3 to Kale, R.P. 1668, L.C. Aw. 8520-B, Ap. 4 to G. Lahilahi, and a portion of Quit Claim Deed: Territory of Hawaii to W.H. Shipman, Ltd., dated Aug. 8, 1930, recorded in Book 1078, Pg. 131-135.

Beginning at a pipe set in concrete on the Waiakea-Keaau boundary at the Northwest end of this right of way on a point of a 2° 00' curve, having a radius of 2864.93 feet, the coordinates of point of beginning referred to the Government Survey Trig. Station "Olaa" being North 20059.3 feet and East 4477.7 feet, thence running by true azimuths:

On a curve to the left having a radius of 2864.93 feet, the direct azimuth and distance being:

1. 329° 31' 08" 967.3 feet to a pipe;
2. 319° 48' 866.8 feet to a pipe; Thence along a 1° 00' curve to the right having a radius of 5729.65 feet, the direct azimuth and distance being:
3. 341° 29' 4233.90 feet to a pipe;
4. 3° 10' 981.1 feet to a pipe; Thence along a 5° 00' curve to the left having a radius of 1146. feet, the direct azimuth and distance being:
5. 330° 30' 1237.4 feet to a pipe;
6. 297° 50' 877.9 feet to a pipe; Thence along a 4° 00' curve to the right having a radius of 1432.69 feet, the direct azimuth and distance being:
7. 315° 51' 30" 886.6 feet to a pipe;

8. 333° 53' 972.60 feet to a pipe; Thence along a 6° 30' curve to the right having a radius of 881.95 feet, the direct azimuth and distance being;
9. 351° 03' 520.6 feet to a pipe;
10. 8° 13' 230.0 feet to a pipe; Thence along a 6° 00' curve to the left having a radius of 955.37 feet, the direct azimuth and distance being:
11. 337° 25' 30" 978.20 feet to a pipe;
12. 306° 38' 222.0 feet to a pipe; Thence along a 4° 00' curve to the right having a radius of 1432.69 feet, the direct azimuth and distance being:
13. 315° 09' 424.4 feet to a pipe;
14. 323° 40' 296.6 feet to a pipe; Thence along a 3° 00' curve to the left having a radius of 1910.08 feet, the direct azimuth and distance being:
15. 311° 39' 30" 794.8 feet to a pipe;
16. 299° 39' 1099.7 feet to a pipe; Thence along a 1° 00' curve to the right having a radius of 5729.65 feet, the direct azimuth and distance being:
17. 302° 53' 30" 648.0 feet to a pipe; 18. 306° 08' 3151.7 feet to a pipe;
18. 306° 08' 3151.7 feet to a pipe; Thence along a 2° 00' curve to the right having a radius of 2864.93 feet, the direct azimuth and distance being:
19. 331° 07' 30" 2420.80 feet to a pipe;
20. 356° 07' 1770.00 feet to a pipe; Thence along a 4° 00' curve to the left having a radius of 1432.69 feet, the direct azimuth and distance being:
21. 330° 56' 30" 1218.90 feet to a pipe;
22. 305° 46' 15667.80 feet to a pipe; Thence along a 3° 00' curve to the right having a radius of 1910.08 feet, the direct azimuth and distance being:
23. 320° 40' 982.30 feet to a pipe;
24. 335° 34' 629.00 feet to a pipe; Thence along a 3° 00' curve to the left having a radius of 1910.08 feet, the direct azimuth and distance being:
25. 305° 33' 1911.1 feet to a pipe;
26. 275° 32' 1297.6 feet to a pipe; Thence along a 2° 00' curve to the right having a radius of 2864.93 feet, the direct azimuth and distance being:
27. 282° 34' 30" 702.4 feet to a pipe;
28. 289° 37' 498.3 feet to a pipe; Thence along a 3° 00' curve to the left having a radius of 1910.08 feet, the direct azimuth and distance being:
29. 274° 34' 992.0 feet to a pipe;
30. 259° 31' 197.1 feet to a pipe; Thence along a 3° 00' curve to the right having a radius of 1910.08 feet, the direct azimuth and distance being:
31. 269° 08' 15" 638.5 feet to a pipe set in concrete on the Waikahekahe – Iki – Makuu boundary marking the Southeast end of said right of way.

Containing an area of 44.82 acres.

**Exception No. 7—Olaa Sugar Co., Ltd. (Owner).**

Mill Site of the Olaa Sugar Company, Ltd. being a portion of the Ahupuaa of Keaau, Puna, Hawaii, T.H. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Ap. 16 to W.C. Lunalilo.

Beginning at an iron bolt set in concrete at the North corner of this lot on the South side of the Hawaii Consolidated Railway, Ltd., 40 foot right of way at the Keaau Road crossing, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 1442.40 feet and East 7857.9 feet, thence running by true azimuths:

1. 297° 50' 380.8 feet along Hawaii Consolidated Rly. Ltd. 40 ft. right of way to a pipe; Thence along curve to the right having a radius of 1412.69 feet, the direct azimuth and distance being;
2. 315° 51' 30" 874.3 feet to a pipe;
3. 333° 53' 790.3 feet along Hawaii Consolidated Rly. Ltd. 40 ft. right of way to an iron bolt set in concrete;
4. 42° 33' 502.30 feet along roadway to a pipe set in concrete;
5. 35° 10' 133.6 feet across same to an old iron bolt on the South side of road;
6. 39° 48' 284.90 feet across same to an old iron bolt in middle of road;
7. 48° 09' 239.90 feet across same to an old iron bolt on the North side of road;
8. 167° 44' 2428.40 feet along remainder of the Ahupuaa of Keaau to the initial point.

Containing an area of 33.05 acres.

**Exception No. 8-A—Territory of Hawaii (Owner).**

Volcano Road 50-Foot Right of Way across the Ahupuaa of Keaau, Puna, Hawaii, T.H. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Ap. 16, to W.C. Lunailo, Center line description of the 50 foot right of way. Beginning at a + cut on the concrete pavement on the center line of the Volcano Road 50 foot right of way, at the Northwest end of same on the Waiakea-Keaau boundary, the true azimuth and distance from the Territory of Hawaii Survey Station Volcano Road No. 96 to this point being 333° 41' 57.91 feet, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 17217.63 feet and East 2201.09 feet, thence running by true azimuths:

1. 325° 42' 1524.15 feet to a + cut on concrete pavement having a nail center point; Thence along a curve to the right having a radius of 955.4 feet, the direct azimuth and distance being;
2. 326° 23' 23.07 feet to a + on the concrete pavement having a nail center point;
3. 327° 04' 45" 4168.75 feet to a + on the concrete pavement having a nail center point; Thence along a curve to the right having a radius of 689.52 feet, the direct azimuth and distance being;
4. 334° 47' 22" 185.02 feet to a + on the concrete pavement having a nail center point; Thence along a curve to the right having a radius of 431.09 feet, the direct azimuth and distance being;
5. 347° 49' 30" 80.02 feet to a + on the concrete pavement having a nail center point;
6. 353° 09' 641.48 feet to a + on the concrete pavement having a nail center point; Thence along a curve to the right having a radius of 1432.69 feet, the direct azimuth and distance being;
7. 356° 26' 30" 164.53 feet to a + on the concrete pavement having a nail center point;
8. 359° 44' 1026.80 feet to a + on the concrete pavement having a nail center point; Thence along a curve to the left having a radius of 955.37 feet, the direct azimuth and distance being;
9. 351° 54' 45" 260.02 feet to a + on the concrete pavement having a nail center point;
10. 344° 05' 30" 1147.84 feet to a + on the concrete pavement having a nail center point thence along a curve to the right having a radius of 478.33 feet, the direct azimuth and distance being;
11. 9° 13' 406.20 feet to a + on the concrete pavement having a nail center point;
12. 34° 20' 30" 558.17 feet to a + on the concrete pavement having a nail center point;

13. 36° 19' 713.79 feet to a + on the concrete pavement having a nail center point;  
Thence along a curve to the right having a radius of 955.37 feet, the direct azimuth and distance being:
14. 44° 42' 30" 278.86 feet to a + on the concrete pavement having a nail center point;
15. 53° 06' 181.46 feet to a + on the concrete pavement having a nail center point;  
Thence along a curve to the left having a radius of 955.37 feet, the direct azimuth and distance being:
16. 46° 50' 45" 208.16 feet to a + on the concrete pavement having a nail center point;
17. 40° 35' 30" 502.38 feet to a + on the concrete pavement having a nail center point;
18. 43° 06' 2079.15 feet to a + on the concrete pavement having a nail center point;  
Thence along a curve to the left having a radius of 573.7 feet, the direct azimuth and distance being:
19. 32° 34' 37" 209.55 feet to a + on the concrete pavement having a nail center point marking the Southeast end of said right-of-way.

Containing an area of 16.50 acres.

**Exception No. 8-B—Territory of Hawaii (Owner).**

Volcano Road 50 foot right of way in the Ahupuaa of Keaau, near the 10 Mile Post, Puna, Hawaii, T.H. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Ap. 16 to W.C. Lunalilo, Center line description of the 50 foot right of way. Beginning at a + cut on concrete road at the North end of this right of way on the center line on a point of a curve to the right having a radius of 955.37 feet, the true azimuth and distance from the Territory of Hawaii Survey Sta. Volcano Road No. 81 to this point being 210° 16' 226.7 feet, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 3125.09 feet and East 2427.48 feet, thence running by true azimuths: On a curve to the right having a radius of 955.37 feet, the direct azimuth and distance being:

1. 34° 42' 07" 314.22 feet to a + on the concrete pavement having a nail center point;
2. 44° 10' 1798.9 feet to a + on the concrete pavement having a nail center point;  
Thence along a curve to the left having a radius of 573.7 feet, the direct azimuth and distance being:
3. 40° 15' 30" 78.2 feet to a + on the concrete pavement having a nail center point marking the South end of this right of way.

Containing an area of 2.51 acres.

**Exception No. 9—Territory Of Hawaii (Owner).**

Olaa School Lot. Being a portion of the Ahupuaa of Keaau, Puna, Hawaii. Being a portion of R.P. 7223, L.C. Aw. 8559-B, Ap. 16 to W.C. Lunalilo. Beginning at a pipe set in concrete at the West corner of this lot on the East side of the Pahoia Road, the coordinates of said point of beginning referred to the Government Survey Trig. Sta. "Olaa" being North 8198.29 feet, and East 5764.06 feet, thence running by true azimuths:

1. 242° 53' 499.5 feet along remainder of Ahupuaa of Keaau to a pipe set in concrete;
2. 332° 58' 509.7 feet along same to a pipe set in concrete;
3. 62° 53' 511.4 feet along same to a pipe set in concrete on the East side of the Pahoia Road;
4. 152° 53' 100.0 feet along Pahoia Road to a spike in concrete on stone wall;



5. 151° 39' 102.3 feet along same to a spike set in concrete;
6. 153° 32' 119.9 feet along same to a spike set in concrete;
7. 156° 46' 188.0 feet along same to the initial point.

Containing an area of 5.97 acres.

**Exception No. 10—Olaa Sugar Co., Ltd., and Robert Lougher (Owners).**

Being portions of the Ahupuaa of Keaau, Puna, Hawaii, T.H. Being portions of R.P. 7223, L.C. Aw. 8559-B, Ap. 16 to W.C. Lunalilo. Beginning at a pipe in concrete at the East corner of Robert Lougher's lot on the West side of Pahoa Road, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 2655.7 feet and East 9034.1 feet, thence running by true azimuths:

1. 26° 50' 919.3 feet along remainder of Keaau to a pipe set in concrete;
2. 68° 07' 1447.0 feet along same to a pipe set in concrete;
3. 142° 18' 2005.1 feet along same to a pipe set in concrete;
4. 232° 18' 2068.7 feet along same to a pipe set in concrete on the West side of Pahoa Road;
5. 321° 54' 1053.5 feet along the West side of Pahoa Road to a pipe set in concrete;
6. 319° 44' 400.4 feet along same to a pipe set in concrete;
7. 304° 04' 461.2 feet along same to the initial point.

Containing an area of 103.96 acres.

**Exception No. 11—S. Kawasaki (Owner).**

Being R.P. 7602, L.C. Award 2327 to Barenaba, at Kalaihina, Keaau, Puna, Hawaii, T.H. Beginning at a spike in concrete at the North corner of this lot on the South side of a roadway leading to Pahoa Road, the coordinates of said point of beginning referred to the Government Survey Trig. Station "Olaa" being North 2516.7 feet and East 7451.50 feet, thence running by true azimuths:

1. 339° 11' 825.0 feet along the Ahupuaa of Keaau to a pipe set in concrete;
2. 21° 23' 543.5 feet along the same along fence to a pipe in concrete;
3. 106° 18' 446.4 feet along the same along fence to a pipe in concrete;
4. 168° 23' 378.9 feet along the same along fence to a spike in concrete;
5. 207° 41' 381.8 feet along the same to the initial point.

Containing an area of 12.08 acres.

**Exception No. 12—Territory Of Hawaii (Owner).**

Pahoa Road 50 foot right of way across the Ahupuaa of Keaau, Waikahekahe-Iki and Waikahekahe-Nui, Puna, Hawaii, T.H. Being portions of R.P. 7223, L.C. Aw. 3559-B, Ap. 16 to W.C. Lunalilo, R.P. 2236, L.C. Aw. 8525-B, Ap. 3 to Kale, R.P. 1668, L.C. Aw. 8520-B, Ap. 4 to G. Lahilahi, and a portion of Quit Claim Deed; Territory of Hawaii to W.H. Shipman, Ltd., dated Aug. 8, 1930, recorded in Book 1078, Pg. 181-135. Center line description of the 50 foot right of way. Beginning at a spike at in concrete at the North end of this right of way on the South side of the New Volcano Road, the coordinates of said point of beginning

referred to the Government Survey Trig. Station "Olaa" being North 8368.69 feet and East 5680.97 feet, thence running by true azimuths:

1. 345° 44' 134.44 xx feet along the center line of the right of way to a spike;
2. 336° 46' 269.62 feet along same to a spike;
3. 333° 32' 121.02 feet along same to a spike;
4. 331° 39' 102.44 feet along same to a spike;
5. 332° 53' 99.88 feet along same to a spike;
6. 332° 04' 612.86 feet along same to a spike;
7. 342° 57' 119.7 feet along same to a spike;
8. 345° 39' 683.7 feet along same to a spike;
9. 343° 43' 209.1 feet along same to a spike;
10. 340° 06' 192.4 feet along same to a spike;
11. 337° 17' 484.6 feet along same to a spike;
12. 330° 24' 212.50 feet along same to a spike;
13. 321° 54' [?] 2470.7 feet along same to a spike;
14. 319° 44' 396.50 feet along same to a spike;
15. 304° 04' 532.00 feet along same to a spike;
16. 315° 08' 953.60 feet along same to a spike;
17. 321° 28' 30" 5277.6 feet along same to a spike and passing over a spike at 2277.6 feet;
18. 325° 52' 90.3 feet along same to a spike;
19. 327° 35' 903.4 feet along same to a spike;
20. 324° 37' 1032.2 feet along same to a spike;
21. 324° 02' 1530.1 feet along same to a spike;
22. 323° 05' 254.5 feet along same to a spike;
23. 309° 32' 259.0 feet along same to a spike;
24. 317° 52' 287.7 feet along same to a spike;
25. 317° 57' 484.3 feet along same to a spike;
26. 329° 28' 74.4 feet along same to a spike;
27. 333° 58' 357.2 feet along same to a spike;
28. 328° 25' 381.4 feet along same to a spike;
29. 326° 51' 278.6 feet along same to a spike;
30. 321° 19' 342.1 feet along same to a spike;
31. 318° 09' 278.4 feet along same to a spike;
32. 314° 52' 194.9 feet along same to a spike;
33. 315° 27' 344.2 feet along same to a spike;
34. 319° 48' 154.2 feet along same to a spike;
35. 324° 25' 200.6 feet along same to a spike;
36. 327° 17' 339.7 feet along same to a spike;
37. 329° 47' 145.1 feet along same to a spike;
38. 333° 11' 599.7 feet along same to a spike;
39. 343° 54' 396.3 feet along same to a spike;
40. 340° 28' 101.7 feet along same to a spike;
41. 332° 19' 180.1 feet along same to a spike;
42. 323° 44' 92.2 feet along same to a spike;
43. 317° 37' 123.7 feet along same to a spike;
44. 311° 10' 293.9 feet along same to a spike;
45. 326° 45' 146.0 feet along same to a spike;
46. 324° 01' 30" 6321.3 feet along same to a spike;
47. 323° 20' 231.0 feet along same to a spike;
48. 48, 317° 38' 161.5 feet along same to a spike;

49. 311° 24' 319.4 feet along same to a spike;
50. 316° 55' 128.2 feet along same to a spike;
51. 319° 15' 522.3 feet along same to a spike;
52. 317° 10' 121.3 feet along same to a spike;
53. 313° 12' 1559.1 feet along same to a spike;
54. 315° 08' 190.2 feet along same to a spike;
55. 315° 56' 1459.5 feet along same to a spike;
56. 315° 01' 201.8 feet along same to a spike;
57. 312° 53' 208.8 feet along same to a spike;
58. 312° 14' 526.2 feet along same to a spike;
59. 309° 24' 169.0 feet along same to a spike;
60. 308° 10' 364.9 feet along same to a spike;
61. 309° 05' 185.5 feet along same to a spike;
62. 313° 11' 625.3 feet along same to a spike;
63. 316° 48' 128.2 feet along same to a spike;
64. 324° 13' 933.7 feet along same to a spike;
65. 329° 13' 160.8 feet along same to a spike;
66. 334° 08' 95.3 feet along same to a spike;
67. 337° 31' 91.7 feet along same to a spike;
68. 341° 32' 100.5 feet along same to a spike;
69. 344° 58' 101.4 feet along same to a spike;
70. 347° 46' 115.1 feet along same to a spike on the Waikahekahe-Iki – Makuu Boundary marking the South end of this right of way.

Containing an area of 43.32 acres.

You are hereby cited to appear at the Land Court, Judiciary Building, Honolulu, Territory of Hawaii, on the 5<sup>th</sup> day of November, 1932, at 9 o'clock in the forenoon of said day, to show cause if any you have why the prayer of said application should not be granted.

And unless you appear at said Court at the time and place aforesaid, your default will be recorded and the said application will be taken as confessed and you will be forever barred from contesting said application or any decree entered thereon.

Witness the Honorable A.M. Cristy, Judge of the Land Court, this 4<sup>th</sup> day of October, 1932.

Attest with the seal of the Court:

P.H. Mulholland,

Registrar

A. Lewis, Jr., Attorney for Applicant

(Oct. 4, 11, 18)

**October 19, 1932**  
**Land Court Application 1053**  
**E.L. Wung, County Engineer; to**  
**Honorable Robert D. King, Surveyor, Territory of Hawaii**

...Herewith, I am submitting to you two (2) blueprints showing most of the public trails thru the land of Keaau which I hope will be reserved for the public, unless other agreements granting trespassing thru the land of Keaau are made.

The trails marked on the blueprint are only approximate and are pointed out by a few of the old Hawaiians. There are many more who know the trails but dare not testify now. The following names are submitted now for references:-

Mrs. Sam Naia  
Mr. Sam Naia  
Mr. Joe Naia  
Mr. Pookapu Punini  
Mr. Lewai  
Mr. Lonokapu  
Mr. Malo

I have no money to do the actual survey to locate the trails, but I hope you can help me out and also keep in contact with the Land Court until all the trails are reserved or proper adjustments made.

Adjustments can be easily made whereby the public's right to the beach is reserved and some of the old trails may be abandoned...<sup>97</sup>

**October 24, 1932**  
**Land Court Application 1053**  
**Robert D. King, Surveyor, Territory of Hawaii; to**  
**Harry R. Hewitt, Attorney General, Honolulu, Hawaii.**

In the matter of Land Court Application 1053, W. H. Shipman, Limited, Applicant before the Land Court for the registration of title to land situate at Keaau, Waikahekahe Nui, Waikahekahe Iki, Olaa, and other lands in the district of Puna, island of Hawaii, I beg to report as follows:

That when the field and office check of the survey and map presented with Land Court Application 1053, was made and reported to the Land Court by this department, it was considered that the government road along near the beach, which is described in the application as "Exception No. 1", was sufficient to protect the public thoroughfare in vicinity of the coast and that there were no public roads or trails other than that provided for in the various exceptions described in the application. Other trails were noticed by the field surveyor but these were assumed to be cattle trails as Keaau is a cattle ranch.

Whilst I was in Hilo September last, the County Engineer called on me and reported that there were a number of trails which he considered public easements running from the public highways to the sea, so I asked for a conference with officials of the County of Hawaii at which were present the County Engineer, the Deputy County Attorney (Correa) and myself, and drew their attention to the fact that this application would shortly come before the Land Court, and that if it was the wish of the county to make any claims of any nature whatsoever that evidence should be gathered to substantiate such claims and present it through you to the Land Court.

I had previously received letters from Senator William K. Kamau and County Engineer Wung, regarding certain trails which they felt should be preserved in the land of Keaau...

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<sup>97</sup> State Survey Division File – Land Court Application 1053.

Mr. Wung, the County Engineer of Hawaii, stated that there were no funds available for surveying the trails over which easements should be claimed in the nature of public rights-of-way and he requested that this department make such surveys, but if such public easements exist, descriptions by metes and bounds are not as satisfactory as a map showing the general location of the trails; for in the case of old trails there is often a difference of opinion as to the exact line followed, and the court as in previous cases been willing to reserve such claims by general clause and reference to the applicant's map on which the trails are delineated.

But if you advise that a further survey ought to be made in connection with the claims now being presented by the County Engineer of Hawaii, and that such additional surveys should be made by this department, then it is felt that such additional surveys would only be considered when the county officials of Hawaii have satisfied that there are in fact public interests involved.

At the conference above referred to with the County of Hawaii officials, attention was drawn by me and concurred in by the Deputy County Attorney that it would be necessary to gather evidence of us over a period of years to substantiate an claims which the county might wish to make.

I have now received from the County Engineer and enclose you herewith a blue print copy of a plan prepared in the office of the County Engineer of Hawaii on which are shown the trails over which the public easements are claimed. [Figure 14] There are also enclosed copies of correspondence between the Territorial Surveyor and County Engineer Wung regarding these claims...<sup>98</sup>

**November 16, 1932**  
**[handwritten letter]**  
**John N. Smith (private surveyor); to**  
**R.D. King, Surveyor, Territory of Hawaii**

...A complaint is now being filed by the County of Hawaii in regard to certain trails within the Land of Keaau, which they (the County) feel are public trails by means of long usage. W.H. Shipman Ltd. contends that the trails in question are not public trails but their own private trails, made by them.

The County believes that these trails should be left open so that the public will have access to the beach.

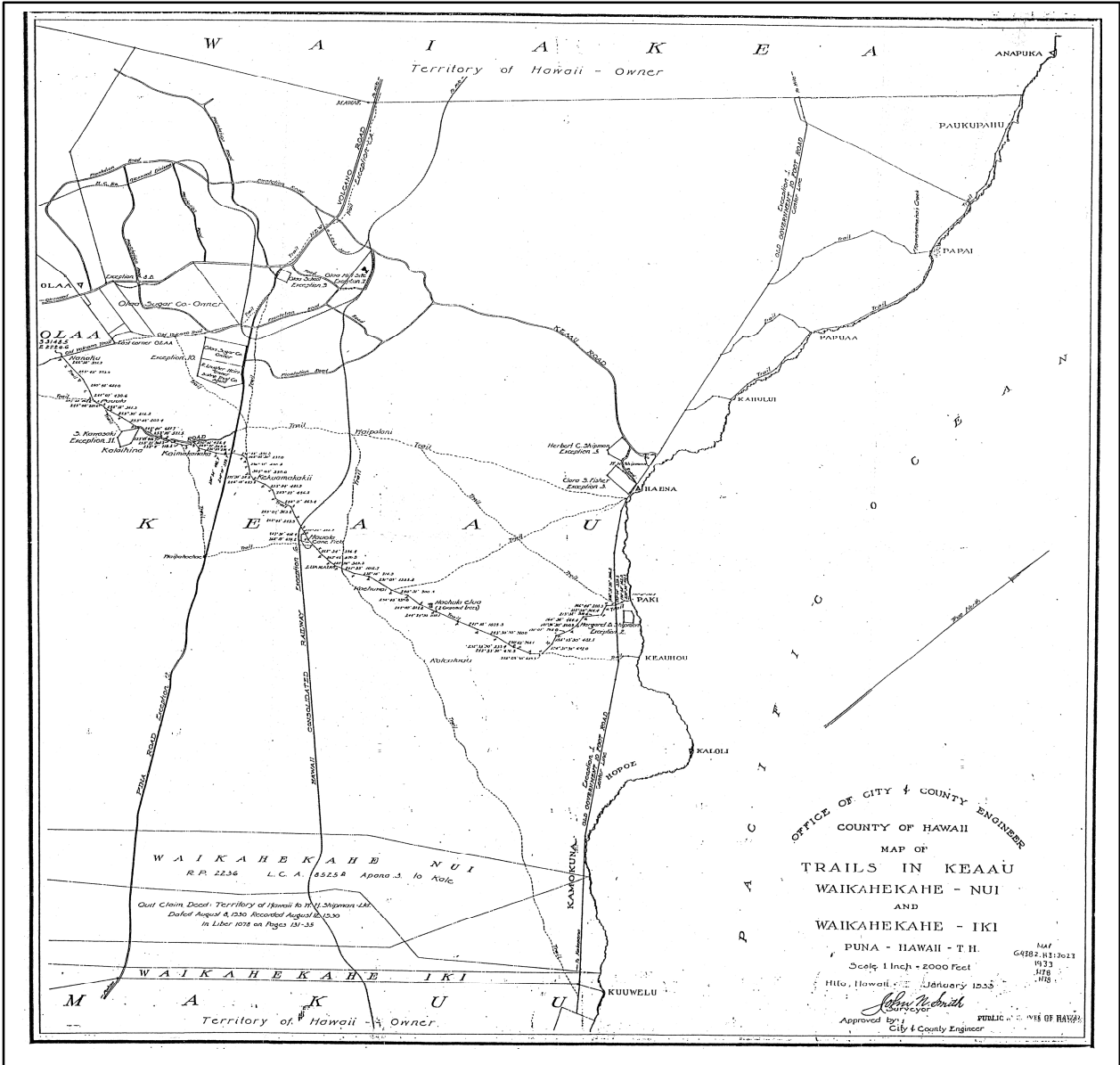
The above is merely for your information. What I am driving at is the following:

At the meeting of the Board of Supervisors yesterday, the sum of approximately \$1000.00 was appropriated for the work of locating trails that the County felt should be left open to the public.

Mr. Wung promised me the work of locating these trails, if your office did not do the work, as he is short of men in his office.

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<sup>98</sup> State Survey Division File – Land Court Application 1053.



**Figure 15. Final Version: “Trails of Kea’au, Waikahekahe Nui and Waikahekahe Iki,” John N. Smith, Surveyor, January 1933 (Hawaii State Archives Map G4382.H3.3023 1933.H38)**  
 (Prepared as a record of public roads and trails across the ahupua’a covered by Land Court Application No. 1053)

He is writing you to find out whether it would be possible for you to do the work, thereby saving the County the necessary expenditure.

It is none of my business as to who will perform the work, but things being slow in my business, I thought this would be a chance for me to be doing something.

I personally believe that the County and not the Territory should do the work.

In lieu of the fact that money has already been set aside for the work, I not see why they do not now go ahead with the work... <sup>99</sup>

**November 16, 1932**  
**E.L. Wung, County Engineer; to**  
**Robert D. King, Surveyor, Territory of Hawaii**

...The Board of Supervisors discussed with Mr. Herbert Shipman for about two days relative to the Keaau Land Court Petition No. 1053, with many interested people attending.

The County was willing to abandon all the trails above the Waiakea-Kapoho trail (exception No.1) provided Mr. Shipman will turn his private road (Keaau Road) to the Government, but Mr. Shipman would not agree. So, therefore, the Board of Supervisors has instructed Honorable W.H. Beers, County Attorney, and myself to take the matter up with you and Mr. McGhee and request the surveying and reservation of all the old trails below the Kapoho-Waiakea trail (exception No. 1) and at least one trail above the Kapoho-Waiakea trail (exception No. 1) to the Pahoa-Olaa Government road as noted in red on the blue print submitted herewith.

It is recalled that Papai and Papuaa were quite large villages formerly and there were trails along the beach as well as on all parts of the Island of Hawaii where fishermen had the free right to go fishing anytime and anywhere with few exceptions.

While you were last you mentioned about helping me to locate and reserve the trails for the Public. Mr. Beers also pointed out that the above subject is a Territorial matter and should be taken care of by the Territory.

However, the County is more than willing to cooperate, so therefore kindly advise me as to what steps to follow.

The Board of Supervisors instructed me to spend not more than \$1,000.00 to have the trails surveyed, therefore, I believe with the help of Mr. Charles Murray, your assistant, we can push the work thru. I'll have Mr. John Smith, Surveyor, and some radiomen to help out. Mr. Beers has already asked Mr. McGhee to postpone hearing of the petition... <sup>100</sup>

**November 19, 1932**  
**E.R. McGhee, Third Deputy Attorney General; to**  
**Robert D. King, W.H. Beers, and E.L. Wung**

...Land Court Petition 1053 of W.H. Shipman, Limited, came up to me today in the Land Court, at which time the court granted a continuance until the 16<sup>th</sup> day of December within which time the Territory and the County of Hawaii to answer.

In granting the continuance, the judge stated that unless answers were filed on or before December 16, he would not be inclined to grant further extensions unless the County of Hawaii could present to the court at that time a record of progress on the survey of certain

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<sup>99</sup> State Survey Division File – Land Court Application 1053.

<sup>100</sup> State Survey Division File – Land Court Application 1053.

old trails lying within the land in question and indicating that every reasonable effort had been made to complete the surveys and to prepare the answer within the time specified.

In a conversation with A. Lewis, Jr., attorney for the applicant, I suggested the possibility of merging the ten-foot old government beach road known as Exception No. 1 with the trail running along the seashore from probably Paki to Pahoā Olaa government road, and I now suggest that your Department consider this suggestion and advise me whether or not such a merger would be to the interests of the Territory.

In any event it is urged that if the trails are to be surveyed, the same be done immediately, and that kamaaina testimony and record of evidence as to the existence of these old trails be gathered in order that the same may be considered prior to this Department's making claim to the trails. This is for the reason that such information will be necessary to determine whether the Territory shall claim the fee or merely an easement, or whether, in fact or in law, such claims could be supported...<sup>101</sup>

**November 21, 1932**  
**Land Court Application 1053**  
**R.D. King, Surveyor, Territory of Hawaii; to**  
**Harry R. Hewitt, Attorney General**

...In acknowledging the receipt of your communication of the 19<sup>th</sup> instant, in the above entitled matter, I beg to advise you that I am just in receipt of a letter from the County Engineer of Hawaii regarding the trails in the land of Keaau, and I have informed him that the assistant of this department stationed in Hilo has been instructed to cooperate to the extent of supervising and advising the surveyor retained by the county engineer to locate the trails. This I believe is all that I need do at present, as the county supervisors have appropriated \$1000.00 to have these surveys made which amount should be ample, and a letter received this morning from Assistant Murray informs me that Surveyor J.N. Smith, retained by the county has already commenced work...

[recounts limited documentation regarding the claim, previously cited in above communications]

...With respect to the third paragraph of your letter referring to your suggestions to A. Lewis Jr. attorney for the applicant, of the possibility of merging the ten foot old government beach road known as Exception 1 with the trail running along the seashore, your attention is drawn to the fact that the road described as Exception No. 1 is the old government road from Waiakea to Kapoho and is a well-built road so that the Government's title in this should be retained.

With respect to possible merger of the inland trails, I should suggest that any opinion on this point be reserved until the results are known of the surveys now being made...<sup>102</sup>

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<sup>101</sup> State Survey Division File – Land Court Application 1053.

<sup>102</sup> State Survey Division File – Land Court Application 1053.



**November 23, 1932**  
**WE.L. Wung, County Engineer; to**  
**E.R. McGhee, Third Deputy Attorney General, Territory of Hawaii**

...Replying to your letter of the 19<sup>th</sup> inst., regarding Government Trails in Land Court Petition No. 1053 of W.H. Shipman, Ltd., I am pleased to inform you that the Board of Supervisors have ordered me to proceed with the survey of the trails and to get affidavits from old Hawaiians to testify on those trails.

We have been gathering affidavits since Monday and hope to finish the work by today. I will send the affidavits to you by this week-end.

The survey for the trails are going on in full blast now but no matter how fast I can push the work it will take about two months' time to finish.

Mr. Chas. Murray from the Territorial Survey Department is helping us and Mr. John Smith is doing the work for the County.

The suggestion in your letter of merging the ten-foot old government beach road known as Exception No. 1 with the trail running along the seashore is a good one and the reservation of one trail only from the beach to the Olaa-Pahoa main road is practically fixed by the Board of Supervisors...<sup>103</sup>

**December 8, 1932**  
**Appearance and Answer of Hawaii Consolidated Railway, Limited**  
**In the Matter of the Registration of Title Application No. 1053 Amended**  
**(Affidavit of Publication)**

...Comes now Hawaii Consolidated Railway, Limited, hereinafter named as Respondent, and for answer to the application of W. H. Shipman, Limited, hereinafter named as Applicant, for answer says:

That this Respondent claims a perpetual rights-of-way in, over and upon portions of the lands of Keaau and Waikahekahe-Nui as described in the application, the rights-of-way claimed being in fee simple and are described in a document a true and correct copy of which is hereto attached, marked Exhibit "B" and made a part here of;

That this Respondent makes a claim to the said rights-of-way by reason of a conveyance thereof by W. H. Shipman, the then owner of the said lands, to the Hilo Railroad Company, who is the predecessor in title of the Respondent here; and that the said W. H. Shipman, the said owner, conveyed said rights-of-way by a document executed by him and by the said Hilo Railroad Company, bearing date of December 14, 1899, and recorded in the office of the Register of Conveyances in Book 205 on pages 114-116; a true and correct copy of said of conveyance being hereto attached and marked Exhibit "A" and made a part here of;

That at the time of the said conveyance by the said W. H. Shipman to the said Hilo Railroad Company it was mutually agreed and understood between the said parties that the description of the said property should be thereafter determined and agreed upon... and that

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<sup>103</sup> State Survey Division File – Land Court Application 1053.

said description was mutually agreed upon by the parties and the said exchange made on December 17, 1903;

That thereafter, to wit, on March 4, 1916, by a proper conveyance made by John L. Fleming, Commissioner appointed by the Judge of the Fourth Judicial Circuit for the purpose of the said of the property of the Hilo Railroad Company under foreclosure, executed and conveyed to the Respondent herein all of the property of the Hilo Railroad Company, and specifically the said rights-of-way herein more particularly described and referred to; which said conveyance from the said John L. Fleming, Commissioner, to the said Respondent, is recorded in the office of the Registrar of Conveyances in Book 450, pages 113-128;

Wherefore respondent prays that it may be heard upon its proofs; that it shall be adjudicated that the respondent is entitled to a perpetual right-of-way in, over and upon all of the said lands described in said Exhibit "B"; and that its title to said right-of-way in, over and upon the said lands shall be registered and confirmed; that it may have its costs; and for such other and further relief as to the Court may seem property in the premises.

Hawaii Consolidate Railway, Limited.

Carlsmith & Carlsmith,  
Its Attorneys...<sup>104</sup>

### **Kama'āina Affidavits – Land Court Application 1053**

Upon conducting a review of the Land Court and Survey Division files, it was found that the affidavits referenced in several of the preceding communications had not been kept with their files (neither paper- or microfilm copies of the records could be located). Through the courtesy of Roy Shipman Blackshear and Tom English, two affidavits were located, that of David Malo, who was 80 years old at the time, and 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.<sup>105</sup> The two sworn affidavits provide readers with important historical accounts about the trails and access to coastal Kea'au up to the time, of the statements, and are cited below in their entirety.

#### **December 15, 1932 Affidavit Of David Malo<sup>106</sup>**

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.

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<sup>104</sup> State Survey Division File – Land Court Application 1053.

<sup>105</sup> Pers Comm. oral history interviews with John Ka'iewe, Roy S. Blackshear, Albert Haa Sr., and Tomiji Togashi.

<sup>106</sup> This David Malo is the "son" of the elder David Malo who was a Māhele claimant for a kuleana in Kea'au during the Māhele of 1848-1855.

The King 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 Ia*), 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 Highway.

The old Volcano Highway starts from Hilo and goes through Puuainako, Waiakea, and goes on to the present 4 mile bridge, thence it turns off to the right or *mauka* side of the 4 mile bridge and goes on till it crosses the present main public highway about 7 miles, thence it goes on till it meets again the present main public highway at 8 miles, thence it goes on to 9 miles Olaa, thence it goes on to Kuolo, and on the *pahoehoe* to Mahinaakaka, and on to Waiuli where Hawelu's Hotel was located, thence it goes on to Kalehuapua, Kapae, Kapueuhi, and on to Kekee where Shipman's cow pen is, where it meets with the present highway, thence it goes on to the Volcano. The old Volcano Highway separates Keaau from Olaa.

The people that were living in Olaa were tenants at will (*Komo Kino*) while under Queen Emma. My father was the Queen's Konohiki. The people that were living in Keaau paid money for living on the land. Only tenants were allowed to go on the land.

The people of Waiakea were not allowed to go on Keaau without permission. The boundary mark of Waiakea and Keaau is at Wiokawa<sup>107</sup> on the beach, thence the boundary line runs from there on to the King Highway, and on the present Volcano Highway. There were people living at Paukupu, Papai and Papua [Papua'a]. There was a big village *mauka* of Keaau in Olaa.

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 Highway [the *makai* Alanui Aupuni].

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.

Close to where the school house was located on a flat at Keaau, there is a checker board made on *pahoehoe* with many holes into the *pahoehoe*. On this the children at that time played checkers.

At Waikahekahe there was a village. The children of that village went to school at Makuu...

Subscribed and sworn to before me this 15<sup>th</sup> day of December, A.D. 1932.

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<sup>107</sup>. Kawiokawa Heiau.

**December 17, 1932**  
**Affidavit of Mai Keoki [George Mai]**

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.

Only one Keaau.

When Keaau came in to Mr. Shipman's possession, the people that were living in Keaau became tenants at will (*Komo Kino*).

The people of Olaa lived in Olaa and the people of Keaau lived in Keaau.

I went to school in Keaau. Mr. Kamakahiki was the teacher.

The people that were living at Keaau were tenants at will (*Komo Kino*).

Hawelu's Hotel was on Olaa. Mr. Hawelu was Mr. Shipman's foreman.

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 Pahoia 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 Pahoia Road, this trail has not been used by anybody. Nobody has used this trail since 1910 or 1911. When the people were made tenants at will, the people have not used this trail since.

Pahoia Public Highway was put through before 1900, long before the plantation was started in 1899.

Capt. Willfong planted Rami at Kuolo. At that time a road was cut by us from the school house at 9 miles Olaa, down to Keauhou. This road was made to haul Rami on ox car down to Keauhou.

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.

Another road or trail starts from the school house at 9 miles, Olaa, and goes down to the school house at Makuu. There are piles of stone along this road. This road was made at the direction of Mr. Shipman.

The road which David Malo has described, running from 12 miles Olaa, down to Makuu and meets the King Highway, is the main road or trail that was used by everybody...

Subscribed and sworn before me this 17<sup>th</sup> day of December, A.D. 1932.

**January 21st, 1933**  
**Answer And Claim Of The Territory Of Hawaii**

...I. That the Keaau Road running from Exception No. 1 (old government road) to Exception 8-A (Volcano Road), as said road is shown on the map accompanying the within application, is subject to a public and perpetual easement in favor of the Territory of Hawaii and the County of Hawaii for use as a public highway;

II. That the land sought to be registered in the within application is subject to public and perpetual easements in favor of the Territory of Hawaii and County of Hawaii, consisting of the right of free and unobstructed passage over and across all of those certain trails, each six feet in width, as said trails are more particularly shown on the map thereof hereto attached, made a part hereof and marked Exhibit "A";

III. That all roads shown on the map accompanying said application are subject to a public and perpetual easement in favor of the Territory of Hawaii and the County of Hawaii for use as public highways...<sup>108</sup>

**April 21, 1933**  
**Land Court Application No. 1053**  
**R.D. King, Surveyor, Territory of Hawaii; to**  
**Chas. L. Murray, Asst. Gov't. Surveyor:**

...I have just received word from Deputy Attorney General McGhee that the Board of Supervisors of Hawaii has by some form of motion or resolution abandoned its previous stand directing the County Attorney to claim as public easements certain roads and trails situate within the exterior boundaries of the land described in the above entitled application.

Mr. McGhee holds that the board is not competent to disclaim in this manner but that if there are in fact public easements in existence on the ground, the Government, as represented by his department, must continue to press the claim. He has called on me to question you as to your knowledge, if any, of what public rights-of-way are in existence on the ground.

Will you be good enough to write me regarding observations taken on the ground whilst you were surveying this tract, with particular emphasis respecting the use by the public generally of roads or trails connecting with established highways (Volcano Road, Upper Puna Road and the Lower Puna trail), or extending to points on the exterior boundaries of this Application.

I do not think the Attorney general's department contemplates that this department shall secure evidence and affidavits or make special locations of possible rights-of-way as has already been done by the county officials, but desires to be advised from your general

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<sup>108</sup> State Survey Division File – Land Court Application 1053 (page 194-196).

knowledge of conditions as you may have observed them whilst engaged on the check survey of this Application...<sup>109</sup>

**April 22, 1933**  
**Land Court Application 1053**  
**Chas. L. Murray, Assistant Government Surveyor; to**  
**Robert D. King, Surveyor Territory of Hawaii:**

...In reply to your letter re the trails and roads of my survey of the above Land Court Application I have noted that the only road not reserved in the Application that has been consistently in use by the public is the road to the mill (Olaa Sugar Co.) from Olaa Village and out again to the Volcano Road. The railroad depot and the post office are located near the mill. As to the trails it seems by their present condition that they have not been used for many years...<sup>110</sup>

**May 16<sup>th</sup>, 1933**  
**Court Findings Note:**

In regards to Item No. I., communication of January 21st, 1933 in "Answer And Claim Of The Territory Of Hawaii," the Court found that the: ...said Territory and the said County did withdraw their said respective claims for any public and permanent easements over the said Keaau Road and said plantation roads for use as public highways, and also their respective said claims for public and perpetual easements consisting of the right of free and unobstructive passage over and across said trails.

The Court further finds that the applicant, W.H. Shipman, Limited, has excepted and excluded from the lands, the title to which is to be registered, the following public roads and described the same in the following numbered exceptions:

(a) the Old Puna trail or Government Beach Road, ten (10) feet in width and extending about nine (9) miles across the entire width of said applicants lands, and designated as Exception No. 1;

(b) the New Volcano Road, fifty (50) feet in width, extending from the Waiakea boundary or Hilo side of said applicant's lands, many miles mauka toward the volcano of Kilauea, and designated as Exceptions Nos. 8A and 8B;

(c) the Pahoa Road, fifty (50) feet in width, running from the said New Volcano Road, many miles across the remaining width of said applicant's lands toward Pahoa and designated as Exception No. 12;

And the Court further finds that the Territory of Hawaii and/or the County of Hawaii have or has no claim or claims, right or interest in said lands described or referred to in said application for highway, road or trail purposes, no easement for highways, roads or trails or any easement of any nature over or across said applicant's lands other than as set forth in said Exceptions Nos. 1, 8A, 8B and 12. The boundaries of all highways, ways and roads

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<sup>109</sup> State Survey Division File – Land Court Application 1053 (page 194-196).

<sup>110</sup> State Survey Division File – Land Court Application 1053 (page 194-196).

have been determined. There are no boundaries of any trails to determine as the Court finds there are no trails in which the said Territory or County have any interest... <sup>111</sup>

### **Land Court Application 1053 Filed**

On May 27, 1933, the Registrar of the Land Court verified that the action by W. H. Shipman, Limited had been registered, closing the case with the following note recorded as a part of Map No. 1 (part 2) (*Figure 16*):

I hereby certify that Decree of Registration dated May 27, 1933 and number 1105 has issued to W. H. Shipman, Limited, covering the lands described here on, and that Owner's Certificated of Title No. 12,100 has been transcribed therefrom...

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<sup>111</sup> State Survey Division File – Land Court Application 1053 (page 257-258).

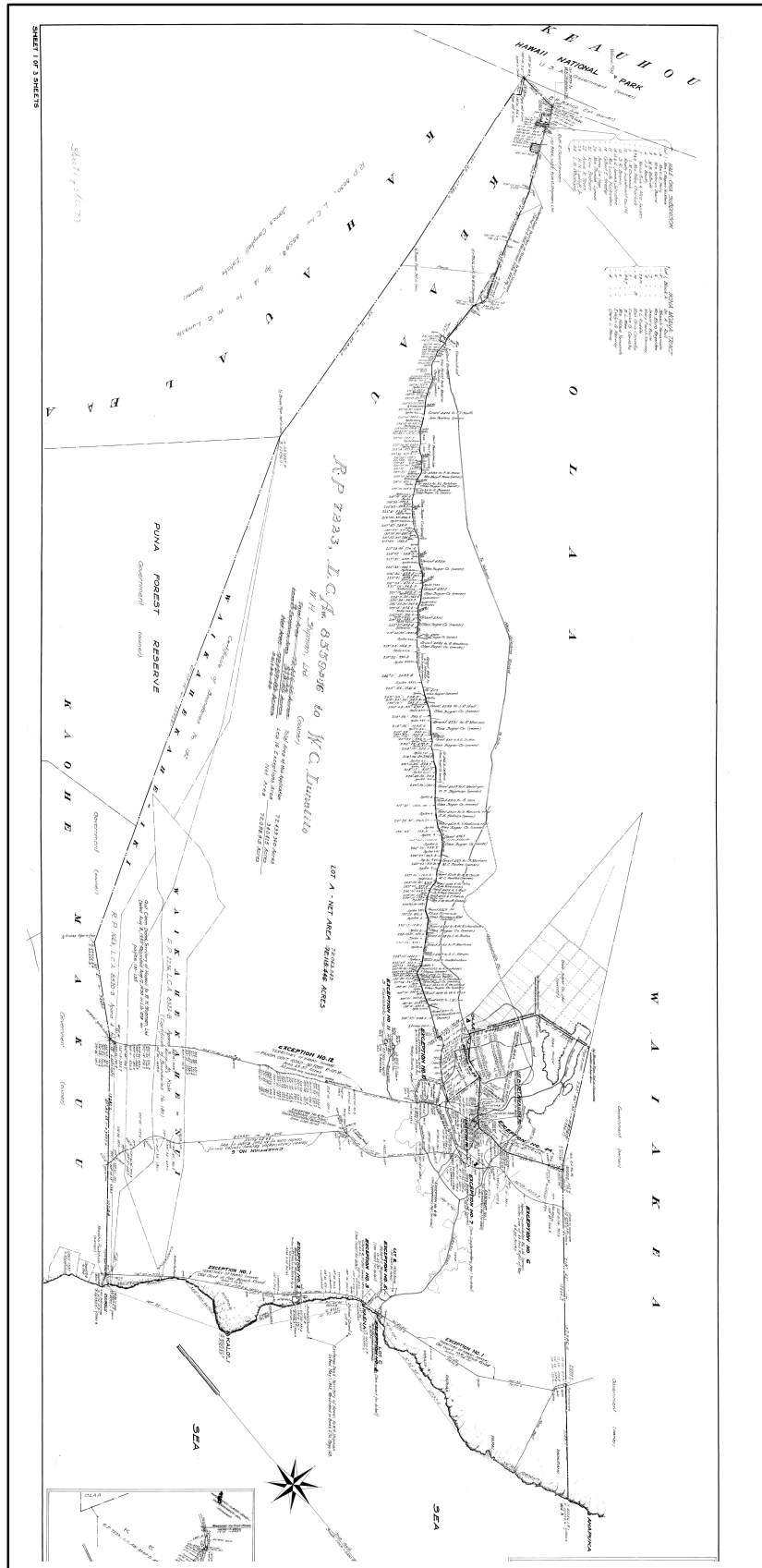


Figure 16.  
 Portion of Land Court Application  
 1053, Map No. 1 (part 1), Dated  
 May 27, 1933 (State Survey  
 Division)



## PART V. MANA‘O PANI (CLOSING COMMENTS)

After learning about the concerns of HPP community members, which led to the formation of the CPC, Onaona and Kepā Maly offered to conduct this ethnohistorical study as a community service initiative. There were several reasons for our making this decision, among them are:

- (1) Onaona’s own ancestors under the names of Ohai and Mahoe are traditional residents of this region of Puna;
- (2) We have spent almost 50 years working to document and perpetuate traditional knowledge of native Hawaiian history (pre- and post- contact), to support the preservation of wahi pana (storied and sacred landscapes);
- (3) We reside in Kea’au near the Waikahekahe Boundary, therefore have a greater interest in seeing the preservation of what is now a rare cultural landscape in the larger HPP development;
- (4) We believe that the efforts of the HPP-CPC committee in formalizing documentation of the physical remains and long-term preservation of features—following up on recommendations originally made on June 9, 1985 for the 31-acre Waikahekahe preserve—is long overdue, and is the right thing to do;
- (5) Providing readers, community members, and agencies that share responsibility for the protection of biocultural properties with accurate background that can be used to facilitate good planning and land use actions; and
- (6) Making this information available will help set the foundation for long-term cultural literacy initiatives by educators and interested stewardship partners.

### Site Treatment Recommendations of June 9, 1985

Following a field investigation on April 21, 1985, in what became the Waikahekahe 31-acre preservation area, Archaeologist, P. H. Rosendahl offered members of the Paradise Hui Hanalike Committee, recommendations for the next steps in documenting the archaeological sites and preservation of the cultural properties (emphasis added):

...In my opinion, the identified archaeological remains present within the proposed park stie on 17th Street are potentially significant in terms of both scientific research and interpretive values... .As an initial step, I recommend that you initiate efforts to determine and document the nature and degree of archaeological significance represented by the identified remains. In order to accomplish this objective, two immediate tasks should be undertaken: (1) preserve the potential scientific research and interpretive values inherent in the remains by assuring their continued physical protection; and (2) prepare an inventory of the remains present by meaning of archaeological survey recordation (written descriptions, maps, and photographs).

Once such an inventory is completed, and a basic understanding of the formal and function variation represented by the archaeological remains obtained, it would be possible to determine how best to deal with them appropriately, in terms of further study and/or interpretive development. The latter could easily involve, as you suggested during our discussion and on-site inspection, the establishment of scenic foot trails with associated botanical plantings, and perhaps representative archaeological features, being highlighted.

Since we made our field inspection in April, I have discussed the findings and your situation with colleagues in the Anthropology Department at the University here in Hilo. We feel that there are several possible, mutually beneficial ways in which we might be able to assist you and your community organization by involving both some of our students and any of your association members who might like working together...<sup>112</sup>

These recommendations were never implemented.

### **Waikahekahe Iki, Waikahekahe Nui and Kea'au**

We have spent several hundred hours reviewing a wide range of native Hawaiian and historical records from various public archives, state, national and private collections. The findings reveal that these lands and the district of Puna share a complex and rich history. Unfortunately, little ethnographic background for the Waikahekahe lands has been discussed in past studies.

The information which we have cited in Volume I is quite extensive but much more awaits review and writeup. Time permitting, we will try to complete a second volume of the study which includes—additional historical accounts from records describing public instruction/school sites; roads; population statistics; and incorporates excerpts from historic journals with descriptions of the 'āina and communities by native and foreign visitors; Bureau of Conveyances land title history (ca. 1860s-1960s). We will also include selected articles from historic newspapers that further document native residency, business development, displacement of native residents, and changes in the landscape up to the period of development of Hawaiian Paradise Park.

The Waikahekahe “31-acre Preservation Site” represents a biocultural landscape that has been previously identified as significant, though almost no preservation initiatives have been undertaken since the original reconnaissance field visit in 1985. Since that time, these biocultural landscape resources have become even more threatened, and they represent a few surviving fragments of the ancient Hawaiian history on the land. Today, the preservation of this complex of sites is even more important than when they were originally described.

As a part of our work on this study, we have begun compiling a digital archive of both Hawaiian and English language records — including native traditions, archaeological reports, land surveys, maps and conveyances, accounts by early native and foreign visitors, and other documents — that will help current and future generations learn more about, and retain the history of, these storied 'āina. When the appropriate stewardship organization is formed, the digital archive will be given to the group(s). In the meantime, this volume of the study will be housed for public access at [www.kumupono.com](http://www.kumupono.com).

Finally, we believe that community engagement—including native Hawaiian families with generations of residency in Puna and by members of the modern HPP community—will be important in facilitating long-term site preservation, further research, and development of interpretive/educational and stewardship initiatives that will be an asset to the HPP community and larger community of Hawai'i.

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<sup>112</sup> Memo Report, June 9, 1985. Paul H. Rosendahl, Ph.D., Inc., Consulting Archaeologist.

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