HE WAHI MOʻOLELO NO KA ʻĀINA A KE AKUA I NOHO AI: A RESOURCE GUIDE FOR THE LAND WHERE THE GODDESS RESIDES

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Prepared for
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Historical & Archival Documentary Research · Oral History Interview Studies
Researching and Preparing Studies from Hawaiian Language Documents
Māhele ʻĀina, Boundary Commission & Land History Records
Integrated Cultural Resources Management, Preservation & Interpretive Program Development

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Cover Photos:
ca. April 1983, Pele at Puʻu Kupaianaha-ʻŌʻō Vent (Kepā Maly)
May 1, 1982, Hoʻokupu Lei i Kīlauea Nui (Kepā Maly)

HE MANAʻO AʻO E MAKAʻALA AI!
THOUGHTS INSTRUCTING AWARENESS!
1837: DAVID MALO WARNS HIS ALIʻI TO BE WATCHFUL OF FOREIGN ACTIONS

David Malo, perhaps the eldest of the preeminent Native Hawaiian historians of the early 1800s, was born at Keauhou Bay, Kona in ca. 1795. He was raised under the ancient kapu system in a time when the beliefs in the kini akua (myriad gods) and the authority of aliʻi permeated every aspect of Hawaiian life. In1823, he became a student and early convert to the protestant mission station teachings. In his lifetime, Malo also contributed a series of important manuscripts to our understanding of Hawaiian religious, political and cultural history. On August 18, 1837, Malo wrote a letter to his aliʻi nui that came to be prophetic. Observing all the radical changes he witnessed in his life, Malo became wary of the words and actions of missionary teachers and other foreign residents. He was also deeply concerned by the impacts of foreign diseases on his lāhui kānaka (native race). Those who came to teach "Aloha ke Akua" (God is Love), gained control of all aspects of native life. Observing what was happening in his nation and to his people with the surging foreign population, he wrote to the aliʻi nui, urging vigilance lest the kingdom and native people would be eaten up. In his own words Malo wrote his urgent warning using a convincing metaphor:

> …Eia ke kumu, ina i pii mai ke kai nui, e hoea ma no na ia nui, noloko mai o ka moana eleele, kahi au i ike ole ai, a ike lakou i na ia liilii o ka papau, e ai no lakou i ka ia liilii, pela no na holoholona nui, e ai no i na mea liilii, pela no, ua pii mai na moku haole, a ua hoea mai na kanaka naauao, no na aina nui mai, au i ike ole ai, ua ike lakou ia kakou, he lahui kanaka uuku, e noho ana ma keia aupuni uuku, ua makemake lakou e ai ia kakou, pela wale no a na aupuni nui, ua lawe wale i na aupuni liilii ma ka honua nei a pau.
>
> > …Here is the reason. If the rough sea arises, large fish will come from the dark ocean, things which you have never before seen, and when they see the small fish in the shallow waters, they shall eat the little fish. It is the same with the large animals, they eat the little ones. Now the ships of the foreigners have come up, smart people have also arrived from the great countries that you have never seen before, and they know ours is a small race, living in a small country. They desire to eat us up, that is how it is with the large nations, they consume all the small nations of the earth.[1]

The ethnohistorical narratives in this report were gathered as a sampling of the legacy of Pele Honuamea and culture of the lands contained within or adjoining Hawaiʻi Volcanoes National Park. Together they represent the history of the park, including actions that led to displacing Hawaiian families from the ʻāina; thus, they collectively represent how Malo's warning came to life, across generations.

By considering these narratives, one may still find that there has been some good that has come from establishment of the park; and, importantly, that there is much more that can be done to foster wise use of the resources, and respect of traditional and customary beliefs and practices. It is prudent to minimize the impacts of high-capacity visitation in the park, both on

[1] David Malo to Kaʻahumanu II (E. Kīnaʻu) and Mataio Kekūanāoʻa, Augate 18, 1837, F.O. & Ex. 402-4-76 Chronological File, 1790-1849 *Hawaii State Archives, courtesy of Ronald Williams, Ph.D., Archivist.). Kepā Maly, translator.

land and in the heavens above. The oral history and consultation interviews, summarized in Part X and transcribed in their entirety in Appendix A, reflect aspects of the Hawaiian experiences on the ʻāina within and adjoining the national park. The interviewees offer manaʻo (deep and heartfelt thoughts) on how to create a better future for Hawaiʻi Volcanoes National Park, native Hawaiians, and the many people who work at and/or visit the park.

"KAʻU MAKANA ʻIA O KA LEO, O KA LEO WALE NŌ Ē!" (STUDY BACKGROUND AND SYNTHESIS)

Mele Kāhea No Pele[2]	*A Chant to Call Upon Pele*
Hele hoʻi ke ala mauka o Kaʻū	*The path passes through the uplands of Kaʻū*
Hele hoʻi ke ala makai o Puna	*The path also passes along the coast of Puna*
O ka maʻemaʻe la o ka pua lei	*I am here like a fresh flower lei*
Aloha ka piʻina i Kūkalāʻula	*Respect the ascent at Kūkalāʻula*
Hoʻopuka aku la i ka Puʻulena	*The Puʻulena wind comes forth*
ʻĀina a ke akua i noho ai	*Blowing from the land of the goddess*
Kaʻu makana ʻia o ka leo	*The only gift I have to offer you is my voice*
O ka leo wale nō ē—	*Only my voice—*

Traditional mele (chants) like the one above, describe the long journey that one makes in traveling via the uplands of Kaʻū or from the lowlands of Puna to Kīlauea, and across Kūkalāʻula (the "sun-parched plains"), while on a pilgrimage to honor Pele. The traveler is borne upon the Puʻulena breeze which blows from the land in which the goddess lives. The chanter acknowledges personal imperfections, but shares that the voice and prayerfulness are pure and presented as a lei. In humility, one asks, what else could be offered to the goddess? There is nothing, nothing but a voice, simply a voice.

This mele is one of thousands that describe the landscape of Pele Honuamea (Pele of the Red or Sacred Earth)[3] as more than a single spot or a mere piece of land. The landscape is alive and spans the ʻāina (lands) of Puna and Kaʻū, reaching through the depths of the papa honua (earth strata) and up to the farthest reaches of the lewa lani (heavens).

An ancient saying that describes the entirety of landscape states:

"Mai ka piko o ka poʻo, a i ka poli o nā wāwae, a me nā kihi ʻehā o ke kino!"
(From the very top of the head [summit] to the bottom of the feet, and embracing all four corners of the body!)[4]

In the countless native traditions of these ʻāina, one finds that the landscape of Pele and her ʻohana touch all of Hawaiʻi, and extend to Kahiki (the ancestral homelands of the gods, goddess, and ancestors of the Hawaiian people).

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2 Mele (Prayer Chant) calling upon Pele, asking for permission to travel across her lands, from the Collection of Hoʻohila Kawelo (Kepā Maly, curator).

3 Pele Honuamea is one of the many names by which the goddess of the volcanoes is known.

4 Mary Kawena Pukui, pers. comm. (1975-78).

The traditional and historical narratives that have been gathered under the cover of this study, are just a sampling of the rich spiritual and cultural history of Pele, her family, and twenty-one primary traditional land units (ahupua'a and 'ili) which contribute to the more than 335,000 acres that are now within the national park. To touch on all of the history—both native and historic period—would require a lifetime and many volumes, and then it would still be incomplete. As kūpuna have shared—"ke ha'a mai la o Pele i Hawai'i" (Pele dances across the lands of Hawai'i). In our effort to provide readers with an overview of the diverse history, we have included some of the voices, documenting facets of traditional and customary practices of Native Hawaiians as they recorded them from the 1820s to the 1980s.

Logically, any rendering of Hawaiian cultural subject matter, requires that the original Hawaiian voices (through countless historical narratives) recorded in the Hawaiian language be made a part of such a study. For this reason, we have included a number of original Hawaiian texts as first recorded in the 'ōlelo makuahine (mother language). All translations and/or summaries of Hawaiian texts were prepared by Kepā Maly, unless otherwise indicated. Because of the broad scope of the narratives, the Hawaiian texts are not all translated in their entirety. Instead, we have endeavored to translate selected sections of the narratives that provide us with history of the biocultural landscape which contributes to the wahi pana (storied and sacred landscape) within the boundaries of the national park. The larger collection of Hawaiian texts will help those interested in more background locate additional important narratives as culturally based management and education programs are developed.

The first-hand accounts also describe radical changes in the Hawaiian world and lifeways over the last 200-plus years. Secondary to the voices of kūpuna (Hawaiian ancestors and elders), we have included selected narratives written by non-native observers—many of whom were intolerant of Hawaiians and of their beliefs and practices. Even these accounts—written by those who established a governance of colonialism[5] over the Hawaiian Nation—offer us important insights into traditional and customary practices which were observed, and the nature of the living landscape.

While the focus of this study are 'āina within the boundaries of Hawai'i Volcanoes National Park, no discussion of this landscape and Pele Honuamea may be told without discussing places, practices, and traditions across, above and below the Hawaiian Islands, and beyond the

[5] There are many ways to interpret the meaning of "colonialism." Among them, Merriam Webster includes: "domination of a people or area by a foreign state or nation; the practice of extending and maintaining a nation's political and economic control over another people or area" (https://www.merriam-webster.com/dictionary/colonialism; April 10, 2022). This definition just scratches the surface, and falls far short of capturing the impacts of colonialism on Native Hawaiians.

When looking further into colonialism as practiced by traders, merchant settlers, and A.B.C.F.M. missionaries, along with their descendants, it becomes clear that foreigners' diseases, world-views and attitudes impacted the lives of every Hawaiian. As the new microorganisms and ideas spread across the islands, they fostered or resulted in steady and often forcible removal of Hawaiians (e.g., clearing residents from Kalaupapa peninsula and nearby lands, then forced exile there for Hansen's disease patients) from their dispersed areas of residence to centralized communities. In the first 100 years of colonization, nearly 9/10^{ths} of the Native population died. At the same time there was demonization of traditional belief and practice systems, as well as altering of customary land uses. These practices turned the native population towards the Christian faith, which colonizers used as a justification to repress other faiths, misuse natives, and exploit resources from the mountain tops to the ocean depths. (See https://en.wikipedia.org/wiki/ Christianity_and_colonialism; April 10, 2022).

archipelago, as all are related. It is also important to recognize that the relationship between Hawaiians, their environment and the creative forces of nature is more than a manmade landscape or a set of customs and practices. The relationship is also a genealogical one. The god-ancestors, from whom Pele and the myriad gods which make the living landscape descend, represent the generations of ancestors from whom the Hawaiians descend.

At the start of this ethnographic journey, we share that we two (Onaona and Kepā) are simply students of history, who have traveled along a path set for us by our kūpuna and kumu. Like a lei maker—who travels into the forest, asking first for permission to enter, then to be guided to cherished foliage that will be carefully collected, and requesting inspiration for creation of an adornment that might be worthy as an offering—we have collected bits and pieces of history from the rich landscape, and have woven this lei (history), in hope of honoring the honua ola (bio-cultural landscape), and those who came before us.

It is our hope that this collection of history will provide Hawaiians, other readers, users and resource managers with glimpses into the significance of traditions, place- and personal - names, site and feature descriptions, and examples of the deep cultural attachment Hawaiians have for this "'āina a ke akua i noho ai!" The narratives are important indicators of traditional and historical knowledge of place—they offer us a number of possible interpretations from the history and for the landscape which we see today.

There are many individuals—cultural practitioners and authorities—who possess a depth of knowledge and experiences that we do not possess; also, those who can offer layers of translation to early Hawaiian language narratives that we cannot. We simply share the cited narratives as representative of a larger history. As the traditional ʻōlelo noʻeau (wise/instructive saying) teaches us:

ʻAʻohe pau ka ʻike i ka hālau hoʻokāhi!
(All knowledge is not taught in the same school!
One may learn from many sources)[6]

For us, the opening mele also applies to our personal journey, taken while preparing this collection of histories pertaining to Pele Honuamea and some of the wahi pana of the ʻāina, within the boundaries of Hawaiʻi Volcanoes National Park. It is our hope that the collection of voices in the traditions and history will further inspire development of knowledge and culturally responsible management of the honua ola of Hawaiʻi Volcanoes National Park.

The closing line of another traditional Mele Pule No Pele[7] from the collection of Kupuna Hoʻohila Kawelo offers us hope by stating:

O ʻimiʻimi, o nalowale, o loaʻa lā ē!
(Seek what has been lost, and it will be found!)

6 Pukui, 1983:203

7 "Hulihia ke au, neʻe lalo ke ʻā, hulihia i ka mole o ka honua…" Mele from the Collection of Hoʻohila Kawelo (Kepā Maly, curator).

He Wahi Leo Hoʻomaikaʻi—
A Voice Offered in Appreciation

Aloha ʻoukou a pau (Aloha to all) —

> O ke Aloha o Kekahi i Kekahi. Iwaena o na la apau o ke ola ana o na kupuna o kakou i hala, kekahi mau mea ano nui loa a kakou e hoomaopopo ae ai, o ia no keia mea, o ke **aloha**. O kekahi mea pookela loa keia iloko o keia ao nei. He lehulehu o na mana ano nui a ano kupono, ma ka nana aku, i kukuluia malalo o keia uhi o ke aloha….
> [John Wise, editor, *Nupepa Kuokoa*, Maraki 31, 1922:2]
>
> > Aloha for one another. Through all the days in the lives of our ancestors who have since passed on, one thing was of utmost importance to them, and that we know is this, **aloha**. It is one of the most significant things on all the earth. There are many examples of greatness and righteousness that can be observed, and all are built under the mantle of aloha…

E ke Akua, e nā kūpuna, e nā hoa i ke ala hele a me nā makamaka aloha, mahalo iā ʻoukou me ke aloha. Inā ua hewa māua, ke ʻoluʻolu mai ʻoukou, e hui kala mai iā māua.

Mahalo me ke aloha kau palena ʻole, e—

- Kauʻilani Almeida (HAVO Kūpuna Consultation Group)
- David Ames (Former Superintendent at HAVO and Mentor)
- Keola Awong (Native Hawaiian CRM and Interpretive Ranger for NPS; author of "The Native Voice and the Establishment of Hawaiʻi National Park," Draft Ms. 12/03/2014)
- Dorothy Barrerè (Bernice Pauahi Bishop Museum ethnohistorian) (i hala)[8]
- Kalena Blakemore (Native Hawaiian, Former HAVO CRM Staff, OHA Waokele o Puna Land Manager, and Kūpuna Consultation Group member)
- Bobby Camara (Former HAVO Interpretive/CRM Staff, and Kūpuna Consultation Group member)
- Laura Carter Schuster (HAVO, Cultural Resource Manager, Retired)
- Tom S. Dye, PhD. (Archaeologist)
- Rally & Pat Gilman Greenwell (Kahuku Ranch Operations) (i hala)
- Leslie Hamilton (daughter of Dwight Hamilton, Park Naturalist – i hala)
- Bryan Harry (Former HAVO Superintendent & Regional Administrator)
- Kupuna Benjamin Kauhi and Elaine Kaawaloa Hauaniʻo (i hala)
- Gilbert Wiliama Hauaniʻo, Sr., and Adeline Hauaniʻo (i hala)
- Gladys Hauaniʻo Brigham (Kamaʻāina descendant of Puna-HAVO lands)
- Kupuna John Hauaniʻo (i hala)
- Mapuana Hauaniʻo (Kamaʻāina descendant of Puna-HAVO lands)
- Sharon Kalea Hinau (Descendant of Kaʻū ʻohana; HAVO Kūpuna Consultation Group member)
- Kupuna J. Keolaokalani Hueu (i hala)
- Nohea Kaʻawa (Kahuku, Kaʻū native – TNC project manager)
- Tammy Vierra Kaʻawa (Former Kahuku Ranch resident)
- Kupuna Minnie Elderts Kaawaloa (i hala)

[8] "i hala" (deceased).

- Ernest Kalani, Sr., and Elizabeth Kawaipuilani Davis Kalani (i hala)
- Kupuna Hoohila Kawelo (i hala)
- Jim P. Kauahikaua (Kanaka Hawai‘i, Research Geophysicist, Hawaiian Volcano Observatory)
- Paulette Ke (Ka‘ū native and HAVO Kūpuna Consultation Group member)
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- Keola Medeiros (Kama‘āina Descendant of Puna Families, HAVO Resource Management Employee)
- Emilio “Junior” Molcelio (Kahuku Ranch Operations) (i hala)
- Kupuna Louis Panui (i hala), me ka mo‘opuna ‘o William Panui (i hala)
- Kupuna Helen Haleola Pea Lee Hong (i hala)
- Kupuna Mary Kawena Pukui (i hala)
- Nāinoa Rosehill (Keiki o ka ‘āina a kāko‘o)
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- Violet Kalahikuokalani Waipā & John Kuamoo (i hala)
- Trisha Kēhaulani Watson, J.D., Ph.D. (Honua Consulting, LLC)
- Helen Wong Smith (Former HAVO Archivist and current Resource Librarian-U.H. Mānoa)
- Ann Yoklavich (Copy-editor)

It was only after careful consideration that we humbly agreed to accept the request to research and report on facets of the traditions and history of the akua, ‘āina and kānaka of the Pele Honuamea landscape and other wahi pana. We have strived to do our best and to be accurate and true to the mo‘olelo, but we know that errors will be found, and that there will likely be differences of thought on the context of some narratives. The errors are ours, and we humbly ask forgiveness. This work is just one small part of a larger collection of work that has been and will be prepared by native scholars and others. So, we just add this little collection of history to the larger lei that may adorn the future while honoring the past.

E nā hoa heluhelu (Fellow Readers)

This study seeks to serve several purposes among them are:

- To give interested parties access to a wide range of primary source information about the biocultural landscape within, and adjacent to, the national park;
- To support long-term preservation and stewardship initiatives in a culturally informed manner—including identification of Traditional Cultural Properties, and development of a National Register of Historic Places Nomination for Hawai‘i Volcanoes National Park; and

- To provide cultural-historical background to advocate for responsible stewardship by NPS, as well as by community members and visitors who interact with the HAVO biocultural resources.

To the above notes, we several additional observations and comments:

1. The modern western-dominated system of assigning value to biocultural landscapes as outlined in Federal and State laws and guidelines fails to take into account the indigenous worldview and relationship with the honua ola living environment. Asking a Native Hawaiian to assign boundaries to a particular property, particularly those which are manifest in the kinolau (myriad body-forms) of the kini akua (multitudes of goddesses, god and creative forces of nature), is like asking an individual which piece of their body they will sacrifice, as a means of honoring another part. As expressed by kūpuna in the past, and in interviewees of the present study, "all of the landscape is sacred."

2. This ethnohistorical manuscript includes numerous primary sources—and some of the most important Hawaiian-language narratives (traditions, histories and facts) that were recorded—though not the totality of everything that has been documented. For some of the indigenous texts, we have completed translations in English to the best of our ability. Other texts, depending on relevance to the specific subject matter, we have provided either summary translations or partial translations of the original texts, leaving full translations to those with better skills that ours.

3. We apologize for issues in grammar, variations in formatting, and scattered typos. Regardless of those minor issues, the native Hawaiian narratives, land records, historical accounts and background are factual and represent primary sources of documentation.

Finally, in closing this introduction, we hope that readers accept the ʻike and aloha that has been passed down by kūpuna over the generations. If narratives are cited, do so in their context—not in selected quotes, which may misrepresent what is shared. It is our "ko kākou" kuleana (our collective responsibility) to acknowledge our sources, and honor those who have come before us.

Māua nō me ke aloha haʻahaʻa,
Kepā & Onaona
(www.kumupono.com)

TABLE OF CONTENTS

(Also serving as an Index to Primary Cultural-Historical Resources and Categories)

PART I. BACKGROUND **1**

Methodology *5*

Study Resources *6*

Nomination of Hawai‘i Volcanoes National Park as a Traditional Cultural Property and National Register-Eligible Property *8*

Traditional Cultural Property (Hawaiian Cultural Places) *8*

PART II. HE WAHI MO‘OLELO NO KA ‘ĀINA A KE AKUA I NOHO AI (A RESOURCE GUIDE FOR THE LANDS WHERE THE GODDESS RESIDES) **11**

1837: A Call for Education and Preservation of the Hawaiian Race, Native Traditions, History, Customs, Practices and Relics, And to Protect the Natural Environment *11*

Ka Honua Ola – The Living Bio-Cultural Landscape *12*

Ke Kahua Ola – A Natural History *13*

Ka Nohona – Settlement *14*

Ka Ho‘oponopono ‘Ana o ka ‘Āina – Land Management *15*

Traditional Land Divisions Within Hawai‘i Volcanoes National Park *16*

Inoa ‘Āina – Wahi Pana Place Names – Sacred Landscapes *18*

Place Names of ‘Āina and Wahi Pana Within and Adjoining Hawai‘i Volcanoes National Park *20*

PART III. MO‘OLELO HAWAI‘I – MEA MA‘AMAU– AKUA, ‘ĀINA-WAHI PANA, ME NĀ KĀNAKA (HAWAIIAN TRADITIONS AND CUSTOMS– GODS, LAND-STORIED PLACES, AND PEOPLE) **49**

‘Ai-lā‘au and other early gods at Kīlauea Volcanic Phenomena Prior to the Arrival of Pele *50*

‘Ailā‘au – The Forest Eater *54*

Hele Mai o Pele Mai Kahiki – Kana Mau Hana (Pele Came From Kahiki – Things Done By Her) *57*

Arrival of the Gods – Pele Among Those Who Traveled to Hawai‘i *68*

The Sacred Divisions of the Sanctified House: *73*

The Entryways to the Sacred House: *73*

Nui nā Mo‘olelo no Pele me Hi‘iaka mā (Many Traditions of Pele, Hi‘iaka and Companions are Told) *76*

“He Mooolelo No Hiiakaikapoliopele” Pele and Lohi‘au – Hi‘iaka’s Journey to Kaua‘i and Return to Hawai‘i (1861-1862) *77*

“Hiiaka, A Hawaiian Legend by a Hawaiian Native” (1883) *101*

Mo‘olelo no Pele me Kamapua‘a (Tradition of Pele and Kamapua‘a) *124*

Naming Halema‘uma‘u *125*

“Ka Moolelo o Kamehameha I” (The History of Kamehameha I) *143*

Account of the Explosive Eruption of Kīlauea in 1790 Conversation with a Pele Priest and Eyewitness to the Event *146*

1872: Notes on Pele and Her Family, and the Explosive Eruption of 1790 147
Explosive Eruption of 1790 149
Kā Koʻi ma Kaluaopele (Adze Making at Ka-lua-o-Pele, Kīlauea) 150
Pele's Return to Hualālai and the Kekaha Region of Kona (1800-1801) 150
Ka Loko o Paaiea (The Fishpond of Paʻaiea) 151
1893-1928 – Traditions of Pele and Hiʻiaka mā 154
"He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele" (1924-1928: A Story of Hiʻiaka-i-ka-poli-o-Pele) 157
Hoʻomana Kahiko (Ancient Religious Beliefs) 160
Iwi Kūpuna (Deification of Ancestral Remains) Taken to Kīlauea– Remains of Departed Family Members Become Part of Pele's Family Manifestations 165
Pele and Family Members as ʻAumākua and Kumupaʻa (Ancestral Deities) 171
Iwi of Chiefs Taken to Ka Waha o Kīlauea by Pauahilani 173
Pele me nā Hōāliʻi (Pele the Host of Hawaiian Gods) 173
Early Hawaiians Conflicted in Recounting Their Beliefs and Practices Under Mission Station Dominance 175
"Na Papahi Lei e Kinikohu Ai" (The Lei of Lehua and Paʻiniu Noted at Kīlauea) 179
Moʻolelo mai nā ʻĀina ʻo Puna me Kaʻū (Traditions from the Lands of Puna and Kaʻū) 180
Pāʻao, Pili and the Heiau of Wahaʻula 180
Wahaʻula Heiau in the Time of Kamehameha I 186
1929: Aima Nawahi Proposes that a Memorial Plaque be Made of Wahaʻula Heiau 187
Wahaʻula Heiau is described in the NRHP Form 190
"Ka Moolelo o Kepakailiula" (A Tradition about Kepakaʻiliʻula) 191
"He Kaao no ke Keiki Hoopapa" (A Story about the Young Trickster) 192
"He Kaao no Pikoiakaalala, ke Keiki Akamai i ka Pana" (The Tradition of Pikoiakaʻalalā, the Youth who was Clever with the Bow) 192
"He Moolelo Kaao No Kaehuikimanoopuuloa" (A Tradition of Ka-ʻehu-iki-manō-o-Puʻuloa) 199
"He Moolelo Kaao Hawaii no Laukaieie…" (A Hawaiian Tradition of Laukaʻieʻie) 205
Tradition of Naming Uwēkahuna, Kaʻauea, Kahualoa and Pōhakuloa 209
Traditions of the Kahuku Vicinity Recorded in "Kaao Hooniua Puuwai no Ka-Miki" 211
"Kaao Hooniua Puuwai No Kamiki" 212
Traditions of the Puna Lands Recorded in "Kaao Hooniua Puuwai no Ka-Miki" 217
"Makalei, ka Laau Pii Ona a ka Iʻa o Moa-ula-Nui-Akea" (Mākālei, the Tree Which Draws to it, the Fish from Moa-ʻula-nui-Ākea) 219
Royal Appeals to Pele– Traditional Practices Criticized By Foreign Residents 220
Mele Me Nā Pule No Pele – ʻŌlelo Hoʻohiwahiwa (Chants And Prayers For Pele, Saying of Endearment) 222
Mele (Chants and Songs) Composed by Queen Liliʻuokalani 229

ʻŌlelo Noʻeau Traditional Sayings and Proverbs 231

PART IV. HISTORICAL ACCOUNTS BY NATIVE HAWAIIANS AND FOREIGNERS – RESIDENCY, STATISTICS AND DESCRIPTIONS OF THE LAND, WAHI PANA AND VOLCANIC-GEOLOGICAL EVENTS **237**

Hawaiians on the Land– Population And Residency Statistics On Lands in the Vicinity of Hawaiʻi Volcanoes National Park 237

Vital Statistics 243

Population of Puna in 1863 248

"Hoola Lahui" Queen Kapiolani Visits Puna in 1877 253

1887: The Estate of "Lord George" L. Kaina 255

Huakaʻi Mākaʻikaʻi– Hawaiians and Foreigners Write About Their trips and Experiences While Visiting Eruption Sites and Places in Puna and Kaʻū 256

First Foreigners Ascend Mauna Loa in 1794 256

Visit to Kīlauea in June 1825 by Botanist, James Macrae of the H.M.S. Blonde 260

Description of Kīlauea Recorded in 1834 By David Douglas 264

Visit to the Mountain Lands of Keauhou and Kīlauea in 1840 266

King Kamehameha III Travels to Mauna Kea and Kīlauea in 1846 268

A Trip to the Crater of Kilauea in 1847 269

Rev. Henry T. Cheever Description of Kīlauea in 1850 271

Journey Around Hawaiʻi and Visit to Kīlauea in 1856 282

A Trip to Mauna Loa's Summit in 1856 283

Reverend James Kekela Visits Puna in 1858 285

A Visit to the 1859 Eruption Site On Mauna Loa 286

Description of the Pānau Vicinity in 1861 290

Notes of a Visit to Kīlauea by W. T. Brigham in 1864-1865 292

Travel to Puna and Kaʻū, Kīlauea (Kaluaopele) and Wahi Pana Described in the 1860s 297

A Visit to Puna in 1867 301

"Na hiohiona, o ka aina kuamakani O Kau a me na Wahi Pana" (1869) (The Landscape of Kaʻū with its Back to the Wind and some of its Storied Places) 302

Features of Puna Described in 1872 304

An Account of the Pele Priesthood and Chiefess Kapiolani 305

King David Kalākaua's Visit to Puna and Kīlauea (Hawaiʻi Island) in 1874 306

1873-1875: Narratives from Visits to Puna, Kaʻū and the Volcano Region 309

The Hawaiian Archipelago By Isabella Bird (1875) 317

1876: "Na Kamahele i ka uka o Puna" 319

1879 "Ka Huakai no Puna Paia Ala i ka Hala…" 327

1879: Kingdom Hosts American Government Guests at Kīlauea 331

Guide to Visitor Services for Travel to the Volcano in 1880 332

Pronunciation of "Halemaʻumaʻu" (1885) 336

A Tradition of Pele and a Visit to the Cave of Luʻukia at Kapāpala 336

"Halemaʻumaʻu" – The Correct Pronunciation of the Crater Within Kīlauea 338

"Na Wahi Pana o ko kakou Lua Pele Kaulana"
(Storied Places of our Famous Volcano in 1886) 339

The Mauna Loa Eruption at Kahuku (1887) 343

Rev. C. M. Hyde Suggests an "Origin of the Hawaiian Legend of Kamapuaa" 348

Visit by Samuel Parker and Guests to Kīlauea– Commemorated with Mele in 1889 349

1880 – 1913: Queen Liliʻuokalani Visits Kīlauea 352

Visit to Puna and a Large Heiau at Pānau Nui (1906) 356

1913: A Visitors' Guide through Kaʻū and Puna 357

1921: Petroglyphs in the Kaʻū Desert Region 362

Heiau Formerly Stood at ʻŪwēkahuna 364

1931: Petroglyphs in Puna 364

Kanikau – Mele Hoʻomanaʻo (Lamentations and Chants of Commemoration) 367

Accounts Describing Historic Eruptions 380

"O Hawaii, He Aina Pele" (Hawaii Is A Land of Pele (Eruptions)
With A Chronology of Historic Eruptions to 1859) 381

Eruptions of Mauna Loa and Kīlauea in 1868 385

"Ka Lua Pele o Kilauea" (The Crater of Kilauea) 386

Submarine Eruption Reported Off South Kona Coast in 1877 393

Mauna Loa of 1880-1881 Endangers Hilo 398

Chiefess Keʻelikōlani Offers Supplications to Pele 405

Submarine Eruption Reported off ʻĀpua Point in 1884 413

1885: "Ke Kai Hoee ma Puna Hawaii" Tidal Wave at Puna Hawaii 413

Events Associated with Pele Honuamea Believed to be Associated with Significant Events in Hawaiian History and the Lives of Aliʻi 416

PART V. OBSERVATIONS OF PELE WORSHIP AND THE VOLCANIC LANDSCAPE AS REPORTED BY MEMBERS OF THE SANDWICH ISLANDS MISSION STATION **420**

1823: Travels through Kaʻū and Puna – Worship of Pele and Descriptions of Land, Sites, Communities and Customs 420

Belief in Pele – An Explosive Eruption of Kīlauea in 1790 Heralds Change in the Rule of Hawaiʻi Island and the Kingdom of Hawaiʻi 429

Visit by Chiefess Kapiʻolani to Kīlauea December 1824
She Encounters a Priestess of Pele and Breaks the Kapu 430

Priestess of Pele Travels to Maui in 1824 Warning of Dire Punishment for Failing to Honor the Goddess 436

Descriptions of Kilauea and Mauna Loa Between 1828-1846 439

A Visit to Kaʻū, Kalanihale at Kapāpala, and Kīlauea in 1835 (Potatoes Cooked in the Steam Vents) 443

Titus Coan Converts Followers of Pele in 1837 446

Descriptions and Maps of Kilauea in 1844 and 1846 458

Chester S. Lyman's Description of Travel Through Kaʻū and Puna, Visit to Kīlauea, Waha'ula Heiau and Other Sites (June-July 1846) 463

Rufus Anderson, Secretary of the A.B.C.F.M. Account of "Kapiolani, Heroine of the Volcano" 472

PART VI. EVOLUTION AND TRANSFERENCE OF LAND TITLE IN THE HAWAIIAN KINGDOM **474**

Cultural Context 474

ʻĀina – Land, That Which Sustains the People (The Māhele ʻĀina and Establishing Private Property Rights) 474

1848-1855: Ka Māhele ʻĀina (The Land Division) 475

Table 4. Buke Mahele—Disposition of Ahupuaʻa Title Within Boundaries of Hawaiʻi Volcanoes National Park 478

The "Kuleana Act" 482

Overview of the Māhele ʻĀina in Puna 486

Overview of the Māhele ʻĀina in Kaʻū 486

Māhele Claims for ʻĀina Within National Park Boundaries 488

The District of Puna 488

Helu 600 Native Register Volume 2:288-290 Paalua Pulama Ahupuaa, Puna and other lands 488

Helu 3730 B (See also Helu 11049 B) Native Register Volume 4:476-477 Nailima Ili of Kupahua and Waiuli, Kalana of Olaa, Puna 490

Helu 8515 B (see also Helu 595) Native Register Volume 3:709 Kaoanaeha Kamomoa (Kamoamoa) Ahupuaa, Puna and other lands 492

Helu 8515 B (see also Helu 595) Native Testimony Volume 10:169 Kaoanaeha Kamomoa (Kamoamoa) Ahupuaa, Puna and other lands 492

Helu 8515 B, Apana 1 (see also Helu 595) Mahele Award Book Volume 10:297 Kaoanaeha Kamomoa (Kamoamoa) Ahupuaa, Puna 493

Helu 8559 [B] Native Register Volume 4:346-350 Charles Kanaina for William Charles Lunalilo, Helu 8559B Ahupuaa of Keaau, Kahaualea, Laeapuki and other lands 493

Helu 8559B, Apana 14 Mahele Award Book Volume 10:479 William C. Lunalilo Kahaualea Ahupuaa, Puna 494

Helu 8559B, Apana 16 Mahele Award Book Volume 10:480 William C. Lunalilo Keaau Ahupuaa, Puna 494

Helu 11049 B (see also Helu 3730 B) Foreign Testimony Volume 5:38 Nailima Ili of Kupahua and Waiuli, Kalana of Olaa, Puna 495

Helu 11216 Native Register Volume 4:360-363 M. Kekauonohi a me A. K. [Aarona Keliiahonui, Helu 11215] Ahupuaa of Panau nui, Puna and other lands 496

Helu 11216 Native Testimony Volume 10:334-335 Mikahela Kekauonohi Ahupuaa of Panau nui, Puna and other lands 496

Helu 11216 Apana 40 & 41 Mahele Award Book Volume 9:661
Mikahela Kekauonohi Ahupuaa of Panau nui (and Waiakahiula), Puna 497

Helu 7114 Native Register Volume 8:131 I. Kaleimaole Apua Ahupuaa [Puna] 497

Helu 7114 Foreign Testimony Volume 5:6 I. Kaleimaole (Apua Ahupuaa, Puna) 498

Helu 11091 Native Register Volume 8:668-669 K. Kumauna Apua Ahupuaa, Puna 499

District of Kaʻū – Keauhou, Kapāpala, Kaʻalaʻala and Kahuku 501

Helu 7713 Native Register Volume 5:440a-b to 444 Victoria Kamamalu Keauhou,
Ili Kapapala Kau, Keauhou I, Kona, and more than 125 ahupuaa, ili and pa (lots) 501

Helu 7713 Foreign Testimony Volume 3:408-410 Victoria Kamamalu Keauhou, Kau and Kona 501

Helu 4475 Apana 7 & 11 Royal Patent Book Volume 18:405-406
Victoria Kamamalu Ahupuaa of Keauhou, Kona & Keauhou, Kau 501

Helu 3006 Native Register Volume 6:24 Nape Ahupuaa of Kaalaala, Kau 502

Helu 7555 Native Register Volume 8:144 Kawaa & Kaonohi Ahupuaa of Kaalaala
(and other ahupuaa), Kau 503

Helu 7555 & 7109 Native Testimony Volume 8:639 Kawaa & Kaonohi
Ahupuaa of Kaalaala (and other ahupuaa), Kau 504

Helu 7606 B Native Testimony Volume 8:382-383 Keliinui Ahupuaa of
Kaalaala (and other ahupuaa), Kau 504

Helu 7606 B Mahele Award Book Volume 8:592 Keliinui Ahupuaa of Kaalaala, Kau 505

Helu 8032 Native Register Volume 5:480 Awihi Ahupuaa of Makakupa and Kaalaala, Kau 506

Helu 8032 Native Testimony Volume 8:363 Awihi Ahupuaa of Kaalaala and other lands, Kau 506

Helu 8032 Mahele Award Book Volume 8:593 Awihi Ahupuaa of Kaalaala, Kau 508

Helu 7307 Native Register Volume 8:133 Kuoi Kahuku, Kau 509

Helu 7307 Native Testimony Volume 8:497 Kuoi Kahuku, Kau 510

Helu 7616 Native Register Volume 8:147 Kamanuwai Kahuku and Pakini, Kau 510

Helu 8115 Native Register Volume 8:154 Halulu and Hinai Kahuku, Kau 510

Helu 8773 Native Register Volume 8:168 Haumea Kahuku, Kau 511

Helu 9971 Native Testimony Volume 10:210-211 Wm. P. Leleiohoku Ahupuaa of Kahuku 511

Helu 10514 Native Register Volume8:657 Naohe Kahuku, Kau 512

Helu 10514 Native Testimony Volume 8:475 Naohe Kahuku, Kau 512

Helu 10514 Mahele Award Book Volume 7:2-3 Naohe Kahuku, Kau 513

Helu 10842 Native Register Volume 8:664 Pau Kahuku, Kau 514

Helu 10842 Native Testimony Volume 8:472 Pau Kahuku, Kau 515

Helu 10842 Mahele Award Book Volume 7:7 Pau Kahuku, Kau 516

Additional Māhele Claims in Kahuku, Kaʻū 516

Palapala Sila Nui (Royal Patent Grants) Issued for ʻĀina
in the Boundaries of the National Park 519

School Grants 521

December 24, 1852 Palapala Sila Nui Helu 1000
Grant Book 4:439-440 Kahilihiwa, Puaa, Kekaula and Kaina Pulama, Puna, Hawaiʻi 522

December 24, 1852 Palapala Sila Nui Helu 1005
Grant Book 4:449-450 Naehumakua (Naahumakua) Poupou (Pulama), Puna, Hawai'i 523

January 20, 1855 Palapala Sila Nui Helu 1538
Grant Book 8:239-240 Pou Panau iki, Puna, Hawai'i 524

April 24, 1855 Palapala Sila Nui Helu 1735
Grant Book 9:223-224 Aua At Kaalaala, Makakupa, Kau, Hawaii 525

September 10, 1855 Palapala Sila Nui Helu 1872
Grant Book 10:145-146 Kekaula Pulama, Puna, Hawai'i 526

November 12, 1856 Palapala Sila Nui Helu 2166
Grant Book 12:219-220 Palapala Kealakomo, Puna, Hawai'i 527

June 24, 1857 Palapala Sila Nui Helu 2386
Grant Book 12:1-2 Aua Kaalaala, Kau, Hawaii 529

February 19, 1858 Palapala Sila Nui Helu 2456
Grant Book 13:141-142 Wahahee Kaalaala & Makakupa, Kau, Hawaii 530

February 19, 1858 Palapala Sila Nui Helu 2457
Grant Book 13:143-144 Iakoba Kaonohi Kaalaala, Kau, Hawaii 531

July 28, 1859 Palapala Sila Nui Helu 2598
Grant Book 13:426-427 Aua Kaalaala, Kau, Hawaii 532

December 14, 1859 Palapala Sila Nui Helu 2652
Grant Book 13:534-535 Kahoumana Pulama, Puna, Hawaii 533

December 14, 1859 Palapala Sila Nui Helu 2659
Grant Book 13:547-548 Naahumakua Pulama, Puna, Hawaii 534

January 23, 1860 Palapala Sila Nui Helu 2688 and 2700 (Duplicate)
Grant Book 13:31-32 Waiiki Poupou, Puna, Hawaii 535

May 1, 1861 Palapala Sila Nui Helu 2751
Grant Book 13:157-158 P. J. Hafner Poupou, Puna, Hawaii 536

May 1, 1861 Palapala Sila Nui Helu 2791
Grant Book 14:237-238 C. C. Harris Kahuku Ahupuaa, Kau, Hawaii 537

September 19, 1862 Palapala Sila Nui Helu 2893
Grant Book 14:441-442 ~~Wm. P Leleiohoku~~ Kenaaulani, Kama, Hauhili, Kaanaana, Keaka, Haau, Ioane, Kaulunahele, Holokai, Inoa, Naloha, Kahai, Mahu, Palapala, Kaiama, Keikimoo, a me Kahaku Kealakomo & Kahue, Puna, Hawaii 538

January 5, 1864 Palapala Sila Nui Helu 2940
Grant Book 14:535-536 Kaina Pulama & Poupou, Puna, Hawaii 540

February 9, 1894 Patent Grant No. 3681
Grant Book 18:509-511 J. S. Canario At Poupou and Pulama, Puna, Hawai'i 541

1862: "Aina Huiia o Kealakomo" Land Association of Kealakomo 543

Churches, Education and School Lot Grants 544

School Houses and Instruction in Puna and Ka'ū
Diminishing Population and Closing of Schools (1847-1884) 548

School Lot Surveys 549

Alahele - Alanui Aupuni (Native Trails to Government Roads)
Access to Through Puna and Ka'ū, and to Kīlauea 1847-1915 562

Road Crews at Namakanipaio Prison Camp 569

PART VII. 1873 – 1895: BOUNDARY COMMISSION PROCEEDINGS – KAMAʻĀINA TESTIMONY FOR LANDS OF PUNA AND KAʻŪ **572**

Boundary Commission Records for ʻĀina Within Hawaiʻi Volcanoes National Park *574*

1873-1874: ʻĀpua Ahupuaʻa *574*

Table 7. ʻĀpua - Kamaʻāina, Place Names and Features Identified *574*

1873-1895: Kahaualeʻa Ahupuaʻa *580*

1873-1876: Kahuku Ahupuaʻa (Adjoining Lands of Kaʻū and Kona) *591*
Table 9. Kahuku - Kamaʻāina, Place Names and Features Identified 591

Kahuku Boundaries with Honaunau Ahupuaa, District of South Kona Boundary Commission, Volume A-No. 1: 279-282 *649*

Kahuku Boundaries with Honokua Ahupuaa, District of South Kona Boundary Commission, Hawaii, Volume B: 209-212 *649*

Kahuku Boundaries with Kaapuna Ahupuaa, District of South Kona Boundary Commission, Hawaii, Volume B: 198-202 *650*

Kahuku Cited with Kahaluu Ahupuaa, District of North Kona Boundary Commission, Hawaii, Volume A-No. 1: 321-323 *651*

Kahuku Boundaries with Ahupuaa of Keauhou 2nd Boundary Commission Volume A-No. 1: 256-272 *651*

1873-1876: Kamoamoa (Kamomoa) Ahupuaʻa *653*

1873-1876: Kapāpala Ahupuaʻa *657*

1873-1875: ʻIli Kūpono (An independent land) of Keauhou, Ahupuaʻa of Kapāpala *671*

1873-1874: Pānau Nui Ahupuaʻa *680*

Mauka Park Boundaries Include Some ʻĀina in the Districts of Hāmākua, Hilo, Puna and Kona *685*

Application to Define Boundaries of Ahupuaʻa of Humuʻula, Waiākea, and ʻŌlaʻa Districts of Hilo and Puna, Island of Hawaii Boundary Commission, Hawaii, Volume A-No. 1: 238-240 *686*

Ahupuaa of Humuʻula District of Hilo, Island of Hawaii Boundary Commission, Hawaii, Volume B: 28-41 *687*

Ahupuaa of Keaʻau District of Puna, Island of Hawaii Boundary Commission Testimony – Volume A-No. 1: 191-196 *691*

1820s-1920s: Puna and Kaʻū: Summary of Customs in Access to Coastal/Fishery and Forest Resources Documented in Land Records *693*

Paʻakai (Making Ocean Salt) and Fishing Between Kealakomo to ʻĀpua (1823-1846) *693*

1848: Kuleana Fishery Claimants at Kahuku and Kaʻalaʻala *693*

Salt Making at ʻĀpua and Koa Trees for Canoes at Kapāpala (1857) *693*

Kahuku Mountain Lands, a Region of Bird Catchers (1859) Survey of Kahuku – Kamaaina Agree on Kahuku Boundaries – A Land of Bird Catchers *694*

Fisheries – ʻĀpua, Kahaualeʻa and Kamoamoa (1870s) *694*

Fisheries – Kahuku, Kapāpala and Keauhou (1870s) *695*

Pearl Fishery of Puna Assessed in 1901 Preliminary Report On An Investigation Of The Fishes And Fisheries Of The Hawaiian Islands. (By David Starr Jordan and Barton Warren Evermann) *696*

ʻŌpelu Fishery of Puna 696
Survey Work Continued on Lands of Puna and Kaʻū 697
1909: Survey Notes From Kīlauea 710
1909: Visit to Kīlauea by W. C. Mendenhall of the U.S. Geological Survey 711
1912: Survey of the Kalua Iki Section of the Proposed National Park Lands 712

PART VIII. ECONOMIC DEVELOPMENT AND EXTRACTION OF NATURAL RESOURCES ON ʻĀINA WITHIN THE BOUNDARIES OF THE HAWAIʻI VOLCANOES NATIONAL PARK **715**

1848 to 1909: Changing Land Tenure in Lands of Puna and Kaʻū 716
Ianuari 28, 1848 (aoao 23–24) Buke Mahele Ahupuaa of Kahuku 716
Hale Hoʻomaha: Development of Accommodations in the Vicinity of Kīlauea (1840s-1916) 741
A Visit to the Volcano and Description of the Volcano House in 1871 745
Naming of "Houlder's Monument" (1879) 750
1875 – History of Volcano House Ledgers with Quotes from Earlier Volumes 767
Westervelt article about Volcano House Ledger Entries and Notes on Traditional-Customary Practices (1904) 780
Place Names Around Kīlauea 785
Pulu Plantations in Puna and Kaʻū 786
Ranching and Livestock Operations on Lands of Puna and Kaʻū 795
1857: Goat Hunting Incident at Kalua o Pele 796
1857: Effort to Offer the Crown Lands of ʻĀpua and Kapāpala as Leases to Native Tenants 796
Leasehold and Fee-Simple interests in Lands of Puna and Kaʻū (1860-1949) 797
Hui of Native Residents of Puna Secure Lease on ʻĀina of Pūlama and Poupou from L. Kaina (1868) 802
Keauhou, Kapāpala and Kahuku Ranch Tenure 804
1877: Royal Commissioners Identify Economic Opportunities in Puna and Kaʻū 805
Cultivation of Coffee at Pūlama and Other Lands in Puna 808
Control of Goats Across the lands of Puna and Kaʻū 812
Koa Logging in the Keauhou Vicinity 821

PART X. SUMMARY AND BACKGROUND OF ORAL HISTORY AND CONSULTATION INTERVIEWS **1000**

Introduction 1000
Introduction to Interviewees and Selected Topics, Observations and Recommendations Discussed During Interviews: 1001

REFERENCES CITED **1027**

FIGURES

Figure 1. Registered Map No. 2060 "Island of Hawaii" 1901 (Hawai'i State Survey Division) 2

Figure 2. Portion of Hawaii Territorial Survey Map – Island of Hawaii, Hawaiian Islands. 1901, University of Hawaii Map Collection, No. 90822083 (Annotated with red-line Depicting Approximate Boundaries of the Present-day Hawai'i Volcanoes National Park) 17

Figure 3. 1790 Footprints. Single footprint in 1790 ash layer; loose sand and cinder from 1924 phreatic eruptions (NPS Photo 74000351) 147

Figure 4. Aerial View of Waha'ula Heiau, October 1967 (NPS Photo Neg No., 178) 190

Figure 6. The 1877 Volcano House, ca. 1885 Photo in Paradise of the Pacific, 1934 (copy photo, KPA-N710) 335

Figure 7. Portion of Registered Map No. 892; C. J. Lyons, 1882. Sketch showing Lava Flow of 1881. Points fixed by previous survey flow, by information from F. S. Lyman, C. Furneaux, and others. 399

Figure 8. Map of Hawaii. USGS Annual Report 1883, Plate IV (C.E. Dutton, 1883:93) 400

Figure 9. Annotated Map of Kilauea Summit, in Letter of T. Coan, April 17, 1845. 461

Figure 10. Map of Kilauea, C. S. Lyman, August 1846 (in Cartographic Collection of National Archives and Records Administration, Maryland) 465

Figure 11. Portion of HTS Plat 836 C (Nov. 1954) Addition to Hawaii National Park – Detail of Grant 2166 to Palapala, and School Grant 4 Ap. 9, Kealakomo, Puna 528

(Hawaii State Survey Division) 528

Figure 12. Survey of Kahaualea School Grant No. 3:4 550

Figure 13. Survey of Panaunui School Grant No. 3:6 551

Figure 14. Survey of Panauiki School Grant No. 3:7 552

Figure 15. Survey of Kamomoa [Kamoamoa] School Grant No. 3:17 553

Figure 16. Survey of Kealakomo School Grant No. 3:19 554

Figure 17. Ancient 'Alā Stone Paved Trail to Kīlauea from Ka'ū (H. T. Stearns, 1924, in Collection of USGS, Denver) (Copy Photo, KPA-N299) 562

Figure 18. Registered Map No. 12, Plan of 'Āpua, Puna (J. M. Lydgate, Aug. 1874) State Survey Division 575

Table 8. Kahauale'a - Kama'āina, Place Names and Features Identified 580

Figure 19. Registered Map No. 7, Kahaualea, Puna (J. M. Lydgate, 1875) State Survey Division 582

Figure 20. Registered Map No. 1112, Map of Kahuku (D. H. Hitchcock, Oct. 1875) State Survey Division 598

Figure 21. Registered Map No. 2653, Ahupua'a of Kamoamoa (T. E. Cook, May 1914) State Survey Division 654

Figure 22. Registered Map No. 510, Map of Kapāpala, Ka'ū (J. M. Lydgate, June 1874) State Survey Division 660

Figure 23. Registered Map No. 27, Plan of Keauhou, Kau 674

Figure 24. Registered Map No. 33, Ahupua'a of Pānau Nui (1853) 681

Figure 25. Reduction of Registered Map No. 1274. Triangulation of Kilauea (Emerson and Dodge, 1886) 702

Figure 26. Sketch of Halemaumau, July 30th, 1894, by Frank S. Dodge (Volcano House Ledger, Documents Collection, Hawaii Volcanoes National Park) 706

Figure 27. Sketch Plan of Halemaumau by J. M. Lydgate (Volcano House Ledger, 1908-1913: 87) 710

Figure 28. Halemaumau Lava Lake, September 6, 1909 (W. C. Mendenhall Collection, USGS) 711

Figure 29-a. Kalua Iki Survey Notes. Thomas Cook Field Book No. 55 (page 20) State Survey Division 713

Figure 29-b. Kalua Iki Survey Notes. Thomas Cook Field Book No. 55 (page 21) State Survey Division 714

Figure 31. Volcano House Hotel of 1866 (Photo from Collection of Hawaii Volcanoes National Park) 745

Figure 32. Volcano House, Where a Number of Tourists and Island People are Stopping at Present (Pacific Commercial Advertiser, August 3, 1895:6) 758

Figure 33. "Plan of the old South Lake." Dec. 8, 1874. – as seen by H. M. Whitney 767

Figure 34-a. Sketches 1-4 of Visit to Kīlauea by Joseph Nāwahī (Feb. 19-21, 1881) 772

Figure 34-b. Sketch 5 of Visit to Kīlauea by Joseph Nāwahī (Feb. 19-21, 1881) 773

Figure 35. Drawings from Volcano House Ledger (May 1887) 778

Figure 36. Milled Koa at Keauhou, Kaʻū. "Koa loa," (Courtesy of the Lyman House Memorial Museum, Photo No. 1626.4) 821

Figure 48. Ten-ton block 3,500 feet away from the crater of Halemaumau hurled out about 11:15 a.m., May 18, 1924. Tai Sing Loo, O. Emerson and Dr. J. Stokes. 9:30 a.m. May 22, 1924. (Photo by H.T. Stearns, in Collection of USGS-Denver sht00271) 887

Figure 49. "Danger Zone at Volcano" May 26, 1924:3 (Honolulu Star Bulletin), Sketch by T. Boles, Superintendent, Hawaiʻi National Park 889

Figure 50. "Addition to Hawaii National Park Connecting Mauna Loa and Kilauea Section Kau, Hawaii HTS Plat 118 (Hawaii State Survey Division) 899

Figure 51. Registered Map No. 2514, Plan of Proposed National Park at Kilauea Volcano (December 1910). Hawaii State Survey Division See also C.S.F. 4618, Executive Order No. 86) 917

Figure 52. Addition to Hawaii National Park. Keauhou to Kahaualea, Kau and Puna Hawaii (October 1943) HTS Plat 863 (Hawaii State Survey Division) 924

Figure 54. Elizabeth (Lizzie) K. Peʻa and Sam ʻOulu Konanui on a "Show me tour" along Chain of Craters Road (Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin) 943

Figure 56. Sam ʻOulu Konanui and Kenneth Emory of the Bishop Museum on the trail near Kaʻiliʻili (Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin) 954

Figure 57. Map of Kalapana Extension — Identifying Cultural and Natural Resources for Wayside Interpretive Stops, Along the Proposed New Highway (Becoming Chain of Craters Road (Honolulu Star Bulletin, January 24, 1960) 955

Figure 58. View of Puna Coastline Towards Kalapana From the Gravel-lined Chain of Craters Road (Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin) 956

Figure 59. 1912 Map of Proposed Kilauea Volcano National Park by Claude Birdseye of the USGS Topographical Branch (Courtesy of Jim Kauahikaua, Research Geophysicist, Hawaii Volcano Observatory) 962

Figure 61. Kapoho Eruption Vent Bulldozers working to Create a Flow Barrier (Public Domain) 989

Figure 62. ʻAʻā flow at Kapoho begins to Breach Bulldozed Barrier (Public domain photo) 989

Figure 64. "Landing Field and Kilauea Crater" View from the West on 11-9-1923 (George C. Munro Collection, Courtesy of Rick Towill) 997

Figure 65. ʻŌhiʻa Lehua Blossom, Host of the ʻIʻiwi (Drepanis coccinea) The endemic Hawaiian scarlet honeycreeper, a Critical Habitat, Threatened Species, Which Relies on the Health and Wellbeing of the Native Forest (Public Domain Coll. # 2b70f5ef063809e14a8c414db36c8505) 998

TABLES

Table 1. Historical Maps Identifying Some of the Named Localities Within the National Park Boundaries 20

Table 2. A Sampling of Named Localities and Wahi Pana of ʻĀina Within and Adjoining Hawaiʻi Volcanoes National Park 21

Table 3. Wahi Pana From Selected Narratives by Kapihenui 79

Table 4. Buke Mahele—Disposition of Ahupuaʻa Title Within Boundaries of Hawaiʻi Volcanoes National Park 478

Table 5. Māhele Claims in Kahuku Ahupuaʻa and Adjoining ʻĀina 517

Table 6. Palapala Sila Nui Issued for Āina Now Within The National Park 520

Table 7. ʻĀpua - Kamaʻāina, Place Names and Features Identified 574

Table 8. Kahaualeʻa - Kamaʻāina, Place Names and Features Identified 580

Table 9. Kahuku - Kamaʻāina, Place Names and Features Identified 591

Table 10. Kamoamoa - Kamaʻāina, Place Names and Features Identified 653

Table 11. Kapāpala - Kamaʻāina, Place Names and Features Identified 657

Table 12. Keauhou - Kamaʻāina, Place Names and Features Identified 671

Table 13. Pānau Nui - Kamaʻāina, Place Names and Features Identified 680

PART I.
BACKGROUND

At the request of Glenn Mason (Mason Architects, Inc. dba MASON), on behalf of the National Park Service, Kepā and Onaona Maly of Kumu Pono Associates LLC prepared this ethnohistorical study in support of the development of a National Register Nomination for the biocultural landscape of Hawai'i Volcanoes National Park (HAVO). Situated on the Island of Hawai'i, the lands of Puna, Ka'ū, and those lands adjoining them (*Figure 1*), which comprise the 'āina (lands) within the National Park, contain many significant wahi pana (storied, sacred landscapes). These same lands are also the focal point of some of the most practiced and cherished customs of the Hawaiian people, passed down from antiquity to the present-day, still being taught for the future. While it is impossible for us to collect all that might be said, believed or practiced on these 'āina, we have endeavored to provide a culturally respectful and representative sampling of why so many Hawaiians place high spiritual and practitioner values on the 'āina.

The initial study concept suggested that the study would focus on the area around the caldera of Kīlauea nui, Halema'uma'u, and adjoining 'āina[9] and would also incorporate the Moku'āweoweo summit region of Mauna Loa.[10] During early discussions with National Park Service managers (who also consulted with their Kūpuna Consultation Group), it was determined that the scope of work should be expanded to include not only the summit caldera regions, but also wahi pana (storied and sacred landscapes), and traditional-historical accounts from various 'āina which are within the current boundaries of HAVO. We suggested that we would first focus on knowledge of traditional cultural practices, beliefs, and the on-going cultural attachment[11] of native Hawaiians with Pele Honuamea, as documented largely through Hawaiian language resources; and then include selected historical accounts—many not widely accessed—that might describe traditional and customary practices, and the history of land use between the 1820s to the period of development of the national park.

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9 At the request of Kamehameha Schools/Bishop Estate in 2005, Kumu Pono Associates LLC prepared an ethnographic study of Keauhou, Ka'ū ("*He Wahi Mo'olelo no Keauhou a me nā Wahi Pana ma Laila…*" Maly & Maly, July 23, 2005). Our focus at the time sought to research and incorporate a significant collection of Hawaiian language resources, and included a number of early historical accounts recorded by foreign residents and visitors to the volcano region. Many of the narratives have received little or no review since they were originally recorded, but add essential information to the historical record. In the current study, we have incorporated some of the documentation we covered in 2005, and greatly expanded on both the Hawaiian and non-native accounts to convey a deeper understanding of the cultural attachment many Hawaiians share with their biocultural landscape.

10 This area would generally align with the original region set aside in 1916 during the formation of what at the time was known as the Kīlauea and Mauna Loa sections of the national park, containing an area of approximately 48,000 acres (see Part IX of this study covering development of the national park).

11 "Cultural attachment" embodies the tangible and intangible values of a culture. It is how a people identify with, and personify, the environment (both natural and man-made) around them. Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape—for example, the geographic features, natural phenomena and resources, and traditional sites, etc., that make up their surroundings. This cultural attachment to environment bears direct relationship to the beliefs, practices, cultural evolution, and identity of a people. In Hawai'i, cultural attachment is manifest in the very core of Hawaiian spirituality and attachment to landscape (James Kent, "Cultural Attachment: Assessment of Impacts to Living Culture," September 1995).

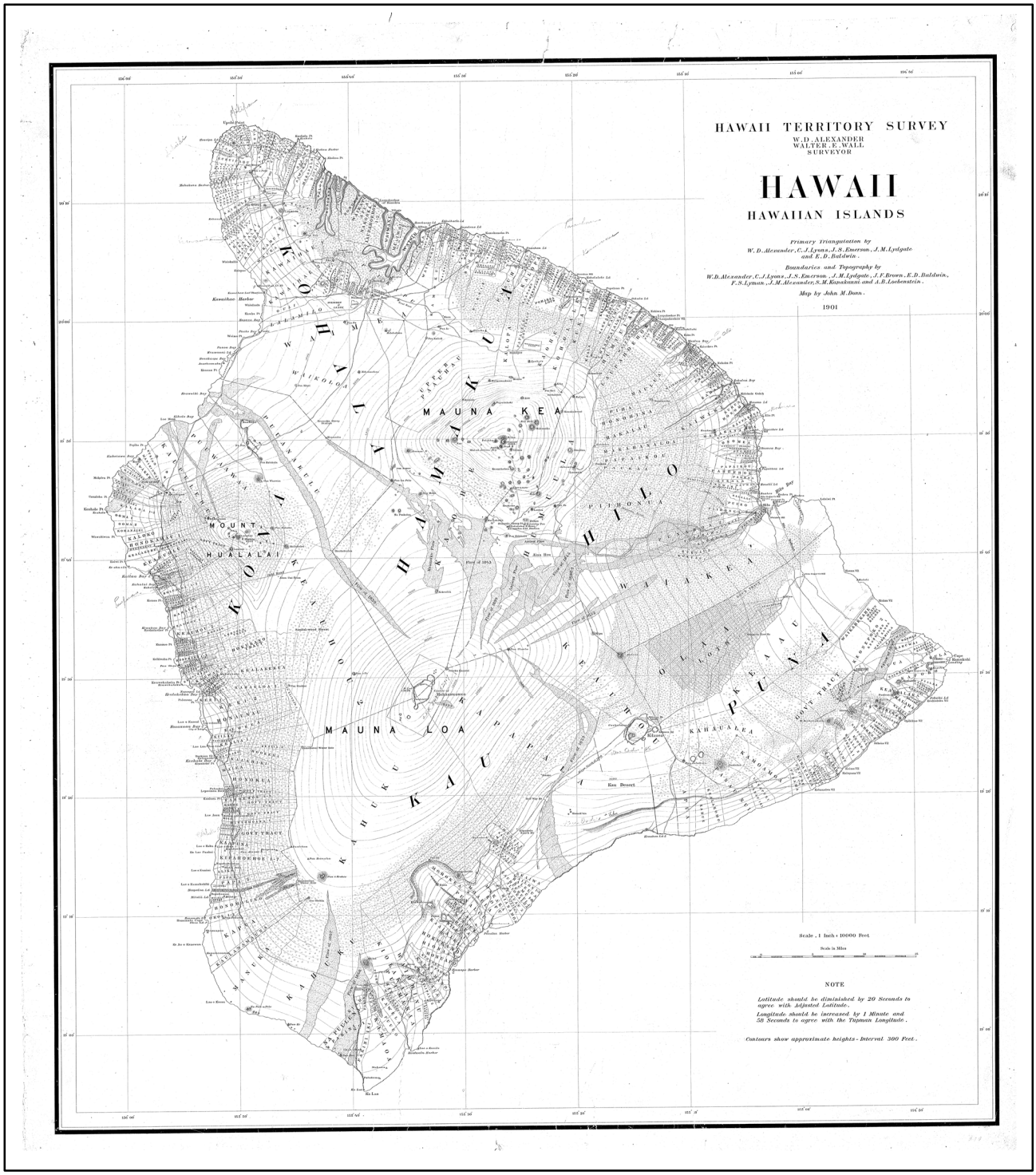

Figure 1. Registered Map No. 2060 "Island of Hawaii" 1901 (Hawai'i State Survey Division)

Our approach also limited the number of citations from widely known accounts by non-Hawaiians who viewed the volcanic phenomena through a western lens—initially as a curiosity, and later as a place of scientific study of geological phenomenon. There was little respect for traditional customary beliefs and practices or the generations of history passed down—as kūpuna say, "mai kahi piko, a kahi piko, a kahi piko…". There are several important citations from non-Hawaiians, such as early narratives penned by foreigners (mostly associated with the A.B.C.F.M.[12]), which are among the earliest written observations of, and judgements on Hawaiian beliefs and customs, and descriptions of the volcanic (Pele Honuamea) landscape.

It was agreed that our first priority would be to focus on mo'olelo (traditional histories), huli honua (indigenous sciences of the living earth), 'ike kūpuna (traditional knowledge), and ho'omana (worship) associated with wahi pana of the 'āina that are now part of HAVO. We suggest that this approach helps a larger audience understand the ongoing connection and practices of kānaka 'ōiwi (native Hawaiians) with the honua ola (biocultural landscape) within the park boundaries and across the pae 'āina (archipelago).

Of course, the traditions of Pele Honuamea and her 'ohana (family) are among the most widely known across all the Hawaiian Islands and take us back to Kahiki. The traditions, beliefs mele, hula and customs are also associated with many other wahi pana[13]—as the Hawaiian expression from Ka'ū states, "…mai uka a kai, mai kāhi pae a kāhi pae" (…from mountains to sea, from one boundary to the next boundary).[14] This is true of the 'āina within the park boundaries, and beyond. Examples of these named places include, but are not limited to—Waha'ula, Pu'u Kapukapu, Keanakāko'i, Kīlauea Nui, Kīlauea Iki, Halema'uma'u, 'Akanikōlea, Ka Pali Kapu o Kamohoali'i, 'Uwēkahuna, Mauna Loa, Moku'āweoweo, Pali Kapu o Kahōali'i, Pōhaku o Hanalei, Nāpu'uonā'elemakule, Nāmanuoha'alou.

As might be expected, we find two distinct, yet intersecting world views of the Pele Honuamea landscape; one described by native Hawaiians, and the other, a volcanic landscape described by westerners. Hawaiians view volcanic, geological, meteorological and biologic phenomena and environments as part of a living earth and family system. The names of myriad goddesses, gods and other deity whose body-forms are manifest throughout nature were, and are known across the islands, and respect of these creative forces of nature is a way of life. Failure to respect the akua often ended in the death of those who broke the kapu (sacred prohibitions) and kānāwai (laws) governing the 'āina Pele and wahi pana.

The first westerners to stand on the brink of Kīlauea, did so the summer of 1823. Notes from the "Tour around Hawaii" [Island] article, penned by William Richards, et al.,[15] describe the volcanic scene:

> The bottom was filled with lava, and the south-west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and from its "fiery surge," and flaming billows.

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12 A.B.C.F.M. Collection, Houghton Library, Harvard University; nearly 200,000 pages digitized by, and in the collection of Kumu Pono Associates LLC (2004).

13 Selected wahi pana as storied and sacred landscapes in the 'āina of HAVO will be discussed in various sections of this study.

14 M. K. Pukui, et al., 1972: xvii.

15 *Missionary Herald*, January 1826, XXII:26.

Later, foreign visitors looked upon the volcanic scene, which for them often conjured images of hell, fire and brimstone. Westerners used names like “Devil’s Kitchen” and “Devil’s Throat” to describe the landscape. Interestingly, there was a common theme that both Hawaiians and westerners shared: *The volcanic and geologic phenomenon are the manifestations of divine creation and intervention*.

The integrated and inclusive Hawaiian world-view of the honua ola (biocultural environment-landscape), causes problems, of course, for the western approach to managing lands, resources, and describing boundaries. The tidy little “dot on the map” makes it easy to dissociate less-tangible parts of the landscape—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.[16]

The traditional Hawaiian world view acknowledges the relationship between akua (gods), ʻāina (land), kai (ocean), the creative forces of nature, kānaka ʻōiwi (native people), the animate and inanimate, and the tangible and intangible. Thus, in this study, we seek to incorporate traditions and historical narratives beyond the “dot on the map.” This, in turn, provides us some background for understanding and appreciating the cultural context of the rich Hawaiian world-view, and what is known as “cultural attachment.”

Moʻolelo in historical documents, and kamaʻāina knowledge—documented through oral history interviews—provide thousands of descriptions of the traditional cultural significance of the ʻāina within the boundaries of Hawaiʻi Volcanoes National Park (and beyond). In addition to moʻolelo, many expressions of the generational cultural attachment of Hawaiians to wahi pana are found in association with a wide range of mele, oli and kau (sacred chants and prayers) hula (dances) and kanikau (chants of lamentation), all of which commemorate the mana (spiritual affiliation) shared between Hawaiians, their goddesses/gods, and place. A part of our work over the last fifty-plus years has been the collection, review and translation of tens of thousands of early Hawaiian language texts. Among these are thousands of accounts which call upon Pele, identify wahi pana, and describe forms of the volcanic phenomena. Sayings that honor Pele,[17] giving her names, and describing the phenomena which are attributed to her and her family include, but are not limited to:

Pele Honuamea	*Pele, of the Red/Sacred Earth*
Pele, ka wahine ʻai honua	*Pele, the woman who consumes the earth*
Pele, ka wahine ʻai lāʻau ʻo Puna	*Pele, the woman who consumes the forests of Puna*
Pele, ka wahine ʻai pōhaku	*Pele, the woman who consumes stones*
Pele, ka wahine haʻa i ke kula	*Pele, the woman who dances on the plains*
Pele, ka wahine o ka lua	*Pele, the woman of the crater*

Poetical sayings, which describe noted places on the Pele Honuamea landscape include, but are not limited to:

[16] For background, see National Register Bulletin 36 (Little, et al., 2000) and National Register Bulletin 38 (Parker & King, 1990).

[17] These names or epithets for Pele, are among those found throughout Hawaiian literature of the last two hundred years.

Hulihia Kilauea po i ka uahi,	*Kīlauea is overturned, darkened in the vapors*
Nalowale i ke awa ka uka o ka lua…	*Lost in the bitter rains of the upland crater…*
[Ka Hoku o ka Pakipika, Iulai 17, 1862:1]	
Aohe wahi hemahema iki o Wahinekapu,	*There is not the least thing uncared for at Wahinekapu,*
Lai ka luna o Uwekahuna i ka ua noe…	*The heights of Uwēkahuna are calm in the misty rains…*
[Ka Hoku o ka Pakipika, Aperila 23, 1863:1]	
Nani wale Mokuaweoweo la,	*Moku‘āweoweo is so beautiful,*
Me pohaku o Hanalei la,	*With Pōhaku o Hanalei,*
Ke paa mai i ke awa la,	*Covered by the bitter rains,*
O ka noe ka lua i ka nahele la…	*The mist of the crater in the forest…*
[Ke Au Okoa, Dekemaba 5, 1865:1]	
Nani Kaauea he kuahiwi no ka lua	*Beautiful is Ka‘auea, a mountain of the crater,*
He kauhale hookipa ia na ka malihini,	*A house which welcomes the visitors,*
E kali ana ike ahi aka wahine,	*Who wait for the fire of the woman,*
Ike ahi pulupulu aunaki ole.	*A fire stoked without rubbing the sticks together.*
[Nupepa Kuokoa, Iune 28, 1879:4]	

Some who read this ethnohistorical collection might be inclined to assume that because the landscape has changed (either through natural or manmade causes), and some of those places from Hawaiian history no longer exist—having been covered by Pele Honuamea or destroyed by foreign land use practices—that the ‘āina is no longer culturally important or even sacred. This point of view is foreign to the Hawaiian mind, particularly for those who have remained on the ‘āina, who have perpetuated family traditions and practices, and who have been sustained by its resources, extending from mountain to sea. While geologic and eruptive activities—believed to be physical manifestations of Pele Honuamea and those who follow her—have changed the land, covering the tangible evidence of some wahi pana, many Hawaiians believe that those storied places still exist, just in a different stratum. This belief that the mana (spiritual power and essence) remains in the honua ola is deeply ingrained in Hawaiian culture. Even in ancient accounts of Pele traveling across the land to the sea, Hawaiians always found sacredness on the landscape and called upon those named places in their practices and daily lives. Many of these stories and memories of experiences upon the ‘āina are ever-present in the lives of many Hawaiians, and they are being passed on to future generations.

Methodology

In conducting this ethnographic study, we conducted hundreds of hours of research in private, public and digital collections searching for documentation that spoke of places, beliefs, practices, notable resources, and individuals associated with ‘āina that are a part of the biocultural landscape within and adjoining the National Park. The resulting document includes primary Hawaiian-language accounts; journals of historic visitors; records of Hawaiian Kingdom and government agencies (leading to the development of HAVO); and selected oral history interviews (both informal and formal) previously conducted with elder kama‘āina. Additionally,

numerous articles published in newspapers, now available through various online repositories, are cited.

After the introductory overview of the cultural–historical context, we cite early narratives describing history of the Native Hawaiians from antiquity to the early 1800s, and then integrate the layers of history that followed after western contact. The information is organized in several historical categories, generally cited in chronological order according to the period of time.

Study Resources

This study includes a wide range of historical references dating from the 1820s to the 1980s, including primary Hawaiian-language resource documents (many translated or synthesized[18] for the first time in this study by the authors), and some of the earliest records documenting the biocultural landscape of the ʻāina with the HAVO boundaries. We have included many of the original Hawaiian language narratives as well, as they provide cultural practitioners easy access to primary ʻike kūpuna (ancestral knowledge), and may provide valuable resources for developing a strong cultural approach to management and interpretation of the landscape within HAVO boundaries. It is the overarching goal of this study to provide users with information that will help inform identification of Traditional Cultural Properties, and the development of a National Register Nomination for HAVO. The narratives will also support preservation and stewardship initiatives, the development of interpretative themes and programs, as well as place-based/cultural literacy curricula for students and for communities who will work at and visit HAVO and its many wahi pana.

Between the 1960s to 1980s, we were fortunate to have been acquainted with several kūpuna (elders)—some with whom familial relationships were shared—who at the time were in their 70s, 80s or 90s, and who discussed their pilina (attachment/relationship) with Pele, moʻolelo, mele and customs as handed down over the generations.[19] We have included selected narratives from those discussions in various sections of the study as well.

In preparing the study, we have focused on documentation of ʻike kūpuna, some penned as early as the 1820s, much of this ancestral knowledge written by Native Hawaiians who shared traditions and customs of place, pre-dating the arrival of westerners in 1778. Also included are some of the narratives and observations recorded by foreigners, who traveled through the lands which are now within the HAVO boundaries, and provided first-hand accounts of what they

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[18] Throughout the study, we have included a number of primary Hawaiian language texts which illustrate the depth of cultural attachment Hawaiians share with their world. Excerpts from lengthy traditions, presented in serial form are included. We have done our best to provide translations and/or syntheses of the selected narratives, but the full accounts should be viewed to understand the larger cultural context of the setting, history and significance in Hawaiian traditions. In addition to those Hawaiian narratives which we cited in the main volume of the study, we also include other native texts as a sampling of the thousands of narratives which may be found describing all periods of Hawaiian history. The narratives will be found in Appendix A, attached to this ethnohistorical study. It is important to note that our translation efforts may differ from others who have different depths of knowledge and experience. So, we only stand and speak from the door of our own home and experiences.

[19] Among the kūpuna, from whom we cite various family accounts, are Louis Panui (through his recordings in 1950, and grandson, William Panui), Mary Kawenaulaokalaniohiiakaikapoliopele Pukui (a kupuna wahine of Onaona Maly), Daniel (Kaluaopele) and Hattie Kaenaokalani Kaopuiki (kūpuna i hoʻokama iā Kepā Maly), Hoohila Kawelo (kupuna of the kāula Pele line, and kumu of Kepā Maly); Helen Haleola Pea Lee Hong, Minnie Kaawaloa; and Ernest E. Kalani Sr and Elizabeth K.D. Kalani.

witnessed or were told. While conducting our research for this study, we also collected hundreds of historical accounts, dating from the 1820s to the 1980s, which were of general interest to a cultural-geological study of the ʻāina. Among those accounts are selected narratives, some related to the establishment of Hawaiʻi National Park in 1916, and others concerning the extension of the park boundaries—first in the districts of Puna and Kaʻū, and later, Kahuku Ahupuaʻa in Kaʻū. When those more general accounts include Hawaiian cultural documentation, they are cited. The remaining documents, including narratives, photos and maps, are included in an index and will be made a part of the document archive which will be turned over to the HAVO Archives.

The study presentation relies heavily on original accounts written by those who lived the history, or who were among the earliest writers to document it. Thus, we cite large sections of quoted material and link these primary resources together with introductory/contextual narratives. Who better to tell us about the history than those who were a part of it? In some cases, we provide additional cultural context to help present-day readers appreciate the period of time or events being discussed. Many of the accounts were originally recorded in the Hawaiian language[20].

It is hoped that this study will serve as a resource in long-term stewardship and preservation initiatives of HAVO and its communities, and as a reference guide to traditions and interpreting the history of Kaʻū, Puna, and Pele Honuamea. Following the background section (**PART I**), this ethnographic study is comprised of ten additional primary parts. Each part includes various subsections—with documentation generally presented in chronological order—which describe events in history that relate to the period of time being described. These primary parts are:

PART II. He Wahi Moʻolelo No Ka ʻĀina A Ke Akua I Noho Ai
(A Resource Guide for the Land Where the Goddess Resides)

PART III. Moʻolelo Hawaiʻi – Mea Maʻamau – Akua, ʻĀina-Wahi Pana, Me Na Kānaka
(Hawaiian Traditions and Customs – Gods, Land-Storied Places, and People)

PART IV. Historical Accounts by Native Hawaiians and Foreigners –
Residency, Statistics and Descriptions of the Land, Wahi Pana
and Volcanic-Geological Events

PART V. Observations of Pele Worship and the Volcanic Landscape
As Reported by Members of the Sandwich Islands Mission Station

PART VI. Evolution and Transference of Land Title in the Hawaiian Kingdom

[20] More than 30 years ago, we spoke with Hawaiian elders who had worked in typesetting Hawaiian language newspapers, and learned about the general approach to taking each individual letter and placing it in a guide rule to great pages for print. One of the space saving techniques was to run sentences and paragraphs together. At times punctuation was left out, and in other instances lines of pule (prayers) and mele were kept within long paragraphs rather than being separated into their own sections. When there were not enough letters, they might also insert other letters that might be a close representation to the correct letter—for example, and m or a w, an i or and l. In the Hawaiian texts cited throughout this study, we have generally followed the original format, but in cases were overly long sentences or paragraphs occurred, thus confusing the meaning, we chose to separate lines or include punctuation that would help modern readers appreciate the depth of thought being expressed. To see original formatting please review the original digital copies.

Part VII. 1873-1895: Boundary Commission Proceedings – Kamaʻāina Testimony for Lands of Puna and Kaʻū

Part VIII. Extraction of Natural Resources and Economic Development on ʻĀina Within the Boundaries of the National Park

Part IX. Emergence of the Hawaiian Volcanoes Observatory, Hawaii National Park and Kilauea Military Camp on the Landscape

Part X. Summary and Background of Oral History and Consultation Interviews (1951-2023)

Appendix A. Oral History Interviews 1951 to 2023

Appendix B. Index of Archival-Historical and Archaeological Resources Collected (both cited and those additional documents not cited, but related to HAVO and neighboring lands

Readers will also find that the table of contents is organized in such a way as to serve as a guide to specific topics in which they may be interested.

Nomination of Hawaiʻi Volcanoes National Park as a Traditional Cultural Property and National Register-Eligible Property

Traditional Cultural Property (Hawaiian Cultural Places)

As readers go through the collection of historical documents gathered as a sampling of the traditions and history of ʻāina within and adjoining HAVO, it will become clear that the original vision and act of developing the national park largely ignored Hawaiian traditions and native history, except when it was economically lucrative. Two items were deemed to be of value in the park: geology/volcanism and biological environment. Both were western-culture forms of science. Over the years since 1916, native Hawaiian traditions, cultural beliefs and practices, and history slowly became valued and now are equally considered as the third set of values in management of Hawaiʻi Volcanoes National Park. The process of identifying and acknowledging of traditional cultural properties has been a difficult one for parties who were usually not Hawaiian, not from Hawaiʻi, or who consider themselves "scientists" first. In this later period of growing awareness, National Register Bulletin 38 (Parker and King, 1992) represents a significant initiative on the part of the park service to provide guidance for inclusion of native people in the value system, and they settled on the phrase "Traditional Cultural Property" (TCP) for historic properties of native cultural significance, also called an ethnographic property in the state of Hawaiʻi.[21] Of course, like the need to have a "dot on the map" in identifying properties, the guidance in National Register Bulletin 38 (NRB 38), endeavored to create what might be considered a generic approach to identifying and assessing TCPs (a "one size fits all") methodology. Since 1990, it has been realized that this does not respect or recognize the great cultural diversity among native peoples across the nation, nor across the Hawaiian Islands.

The first page of NRB 38 notes that the significance criteria in 36 CFR Part 60.4 (The National Register's *Criteria for Evaluation* as codified in the Code of Federal Regulations), refer to types of significance in a number of categories, including "culture." Thus, one type of cultural

[21] A term sometimes used by Hawaiʻi State Historic Preservation Division (SHPD) staff.

significance that may make a property eligible for the National Register of Historic Places (NRHP) is "*traditional cultural significance*." NRB 38 further states:

> *"Traditional" … refers to those beliefs, customs, and practices of a living community … that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices.…* (italics added)
>
> A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with the cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King, 1992:1).

In 1992, the concept of a TCP was incorporated into the National Historic Preservation Act (NHPA), Section 101:d(6)(A), so the U.S. Code now states, "*Property of traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization may be determined to be eligible for inclusion on the National Register*." [22]

Following the 1992 changes to the NHPA, there was a revision of the "historic property" definition in Section 106 regulations that govern reviews of actions affecting such property:

> 36 CFR 800:16(l). ***Historic property*** means any prehistoric or historic district, site, building, structure, or object included on, or eligible for inclusion on, the National Register maintained by the Secretary of the Interior. The term includes artifacts, records, and material remains relating to and located within such properties. The term includes properties of traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization and that meet the National Register criteria.

While not all features and Hawaiian place names may be ancient, all aspects of the ʻāina represent the signature of earlier generations and are—for better or worse—contributing features to the Pele Honuamea landscape. We suggest that based on traditional and customary Hawaiian beliefs, practices and living culture (on-going traditional and customary practices), that designation of the ʻāina (all facets of the bio-cultural landscape) now within the boundaries of Hawaiʻi Volcanoes National Park as a Traditional Cultural Property (TCP) and/or as a National Register property is logical. [23] The myriad representations of Pele Honuamea—manifest in and on the land, and in the heavens—along with the many wahi pana which contribute to the history of native Hawaiians, embody their biocultural landscape, and represent identifiable boundaries. The Pele Honuamea representations and wahi pana include, but are not limited to: outstanding categories of the god/goddess- and man-made landscape, places, human history, earth sciences, habitat restoration initiatives, and the best work of the National Park Service. All of the lands, features, bio-cultural resources, traditional and customary practices, which are found within or take place within the park, are contributing features of a single large TCP.

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[22] See The National Historic Preservation Act as amended through December 16, 2016 and codified in Title 54, Chapter 3027 of the United States Code.

[23] Following years conducting oral history interviews with kūpuna, we take this to mean that traditional practice are those which are documented in historical accounts and those which follow customary practices of respect for the honua ola. Kūpuna share that greed and careless, destructive taking of resources (taking all now, leaving nothing for the future) is disrespectful of the akua and honua ola.

Management of the "'āina a ke akua i noho ai"[24] in a manner that is Hawaiian first, followed by culturally respectful best practices that may evolve with the passing of time and the changing environment will perpetuate the well-being of all. Doing so will ensure the perpetuation of the wide range of traditional and customary practices, passing the unique Hawaiian legacy on to future generations.

[24] See title and earlier sections of study for the source and meaning of this traditional epithet.

PART II.
HE WAHI MOʻOLELO NO KA ʻĀINA A KE AKUA I NOHO AI (A RESOURCE GUIDE FOR THE LANDS WHERE THE GODDESS RESIDES)

1837: A Call for Education and Preservation of the Hawaiian Race, Native Traditions, History, Customs, Practices and Relics, And to Protect the Natural Environment

For at least 184 years warnings over the rapid decline of the Native Hawaiian population and fragmentation of traditional Hawaiian knowledge has been raised with pleas for action to stem the loss. In 1837, Thomas Charles Byde Rooke, a foreign resident of Hawaiʻi, made a call for action in preserving the lāhui and the biocultural landscape. Rooke, an English physician, arrived in the Hawaiian islands ca. 1829. In 1830, he married Grace Kamaikui Young, a woman of chiefly lineage on her mother's side, and the daughter of John Young (Olohana), who was one of the two notable foreign advisors to Kamehameha I. In 1836, Rooke and his wife, adopted their infant niece, Emma Naea Rooke, who later became Queen Emma Kaleleonalani (wife of Kamehameha IV). Rooke served the royal family, and among other activities he worked with Abraham Fornander who went on to collect many Hawaiian traditions. In 1837, Rooke and associates founded the Sandwich Islands Institute, collecting books and hosting a reading room. The Institute was the forerunner of the Library of Hawaiʻi. At the opening of the institute, Rooke gave a speech, addressing his concerns for the demise of the native population, their history, and natural environment. It states:

April 1838 (page 34-35)
The Hawaiian Spectator
"Inaugural Thesis, delivered before the Sandwich Islands Institute, Dec. 12, 1838 [sic 1837], by T. C. B. Rooke"

> Among the numerous sources from which we may draw our information and to which it will be proper to direct our attention, independent of all philosophical and literary points, are first, the History of the Sandwich Islands and Polynesia generally, their geographical situation, formation, mineralogy, —geological structure, conchology, ornithology with atmospheric and other phenomena, their productions— capabilities — manners and customs. The Islands we inhabit, more particularly, commend our attention; the Sandwich Island race is fast diminishing, in but a few years it is to be feared that they will be spoken of as a people that were, but are not. Their ancient manners, their implements of husbandry, domestic utensils, their tools, warlike and musical instruments as well as their insignia of rank and ornaments are even now but little known. Shall we coolly see these things pass from before us without one effort to preserve a Memoria of what the people were?
>
> Their ancient religious customs are now nearly forgotten, but because they are now superseded by a better order of things, will they be a jot less interesting on the pages of history? Most assuredly not; were it but for the sake of comparison they ought to be preserved: their wars, funeral rites and the arrangement of their sepulchral caves all deserve a notice in history.

> The natural history of these Isles claims a foremost place in our observation. No country in the world affords greater facilities for making a splendid collection of volcanic specimens, which would be eagerly exchanged by other institutions for specimens of other classes.
>
> The caves and chasms are rich with stores of information for the geologist, presenting at a glance the history of the islands for ages; their separate layers of lava and earth denoting the long periods of rest between the successive eruptions of the volcanoes. Many rare plants are found in the forests and hills and vallies [sic]; and a valuable herbarium could be formed without difficulty, would each member avail himself of passing opportunities. Duplicate specimens would be exchanged by botanists of other countries.
>
> In the streams are found some rare fresh water shells; the forests are curious in birds of rich plumage; the reefs abound in many desirable fish particularly among the Molusca [sic] and Crustacea. The peculiarity of our climate, which yet remains a paradox, gives a great interest to Meteorological observations taken on different parts of the Islands. The irregularity of the tides and currents remains yet to be explained; and lastly, the welfare of the inhabitants, their physical and moral improvement, and more particularly the education of the rising generation are matters of deep interest. That much can be done on this subject we may see by the improvement of a few children educated under our own eye, in a school supported by our own voluntary contributions, and which has struggled into existence through almost insurmountable difficulties, and which still needs our united efforts to support it in its path of benevolence.
>
> I shall conclude these brief remarks with an earnest solicitation to every member to endeavor to make collections of every substance interesting in natural history, and beg of those who are about to visit foreign shores to remember, that correct accounts of those countries, specimens in mineralogy, geology, and other branches of science will be valuable additions to the collections that may be made here.

Rooke's call for action, published in April 1838, is still relevant, and is perhaps even more critical, as a reminder of what has past and what yet needs to be done. The proposed designation of Hawai'i Volcanoes National Park as a National Register property may be one step in answering the call made nearly 200 years ago.

Ka Honua Ola – The Living Bio-Cultural Landscape

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts. All forms of the natural environment—from the heavens and mountain peaks to the watered valleys, kula (flat sloping lands) and lava plains, and to the shoreline and ocean depths were believed to be embodiments of Hawaiian gods and deities. One Hawaiian genealogical account states that Wākea (the expanse of the sky–father) and Papa-hānau-moku (Papa—Earth-mother who gave birth to the islands)—also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Maui, the second largest of the islands, was the second-born of these island children. As the Hawaiian genealogical account continues, we find that these same god-beings / creative forces of nature (parents of the islands) were also the parents of Hā-loa-naka-lau-kapalili (long stalk quaking and trembling leaf). This Hāloa was stillborn as a "shapeless mass" and buried outside the door of

his parents' house, and from his grave grew the kalo (taro).[25] And when the next child was born to these god-parents, he, too, was called Hāloa (the long stalk or breath of life), and he is credited as being the progenitor of the Hawaiian race. It is in this context of kinship that the Hawaiians addressed their environment and is the basis of the Hawaiian system of land use.

Notable among the children of the founding creative forces of nature, is Pele Honuamea. Born in Kahiki, there are several versions of her parentage, but all attribute significant mana to her and others of her siblings, all of whom have a wide range of kinolau (body forms), which represent the honua ola (bio-cultural environment). Pele's travel to Hawai'i with loyal members of her deity family spans the Pacific Ocean and all of the Hawaiian Islands. Thousands of mele (chants), mo'olelo (traditions) and wahi pana (storied/sacred places on the landscape) have been named in association with the "Huaka'i Pele" (Journey of Pele).

One mele commemorating the migration of Pele, handed down to Kupuna Ho'ohila Kawelo, a descendant of Kāula Pele (Prophets and Seers of Pele), was offered daily by Kupuna Kawelo, and introduces us to the journey and phenomena associated with her travels—

Hele mai o Pele mai Kahiki[26]	*Pele came from Kahiki*
Hele mai ka ua awa me ka ua noe	*With her came the bitter pouring rains, And the mist rains*
Uhi a'ela i na pali paa o Kahiki	*Which covered the solid cliffs of Kahiki*
Akahi ka hikina ana ma o ka la	*At last the sun arises*
Aloha ia'u e ka lani mai	*Have compassion on me o heavenly cohort*
E iho mai i lalo nei	*Descend down here*
I miha a'e au e Kane ma e	*I am silent before Kāne and his companions*
Okia ka lili ka inaina o lakou nei	*Sever the jealousy and wrath of those around me*
Elieli kau mai	*Awe possesses me*
Elieli noa,	*Profound is the freedom*
Noa ke ku,	*Free to stand*
Noa ka hele	*Freedom to travel*
Amama ua noa!	*It is released and freed!*

Ke Kahua Ola – A Natural History

The Hawaiian Islands are the most remote group of islands on earth.[27] At the nearest point, the islands are separated by more than 2,000 miles of open ocean from the closest continental land mass. The islands are entirely volcanic in origin, rising from the ocean's floor more than 18,000 feet until they reach sea level. With the passing of eons, eruptions of one island ended, and new islands rose above sea level. At the same time, the first islands were pulled away from the "hot spot" that was the source of magma reaching the surface to erupt as lava. Without eruptions to build them, the islands eroded away.

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

26 Mele from the Collection of Ho'ohila Kawelo (Kepā Maly, curator).

27 The geological synthesis—a simple glimpse into the rich legacy of place—has been developed over the years through personal communications with staff of the USGS Hawai'i Volcano Observatory (1979-1983), referencing MacDonald and Abbott (1970), Greely, et al. (1974), and through field visits and oral history interviews conducted by Kepā and Onaona Maly.

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

Hawai‘i Island, youngest of the Hawaiian islands, is made by five primary volcanoes—Kohala, having risen above sea level some 700,000 years ago, followed by Mauna Kea, Hualālai, Mauna Loa, and Kīlauea. It is estimated that Kīlauea is about 300,000 years old, and first rose above sea level approximately 100,000 years ago with the oldest visible lava flows being only 23,000 years old. The Puna District of Hawai‘i is dominated by the East Rift Zone of Kīlauea Volcano, which stretches some twenty-eight miles from the summit caldera to Kumukahi, and extends another seventy miles below the ocean’s surface. In the Ka‘ū District, the Southwest Rift Zone joins the fault between Kīlauea and Mauna Loa, and extends across Pōnāhohoa towards the coast, where it enters the sea at Wai a Pele, generally below Pāhala. The remainder of Ka‘ū is dominated by the eruptions of Mauna Loa.

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

Ka Nohona – Settlement

When the Hawaiian settlers came to Hawai‘i from Kahiki, they brought with them many material things which were necessary for their survival. Among these “purposeful introductions” were the basic plants (dryland and wetland kalo, ‘uala, uhi, hue, ‘ulu, niu, ‘awa, kō, and wauke, etc.), which were to be cultivated; in addition, animals were transported: their island-adapted Polynesian pua‘a, ‘ilio, and moa, along with the ‘iole and mo‘o (which were also deity body-forms). In a discussion on early settlement, Kupuna Mary Kawena Pukui, expressed the thought that her ancestors also brought with them numerous other things, less tangible, which were of importance to ancient life as well. She shared these notes with us:

> It is impossible to enumerate the hundreds of gods and goddesses of old Hawai‘i. Some of the gods were inherited from exceedingly ancient times, from our ancestors who came from southern islands and they can be said to have been ‘brought’ along by them, just as

truly as were the material things in the canoes because they [the gods and goddesses] were in their minds and souls.[28]

Archaeologists and historians credit the settling of the Hawaiian Islands to people from small, isolated island-groups in southern Polynesia, who undertook great seafaring voyages across the vast open ocean. Archaeologists believe that early Polynesian voyages were underway from Kahiki—the ancestral homelands of the Hawaiian gods and people—to Hawai‘i, by 300 to 600 A.D. Those long-distance voyages are believed to have occurred with regularity through, at least, the thirteenth century. It is generally agreed that the progenitors of the early Hawaiian population were from the Marquesas and Society Islands.[29]

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 dependable, and agricultural production could be established—on lands extending from the bays to the uplands. The ko‘olau region also offered sheltered bays, from which both near-shore and deep-sea fisheries could be easily accessed. The near-shore fisheries were enriched by nutrients carried in freshwater streams flowing from the uplands. It was around these bays that clusters of houses where families lived, could be found, and in these early times, the residents generally engaged in subsistence agricultural and fishing practices.[30]

Over a period of several centuries, areas with the richest natural resources became populated, and perhaps, crowded; by ca. 900 to 1100 AD, the population on each island began expanding to the more arid and remote areas.[31] Based upon early historical observations (ca. A.D. 1778-1850), permanent residences were near the shore; other residences extended inland along near-shore kula (flat lands or plateaus), and occasionally into the forests. Temporary houses, used when collecting mountain resources (such as olonā, koa, and birds), extended into the upper forest zone. Primary agricultural efforts focused on the kula (open flatlands) and in kīhāpai (small farming plots) where crops, such as ‘uala (sweet potatoes), kō (sugar canes), kalo (taro), mai‘a (bananas and plantains), and wauke (paper mulberry) were cultivated. Additionally, the near-shore and deep-sea fisheries provided valuable resources that helped sustain the population for centuries.

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.[32]

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,

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28 Mary Kawena Pukui, n.d., MS.
29 See Emory in Tatar, 1982:16-18.
30 See Handy, Handy and Pukui, 1972:287.
31 See Cordy, 2000:130.
32 Malo, 1951:16; Fornander, 1919, Vol. VI-2:313; Lyons, 1875; Coulter, 1935; King, 1942, and Beckwith, 1970:383

the name ahu-puaʻa or pig altar). In their configuration, the ahupuaʻa are generally sections of land that extend from the fisheries fronting a given land to upland regions, and their boundaries are usually defined by topographic or geological features such as puʻu (hills), craters, lava flows, ridges, gullies, valleys, or areas of a particular vegetation growth.[33]

The ahupuaʻa were also divided into smaller manageable parcels of land (such as the ʻili, kōʻele, māla, kīhāpai, moʻo and paukū, etc.), generally running in a mauka-makai orientation, and often marked by stone wall alignments. The ʻili land parcels were generally those on which the native tenants tended fields and cultivated crops necessary to sustain their family units. Through the ʻili, 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 ahupuaʻa 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 aliʻi.[34]

Entire ahupuaʻa, or smaller portions of the land were generally under the jurisdiction of appointed konohiki or lesser chief-landlords, who answered to an aliʻi-ʻai-ahupuaʻa (chief who controlled the ahupuaʻa resources). The aliʻi-ʻai-ahupuaʻa in turn answered to an aliʻi ʻai moku (chief who claimed the abundance of the entire district). Thus, ahupuaʻa resources supported not only the makaʻāinana and ʻohana who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of resources management planning that was strictly practiced. In this system, the land provided fruits and vegetables, and some meat in the diet, and the ocean provided a wealth of protein resources. Also, in communities with long-term royal residents, divisions of labor (with specialists in various occupations on land and in procurement of marine resources) developed into distinct callings.[35] It is in this cultural context that we find the early history of lands which are now within the HAVO boundaries.

Traditional Land Divisions Within Hawaiʻi Volcanoes National Park

Lands within HAVO cover portions of five of the six moku (districts) of Hawaiʻi Islands—Puna, Kaʻū, Kona, Hāmākua and Hilo. Portions of 21 ahupuaʻa, and in some cases entire ahupuaʻa are included within the park boundaries (*Figure 2*). These ahupuaʻa include:

Moku o Puna (13 ʻāina):

- Kahaualeʻa
- Poupou 1 & 2
- Pūlama
- Kamoamoa (written "Kamomoa" in early records)
- Laeʻapuki (Leapuki)
- Pānau Iki
- Pānau Nui
- Kealakomo
- Kahue

[33] Malo, 1951:16-18; Lyons, 1875; and Boundary Commission testimonies in this study.
[34] Malo, 1951:63-67 and Kamakau, 1961:372-377.
[35] ibid.

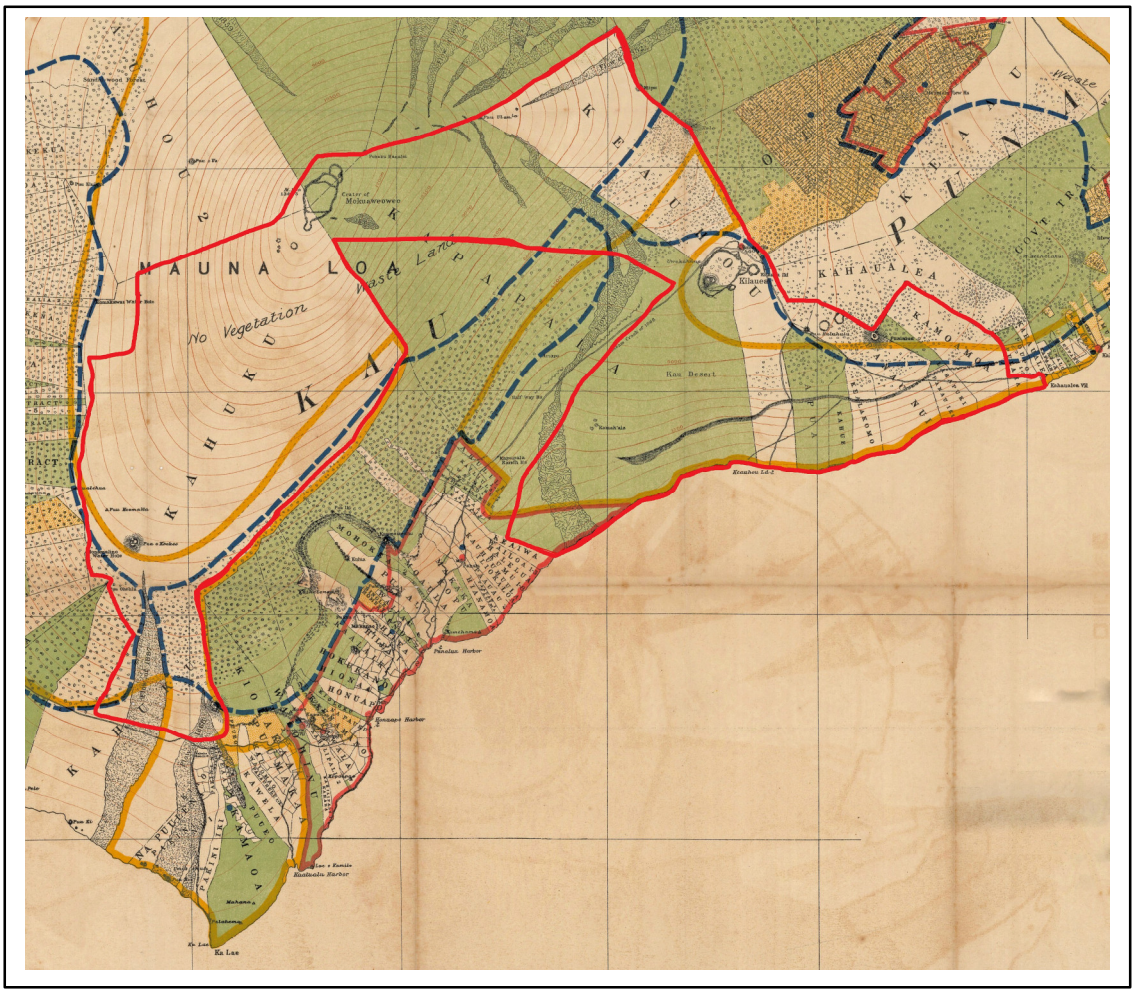

Figure 2. Portion of Hawaii Territorial Survey Map – Island of Hawaii, Hawaiian Islands. 1901, University of Hawaii Map Collection, No. 90822083 (Annotated with red-line Depicting Approximate Boundaries of the Present-day Hawai‘i Volcanoes National Park)

- ‘Āpua
- ‘Ōla‘a
- Kea‘au

Moku o Ka‘ū (4 ‘āina):

- Keauhou (Identified as an ‘Ili of Kapāpala in early records, later as an ahupua‘a)
- Kapāpala
- Ka‘ala‘ala
- Kahuku

Kona (1 ‘āina):

- Keauhou Nui (2nd)

Hāmākua (1 ʻāina):

- Kaʻohe

Hilo (2 ʻāina):

- Humuʻula
- Waiākea

A historical overview of native Hawaiian land tenure for ʻāina within the boundaries of HAVO is presented in Part VIII of this study, and general background on land acquisition by the National Park Service follows in Part IX of the study.

Inoa ʻĀina – Wahi Pana
Place Names – Sacred Landscapes

Inoa ʻĀina and Wahi Pana are tangible evidence of Hawaiian knowledge
of the bio-cultural resources that exist all around us.
The landscape and its resources are not only valued, but they are integral to the
well-being of Hawaiians; and the cultural practices are occurring
all around us, whether they are observed or not.[36]

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*, and in a part of it Kalauokalani spoke of the love-cultural attachment that Hawaiians feel for their entire ʻāina, naming the easternmost and westernmost localities that identify the boundaries of the Hawaiian archipelago:

> 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 Ihe Laumeki, e huli ana i pono oi ae no ka lakou mau mamo, oia kakou.[37]
>
> *O ye Hawaiians who truly love 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 boundaries of the Hawaiian archipelago, the place where our ancestors suffered pain of the long spears, seeking the rights which were for us, their descendants, who we are.*

Moʻolelo (traditions and history) reveal that Hawaiian place names are important records of knowledge of place. The names reflect the intimate relationship shared between the religious beliefs and culture of the people, and the natural landscape in which they lived. Pukui et al.[38] 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:

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36 Expanded upon from a statement by Prof. Davianna Pōmaikaʻi McGregor.

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

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

- Describing a particular feature of the landscape,
- Revealing the source of a particular natural resource, such as potable water, stone, plant and other resources,
- Marking trails and trailside resting places (oʻioʻina), such as rock shelters or tree-shaded spots,
- Indicating the site of a heiau or other feature of ceremonial and cultural importance,
- Signifying triangulation points such as koʻa (ceremonial sites and markers for fishing grounds),
- Giving notice of single or multiple residences,
- Showing the uses of an area, such as for planting or raising fish, and
- 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 Hawaiʻi, 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.[39]

Between 1974 and 1978, esteemed Hawaiian historian Mary Kawena Pukui,[40] spoke with us about the translations and meanings of place names. She was particularly interested in their meanings and stories, but also expressed a concern about random translations. She shared that when working on the 1974 publication, *Place Names of Hawaiʻi*, she expressed concern to her co-authors, and urged care in breaking place names apart into currently identifiable words, and assigning 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 obsolete words, it was more difficult to know the meaning. It was Tūtū Kawena's manaʻo that when *Place Names of Hawaiʻi* was published, that the nature of the translation should be cited in the notes. We have adapted her manaʻo on translating place names in this study, through the use of:

- lit. for literal translation,
- int. for interpretive translation,
- —. when a specific tradition could not be identified, or when multiple interpretive translations are possible.

[39] W. D. Alexander, *Hawaiian Geographic Names*. U.S. Coast and Geodetic Survey Report for 1902, Appendix 7 (Washington, D.C.: Government Printing Office, 1902): 395.

[40] ʻOia no hoʻi ka ʻohana kupuna wahine no Kamakaonaona (Onaona) Pomroy Maly.

Place Names of ʻĀina and Wahi Pana Within and Adjoining Hawaiʻi Volcanoes National Park

Close to 1,000 place names are cited in the traditional and historical accounts in this manuscript. All of the names document some aspect of the Hawaiian landscape, the history and experiences of the gods/goddesses and people, and may be considered significant. Some of these names are further elevated into a class of place known as wahi pana (storied and sacred places), which contribute to the national history of Hawaiʻi, and enhance the biocultural landscape of the islands. These wahi pana are part of the ʻike kūpuna (ancestral knowledge) that has been passed down over the generations. Many place names have been recorded in moʻolelo, historical land records, and in narratives penned by kamaʻāina and visitors to the named places.[41]

History tells us that many more names and traditions associated with them have been lost, but a rich collection of place names still remains. The locations of some of the named places remain a part of the community memory. Other place names, some falling from broad usage are only known through research in historical maps, including, but not limited to those listed in *Table 1*.

Table 1. Historical Maps Identifying Some of the Named Localities Within the National Park Boundaries

Date	Map[42]
1841	Registered Map No. 424, East Hawaii Island, Wilkes
1841	Kilauea Crater, Wilkes
1845, 04, 17	Kilauea Crater, T. Coan Letters
1846	Kilauea Crater C. S. Lyman, NARA Collection
1852, 11, 12	Registered Map No. 840. Kilauea Summit (Annotated from C. S. Lyman, 1845)
1853	Registered Map No. 33, Panau nui Ahupuaa (with notes of survey)
1865	Kilauea Crater, W. T. Brigham, Harvard Library Collection
1874	Registered Map No. 12, Apua Ahupuaa (Crown Land)
1874	Registered Map No. 510, Kapapala Ahupuaa
1874	Registered Map No. 439, Mokuaweoweo Crater
1874	Registered Map No. 42, Olaa, Puna
1874	Registered Map No. 27, Keauhou, Kau
1874-1875	Registered Map No. 5, Mokuaweoweo & Kilauea Craters
1875	Registered Map No. 7, Kahaualea Ahupuaa
1875	Registered Map No. 9. Kahue Ahupuaa
1875	Registered Map No. 568, Portion of Puna and Kau Districts
1875	Registered Map No. 1209, Portion of Puna and Kau Districts
1875, 10	Registered Map No. 1112, Kahuku Ahupuaa, Kau (boundary names)
1885-1886	Registered Map No. 1264, Map of Keauhou 2nd
1886, 04, 12	Registered Map No. 1274, Kilauea Crater – “Halemaʻumaʻu” (Holoholokolea)
1886, 04	Registered Map No. 1273, Kilauea (Kaniakolea)

41 Of particular interest to documentation of wahi pana and place names are writings or historical accounts of native Hawaiians (some born as early as the 1770s); and primary source documentation cited in various parts of this study.

42 Digital copies of all cited maps have been provided to the HAVO archive as a part of this undertaking.

1886, 11	Registered Map No. 1275, Kilauea Crater
1892, 08	Registered Map No. 1827, The Crater of Kilauea - :Halemaʻumaʻu"
1892, 10, 01	Registered Map No. 1829, Plans and Section of Halemaʻumaʻu, Kilauea
1892	Registered Map No. 1623, Kalapana and Vicinity Puna
1894	Registered Map No. 1677, Map of Kau, Hawaii (with place names of Kahuku
1894, 07, 30	Registered Map No. 1828, Halema'uma'u Crater
1903, 06	Registered Map No. 2192, Keauhou and Kapapala
1907, 01, 08	Registered Map No. 2388, Kapapala, Kau (numerous place names cited)
1908-1909	Registered Map No. 2469, Kapua, Kaulanamauna, Manuka (Kahuku Boundary)
1910, 12	Registered Map No. 2514, Proposed HNP Boundaries (includes several modern place names)
1912	Advance Sheet. Special Map Proposed Kilauea National Park C. H. Birdseye, Surveyor (HVO Collection)
1914, 05	Registered Map No. 2653, Kamoamoa Ahupuaa
1920, 10	Executive Order No. 81 Kau Desert, Hawaii National Park
1921, 02, 03	Executive Order No. 86, Kilauea National Park
1931,11	Kilauea Crater, Brumaghim, HNP Nature Notes
1941	Hawaii Island, Army Map
1943, 10	HTS Plat 863 & 863-A, HNP Keauhou-Kahaualea Addition
1943, 06, 07	Land Court Application No. 1374 (Map 1), Kamoamoa Ahupuaa
1944	Registered Map No. 3981, Island of Hawaii

In addition to individually named ahupuaʻa, there are hundreds of place names—some still in current usage, and others recorded in traditions or historical records. For some of the place names in the latter group, locational knowledge may not have been handed down, though a general location may be determined by reference to places named in association with those names. We have compiled an introductory list—identifying 154 place names that are referenced in various sections of this study, and cite them below in Table 2. The place names also include wahi pana which are described within or along the boundaries of the National Park.

The original spelling as given in cited texts is provided, and whenever possible, we have included spelling with diacritical marks to assist with pronunciation; also notes identifying the ahupuaʻa, the meaning of the names, and a synopsis of background on the name. There are also several place names in the park which are of modern (1900s) origin, some with "Hawaiianized" words, which we have included.

Table 2. A Sampling of Named Localities and Wahi Pana of ʻĀina Within and Adjoining Hawaiʻi Volcanoes National Park

Spelling(s) in Historical Document	Spelling with Diacritical Marks	Locational Reference	Translation / Background
Aamoku, Keaamoku, Keamoku	ʻAʻā-moku, Ke-ʻaʻā-moku, Ke-ʻā-moku	Kapāpala	Lit. Section of ʻaʻā. A lava flow alignment.
Ainahou	ʻĀina-hou	Keauhou	Lit. New land. Named by O. T. Shipman. The traditional name of the area is Kuehu. (Shipman entered into a lease of a portion

			of Keauhou, including this area in 1885.)
Ainapo	ʻĀina-pō	Kapāpala	Lit. Dark land (as a result of the fog layer which settles there).
Akanihia	ʻAkani-hia	Kīlauea summit region	Int. Crying out. Referenced as a place in chant by Hiʻiaka when she foresaw the death of Lohiʻau (in lines with Wahinekapu, ʻAkanikōlea and other named locations).
Akanikolea	ʻAkani-kōlea, ʻAkani-a-kōlea, Kani-kōlea	Steam vent cliffs overlooking Kīlauea nui	Lit. Song or Cry of the plover. This wahi pana plays an important role in several traditions of Pele and Kīlauea. Notably, it was at this place that Kamapuaʻa stood looking into the Lua o Pele, and where he offered his love to the goddess, who in turn rejected him. The events that followed led to a battle which is the source of the name Hale-maʻumaʻu. Also the location of former "hale hoʻomaha" (rest house) known as "Kamālauki" where visitors stayed while visiting the volcano.
Alelekolea, Lelekolea, Leleakolea	A-lele-kōlea, Lele-kōlea, Lele-a-kōlea	Kapāpala	Lit. Plover flight/leap. A low cliff along a low shelf overlooking the lower caldera southwest of Halemaʻumaʻu (see Reg. Map Nos. 1274 & 1275).
Ana Peahi	Ana Peʻahi	Kapāpala	Lit. Beckoning cave. A water cave situated near the 7,513-foot elevation, along the ʻĀinapō Trail (see Reg. Map Nos. 2388 & 3981). Erroneously written "Ani Peahi" on historic maps.
Apua	ʻĀpua	Ahupuaʻa on boundary of Puna and Kaʻū	Lit. Fish basket/trap. A tradition also associates the name with the deity Kāneʻāpua. In the tradition of Pīkoi-a-ka-ʻalalā, said to have been named for a supernatural rat, ʻĀpua, who lived in the region (see Reg. Map No. 12).
Awikahu	—	Kahuku	—. Cited in Boundary Commission Proceedings.
Devil's Throat	—	Keauhou	—. While it appears that traditional name of this collapsed pit crater was not recorded, kūpuna of ʻāina now within the park boundaries still spoke about it as a place of

			interest from the days of their youth. In the late 1970s, Kūpuna John P. Hauaniʻo, Helen Pea Lee Hong and Minnie Kaawaloa shared the following story of about visit to "Devil's Throat" while traveling along the old trail between Kalapana and Kīlauea. During their youth as they rode along the trail, heading mauka to visit Kīlauea (paying respect to Pele), their kūpuna would always stop at "Devil's Throat," offer prayers for safe travel, and would then take their cherished pāpale (hat) or hainakā (decorated kerchief), chant and offer it by letting it fall into the crater. Kūpuna said that by the show of faith and trust, the wind rising up out of the crater would pick up the offered item and carry it back to the person who had made the offering. On journeys with guests demonstrating this special act was always something of awe to the witnesses. Kūpuna also said that in their youth the crater had been much deeper and that there was a small pond of water visible at its bottom (pers. comm). Even today, when standing at the edge of the crater, one may offer a mele and the voice will be carried out of the crater, amplified in volume.
Haakulamanu	Haʻa-kula-manu	Keauhou	Lit. Low plain of the birds. Historically known as Sulphur Banks.
Halape	Hala-pē	Kapāpala	Lit. Missed and crushed. Ancient village site. Tradition states that shifting sands would cover the growth of gourds and careless travelers who passed through the village would crush the gourds with their feet.
Halekou	Hale-kou	Kaʻalaʻala	Lit. Cordia tree house.

Halemaumau	Hale-maʻumaʻu	Kapāpala-Keauhou	Lit. Sadleria fern house. Crater within caldera of Kīlauea Nui. Moʻolelo associate the name with accounts of Pele's battle with Kamapuaʻa; and is interpretively translated as "House surrounded by ʻāmaʻumaʻu ferns".
Haleolono	Hale-o-Lono	Keauhou-Kapāpala boundary	Lit. House of Lono (the god). This place name occurs in various locations across the islands and is associated with ceremonial practices—where prayers for rain and successful agriculture are offered. A hill on the pali, from where the shore at Keauhou and Halapē may be seen. Site of a historic murder. (Erroneously written "Halealona" on some maps.)
Halepoahaaha	Hale-pōʻahaʻaha	Kahuku	Int. Encircled house (if written with diacritical marks as in column two). Cited in an 1887 article describing eruption of Mauna Loa. Possibly transcription error for the place named Hale-pōhāhā in Kahuku.
Halepohaha	Hale-pōhāhā	Kahuku	Lit. Exploding (eruption) house (i.e., source of an eruption). Cited in Boundary Commission Proceedings.
Heeia	Heʻe-ʻia	Kīlauea summit region	Lit. Washed away. Locality named in chant, associated with Nāhōaliʻi and the fires of Kīlauea.
Hiiaka	Hiʻiaka	Keauhou	—. A crater along the East Rift Zone between Kōkoʻolau and Pauahi Craters. The name carried by many of Pele's sisters, among whom is Hiʻiaka-i-ka-poli-o-Pele. (Erroneously written "Heake" on some maps.)
Hilina pali	Hilina Pali	Kapāpala-Keauhou	Lit. Buffeted cliff.
Hoiu	Hō-ʻiu	Laeʻapuki	Lit. To be elevated, set on high (haughty). Named for an ancient chief of Laeʻapuki, who was killed by Pīkoi-a-ka-ʻalalā because of his ill manners.
Holei, Holei Pali	Hōlei, Hōlei Pali	Kealakomo	Lit. A native tree (Ochrosia sandwicensis). "In ancient times the rain was so heavy here that it washed away all growing plants. The angry people caught some rain, put it in an

			oven, and saw it escape as a cloud at Puʻu Kapukapu." A famous cliff and site of an ancient village. ʻĀpua, a supernatural rat who created trouble for residents, was shot and killed along this cliff by Pīkoi-a-ka-ʻalalā (see tradition of Pīkoi-a-ka-ʻalalā).
Holoholokolea	Holoholo-kōlea, Holoholo-a-kōlea	Kapāpala	Lit. Running/traveling plovers. Low bluff covered with explosive ash and boulders on south eastern side of caldera, below Keanakākoʻi (see Reg. Map Nos. 1273, 1274 & 1275).
Hooku, Kahooku	Hoʻokū, Ka-hoʻokū	Kīlauea summit region	Int. To appear, rise up. Several early references to Hoʻokū/Kahoʻokū are found in mele associated with Hiʻiaka. Among those are references to places in association with several caldera locations and other in lower Puna.
Hooleinamano	Hoʻoleina-manō	Kealakomo	Lit. Shark thrown or tossed. A wahi pana along the Pali of Hōlei, named from an incident when Ka-ʻehu-iki-manō-o-Puʻuloa killed a man-eating shark and tossed its body far up on the land, where its mark was left.
Kaaha	Kaʻaha	Kapāpala	Lit. The assembly or gathering place. An ancient village and fishing site.
Kaalaala	Ka-ʻalaʻala	Ahupuaʻa	Lit. The scrofulous scar (Pukui, et al. 1974). Native accounts, recorded in the 1860s-1870s as part of the Boundary Commission Proceedings, imply that the name is associated with describe a trail to mountain region on this ʻāina ("Perhaps the rising trail"). While traveling in the region in 1823, Wm. Ellis observed, "The land, though very good, was but partially cultivated, till we came to Kaaraara, where we passed through large fields of taro and potatoes, with sugar-cane and plantains growing very luxuriantly" (Ellis 1827:148) (see Reg. Map Nos. 568, 510, 1409 and 4026).

Kaauea, Palikapuo-kaauea	Kaʻauea, Pali-kapu-o-Kaʻauea	Keauhou	Lit. The steam currents; The sacred cliff of Kaʻauea. Named for the priest Kaʻauea, a companion of Kahawali, a chief who incurred the wrath of Pele during a hōlua contest in Kula, Puna. Historically known as "Waldron's Ledge."
Kahaualea	Ka-hau-a-Leʻa	Ahupuaʻa	Lit. The hau tree or dew of Leʻa. No further information on "Leʻa" was located. If written "Lea" the name is given as that of a goddess of canoe makers who could take the form of an ʻelepaio bird; and was the wife of Kūmokuhāliʻi. one of the deities associated with ʻAi-lāʻau in the generations prior to Pele, and who later became a deity of the forests (see Reg. Map No. 7).
Kahioipakini	Kahiō-i-Pākini	Kahuku	Int. On the side of Pākini. Cited in account of 1868 eruption at Kahuku.
Kahoalii. Ahuakahoali	Ka-hōāliʻi. Ahu-a-Kahōāliʻi	Kīlauea	Lit. The Chiefly companion. A god of the Pele family. Locality along the caldera rim where Hiʻiaka embraced Lohiʻau ipo upon returning with him from Kauaʻi.
Kakiiwai	Kākiʻi-wai	Kapāpala	Lit. Strike (for) water. An ancient habitation and fishing site.
Kahualoa	Kahua-loa	Kapāpala	Lit. Long foundation or stretch of open land. Cited in moʻolelo and mele as being "a training ground for ʻōlohe kūkini (expert runner-messengers);" situated in the in the summit region of Kīlauea (possibly the areas between KMC towards the west (see also Keonenuiokahualoa).
Kahue	Ka-hue	Ahupuaʻa	Lit. The gourd. Ancient village and fishing site (see Reg. Map No 9).
Kahuku	Ka-huku	Ahupuaʻa	Lit. The protuberance or projection. A large ahupuaʻa of Kaʻū. At the summit of Mauna Loa, Kahuku bounds the districts of Kona, Hāmākua and Hilo, as well as the ahupuaʻa of Kapāpala, cutting off most all of the remaining ahupuaʻa of Kaʻū from land above the forest zone

			(see Reg. Map Nos. 1112 and 1677).
Kalaniaauli	—	Kahauale‘a-‘Ōla‘a Boundary	—. Named locality on the mauka boundary of Kahauale‘a-‘Ōla‘a, situated along the old trail.
Kalanihale	Ka-lani-hale	Kapāpala	Lit. The royal or heavenly house. A hālau once stood here. When the 1790 explosive eruption of Kīlauea occurred, members of Keōua’s war party were encamped here and died.
Kaluaiki	Ka-lua-iki	Mauka boundary point between Kea‘au and Kahauale‘a with Keauhou	Lit. The little pit/crater. This name appears in several kama‘āina testimonies and surveys. The little crater forms the opening to the large lava tube which since ca. 1913 has been called “Thurston Lava Tube.” The name Nāhuku, possibly a more modern one, is also given for the lava tube itself (Pukui, et al. 1974). (See Reg. Map Nos. 7, 2192 & 2514).
Kaluapele, Kalua Pele o Kilauea	Ka-lua-Pele (Lua Pele), Ka-lua-Pele-o-Kīlauea	Keauhou-Kapāpala	Lit. The volcanic crater; or the pit of Pele. Kalama, one of the earliest native Hawaiian cartographers prepared a map of the Hawaiian Islands in 1837. His map identifies the summit of Kīlauea by this name.
Kalue	Ka-lu‘e	Kapāpala	Lit. Loosened, the loosening. Ancient village and fishing site.
Kamakaia	Ka-maka-i‘a	Kapāpala	Lit. The fish eye. “A scoria hill on the pahoehoe below the [old] Govt. road. There is a cluster of 3 or 4 hills here, the southernmost one being the [survey] station. A pile of stones marks the spot” (Boundary Commission Proceedings, Volume 1, No. 3:178-182).
Kamalauki	Ka-māla-‘uki	Keauhou	Int. The ‘uki (native sedge) patch. Given as an early name of the shelter near the ‘Akanikōlea steam bluffs where Hawaiians (and later guests) stayed when visiting Pele and

			the volcano. It is reported in several accounts that those who stayed at the shelter, would wrap and prepare food bundles for cooking, place the bundles in the steam vents, and upon return from the day's homage have food cooked and prepared for offerings and meals.
Kamoamoa, Kamomoa	Ka-moamoa	Ahupuaʻa	Int. Sharp point/stern of a canoe (see Reg. Map No. 2653).
Kamohoalii	Kamohoaliʻi, Pali-kapu-o-Kamohoaliʻi	Keauhou	Lit. The chiefly chosen one. The sacred cliff of Kamohoaliʻi. Named for the elder brother of Pele, a god of sharks. Traditions states that out of respect for her elder brother, Pele would not cause eruptive fumes to cover the sacred cliffs of Kamohoaliʻi (see Reg. Map No. 1274).
Kaone, Puu Kaone	Ka-one	Kapāpala	Lit. The sand/cinder, or Hill of sand. An ancient village, fishing site.
Kapaahu	Kapa-ʻahu	Ahupuaʻa	Lit. Garment. Land area adjoining Kahaualeʻa. The 1861 Hawaiian publication of the tradition of Pele and Hiʻiaka includes a reference to the name Kapaʻahu – "Pele wrapped her body tightly in a kapa garment, Pele slept at Puupahoehoe. The fissure remains at the place to this time" (see Reg. Map 1623).
Kapalikapuo-kahoalii	Ka-pali-kapu-o-Kahōāliʻi	Mauna Loa	Lit. The sacred cliffs of Kahōāliʻi (sometime written "Nāhōāliʻi") are cliff faces at both Kīlauea and Mokuʻāweoweo (see Reg. Map 1264).
Kapalioku	Ka-pali-o-Kū	Kapāpala/Makakupa Boundary	Lit. The cliff of Kū (a god). An ancient ilina (burial place) along the boundary between Kapāpala and Makakupa. (The ahupuaʻa name, Makakupa, as written in Hawaiian language texts, and early survey records, is now written Makakupu).

Kapapala	Ka-pāpala	Ahupuaʻa	Lit. The Charpentiera tree; also, a fire brand. Identified as the ahupuaʻa in which the large independent ʻili of Keauhou is situated. The ahupuaʻa joins Kahuku, and the districts of Hilo and Hāmākua at the summit of Mauna Loa.
Kapeleoiki	—	Kahuku	—. Site with an extension of ʻaʻā on Kahuku at an elevation of about 5,200 feet, and near the boundary of Kahuku and Kaʻalaʻala. A koa grove is/was nearby.
Kapikowaena	Ka-piko-waena	Keauhou	Lit. The very center. It is the very center of the sacred house of Kīlauea.
Kapuai	Kapuaʻi	Kapāpala	Lit. Footprint. A formation to the southeast of Halemaʻumaʻu. In the tradition of Pele and Hiʻiaka, when Hiʻiaka returned to Kīlauea Pele had Lohiʻau ipo killed. Hiʻiaka then repeatedly stamped her foot into the crater creating a deep hole through which water would rise up into Halemaʻumaʻu. Hiʻiaka also descended deep into the earth to fetch the spirit of Lohiʻau ipo and return him to life (see Reg. Map Nos. 1274 & 1275).
Kapuahi	Kapuahi	Kapāpala	Lit. Fire hearth. Near the old trail through Kapāpala, site of a habitation cave.
Kauakapaoo	Kau-a-ka-pāoʻo	Keauhou	Int. Perch of the goby fish. A spring of supernatural pāoʻo fish on the southeast side of pali o Kaʻauea (Dekemaba 11, 1891:3, *Ka Leo o ka Lahui*). (See also Kawaihūnāakapāoʻo).
Kauhiuhi	Ka-uhiuhi	Kapāpala	Lit. The uhiuhi (Mezoneuron kauaiense) tree; a sacred hardwood (see Reg. Map No. 2388).
Kawahapele	Ka-waha- Pele	Kahuku	Lit. Pele's mouth (eruption vent). An area in the uplands of Kahuku, near Pauʻewalu (cited in Boundary Commission Proceedings).
Kawahaopele	Ka-waha-o-Pele	Keauhou	Lit. The mouth of Pele. A place where offerings are made, situated at Kilauea-iki (cited in Boundary Commission Proceedings).

Kawahiuahi	Ka-wahi-uahi	Kahuku	Lit. The smoky place (cited in Boundary Commission Proceedings).
Kawaihunaakapaoo	Ka-wai-hūnā-a-ka-pāoʻo	Keauhou	Lit. The hidden spring of the goby fish. The spring created “a pool not far from the crater of Kīlauea. The priests of Pele who knew of its location obtained water from it to mix with the ʻawa drinks they offered to her. Like the pool on Lehua, a supernatural pāoʻo fish guarded it. This pool was destroyed during the making of a road." (Pukui, 1983:1653). (See also Kauakapāoʻo.)
Kawelelauokauwahi	Ka-welelau-o-ka-uwahi	Keauhou	Lit. The tip of the smoke. Another name for Keanakākoʻi Crater.
Keahuakahoalii	Ke-ahu-a-kā-hōāliʻi	Keauhou	Lit. The shrine made by the heavenly companion. Situated at the brink of the Kīlauea Caldera where Hiiaka stood with Lohi’au when she returned with him from Kauaʻi.
Keaau	Keaʻau	Ahupuaʻa	Int. White current. Home of Hōpoe, goddess of lehua groves and hula, beloved companion of Hiʻiaka-i-ka-poli-o-Pele, who was turned into a dancing stone on the shore. Mauka section of Keaʻau is within the park boundaries (see Reg. Map No. 1209, East Hawaii District Sheet for Keaʻau boundaries.)
Kealakomo	Ke-ala-komo	Ahupuaʻa	Lit. The entry path. Site of an ancient village crossed by the trail between Puna and Kaʻū (see Reg. Map No. 1808).
Keanakakoi	Ke-ana-kā-koʻi	Keauhou	Lit. Adze maker’s cave. Noted as a place where select stones were gathered to make adzes (see Reg. Map No. 1275). (See also Kawelelauokauwahi.)
Keanaoluukia	Ke-ana-o-Luʻukia	Kapāpala	Lit. The cave of Luʻukia. A chiefess and hula patron from Kauaʻi offended Pele and was turned to stone here, along with all but one of her followers.
Keanapuaa	Ke-ana-puaʻa	Kapāpala	Lit. The pig’s cave. Place where Kamapuaʻa stayed when on his way to mate with Pele at Kīlauea.

Keaoi	Ke-ʻā-ʻoi	Kapāpala	Lit. The sharp rock. Islet fronting Halapē.
Keauhou	Ke-au-hou	An independent land area	Lit. The new current or era. Land in which Kīlauea and many wahi pana are situated. While it is a part of Kapāpala, it was identified as a "'ili kupono" or independent land. In later narratives simply identified as an ahupuaʻa. This kūpono separation is likely associated with the sacredness of the ʻāina and its management by the kāula Pele (class of Pele prophets and priests/priestesses) (see Registered Map No. 27).
Kekake Kipuka	Kīpuka Kēkake	Kapāpala	Lit. Donkey Kīpuka (see Reg. Map No. 2388).
Kekekaniho	Kekē-ka-niho	Keauhou-Kapāpala	—. Several meanings may be applied, some of them rather descriptive of the female genitalia. An upland area near the Keauhou-Kapāpala Boundary (see Reg. Map No. 2388).
Keonenuiokahualoa	Ke-one-nui-o-Kahua-loa	Kapāpala	Lit. The great sands/cinders of Kahualoa. Keonenuiokahualoa is situated along the cinder-sandy plain of Kahualoa, famed for its shifting sands and cinders; it was an area where ʻōlohe were trained. (See traditions of Uwēkahuna and Kahualoa.)
Keopuka	Ke-ō-puka	Kahuku	Int. The perforation. An ʻili in Kahuku.
Kilauea, Kilauea Nui	Kīlauea, Kīlauea Nui	Keauhou	Lit. Big Kīlauea. In 1975 Kupuna Mary Kawena Pukui shared the following comments regarding the meaning of Kīlauea and her manaʻo regarding *Place Names of Hawaiʻi* (1974): "While preparing the book *Place Names of Hawaiʻi*, I disagreed with the interpretation given by my partners to some of the place names. We had lengthy discussions about this, and when discussing Kīlauea, which they had translated as 'Spewing, much spreading,' I suggested that we did not know the origin of the word, or how the words had originally been

			put together into the place name. There is no specific tradition that has been handed down that tells us how the name Kīlauea was given. As a result of this disagreement, we finally settled on use of the terms 'literal' and 'interpretive' to designate the kind of translation being given" (pers. comm. M. K. Pukui). Kupuna also observed that she did not concur with the translation of Kīlauea as given in the book, as it was only a possible meaning of the words if they were broken apart as "Kī-lau-ea" (ibid.) (see Reg. Map No. 1275).
Kilauea iki	Kīlauea Iki	Keauhou	Lit. Little Kīlauea. The house in which Pele's family lives. Ka-waha-o-Pele, a place where offerings are made is there. In 1823, a heiau "Oararauo" (Oalalauo), dedicated to Pele, was identified in the vicinity of Kīlauea Iki (see Reg. Map No. 1275).
Kilohana	Kilohana	Kapāpala	Lit. "An ahua above the woods mauka of lae ohia in woods, that is the boundary of this land and Kaalaala."(Boundary Commission Records) Situated at approximately 8,250-foot elevation, above Uwēwale (see Reg. Map No. 3981).
Kipuka Ahiu (Ahiu Kipuka)	Kīpuka ʻĀhiu	Kapāpala	Lit. Wild kipuka. A modern name, written as Ahiu Kipuka on 1900s maps (see Reg. Map 2388).
Kipuka Kapae (Kapai Kipuka)	Kīpuka Kāpae(?)		Int. Set-aside kipuka. , written as Ahiu Kipuka on 1900s maps (see Reg. Map 2388).
Kipuka Ke Ana Bihopa (Ke Ana Bihopa Kipuka)	Kīpuka Ke Ana Bihopa	Kapāpala	Lit. The Bishop Cave kipuka. , written as Ahiu Kipuka on 1900s maps (see Reg. Map 2388).
Kipuka Ki	Kīpuka Kī	Kapāpala	Lit. Tī plant kipuka (see Reg. Map No. 2388).
Kuehu	Kuehu	Keauhou	Lit. Dust stirred up. The traditional name of place now called ʻĀina Hou. This name was given by O. T. Shipman, who held a lease on the land for ranching purposes. (Also

			written in some texts as “Kuaehu.”)
Kuiahanalei, Kuihanalei	—	—	—. Cited in mele associated with Kilauea, “the heat and smoke rising to the uplands of Kuiahanalei…”
Kukalaula	Kū-ka-lā-ʻula	Kapāpala	Several interpretive translations may be offered. Personal communications with Kūpuna Mary Kawena Pukui and Hoohila Kawelo, plus the pronunciation indicated here, describes the sun-parched plains one travels across through Kaʻū, on the journey to Kīlauea (see Reg. Map No. 2388).
Kukamahunuiakea	Kū-ka-māhu-nui-ākea	Kīlauea summit region	Lit. Great rising expanse of steam.
Kukuilauliilii	Kukui-lau-liʻiliʻi	Kaʻalaʻala-Kapāpala Boundary	Lit. Small leafed kukui (candlenut tree). This name describes both a unique kukui tree which was a prominent landmark along the Kaʻalaʻala-Kapāpala boundary, and a place of the same name (cited in Boundary Commission Proceedings).
Kukuinui	Kukui-nui	Kahuku	Lit. Large kukui tree (cited in Boundary Commission Proceedings).
Kulalio Kipuka	Kīpuka Kula Lio	Kapāpala	Lit. Horse pasture kipuka (see Reg. Map No. 2388).
Kulanaokuaiki pali	—	Kapāpala-Keauhou	Int. Unstable cliff of Kuaiki. A bird-catchers house site, on the pali; situated along the Keauhou-Kapāpala boundary. It was from this cliff that Kalihipaa jumped to his death (see Pali lele o Kalihipaa). (See Reg. Map No. 2388).
Kulani	Kū-lani	Keauhou-ʻŌlaʻa Boundary	Lit. Rising heavenward. A hill on the upper Keauhou-ʻŌlaʻa boundary.
Kulauala	Kula-ʻuala	Kahuku	Lit. Sweet potato agricultural field (cited in Boundary Commission Proceedings).
Kulawaa	Kula-waʻa	Kahuku	Lit. Canoe flats or plain (cited in Boundary Commission Proceedings).
Kulilikaua	Kū-lili-ka-ua	Keauhou	Int. Kū of the mist rains. ʻAkanikōlea, sits on the edge of the flat lands of Kulilikaua.
Kupahapaha	—	Pūlama	—. An ancient waterhole in the uplands.

Kupinai	Kupinaʻi	Keauhou-Kahaualeʻa	Lit. To wail, lament or mourn. Boundary Commission Proceedings reported that "There used to be a road from Keauhou to Kilauea, passing Kamokukolau [Kōkoʻolau], and coming along Kupinai, at the foot of Makaulii pali. I have never heard that the road is the boundary between Keauhou and Kahaualea." Registered Map No. 1275, Sept. 18, 1886 identifies "Kupinai" as a triangulation station on the cliffs overlooking the caldera, midway between Kīlauea Iki and the Volcano House (vicinity of what is generally known as Waldron's Ledge).
Kuuhala	Kuʻu-hala	Kapāpala-Keauhou	—. Reported in Boundary Commission Proceedings as "The seashore between Kapapala and Keauhou, site of the heiau called Makoloa" (see Reg. Map No. 2388). Note: A number of interpretive translations for Kuʻuhala are possible, but without a specific story, the correct meaning is uncertain.
Laa, Olaa	ʻŌlaʻa	Kalana (Land division)	Lit. Sacred, sanctified. A significant wahi pana associated with many moʻolelo, a sacred region, identified as an independent land area (see Reg. Map No. 42).
Laeapuki, Leapuki	Lae-ʻapuki	Ahupuaʻa	Lit. Short Point. Ahupuaʻa between Kamoamoa and Pānau. The standard translation "Short Point," is a literal one by separating it into two words to give the meaning, with no story behind the translation. As noted in the detailed narratives by C. S. Lyman, the coastal shelf of the area was noted for making salt from ocean water, by drying the water in small containers or cups made from ki (Cordyline terminalis) leaves. These cups are traditionally known as ʻapu kī. We would suggest that an alternative translation and spelling (with diacritical marks) of the place name could be

			"Lae-ʻapu-kī" (Kī leaf cup point) (see Reg. Map Nos. 1808 and 2653, and HTS Plat No. 863-A).
Makahanu Pali	Makahanu Pali	Kapāpala-Keauhou	Int. Breath-on-face cliff (see Reg. Map No. 2388).
Makaopuhi	Maka-o-puhi	Pānau Nui	Lit. Eye of eel. A green colored stone in bottom of crater was likened to the eye of an eel (pers comm. Helen Haleola Pea Lee Hong, 1979-1980).
Makoloa	Mākō-loa (?)	Keauhou-Kapāpala	Int. Long rocky area/distant stone. A heiau on the shore between the Keauhou-Kapāpala boundary.
Malualani	Malu-lani (?)	Kapāpala	—. Area below a sheltered cliff, above ʻŌpihinehe on the coast. (If written "Malulani", it is the name of one of Pele's sisters.)
Mauliola	Mauliola, Hale-Mauliola	Keauhou	Lit. Goddess of life, good health. House of Mauliola. "The meeting place/ residence of Pele and her family, where are made the laws, and from where the messengers are sent to Mokuʻāweoweo" (*Ka Hoku o Hawaii,* Dec. 16, 1915).
Mauna Loa, Maunaloa	Mauna Loa	Multiple Districts	Lit. Long mountain. An abode of Pele. Active volcano, second highest peak in the Hawaiian Islands. At the summit, Kapāpala and Kahuku ahupuaʻa of Kaʻū meet with lands from the districts of Kona, Hāmākua and Hilo.
Mokuaweoweo, Mokuweoweo	Moku-ʻāweoweo, Moku-weoweo	Summit caldera of Mauna Loa	Lit. ʻĀweoweo (a red fish) section/district. An entryway to the abode of Pele.
Nahuku	Nā-huku	Keauhou-Keaʻau	Lit. The protuberances (see also Kaluaiki). Since ca. 1913, known as Thurston Lava Tube (see Reg. Map No. 2514).
Namakanipaio	Nā-makani-paio	Kapāpala	Lit. The battling winds.
Napau	Nā-pau	Pānau Nui	Lit. The endings.
Napuuonaelemakule	Nā-puʻu-o-nā-elemakule	Kapāpala coast line	Lit. The hills of the old men. Named for two priests in the time of Līloa; associated with identifying the boundaries of the ahupuaʻa.
Nukupili	Nuku-pili	Kapāpala	—. An area near the Kapāpala-Keauhou boundary along the old trail to Puna. Site where an eruption broke out in 1868.

Oararauo, Oalalauo	—	Keauhou	—. A heiau, near the summit of Kīlauea Iki, dedicated to Pele, and in 1823 described as: "the ruins of Oararauo, an old heiau, which crowned the summit of a lofty precipice on our left. It was formerly a temple of Pele, of which Kamakaakeakua (the eye of god), a distinguished soothsayer who died in the reign of Tamehameha, was many years priest" (Ellis 1827).
Ohaikea	ʻŌhai-kea	Kapāpala	Lit. White ʻōhai (Sesbania tomentosa).
Ohale, Puu Ohale	Puʻu Ohale	Kapāpala	—. (Ohale Hill). Site of a habitation cave, situated along Kulanaokuaiki Pali, below old Puna-Kaʻū trail.
Ohialele	ʻŌhiʻa-lele	Kahuku	Lit. Leaping ʻōhiʻa. Several noted places in upper Kahuku known by this name. One is near Alanui o Umi, and along Alanui o Umi to Ahu o Umi.
Ohialele	ʻŌhiʻa-lele	Pūlama	Lit. Leaping ʻōhiʻa. An ancient cultivated ground at the western corner of Pūlama, where it meets Kahaualea and Kamoamoa.
Ohiaokalani	ʻŌhiʻa-o-ka-lani	Kīlauea summit region	Lit. ʻŌhia (Metrosideros spp.) of the heavenly one. A grove of ʻōhiʻa from which Pele gathered lehua blossoms to make garlands ("O Pele kui lei lehua o Ohiaokalani…")
Okiokiaho	ʻOkiʻoki-ʻaho	ʻĀpua	Lit. Severed cord. A pile of stones on the seashore at this place marks the boundary between Keauhou and ʻĀpua (Kaʻū and Puna). Kupuna Mary Kawena Pukui, told us that the name was given when a Puna resident saw a large kite in the sky being driven towards Kaʻū by the wind. This was a supernatural kite which the man saw, and he desired it. Following after it, he reached a place where he cut its line, but the kite continued flying on the wind and landed in Kaʻū where it was found and kept by a native there. The family of the man who found the kite, came to be known as "Lupenui." Where the line was cut, became ʻOkiʻokiaho, the

			boundary between the two districts (M. K. Pukui, pers. comm. 1975-1978). Erroneously written “Okiokiahu” in some historic surveys.
Oluea, Ooluea	‘Oluea	Keauhou	Lit. Ease (as in relaxing a kapu). A location cited in several mele that honor Pele and the upland region of Kīlauea: “Mai Kilauea mai Wahinekapu, mai Ooluea” (From Kīlauea, from Wahinekapu, from Ooluea).
Opihinehe	‘Ōpihi-nehe	Kapāpala coastal point	Lit. Rattling limpet shells. “Opihinehe is a prominent point of land on the coastline of Kapapala. Hawaii. The name is also applied to the coast on both sides of the point for an undefined distance. Opihi is a shell fish and nehe means scratch. The opihi were so numerous at that point that the Hawaiians could hear them, scratching as they moved their shells over the rocks. It was taboo to rattle ‘ōpihi shells here. If one did, a ghost was heard to ask, ‘seaward or inland?’ If the answer from another ghost was ‘seaward’ the victim would be drowned; if ‘inland,’ he would have an accident on land.”
Pahuamimi	Pahu‘a-mimi	Kapāpala	Int. A waterhole spoiled by urine of livestock. An open area of reddish pāhoehoe situated around the 6,300-foot elevation (see Reg. Map Nos. 2388 & 3981).
Pali Iki	Pali Iki	Kapāpala-Keauhou boundary	Lit. Little cliff. Area below Pali of Makahanu to east of Pu‘u Kapukapu (see Reg. Map No. 2388).
Pali Iki	Pali Iki	Kapāpala	Lower caldera shelf below ‘Ūwēkahuna, west of Halema‘uma‘u (see Reg. Map No. 1275).
Palilele o Kalihipaa	Pali-lele-o-Kalihipaa	Keauhou Cliffs	Lit. Leaping Cliff of Kalihipa‘a. Place where Kalihipa‘a, an employee of L. Kaina, leaped from cliff and killed himself. Situated below the present-day ‘Āina Hou along old Puna-Ka‘ū trail (see Reg. Map Nos. 2388 & 2514).

Paliokeawe	Pali-o-Keawe	A shelf below Kīlauea Iki.	Lit. Cliff of Keawe. Described in native texts as: “It is the northwest side of Kilauea iki, it is the old trail.”
Panau	Pānau, Pānau Nui, Pānau Iki	Ahupuaʻa	Lit. Uneasy. This ʻāina is divided into two divisions, one being larger than the other (see Reg. Map No. 33 for Pānau Nui; and Reg. Map No. 1808 for both ʻāina). The cliffs of Pānau, which are passed via an ancient trail between Puna and Kaʻū are a wahi pana. Travelers along the trail desired to go in groups lest the ʻōlohe (masters in fighting techniques) waylay them (see tradition of Nā ʻōlohe o Pānau).
Papalinamoku Kipuka	Kīpuka Papa-lina-moku	Kapāpala	—. Former pasture area (see Reg. Map No. 2388).
Papuaa	Pā-puaʻa	Pūlama	Lit. Pig enclosure. An ancient cultivated area along the Pūlama-Kahaualeʻa boundary.
Pauewalu	Pau-ʻewalu	Kahuku	Lit. Eight finished/destroyed. A cave in upper Kahuku, where eight people were killed.
Pepeiau Kipuka	Kīpuka Pepeaio	Kapāpala	Lit. Ear kīpuka. Former pasture area (see Reg. Map No. 2388).
Pohakuloa	Pōhaku-loa	Multiple Ahupuaʻa (see 4 following entries)	Lit. Long stone. A koa grove 1,730 feet mauka of the Kīlauea-Puna road; near the Keauhou-ʻŌlaʻa boundary.
Pohakuloa	Pōhaku-loa	Keauhou	...An ʻōhiʻa tree on the pāhoehoe, above Haleolono.
Pohakuloa	Pōhaku-loa	Kahaualeʻa	...(1) A pool or swamp makai of the Government road. (2) Location where the ʻuwaʻu bird catchers used to live.
Pohakuloa	Pōhaku-loa	Kahuku	…(1) A puʻu, mauka of Pōhakuloa and makai of Hāpaimamo; (2) A large stone, marking the boundary point between Kahuku and Manukā, above Kalaehumuhumu; (3) Upland Kahuku Boundary above Kona lands.
Pohakuloa	Pōhaku-loa	Kapāpala	…The mauka corner of Pōhakuloa, the lae ʻōhiʻa [promontory with ʻōhia growth] on pali along boundary between Kapāpala and Kaʻalaʻala.
Pohakuhanalei, Pohakuohanalei	Pōhaku-Hanalei,	Mauna Loa Summit Region	Lit. Hanalei Stone (Stone of Hanalei) Crescent Stone. A name of two locations below

	Pōhaku-o-Hanalei		the summit of Mauna Loa. One situated near the Kapāpala, Humuʻula and Kaʻohe boundary at the 12,423-foot elevation (see Reg. Map No. 2192); the other in Kahuku on the southwest side of Mokuʻāweoweo at the 12,805-foot elevation. Boundary Commission Proceedings include several interesting descriptive notes—among them are: "There are two places on the mountain called Pohakuhanalei; one is a rock on the northeast slope; the other a crater on the south slope; the latter is not pointed out as a boundary." "A large rock near Mokuweoweo at which you can stand and see the crater." "Pohakuhanalei, said rock was lost sight of during the earthquake time [1868]. There is a hill there now." (There is a tradition of Waiapele at Kapoho in Puna, where two supernatural beings, Lēkia and Hanalei are named, but we did not find a tradition of the naming of Pōhaku Hanalei on Mauna Loa.)
Poliokeawe	Poli-o-Keawe	Keauhou, ʻĀpua, Kealakomo	Lit. Bosom of Keawe. A section of cliff above the Keauhou-ʻĀpua-Kealakomo region. An old house site and kukui tree was at top of the pali, near the Keauhou-ʻĀpua boundary (see Reg. Map No. 12).
Ponahoahoa	Pō-nāhoahoa, Poʻo-nāhoahoa (?)	Kapāpala	Int. Struck at night; alternative: Int. Cracked skull. The Pōnāhoahoa Chasm, also known as the "Great Crack," extends from Kapāpala towards the shore below Pāhala in Pāʻauʻau.
Poupou	Poupou	Ahupuaʻa	Lit. Stout. This small ʻāina is divided into two smaller ahupuaʻa. In later years a portion of Poupou was also identified as being named "Kauka." There does not appear to be an early land record naming a place "Kauka," although an 1852 Royal Patent

			Grant was issued to an individual by the name of Kauka (Grant 1004), at Kapaʻahu. This grant included the ancient village of Kaʻiliʻili, which John P. Hauanio pointed out to Maly in 1979-1980, along with other named sites. A pond, retained as Government land, was located in the vicinity of Kauka's ʻāina. Kauka is also a kupuna of several Puna families, and, as occurs in areas across the island, his name became associated with the area (see Reg. Map Nos. 1808 & 1623).
Puaialua	Puaʻi-ʻālua	Kahaualeʻa	Lit. Flow out twice. A hill along a mauka boundary point of Kahaualeʻa and Kamoamoa (see Reg. Map No. 7).
Puaulu	Pua-ulu	Kapāpala	Lit. Growing flower. A forested area.
Kipuka Puaulu	Kīpuka Puaulu		Growing flower kīpuka. An old growth forest area surrounded by ʻaʻā.
Pulama	Pūlama	Ahupuaʻa	Lit. Cherish. Ahupuaʻa in which Wahaʻula, the first luakini class heiau built in Hawaiʻi, is situated (see Reg. Map No. 1808).
Punaluu	Puna-luʻu	Kahaualeʻa	Lit. Diving spring (situated between coast and Government road). Heiau (SIHP # 4224) built on the pahoehoe which crosses over the spring of same name. "The legend is that the heiau was built to commemorate the death of Punaluʻu, a shark-man. He had the form and appearance of an ordinary mortal, but on his back between the shoulders, he had a shark's mouth, which he kept hidden with a kīhei, or shawl. He lived inland at a place near the road and seemingly followed the ordinary occupation of a farmer in this district, cultivating sweet potatoes. While planting, he would watch the road, and if he saw some beautiful girls descending to the pool to bathe, he would remark, "The shark has not had his breakfast" and would then follow the party. As the girls

			were bathing in the pool, he would join them, and changing to a real shark form in the water, would devour them all. After this breakfast, the shark would reassume the human form, as far as he was able, and return to his farm. After a time, he was detected and killed. In the 1970s, elder kamaʻāina of Puna said that a stone in the shape of a shark's head could still be seen in the cavern that was part of the spring. Site covered by lava flow ca. 1987.
Puueo Pali	Puʻu-ʻeo Pali	Kapāpala	Int. Agreement hill cliff. A small spur ridge line off Makanau Pali, above Puʻu Kapukapu.
Puuhuluhulu	Puʻu-huluhulu	Pānau Nui, ʻĀpua, Kahaualeʻa Boundary Point	Lit. Shaggy hill, descriptive of the scattered growth of vegetation. Situated on the boundary between Pānau nui and ʻĀpua. The old Puna trail passes below the southwestern base of the puʻu.
Puukapukapu, Kapukapu	Puʻu-kapukapu, Puʻu Kapukapu	Kapāpala	Lit. Regal hill. Named for Kapukapu, the husband of Hōlei (whose name is commemorated in the cliffs of that name), and the parents of the shark deity, Ka-ʻehu-iki-manō-o-Puʻuloa.
Puu Koae	Puʻu Koaʻe	Kapāpala	Lit. Koaʻe (Tropic Bird) Hill.
Puuloa	Puʻuloa	Pānau Nui	Lit. Long or distant hill. A famous place for depositing the piko of new-born children; and a significant region of kiʻi kaha pōhaku (petroglyphs). In a tradition of Ke-ʻehu-iki-manō-o-Puʻuloa, said to have been named for the little shark guardian of Puna.
Puumanawalea	Puʻu-manawa-leʻa	Laeʻapuki	Int. Hill where one pleasantly passes time. In ancient times there was a source of fresh water at this place, where residents of Laeʻapuki could gather potable water.
Puu Nahaha	Puʻu Nāhāhā	Kapāpala	Lit. Shattered hill. Cited in Boundary Commission Proceedings: "A hill of rocks along the road to where Kukuilauliilii used to stand" (see Reg. Map No. 2388).

Puuonioni	Puʻu-ʻoniʻoni	Kīlauea Summit Region	Lit. Quivering hill. A wahi pana cited in several mele and prayers of Pele, Hiʻiaka and Kamapuaʻa — "Oili Puuonioni i ka luna o Uekahuna" (Puʻu ʻoniʻoni appears above Uēkahuna).
Puupahoehoe	Puʻu-pāhoehoe	Kapaʻahu	Lit. Pāhoehoe hill. A wahi pana cited in the tradition of Pele and Hiʻiaka mā. Prior to Pele, beginning her journey to Kauaʻi, it is said that "at Kapaahu, Pele slept at Puʻupāhoehoe. The fissure remains at this place to the present day (Kapihenui, Dek. 26, 1861).
Puuulaula	Puʻu-ʻulaʻula	Keauhou, Kapāpala,	Lit. Red Hill. One of a few places with this name. Notably, the upper extremity of Keauhou, with the boundary between Kapāpala and Humuʻula (see Reg. Map No. 2192).
Ualehu	Ua-lehu	Kīlauea Summit Region	Lit. Ashy rain. Identified as flatland area on the approach to Pele's abode, where sandals are bound on.
Uwealoha, Palialoha	Uwē-aloha, Pali-aloha	Keauhou	Lit. Cry of love. Interpretive: Cliff of the beloved one (Lohiʻau). Historically known as Byron's Ledge.
Uwekahuna, Wekahuna	Uwē-kahuna, Uē-kahuna	Kapāpala-Keauhou	Lit. Crying or wailing priest. The highest bluff on crater overlooking Kīlauea. "The bluff marks the site of an ancient temple of which nothing now is left." (*Honolulu Star Bulletin* Jan. 31, 1927). Boundary Commission survey notes state: "The bluff forming the outer North Western edge of the crater of Kilauea, also on the [old] Kau road—a pile of stones marks the place." (see Ex. Order 81, Oct. 1920).
Wahaula	Waha-ʻula	Pūlama Ahupuaʻa	Lit. Red mouth. A heiau (temple), and wahi pana. Reported to be the first luakini-class heiau built on Hawaiʻi following the arrival of Pāʻao from Kahiki. In the later period of history, during the closing years of Kamehameha I's reign, he sent his son Liholiho (Kamehameha II), to reconsecrate Waha'ula to his

			gods in ca. 1817 (see J. P. Ii, 1959). This was likely the last of the major heiau luakini on Hawai‘i to be consecrated prior to the death of Kamehameha I and the overthrow of the kapu–kānāwai system, which followed in 1819.
Wahinekapu	Wahine-kapu	Keauhou	Lit. Sacred woman. A wahi pana situated between Uwēkauna and Ka‘auea, named for Pele.
Waikoolihilihi	Wai-ko‘o-lihilihi	‘Āpua	Lit. Water supporting eyelashes. This is a wahi pana, known at several places in Puna. The tradition is that the thin individual petals of lehua blossoms floating upon the water at this spring would “ko‘o” (prop up) the “lihilihi” (eyelashes) of those who kneeled down to drink the wai (fresh water). Such springs were famed and cherished places where the ali‘i would be taken to experience the unique sensation associated with drinking there (pers. comm. M. K. Pukui). A spring by the name of Wai-ko‘o-lihilihi is situated on the along the ‘Āpua-Kealakomo boundary near upper boundary of Kahue (cited in Boundary Commission Proceedings; see Reg. Map Nos. 9 & 12).
Waiuniki	Wai-‘ūniki	‘Āpua	Lit. Graduation waters/spring. Identified as an ‘ili of ‘Āpua. (see L.C.A. 7114, Kaleimaole).

PART III.
MOʻOLELO HAWAIʻI – MEA MAʻAMAU–
AKUA, ʻĀINA-WAHI PANA, ME NĀ KĀNAKA
(HAWAIIAN TRADITIONS AND CUSTOMS–
GODS, LAND-STORIED PLACES, AND PEOPLE)

The traditions below—in both narrative and mele (chants)—represent a collection of indigenous knowledge that informs us about features on the land (how some localities were named), the relationship of Hawaiians with their akua (gods and goddesses), and descriptions of some of the mea maʻamau (traditional and customary practices) which have been documented over the last two hundred years. Some of the narratives have been translated verbatim by Kepā Maly from the original Hawaiian language accounts for this study; for others we have prepared English summaries of accounts in Hawaiian which were originally published in serial form. The selected narratives and serial articles typically discuss numerous locations within or along the boundaries of HAVO. Many of the moʻolelo have been a part of the heritage archives for decades, and we have not cited all accounts that have been previously identified, or those that may be easily accessed through other documentary sources. We leave those accounts to future research on the part of the readers.

It is important to remember that following the arrival of westerners on island shores in 1778, unprecedented change began in the islands. In 1804-1805, an introduced disease, called “maʻi ʻōkuʻu” by the Hawaiians, killed nearly 200,000 natives in one year. Between 1805 to 1893, the native population dropped down to approximately 40,000 from an estimated 400,000-plus 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—many aspects of the traditional knowledge became fragmented. We have strived to provide you with selections of the knowledge that has been passed on by those who originally recorded it, and acknowledge here that much more has yet to be researched and brought forward.

In moʻolelo, we find rich narratives describing traditions, beliefs and practices, and spiritual and familial relationships that Hawaiians share with one another and their natural environment. Every aspect of nature from the stars in the heavens, to the winds, clouds, rains, growth of the forests and life therein, and everything on the land and in the ocean, was believed to be alive. Indeed, every form of nature was a body-form of some god or lesser deity. This is particularly evident in the traditions of the goddess Pele, her family, and even in those fragments of moʻolelo that have survived from the gods who pre-dated Pele’s arrival from Kahiki.

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. Again, this is particularly evident in the traditions of Pele and the ʻāina upon which she travels or visits. Traditions reveal that many a careless traveler, or collector of resources, found themselves turned to stone, chased from their ʻāina, lost in a maze of overgrowth, dense mists, and dropped into deep chasms as a result of disrespectful and careless actions.

In the Hawaiian mind, care for each aspect of nature, the kino lau (myriad body-forms) of the elder life forms, was the normal way to live. This concept is still expressed by Hawaiian kūpuna

(elders) through the present day, and passed on in many native families. Also, in this cultural context, anything which damages the native nature of the land, ocean and forest (and the kino lau or myriad body-forms of the deity therein) damages the integrity of the whole. Thus, caring for and protecting the land and ocean resources 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 culture.

The selections below are generally presented in chronological order by period in history to which they are associated.[43] They include a wide range of accounts on many facets of life in the lands of Puna and Kaʻū, and beyond. We have added underlining to some of the quoted material to draw the reader's attention to specific place names, site references, and individuals mentioned.

ʻAi-lāʻau and other early gods at Kīlauea
Volcanic Phenomena Prior to the Arrival of Pele

Few of the earliest traditions pertaining to the volcanic phenomenon appear to have survived the arrival of Pele, her ʻohana and attendants. This is perhaps the way of history, where the victor survives to tell the history of times past. As a result, there are only a few early references to ʻAi-lāʻau (Forest/Wood Eater) and his associate deities in old traditions, with more in the later part of history being told. It is likely that the periods of volcanic quiescence reflect the times of ʻAi-lāʻau, and a marked increase in eruptive activities mark the arrival of Pele mā (companions or associates).

When Pele arrived on the shores of Puna, at the place near Kumukahi named Ke-awa-a-Pele (The canoe landing made by Pele), she traveled a short distance inland and struck pāʻoa, her sacred digging stick, into the earth and formed a crater, which immediately filled with water. That crater, came to be named Wai-a-Pele (Spring made by Pele), and was unsuitable as a home for Pele's fires. She continued inland, striking at the earth, forming what today is known as the East Rift Zone. None of the lua pele (craters) were suitable, and pele moved towards the summit of Kīlauea. By this time, ʻAi-lāʻau and his host of gods and goddesses had become aware of this powerful goddess, and they fled from Kīlauea, becoming deities of the forests and poʻe kālaiwaʻa (canoe makers). Among ʻAi-lāʻau's companions were Kū-moku-hāliʻi (Kū-the-island-spreader), Kū-ʻālana-wao (Kū-of-the-upland-offerings), Kū-pulupulu (Kū of the fire kindling), and Kūpā-ʻai-keʻe (Kū who eats defects). Even after Pele's settling at Kīlauea Nui (the summit caldera), these male deities continued to play a role in traditional and customary Hawaiian practices.

In December 1863, a native writer, John Kanealii from Hōlualoa, Kona, submitted an article to the native newspaper *Nupepa Kuokoa*. The article is titled "No ka Mahiai ana i ka wa kahiko" (About the farming in ancient times). The narrative also includes some aspects of the attributes and worship of the gods of the forest and woodworkers.

[43] 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.

Dekemaba 19, 1863 (aoao 3)
Nupepa Kuokoa
No ka Mahiai ana i ka wa kahiko

…Penei ke ano o ka mahiai ana i ka wa kahiko : Kalai mua ke kanaka mahiai i ka oo. Eia na laau a kalai ai i oo; o ka mamane, ka ohia, ulei, ke aalii, a me na laau paa e ae. Kua iho la a moku, alaila, kahea aku la i na akua o ka mauna, penei ke kahea ana:

> "E Kumokuhalii, Kupulupulu, Kualanawao, Kupaaikee, Kuaikekumu, Kuaikaelau, Kuaikalala, e ike iaʻu, e nana i ke kalai ana o ka oo, he lapa ka oo aʻu e mahi ai i ka aina kula, he uala ka ai, a me na ai kupono e ae e ulu ana ma ka aina maloo ke kanu."

Penei ka hoomaka ana i ka mahiai: Ua puhi mua ke kanaka i ke ahi a pau ka nahelehele, alaila, waiho aku a haule mai ke kuaua mua, helu mua ka mahiai, akahi kuaua, hookahi kuaua i koe ma-u kuu wahi makawela, a haule hou mai ke kuaua, a ma ke ahiahi oia la, hele i ka ako lau, a loaa ka apana lau. Eia na inoa o na lau e ako ai; he hualani, he hokeo, he kawelo, he lapa, he likolehua, a me na lau e ae he nui wale; oope a paa, waiho a kakahiaka o kekahi la ae, alaila, pii a hiki i ka makawela, alaila, kanu i na lau i haiiaʻe la maluna.

John Kanealii
Holualoa, Kona A. Nov. 26, 1863

[Translation]

…This is the manner of cultivating food crops in ancient times. First, the person carves a digging stick. Here are the types of wood that the oo is made from; mamane, ohia, ulei, aalii, and other solid woods. They are cut down and sectioned, then the gods of the mountain are called upon; this is how they are called:

> O Kumokuhalii, Kupulupulu, Kualanawao, Kupaaikee, Kuaikekumu, Kuaikaelau, Kuaikalala, see me, look upon the one who is carving the digging stick, a digging stick with which to make ridges to plant in the dryland fields, sweet potatoes are the crop, along with other things that are good to plant and grow on the dryland.

This is how the planting is started. First, the man burns a fire to get rid of the wild growth, then it is left alone until the first rains fall. The farmer starts counting from the first rain, when moisture is retained through the period of heat. Then on the second rainfall, on that evening he goes to gather up leaving sections (sweet potato runners). Here are the names of the various leaves that are gathered; the hualani, hokeo, kawelo, lapa, likolehua, and many other types. The area is then prepared with the flat spade, and then on another morning when the heat of day arrives, plant the runners above named.

Historical accounts which refer to ʻAi-lāʻau include, but are not limited to those below.

Ianuari 4, 1837 (aoao 62)
Ke Kumu Hawaii
No ke Puhi Baka
(Notes on Pele and Ailaau)

Eia kekahi puhi baka i pau i ke ahi ma Hilo nei i ka wa kahiko, o Hulu ka inoa, ma ka Lihi i Waiakea, he pau ahi kahiko keia, i ka wa ia Kamehameha.

Penei kona pau ana i ke ahi, i ke kakahiaka; hele aku la ia i ka mahiai, hoi mai la a komo aku la imua, lalau aku la ia i ka ipu baka, pupuhi iho la ia a ona, hina iho la ia i kapuahi, pau ae la ka aoao akau i ke ahi, koe ka aoao hema, komo aku la kana wahine imua huki mai la iaia, ua wela loa ka poohiwi, a me ka puhaka; a me ke kikala, aole nae ia i make koke ia la…

…He uahi baka no na wahine o ka lua, no Pele no Hiiaka no Ailaau no Kamiki, oia na‘kua o ka poe puhi baka, a me ka lakou pule; aole i hoopauia keia hana a ka poe puhi baka…

Na‘u na Makaluhe, i Ponahawai.

[Translation]

Here is something about who was burned to death by smoking tobacco in early times, Hulu was his name, living at Lihi in Waiakea. This burning by fire was in the olden time of Kamehameha.

Here is how he was burned to death. In the morning, he went to plant in the field. When he returned, before going inside (his residence), he picked up a tobacco pipe to smoke, he then fell into the fire hearth, and was burned by the fire on his right side, leaving the left side. His wife entered the house and pulled him out. His shoulder to mid-section was burned, along with his hip. He did not die quickly…

…The women of the volcano smoke tobacco, Pele and Hiiaka, along with Ailaau and Kamiki, they are the gods of the people who smoke tobacco, and to who they offer their prayers; this practice is not ended by those who smoke tobacco.

Done by Makaluhe, at Ponahawai.

1909
Hawaiian Historical Society Annual Report No. 17
Ai-Laau, The God of Kilauea Before Pele
by W. D. Westervelt

We are indebted to Hon. W. H. Rice of Kauai for a new and important addition to the Volcano legendary lore of the Hawaiian Islands. He has added the legend of Pele and Ailaau to the many other Pele stories. Ailaau was a god of Kilauea before Pele took up her abode in the crater….[44]

When she finally went to Puna, Hawaii, it was to a region volcanic with intense activity, and she began, not far from the sea shore, but her digging resulted in the perpetually beneficial Green Lake [Wai-a-Pele]. When she endeavored to build up a permanent house of fire the inrush of the ocean drove her toward the mountains. It is worthwhile to note the unanimity of the legends in the statement that Pele found the labor of the volcanoes practically completed and Kilauea established when her family migrated to these islands.

[44] After crediting W. H. Rice, Westervelt presented this paper (only slightly condensed here) to the Hawaiian Historical Society. W. D. Westervelt, “Ai-Laau, The God of Kilauea Before Pele,” *Seventeenth Annual Report of the Hawaiian Historical Society and Papers for …1909* (1910): 11-13.

At last she found her home in a crater already built with fires already in operation. It is in connection with the forced ascent of Pele from the sea that the legend of her conquest of the old god of Kilauea makes its appearance, as if the Pele family in making a home near Kilauea had found a chief and his retainers already in possession and had driven him away.

Volcanic fires had burned for ages. Hawaii had been built by frequent lava flows. The process of creation was a part of the island life. The flowing lava had made land. That lava disintegrating made earth deposits and soil. Through the debris of this disintegrated lava flowing streams coursed down the sides of cloud-capped mountains. Fruitful fields and savage homes made this miniature world-building complete.

It was not strange that after centuries of experience with volcanic fire the natives felt that this was a force wielded by the mighty hand of some living god, and that this god must dwell in the most active place of fire with which they were acquainted, and it was not strange that they named him in harmony with their appreciation of the most destructive appearance of lava they had seen. They called the god of Kilauea Ai-laau (“Tree-eater”). Their legends often mention the path of eruptions through forests covered with black smoke, fragrant with burning wood, and sometimes, as in the legends of Hiiaka, a sister of Pele, burdened with the smell of human flesh charred into cinders in the lava flow. Ai-laau, the god of the insatiable appetite, the continual devourer of forests, was given a home in the place of the most impressive exhibition of volcanic activity.

When Pele came to Hawaii the land was covered with smoke. Earthquakes rent and tossed the low lands of Puna. Pele was in full sympathy with the chaos into which she plunged, but she could only build "mild," "gentle" fires, as at Keahi-a-laka, and there “grew within her an intense desire to go inland and meet Ai-laau, who was the god of Kilauea at that time.” Step by step she went straight toward Kilauea, following the course now known as the Puna path by the pit craters. She must have thrashed her way vigorously through the forests, burrowing along every possible channel, sometimes hurling vast piles of cinders and ashes up into the large craters known as the Puna hills, or sinking into the pits in which, even at this present time, smoke and fire are sometimes seen. The legend says, “Thus she went straight to Ai-laau.” But he was not in Kilauea when Pele arrived at the fire pit. According to the story, “Truly Ai-laau had gone away. He had concealed himself, because he knew that the one coming to visit him was Pele. He had seen her down by the sea at Keahi-a-laka and was overcome with fear. Therefore he ran away. He securely hid himself. He was thoroughly lost.”

These are the words in which the legend disposes of this most ancient god of volcanic fires. He disappears from Hawaiian thought and Pele, from a foreign land, finds a satisfactory crater in which her spirit power can always dig for everlasting fire. This idea of a conflict between the two gods of Kilauea is in full harmony with the statements of other legends that Pele and her family were continually engaged in conflicts with eepas (gnomes of forest and plain) and with kupuas (the wizards or evil spirits dwelling in dragons and reptiles and possessing divine powers) and with the chiefs of the neighboring lands.

Naturally we should expect that Pele should find enemies in and around Kilauea as well as in Hilo and all the region thereabout, and that a god of the crater might be among the enemies dispossessed of their homes.

‘Ailā‘au – The Forest Eater

Reverend W.D. Westervelt arrived in Hawai‘i in 1889, and died in Honolulu in 1939. He worked in various fields of the Hawaiian Mission, generally with immigrant populations, and developed a deep passion for Hawaiian lore. As a result of Westervelt’s interest in Hawaiian history, he collected and published many traditions and historical accounts, and in 1916, published *Hawaiian Legends of Volcanoes* which included the account of “Ai-laau, the Forest Eater.” While many of Westervelt’s accounts are romanticized, we find that there is time-depth in them—the basic accounts remain true to the informants and culture. Below, follows Westervelt’s tradition of ‘Ailā‘au, whose residency and volcanic manifestations at Kīlauea predated Pele’s arrival in Hawai‘i. As noted earlier, references to ‘Ailā‘au as a god in residence at Kīlauea, are found in writings by at least 1837.

Of ‘Ailā‘au and Pele’s arrival at Kīlauea, Westervelt wrote:[45]

> When Pele came to the island of Hawaii, seeking a permanent home, she found another god of fire already in possession of the territory. Ai-laau was known and feared by all the people. Ai means the “one who eats or devours.” Laau means “tree” or a “forest.” Ai-laau was, therefore, the fire-god devouring forests. Time and again he laid the districts of South Hawaii desolate by the lava he poured out from his fire-pits.
>
> He was the god of the insatiable appetite, the continual eater of trees, whose path through forests was covered with black smoke fragrant with burning wood, and sometimes burdened with the smell of human flesh charred into cinders in the lava flow.
>
> Ai-laau seemed to be destructive and was so named by the people, but his fires were a part of the forces of creation. He built up the islands for future life. The process of creation demanded volcanic activity. The flowing lava made land. The lava disintegrating made earth deposits and soil. Upon this land storms fell and through it multitudes of streams found their way to the sea. Flowing rivers came from the cloud-capped mountains. Fruitful fields and savage homes made this miniature world-building complete.
>
> Ai-laau still poured out his fire. It spread over the fertile fields, and the natives feared him as the destroyer giving no thought to the final good.
>
> He lived, the legends say, for a long time in a very ancient part of Kilauea, on the large island of Hawaii, now separated by a narrow ledge from the great crater and called Kilauea-iki (Little Kilauea). This seems to be the first and greatest of a number of craters extending in a line from the great lake of fire in Kilauea to the seacoast many miles away. They are called “The Pit Craters” because they are not hills of lava, but a series of sunken pits going deep down into the earth, some of them still having blowholes of sputtering steam and smoke.
>
> After a time, Ai-laau left these pit craters and went into the great crater and was said to be living there when Pele came to the seashore far below.
>
> In one of the Pele stories is the following literal translation of the account of her taking Kilauea:

[45] W. D. Westervelt, *Hawaiian Legends of Volcanoes, Collected and Translated from the Hawaiian* (Rutland, VT: C. E. Tuttle, 1963): 1-3.

“When Pele came to the island Hawaii, she first stopped at a place called Ke-ahi-a-laka in the district of Puna. From this place she began her inland journey toward the mountains. As she passed on her way there grew within her an intense desire to go at once and see Ai-laau, the god to whom Kilauea belonged, and find a resting-place with him at the end of her journey. She came up, but Ai-laau was not in his house. Of a truth he had made himself thoroughly lost. He had vanished because he knew that this one coming toward him was Pele. He had seen her toiling down by the sea at Ke-ahi-a-laka. Trembling dread and heavy fear overpowered him. He ran away and was entirely lost. When Pele came to that pit she laid out the plan for her abiding home, beginning at once to dig up the foundations. She dug day and night and found that this place fulfilled all her desires. Therefore, she fastened herself tight to Hawaii for all time.”

These are the words in which the legend disposes of this ancient god of volcanic fires. He disappears from Hawaiian thought and Pele from a foreign land finds a satisfactory crater in which her spirit power can always dig up everlastingly overflowing fountains of raging lava.

Novemaba 1, 1923 (aoao 4)
Nupepa Kuokoa
Aole I Maopopo Ka Manao o Ka Inoa o
“Kilauea” ame “Halemaʻumaʻu” A Nawai i Kapa Aku?

E Mr. Lunahooponopono o ka *Nupepa Kuokoa*. Aloha a nui:- E oluolu hou mai oe, ina he keena kaawale kekahi, noʻu ia rumi. Mamuli o ka pau ole o na nonoi i ninauia mai iaʻu, o ia hoi kela poomanao e kau ae la maluna. Ua hoike aku la au i ka haina, ame na wehewehe ana i loaa iaʻu mai kekahi poe kahiko loa mai.

Malia he okoa no kaʻu, a he okoa ae no paha ka kekahi, a i mea e ikeia ai na wehewehe ana e ka lehulehu, o ka nupepa wale no ka mea e ikeia ai. O ka mea e kakau nei, aole i ike ia ka lua o Pele. O ka hele no a Hilo, hoi no i Napoopoo. Penei ka moolelo i loaa iaʻu.

O Ailaau, oia ke kahu pele mua loa, a no Pele no keia inoa Ailaau. A he nui no keia poe, a he hookahi no keikikane, a he nui na wahine. Aole nae he makemakeia o na wahine o Pele e lilo i kahu pele a kaula pele hoi. No ka mea, ua kapaia na wahine he “Opuukuuku”. He helu haahaa.

Nolaila, pii ko lakou kaikunane iluna a ua kapaia aku ka aoao kane he “Ahilapalapa” a ua lohe au elua Kilauea. Kilauea Iki, ame Kilauea Nui. O Kilauea Iki eia ka ia ma ka huli hikina aku nei. A ma ka aoao akau aku nei o ka pali e kupololei ana ka pali kapu o Kamohoalii, ame Kahoalii.

Aia maanei o Kilauea Nui. Eia ke mele a Hiiaka e pili ana no ka lua o Pele.

A ka luna i Puuonioni,
Noho ana ka aniana a ka wahine,
Kilohi a kuu maka ialalo o Wahinekapu,
He kaulu o Wahinekapu,
He oioina o Kilauea,
He noho ana o Papalauahi,
Ke lauahi mai la o Pele ia Puna,
Ua one-a kai o Malama—e,
E malama i ke kanaka,

O kipa hewa ke aloha i ka ilio,
He ilio hoi ia he kanaka hoi au-e.

E hoopaa i ka mele, a e aʻo pu i ke oli, i ike i ka pele. He ikeia no ka pele i ka wa a o ka pele. i ka wa a ole, o ke kanaka ike wale no i ke oli, e a ai ka pele. Ma keia wahi au e hoakaka pono aku au e ka poe i ninau mai iaʻu, no na mea i loaa mai iaʻu, a he poe kahu, a kaula Pele, a hoopaa au i kaʻu buke.

O Puuonioni e oleloia nei he puu kumau. he puu ia aia a oliia e ka poe ike oli. Alaila, e pii ana keia puu a like me ke kaʻe o ka lua. Aia iluna o keia puu e noho ai na lii wahine o ka lua.

Heaha o "Kilauea!" He oioina he wahi hoomaha no ka lehulehu na kamaaina ame naʻlii [sic] e makaikai ana; e nana ana ialalo o ka lua.

Heaha o "Halemaʻumaʻu" He wahi ponaha aia ilalo, o ia kahi e a ana o ke ahi Pele.

Nawai i kapa aku i keia mai inoa? Na Pele no me kona mau kaikaina. Pehea i maopopo ai na Pele ma. ma ka hoike a na kahu Pele ame na kaula Pele, i ka lehulehu a makaainana, ame naʻlii [sic]. Aole kaula Pele o keia au.

Aole he kanaka maoli ka mea nana i kapa aku, elike me ka leka i loaa mai iaʻu. Me na keiki hoonohohua ke aloha, o kuu anoai, me ka Lunahooponopono.

Z. P. K. Kawaikaumaiikamakaokaopua,
Keiki o ka makakila niho Elepani.
Napoopoo, Kona Hema.

[Translation]

The Meanings of the Names of "Kilauea" and "Halemaʻumaʻu" are not Known, and Who Named Them?

Mr. Editor of the Independent Newspaper, Much Aloha:- Once again by your kindness, if there is some space allowed for me. As a result of the questions asked of me not being finished, that is in the subject heading above. I hereby make known the answers and explanations, I received from some of the old people of long ago.

Understand that my explanation may be different than that of others, but it is made known here to the populace, so that it not only be known in the newspaper. The one who writes here has not seen the crater of Pele. He has only traveled to Hilo, and returned to Napoopoo. Here is the tradition I received.

Ailaau was the first keeper of the volcano, and the name Ailaau is for Pele [Pele ka wahine ʻai lāʻau]. There were many of these people, but only one son and many women. The women did not want Pele to become the keeper of the volcano of the prophets of the volcano. For these women were called "Little power." Of the lower class.

Therefore, their brother rose up, the brother's side was called "Blazing fire." I also heard that there are two Kilauea. Kilauea Iki and Kilauea Nui. Kilauea Iki is there on the eastern side. And on the north side are the upright cliffs, ka pali kapu o Kamohoalii, and Kahoalii.

Kilauea Nui is here. Here is a chant of Hiiaka pertaining to the crater of Pele.

At the heights of Puuonioni,
Sits the assembly of the women,
My eyes glance below to Wahinekapu
Wahinekapu is a ledge,
Kilauea is the peak,
Dwelling at Papalauahi,
Pele burns across Puna,
The burning sands at Malama,
Care for the people,
Don't mistakenly give love to a dog,
For it is a dog and I am a person.

The chant is remembered and taught as a voice chant, that one may see the eruption. Of course, an eruption may be seen at the time of an eruption. But at time when there is no eruption the person who chants this will see an eruption. So here at this place, I make known to those who have asked me, this is what I have gotten, from the attendants and seers of Pele, and kept in my book.

Puuonioni mentioned above is an ever-present hill. It is a hill in the chants of those people who chant. This hill is there on the ascent to the crater's edge. There at the top of this hill the royal women of the volcano reside.

What is "Kilauea!" It is a peak, a place where the multitudes rest. The natives and the royal ones, who travel to look below into the crater.

What is Halemaʻumaʻu!" It is a circular area there below, the place where the fires of Pele burn.

Who gave these names? It was Pele and her siblings. How is it known that it was Pele folks: through the knowledge of the attendants and seers of Pele, who made it known to the multitudes and the royal ones. There are no Pele seers now.

It was not a real human who gave the names, not like the letter from me. Love to the youth who typeset, and affection to the Editor.

Z. P. K. Kawaikaumaiikamakaokaopua [Kalokuokamaile]
Son of the Elephant tusk pen.
Napoopoo, South Kona.

Hele Mai o Pele Mai Kahiki – Kana Mau Hana
(Pele Came From Kahiki – Things Done By Her)

There are many variations of the "Huakaʻi Pele" (Travels of Pele), her family and attendants. "Ke Kaao a Pele i haawi ai ia Kamohoalii i ka haalele ana ia Kahiki" (The Tradition of Pele's giving Kamohoalii charge over departing from Kahiki) sets the foundation for the journey of Pele

mā from Kahiki on the great canoe "Honua-i-Ākea" to seek the islands of Hawai'i.[46] The opening lines (diacritical marks added) call out:

Kū mākou e hele me ku'u mau pōki'i aloha,	*We stood to sail with my beloved siblings,*
Ka 'āina a mākou i 'ike 'ole ai malalo aku nei,	*For the land below, that we have not seen,*
A'e mākou me ku'u pōki'i, kau i ka wa'a,	*My siblings and I enter the canoe,*
No'eau ka hoe a Kamohoali'i,	*Kamohoali'i is adept with the paddle,*
A'ea'e kau i ka nalu, he nalu haki kākala,	*As we rise over the waves, waves which are broken and choppy,*
He nalu e 'imi 'ana i ka 'āina e hiki aku ai,	*Waves which seek the land that is our destination,*
O Nīhoa ka 'āina a mākou i pae mua aku ai...	*Nīhoa is the island that we first arrived at…*

Another "Pele Mele" from Kupuna Kawelo describes Pele's travels across the islands and settling on Hawai'i, in accompaniment with various natural phenomena:

Hulihia ke au ka papahonua o ka moku,	*The currents overturn the very foundation of the island,*
Hulihia, kūlia mai ka moku o Kahiki,	*Overturned, striving for islands of Kahiki,*
Ia 'āina Kahiki ka lā kahi,	*Kahiki, land at the source of the sun,*
I ho'owali ia Hā'ena a wali,	*Mixed there at Hā'ena,*
Lapa mai lā ka uwila, ō mai la ke ahi,	*The lightning flashes, and the fires answer,*
Ke'ehi aku lā nalo kapua'i,	*Stepping and the footprints are lost,*
He kapua'i aku ia no Pele,	*They are the footprints of Pele,*
Ke ke'ehi wale ala no i ka lani,	*Stepping and rising to the heavens,*
Hā'ule 'u'ina i Polapola,	*Falling and crackling at Polapola,*
Noho i ka lau ha'a o ka moku,	*Settling at the myriad low islands,*
Hina kūkulu o Kahiki,	*The foundations of Kahiki collapse,*
Hina ka ōmuku i ka makani,	*The sections fall in the wind,*
O ka newenewe 'ōpua i ke kai,	*The 'ōpua clouds tumble to the sea,*
Ea mai lā i Nihoa,	*And Nīhoa rises before (us),*
Ma ka mole mai ho'i o Lehua,	*Then the foundation of Lehua (island),*
Mai Kaua'i, O'ahu, Moloka'i, Lāna'i, Kanaloa,	*Then from Kaua'i, O'ahu Moloka'i, Lāna'i, and Kanaloa (Kaho'olawe),*
Mai Maui, Hawai'i ka wahine o Pele,	*From Maui to Hawai'i traveled the woman, Pele,*
Hi'a nō i kāna ahi a 'ā,	*She lit her fires, and they burned,*
Pulupulu kukuni wela ka honua,	*The kindling burned hot at the earth,*
Hekili ku'i nākolokolo,	*Thunder rumbled,*
O paipai wale ka mauna,	*The mountain rocked,*
Pipili ka lani pa'a ia moku,	*The heavens held fast to the island,*
Nalo Hawai'i i ka uwahi a ka wahine…	*Hawai'i is obscured by the smoke [vog] of the woman…*

[46] Mele from the Collection of Ho'ohila Kawelo (Kepā Maly, curator).

The mele above, are but two examples of the many which speak of Pele mā, their journey, deeds, and the lands that they touched while travelling to Hawai‘i. Below, follow a few narratives which add important details about the early traditions of Pele, customary practices, and wahi pana found with the volcanic region.

Peperuari 2, 1865 (aoao 1 & 2)
Nupepa Kuokoa
Ka Hoomana Kahiko. Helu 5.
Ka Moolelo No Pele ; Kana Hana, Kona Mana, a me Kona Noho Ana

Ua oleloia o Kuwahailo ka makuakane, a o Haumea kona makuahine, he aikanaka kona makuakane, a he pali kona makuahine, a na laua mai o Namakaokahai (w.) o Pele (w.)

Eia Na Kaikunane O Pele:

O Kanehekili, (Iaia ka hekili),
O Kanehoalani, (Nana ka ike),
O Kanepohakaa,
O Kanepohaku, (Iaia ka pohaku),
O Kanemilohai, (Iaia ka mai),
O Kanehulihonua, (Iaia ka hoohuli o ka honua, a me ka halulu),
O Kanehulikoa (Wawahi ana i na koa o ka moana),
O Punaaikoa,
O Kamohoalii, (He mana kona),
O Kauilanuimakehaikalani, (Iaia ka uila),
O Lonomakua, (Iaia ka hoa i ke ahi).

Eia Na Kaikaina O Pele:

O Hiiakaikapuaenaena,
O Hiiakaikapuaaneane,
O Hiiakanoholae,
O Hiiakaikapoliopele.

Kona Wahi I Noho Ai:

Ua oleloia no Kuaihelani, iloko o Kahiki kahi o keia poe i noho ai, a me ka mea nona keia Moolelo. Eia kekahi mau aina a lakou i noho ai, o Ulukaa, o Wawau, o Polapola, o Melemele; pela kekahi Moolelo.

Ke Kumu O Ko Pele Haalele Ana Ia Kahiti:

I ka wa e noho ana o Pele me kona Kaikuaana me Namakaokahai, a me na Kaikunane ona, he oluolu ko lakou noho ana, aole makemake o Pele e haalele i kona mau makamaka, a me kona wahi, aka, aole liuliu ko lakou noho maikai ana, alaila, lilo i mea noho ku-e, penei ke kumu o ia hana. I ka wa i hiki mai ai o kekahi Kupua ikaika, o Aukelenuiaiku ka inoa ; a noho ma keia aina, a hoa-o me Namakaokahai, a lilo o Aukelenuiaiku i kane nana, noho pu no laua a hiki i ka wa kupono no ka loaa ana o ke keiki, ono ae la o Namakaokahai i ka ia, a hoouna'ku la oia i kana kane e hele i ka lawaia, a i kona iho ana a hiki i kahakai, ike aku la o Aukelenuiaiku i keia wahine maikai e noho ana, o Pele no ia, a kupu ae la ka makemake o Aukelenuiaiku ia Pele, lalau aku la iaia a noho iho la laua, a no ka puukani no hoi paha o ua

keiki nei ko Pele mea i makemake ai, alaila, walea loa o Aukelenuiaiku i ka iho pinepine i kahakai, a i ka hoi ana mai o Aukelenuiaiku, ua welu kona aoao i ka umii ia, nolaila, ike kona Kaikuaana i ke kolohe a kona Kaikaina i ke kane a laua, ulu kona huhu, a kipaku aku la ia Pele ; a hele o Pele, a kipaku loa no nae o Namakaokahai iaia, a oia ka mea i hele ai o Pele mai kukulu mai o Kahiti, a komo i Hawaii nei.

Kona Hiki Mua Ana I Hawaii Nei, A Me Kona Noho Ana

Ma Niihau kahi i hiki mua'i o Pele, a malaila kona wahi i k-a mua'i ia aina, a no ka papau, a me ka loaa koke o ke kai, ua haalele oia ia Niihau. A komo oia ia Kauaiomanokalanipo, aia ma Puuopapai kana wahi i eli ai, a no ka papau oia aina, a me ke komo o ke kai, oia kona mea i haalele ai ia Kauai. A hele hou no a noho i Oahu; a k-a oia i lua nona, oia o Aliapaakai, a no ka papau, ua haalele oia ia Oahu. A hele mai oia a noho i Molokai; ma Kalaupapa, ua kapaia ka inoa o kahi ana i eli ai o Kauhako, a me Kaholoapele, a haalele no ia Molokai. Hele mai oia a Maui, a k-a iho la ia Keoihuihu; e kokoke ana me Lahainaluna, a no ka papau oia wahi, lele mai a noho i Haleakala, a no ka papau no o kela mauna, ua haalele oia ia wahi ; a ua hele a noho i Maunaloa, Hawaii, o Kilauea ka inoa o kahi ana e noho mai nei, a malaila ka noho paa ana, a hiki i keia la.

Kana Mau Hana

Ua oleloia, he nui wale kana mau hana, kona hoopohaku ana i kekahi kanaka hoohiki ino, kona ai ana i ka ululaau o Hilo-uka, kona iho ana i kai o Puna, a me Puako, kona wawahi ana i ka loko i-a a Kamehameha I., oia hoi ka loko i-a o Kiholo, a me kona pepehi ana i na Kupua ino o Hawaii, Maui, Molokai, Lanai, Oahu, a me Kauai.

Eia Kekahi Moolelo O Kona Kaua Ana
Me Kamapuaa, Kekahi Kupua Ikaika Oahu

I kona wa i hele kino puaa mai ai a hiki i Kipu i Molokai, ua hoolilo ia oia i kanaka, a oia keia olelo kahiko a Hawaii nei, “Hookanaka i Kipu,” a i kona hele ana a hiki i Kaluaopele, o Akanikolea kahi a Kamapuaa i ku aku ai; a ike mai la na Kaikaina o Pele o Hiiaka ma, hooho ae la lakou “Kei ke kanaka maikai e ku mai la i Akanikolea! O ke ku no hoi a ke kanaka maikai la, pali ke kua mahina ke alo!! O ke kino ae no hoi paha ka ke Kaikuaana o kakou a noa ae iaia, a na kakou ae no hoi ke kane.” I mai la o Pele, “Aole kela he kanaka, he puaa kela.” I mai la kona mau Kaikaina, “He puaa no kela kanaka maikai e ku mai ia la? Ua ike no hoi kakou i ka puaa e holo ana i kai o Puna eha wawae? He kanaka no kela!” Wahi a Pele, “Ina e kuamuamu ia‘ku la, he keeo mai ko ia‘la.” I kuamuamu ia‘ku ka hana, keeo no ia o Kamapuaa, a kuamuamu mai no hoi o Kamapuaa, keeo no hoi o Pele, a hoolale ae la oia ia Lonomakua e hoa i ke ahi, o ka hoomaka no keia o ke kaua. A ike o Kamapuaa i ka hahana o ka umauma i ke ahi — Pule ae la oia i kona Akua penei. (Aole i pau.)

[Translation[47]]

Traditions of Pele, Her Seeds, Her Power, and her Settlement

It is said that Kuwahailo was the father, and Haumea was her mother. Her father was a man-eater, and her mother was a cliff, and to them were born Namakaokahai (f.) and Pele (f.).

Here are the Brothers of Pele:

Kanehekili (He is the thunderer),
Kanehoalani (Who possesses foresight),
Kanepohakaa,
Kanepohaku (He is the stone),
Kanemilohai (His are the illnesses),
Kanehulihonua (He who overturns and makes the earth quake),
Kanehulikoa (Who breaks the coral heads in the ocean),
Punaaikoa,
Kamohoalii (He who is powerful),
Kauilanuimakehaikalani (He is lightning)
Lonomakua (He who lights the fires).

Here are the Sisters of Pele:

Hiiakaikapuaenaena [Hi‘iaka in the lava burning blossoms],
Hiiakaikapuaaneane [Hi‘iaka the intercessor],
Hiiakanoholae [Hi‘iaka dwelling on the ocean points],
Hiiakaikapoliopele [Hi‘iaka in the bosom of Pele].

The Place Where She Once Resided

It is said to have been Kuaihelani, within Kahiki, is where these people for whom this story pertains, lived. Here are some of the lands at which they lived, Ulukaa, Wawau, Polapole, Melemele, according to some of the stories.

The Reason For Pele’s Departure From Kahiti:

In the times when Pele and her elder sister, Namakaokahai were living peaceably, she had no thought of departing from her companions, or her residence. But their living in peace was not long, and they began to live in opposition, here is what happened. When a certain Kupua (supernatural being) of great strength arrived, his name was Aukelenuiaiku; he stayed on the land of Namakaokahai, and she took Aukelenuiaiku as her husband. The lived together in harmony, but when Namakaokahai was with child, she sent her husband to catch some fish. When he reached the shore, he saw a fine woman sitting there. It was Pele, and desire for Pele rose in Aukelenuiaiku. He frequently went down to the ocean and took up with Pele. Her elder sister knew that this

[47] Readers, please note that the translations of the Feb. 2 and 9, 1865 articles are very rough; more competent translators can enhance the translations, and provide greater depth of understanding of these important texts (Kepā Maly).

had happened, her rage grew, and she banished Pele from the place. Pele left, but each place she went, Namakaokahai drove her out. In this way, Pele traveled from the foundations of Kahiti to Hawaii.

Her Initial Arrival In The Hawaiian Islands, And Her Residency

It was at Niihau where Pele first arrived. It was there that she first made her fires upon the land. Because it was shallow, the ocean quickly entered, so she left Niihau. She then came upon Kauai-o-Mano-ka-lani-po, it was there at Puuopapai where she dug, but the land was shallow and the ocean entered, that is why she departed from Kauai. She traveled once again and arrived on Oahu; she struck out a pit for herself at Aliapaakai, and because it was shallow, she departed from Oahu. She then went to stay on Molokai; at Kalaupapa. The place where she dug is called Kauhako and Kaholopele, but she departed from Molokai. She went to Maui and struck the earth at Keoihuihu, which is close to Lahainaluna, and because that place was shallow, she then flew to Haleakala, and because that mountain was shallow, she departed from there and went to stay on Maunaloa, Hawaii, Kilauea is the name of the place where she settled, and that has been her permanent place of residence to the present day.

Her Deeds

It is said that there are many things she has done, having turned some people to stone because they broke their word; having devoured the forests in the uplands of Hilo; descending to the ocean at Puna, and Puako; having destroyed the fishpond of Kamehameha I, that is Kiholo; and killing the evil supernatural beings of Hawaii, Maui, Molokai, Lanai, Oahu and Kauai.

Here is a Tradition of her Battle With Kamapuaa, one of the Strong Supernatural Beings of Oahu

At the time he traveled in his pig form, arriving at Kipu, Molokai, [where] he then took human form. And this is why the ancient saying was spoken in Hawaii, “Become a man at Kipu.” From there he traveled (as a human) until he reached the volcano. Akanikolea was the place where Kamapuaa stood. The sisters of Pele, Hiiaka folks, exclaimed, “Oh what a handsome man is standing there at Akanikolea! The man stands there perfectly, his back is straight as the cliffs, his face has the radiance of the moon!! Perhaps after our sister has released him, we shall have him as a husband.” Pele told them, “That is not a man, that is a pig.” Her sisters said, “That handsome man standing there is a pig? We have seen the pigs roaming around near the lowlands of Puna, they all have four feet. That there, is a man.”

Pele said, “if he is ridiculed, he will become indignant.” Ridiculing him, Kamapuaa did become indignant, and he in turn ridiculed Pele, who also became indignant. Pele called upon Lonomakua to stoke the fires, as this was the beginning of the battle. Kamapuaa saw this and his chest was made hot, burned by the fire—He then prayed to his god. (Not ended.)

Peperuari 9, 1865 (aoao 1)
Nupepa Kuokoa
Ka Hoomana Kahiko. Helu 6.
Ka Moolelo No Pele; Kana Hana, Kona Mana, A Me Kona Noho Ana

"Kaha ka lei o Pawa,
Ka lei o mahele ana,
Mahele ka la me ka ua,
Ka ua — e,
Ka la — e,
E iho.
E iho e ka punohu nui a Iku,
Ka ua koko kaalewalewa,
Kakai ka aha Mokuhalii,
Ko menehune i kana waa,
He paa i-a, he paa ai,
E Kama i ka pu o ke kaula — e,
E Lono — e,
O hele ana."

O ka haule iho la no ia o ka ua kualau, a piha loa ae la o Kalua i ka wai, a hu mawaho, aneane e pio ke ahi, uuku wale no koe maloko o ka poli o Lonomakua kahi i hoopumehana ai. Ua manao no o Kamapuaa ua pio ke ahi, eia ka aole i pio, nolaila, ua aa hou ke ahi. A ike o Kamapuaa i ka a hou ana'e o ke ahi, o ka holo aku la no ia a pakele no o Kamapuaa, aka, pau nae ke alo i ke ahi, oia ka mea e kupu ole nei ka hulu i ke alo o ka puaa.

He Pule No Pele:

Hulihia Kukailani,
Nei aku la i ka pili o Hooilo,
Lele ke ao e Mahuilani,
Kalele hewa i ka houpo o Kane,
Keehi e Ulunui ha ka lala e anopu,
E a i ka maka o ka uila,
I ka ai inoino a keʻkua wahine o Pele,
Hoolaau mai ana ia'u e moe,
E moe no — e.
Hulihia Kilauea po i ka uwahi,
Wela nopu ka uka o Kuiahanalei,
Ke a pohaku ku i lele mai i uka,
Ke ka koi a ka lama i ka pali,
O ka hinihini kani kua mauna,
O ka mapu leo nui kani kohakoha,
O kanaka loa o ka mauna,
O Kupulupulu i ka nahele,
O naʻkua mai ka waokele,
O Kulipeenuiaiahua,
O Kikeelawaopiikea,
O ka uwahi kea i uka,
O ka uwahi noe lehua e,
O ka ua awa nui i ka mauna,

O ke poo kea i kai,
O koena a Pele i ai a ku ke oka,
Pau ae la ka maha laau,
Ka maha ohia loloa o Kaliu,
A ka uka i Pohakuokapu nei la — e,
Ka—pu, Kapu mai o Puna — e,
Ua kulepe i ke ahi.

Ua haiki Puna iki Kilauea,
Ua haa ka la i Mokuaweoweo,
Ua haa ka uka i Keahialaka,
Ai naʻe la Moeawakea,
Ke a-a i kai o Kukalaula,
A ka luna i Pohakuoholonae,
Ku au e nana e maliu mai,
O kuu ike wale aku ia Maukele,
Ka papa kahulihuli la e Apua,
He la liliu wela e nopu ka wawae,
Pau na niu o Kula i ka po,
Holo ka uwahi ma-o o Kuauli,
Pau Omaolala i ke ahi,
I hia no e a i ke one,
Pulupulu i ka lau laau,
Punia ka lani, haule ka ua,
Iho mai ka punohu, ka ua koko,
Ke oʻea mai ka lani,
Eia mai Pele mai ka mauna,
Mai ka luna i Kilauea,
A mahina hiki malama ka uka, o Kaliu,
Enaena Puna powa i ke akua pali mania,
Koea Kekale lele koae,
Ka hulu maewaewa,
Liolio i Wawau naʻkua o ka po,
A-e a-e naʻkua no Pele,
Kani koi i lalo ke ahi,
A kahuli Kilauea mehe waaʻla
A wela Pu—na,
A wela i ke ahi — e.

Hulihia ke au nee ilalo o Wakea,
Hulihia i ka papa, i ka haoa, i ka halelo ula,
I ka halelo lani,
I ka pukoa, i ke ahua, i ke ako i ka aaka,
I ka ale poi — e, I ka moku,
Nawele ke ahi e a i Kahiki,
Nawele ka maka o Hinauluohia,
Kau ka ha ea wahi ka lani,
Paa ka lani, kau Kahoalii,
Ka pohaku ku mai i ka hooilo,
Ke haaloloku nei ka ua,
Ke nei nei ke olai,

Ke ikua maila i uka o Kaliu,
Ke oki la i ka piko o ka hale,
A mo ka piko i Eleue i Eleao,
I ka wai la e Haakulamanu,
E Pele — e,
Ko hale la o Halemauliola,
E Hiiaka — e,
Na‘u ka e noho ka la hiki,
Ka la puka i Haehae,
Ke ai holoholo la i ka uka e Hopoe,
Pau ae la Kulilikaua ka nahele mauka o Keaau;
A ka mahu a ka wahine i ka lua,
Oni Puuonioni, hao ae la ke a lele iluna.

Eia Kana Mau Kane Manuahi: O Aukelenuiaiku, no Kahiki; a me Lohiauipo, o Haena, Kauai.

Ua hanau no hoi kekahi keiki kana na Pele me Kamapuaa, kela hoa paio no ona. A o ka inoa o ka laua keiki, Opeluhaalili, aka, aole no nae i ola, ua make no. Pela i oleloia e ka poe kahiko.

P. W. Kawaa
Wailuku, Oct. 6. 1864.

[Translation]

Traditions of Pele, Her Seeds, Her Power, and her Settlement

“Severed is the lei of Pawa,
The lei of separating,
Separated at the day and rain,
The rains—
The sun—
Descend,
Descend great patch rainbow of Iku,
The red-hued rains tumbling,
Proceeding forth from the assembly of Mokuhalii,
Gathered together at the canoe,
Held fast, held firmly,
O Kama in the coil of the cordage,
Hail Lono,
Coming.”

The wind-borne rain showers then fell, the crater was almost completely filled with water, pouring out, almost extinguishing the fires, only a little flame remained in the bosom of Lonomakua, where it was kept warm. Kamapuaa then thought the fires were extinguished, but no, they were not put out. Therefore, the flames were again stoked. Kamapuaa saw the flames burning again, and Kamapuaa ran to escape, but his front was burned by the fire, and that is why hair does not sprout at the front (face) of the pig.

A Prayer for Pele

Overturned rising to the heavens,
Quaking in the presence of Hooilo,
The clouds fly to Mahuilani,
Resting upon the bosom of Kane,
Ululani steps across the branches [?],
Lighting the eyes of lightning,
The goddess Pele devours all,
I become like wood lain down,
Prostrate.
Kilauea is overturned and darkens in the smoke,
Burning hot in the uplands of Kuiahanalei,
Burning stones fly to the uplands,
The adze strikes at the lama [tree] on cliff,
Faintly sound on the mountain ridge,
The voice born snapping,
Long man of the mountain,
Kupulupulu in the forest,
The gods of the rain forest,
O Kulipeenuiaiahua,
O Kikeelawaopiikea,
The white mist in the uplands,
Misty smoke upon the lehua,
The bitter cold rains of the mountain,
The white caps on the ocean,
The remnants of what Pele has eaten,
The forest is finished,
The severed long ohia of Kaliu,
At the uplands of Pohakukapu,
Kapu – Kapu of Puna,
Split apart by the fires.

Puna is restricted by Kilauea,
The sun dances upon Mokuaweoweo,
Dancing in the uplands of Keahialaka,
Consuming Moeawakea,
Burning to the shore of Kukalaula,
At the heights of Pohakuoholonae,
I stand, looking and beckon,
I can only see to Maukele,
The unsettled plats of Apua,
The sun lingers burning the feet,
The coconut trees of Kula are covered in darkness,
The smokes travels to Kuauli,
Omaolala is destroyed by fire,
The sands are burning,
The woods are made into tinder,
The heavens are surrounded, the rains fall,
The patch rainbow descends, the red-hued rains,
Reaching the heavens,

Here is Pele from the mountain,
From the heights of Kilauea,
Moon light brightens the uplands of Kaliu,
Puna burns overtaken by the god of the quivering cliffs,
Flying koae,
Fluttering feathers,
Brightening Wawau where the gods are in the dark,
Pele mixes up the gods,
Resonating in the fires below,
Kilauea is overturned like a canoe,
Puna burns,
Burning in the fire.

The current churns below Wakea,
Overturning the base, the rocks, red and jagged,
Jagged reaching heaven-ward,
The coral mounds, the hillocks, the thatch and wood,
The crashing waves, On the island,
Fires burning to Kahiki
To the eyes of Hinauluohia,
Set in place in the heavens,
Heavens held fast, placed at Kahoalii,
Stone rising in winter,
In the pouring rains,
The quakes rumble,
Roaring in the uplands of Kaliu,
Sever the piko of the house,
Sever the piko at Eleue, at Eleao,
At the ponds of Haakulamanu,
O Pele,
Your house is Halemauliola
O Hiiaka,
It is for me to reside where the sun rises,
The sun that appears at Haehae,
Traveling to eat in the uplands of Hopoe,
The forest of Kulilikaua is consumed in the uplands of Keaau,
By the steam of the woman of the Crater,
Puuonioni moves, the fires leap above.

Here Are The Men She Was With: Aukelenuiaiku, from Kahiki; and Lohiauipo, of Haena, Kauai.

There was one child born by Pele and Kamapuaa, her sparring partner. The name of their son is Opeluhaalili, but he did not survive, he died. So it is said by the people of old.

P. W. Kawaa
Wailuku, Oct. 6, 1864.

Arrival of the Gods – Pele Among Those Who Traveled to Hawai‘i

Samuel Manaiakalani Kamakau, one of the noted Hawaiian scholars of the 19th century, contributed thousands of important narratives documenting the history of Hawai‘i prior to 1778 and in the years during his life time (1815 to 1876). The traditional knowledge he wrote about was handed down over the years from one generation to the next. His writings will be cited at various locations throughout this ethnographic collection at various places. At certain places, it will be observed S. M. Kamakau embraced aspects of the western-Christian dominant view on some Hawaiian traditions and practices. As a result, some of the discussions on beliefs and customs carry with them statements that suggest the po‘e kahiko (people of old) lived in a period of ignorance. Today, we might assume that some of this sentiment actually served Kamakau and others as a means of survival. The excerpts below, from January 1867, discuss the arrival of the gods to Hawai‘i; among whom was Pele:

Ianuari 12, 1867 (aoao 1)
Nupepa Kuokoa
Ka Moolelo o Kamehameha I. Helu 10.
Na S. M. Kamakau
O Ka Moolelo O Na Akua.

Ua olelo pinepine ia ma ka moolelo kaao a ma na pule, a ma na mele a ka poe kahiko a pau, mai Kahiki mai ke akua, a mai ka lewaalani mai, a no ka lani mai.

O ka moolelo o Kane a me Kanaloa, a o laua paha na kahu akua mua i hiki mai i Hawaii nei, a no ko laua mana, ua kapaia laua he mau akua. A ua kapa mua ia o Kahoolawe o Kanaloa ka inoa no ka hiki mua ana mai ma Kealaikahiki. Mai Kahoolawe aku laua a hiki i Kahikinui, na laua i wawahi ka loko ia a Kanaloa aia ma Lualailua, na laua ka wai o Kou ma Kaupo, na laua i hoomake kahuna oia o Koino ma Kikoo i Kipahulu, a na laua i hoomake ka moopuna a Waianu ma no ka hoohaumia i ka wa ai, a na laua i wahi i ka pohaku a puai mai ka wai, he wai kahe momona, aia ma Waihee ma Kahakuloa, a ma Lanai, aia ma Waiakane ma Punakou ma Molokai, aia ma Kawaihoa i Oahu. Pela no a puni keia pae aina, aia ma Kapua i Hawaii ke ana i Kahoupo o Kane, a me Keonelauena a Kane. A pela o Ku me Lono ma ka moolelo o na poe Lonopuha a ka poe lapaau ma Kahiki mai ke akua, a ma Kauai i pae mua mai ai, a malila i laha mai ai ke akua.

Ma ka moolelo o Pele ma; ma Kauai i pae mua mai ai aia ma Kalihi no Kauai, a malaila mai a ka Lae o Kaena, a ma Moalua i hoomaha ai i ka paakai, aia ma Kauhako ma Molokai, aia ma Aleamai, a noho i Puna i Kilauea a me Kau no Hawaii. Pela o Kamohoalii, o Kaneikokala o Kauhuhu. Uukanipo he nui wale na akua i olelo ia no Kahiki mai lakou a me ko lakou mau moolelo o ka hele ana mai. O na akua ma ka lani i olelo ia. O Kanehekili o Kanewawahilani, o Nakoloilani a me Kauilanuimakehaikalani. Aole i pau.

[Translation][48]

The Coming of the Gods

In the Traditions and prayers and chants of ka poʻe kahiko, it is often said that the gods came from Kahiki, from upper space, lewa lani, and from the heavens, lani.

According to the moʻolelo of Kāne and Kanaloa, they were perhaps the first who kept gods (ʻo laua paha nā kahu akua mua) to come to Hawaiʻi nei, and because of their mana they were called gods. Kahoʻolawe was first named Kanaloa for his having first come there by way of Ke-ala-i-Kahiki. From Kaho'olawe the two went to Kahikinui, Maui, where they opened up the fishpond of Kanaloa at Lua-laʻi-lua, and from them came the water of Kou at Kaupo, They caused the deaths of the unholy priests (kahuna ʻaiā) at Koʻina at Kīkoʻo in Kīpahulu and of the grandchild of Waianu for defiling drinking water. They broke open rocks so that water would gush forth-sweet, flowing water-at Wai-heʻe and at Kahakuloa on Maui, on Lānaʻi, at Waiakāne in Punakou on Molokaʻi, and at Kawaihoa on Oʻahu. This they did throughout the islands. At Kapuʻa in Kona on Hawai'i is the cave called Ka-houpo-a-Kāne and in Puna was Kāne's stretch of sand called Ke-one-lauʻena-a-Kāne.

Kū and Lono are spoken of in the moʻolelo of the Lono-puhā practitioners and of the medical kāhuna as having come from Kahiki. They landed first on Kauaʻi, and from there they spread forth.

In the moʻolelo of Pele mā, it says that they first landed at Kalihi on Kauaʻi and from there went to Kaʻena Point on Oʻahu and at Moana-lua left the salt pond [Ālia-paʻakai]. Then they went to Ka-uha-kō on Molokaʻi, to ʻAleamai in Hāna, Maui, and then went to live at Kīlauea in Puna and Kaʻū on Hawaiʻi.

[The shark gods] Kamohoaliʻi, Kāne-i-kōkala, Kaʻuhuhū, and ʻŪʻūukanipō and many other gods are said to have come from Kahiki.

The gods said to be in the heavens were [the thunder gods] Kāne-hekili, Kāne-wawahi-lani, Nākolo-i-ka-lani and Kauila-nui-makēhā-i-ka-lani.

1914-1917
Ka Hoku o Hawaii
"Kaao Hooniua Puuwai no Ka-Miki"
Tradition of Pele's Coming to Hawaiʻi from Kahiki

The historical account titled "Kaao Hooniua Puuwai no Ka-Miki" (The Heart Stirring Tale of Ka-Miki) was published in the Hawaiian language newspaper *Ka Hoku o Hawaii* (1914-1917). It is a long and complex account that was recorded for the paper by Hawaiian historians John Wise and J. W. H. I. Kihe (translators of the work of A. Fornander), with contributions from others of their peers. While "Ka-Miki" is not an entirely ancient account, the authors used a mixture of traditions, local stories, tales, and family traditions in association with place names to tie together fragments of site-specific history that had been handed down over the generations.

[48] Samuel Manaiakalani Kamakau, Tales and Traditions of The People of Old, trans. Mary Kawena Pukui (Honolulu: Bishop Museum Press, 1991:112).

The English translations below (translated by Maly[49]), are a synopsis of the Hawaiian texts, with emphasis on the main events of the original Hawaiian narratives. Also, when the meaning was clear, diacritical marks have been added to help with pronunciation of the Hawaiian place names and words.

This moʻolelo is set in the 1300s (by association with the chief Pili-a-Kaʻaiea), and is an account of two supernatural brothers, Ka-Miki (The quick, or adept, one) and Maka-ʻiole (Rat [squinting] eyes). The narratives describe the birth of the brothers, their upbringing, and their journey around the island of Hawaiʻi 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 fields) and royal courts, against ʻōlohe (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 Hawaiʻi. In the tradition,[50] we are informed that:

> …The name of Pele is extremely sacred and revered, it is not just randomly spoken. Through the early years of the 20th century, there were still priests and seers of Pele, they were the people that attended to her sacred laws. Pele is the one who possesses the wondrous, unequalled work, it is attended by great fear and wonder; and if her anger manifests itself, there is nothing that can appease her, and it will be a bitter end to the offender. Fire will descend from the uplands, and a tidal wave from the sea; the sea will rage and the coral heads shall be washed upon the shore.
>
> The ancestresses of Ka-Miki are closely related to Pele, and she became one of the guardians of him, sanctifying him to her…. Pele is the dual-formed sacred goddess, known as the "God of the fires," who came from the sacred lands of Nuʻumealani, from the foundations of Tahiti Pakapaka ua, Keʻapapanuʻu, Keʻapapalani, she is:

Eō o Pele Honuamea	*Respond o Pele Honuamea (Pele of the sacred red earth)*
O Hulinuʻu ke ahi ʻā loa nāueue Tahiti	*Of the highest rank, long burning fire which shakes Kahiki*
Hoʻohākuʻi nei nākolo ka leo o ka pōhaku	*Striking and rumbling are the voices of the rocks*
Kawewe ʻuʻina ka ua maka o ka uwila	*Snapping, crackling at the eyes of lightning*
Nākolo nakeke i ka mole o Hoʻokumuhonua	*Rumbling and snapping in the core of Hoʻokumuhonua*
ʻŌlapa ke ahi – Kūlapa ke kai	*The fire flashes writhing at the sea*
Hōʻeʻe ke kai a Pele haki nuʻanuʻa i ka moana	*The sea of Pele rises breaking upon the swelling ocean*
Ko kapuaʻi e Pele Honuamea e keʻehia	*It is your footstep which caused this*
Kuhia i ou pōkiʻi la	*Direct your siblings*
I ka ʻale-ī, i ka ʻale-moe	*The rising waves (ʻale ʻī), the receding waves (ʻale moe)*

[49] Translated by Kepā Maly in 1991-1993 (with diacritical marks added). Readers who are interested in seeing the full Hawaiian content, may go to the cited publication dates from *Ka Hoku O Hawaii*.

[50] Kihe et al., "Kaao Hooniua Puuwai no Ka-Miki," *Ka Hoku o Hawaii* (Aperila 30–Iune 11, 1914): var. pages.

E ala Mihakalani, Mihakahonua	*Arise o Mihakalani (deity of the silent heavens), o Mihakahonua (deity of the silent earth)*
Hālō-pā ʻeliʻeli kau mai e	*Peering upon this, awe possesses me*
Eō i ka inoa	*Answer to the name*
O Pele ke Ahi ʻā loa – e ola!	*O Pele the long burning fire, let there be life!*

All of the people who have learned the history of Pele, know the things pertaining to Pele's coming here. Pele departed from Kahiki, the ancestral homelands of the gods and people of Hawaiʻi. She traveled in the canoe, Honuaiākea, guided by her elder sacred brother, Kamohoaliʻi. They first arrived at the northwestern-most island of the Hawaiian chain, and traveled down the group, passing the small, Moku Pāpapa and Moku Manamana (reefs and rocky islets). The family passed Ka'ula, and then at Lehua, the young Hiʻiaka adorned the island with her own garland of lehua blossoms, thus the name, Lehua. They passed Niʻihau of Halaliʻi, and traveled on.

Pele first attempted to make a home for herself and her family on Ka moku kāʻili lā (the island which snatches the sun), also called Kamāwaelualani, or Kāwili; it is Kauaʻi (ka mokupuni kīhāpai pua–the garden island). She dug a couple homes for herself and her family on Kauaʻi, they were: Kaʻinapele at Puʻuopāpaʻi and Leleiwi at Puʻukāpele. But none of these places was satisfactory.

Pele Honuamea then moved to the island of Oʻahu-a-Lua, and for a short time she dwelt at ʻĀliapaʻakai and Kaluaʻōlapa. Because Pele was not satisfied on Oʻahu, she departed and went to Molokaʻi-nui-a-Hina, where she dug a new home at Kauhakō, but struck water. Pele then moved once again, and dwelt at Honokalani, Maui, and she dug a new home for herself at Haleakalā.

It is at this point that some stories of Pele differ, some say that Pele was killed at Haneoʻo, and that she left her body at Kaiwiopele, at a hill near the pond of Haneoʻo between Hāmoa and Kaʻuiki. Though another story states that Pele was not killed, but that she dwelt with her sister Kapo-kohe-lele, and that when she left Maui, she built the hill Kaiwiopele, which is also called Puʻu-a-Pele.

Before Pele-Honuamea departed from Honokalani, Maui, she sent one of her sisters, it was Hiʻiaka-paʻi-kauhale to find a home for her on the island of Hawaiʻi. The first place that this Hiʻiaka arrived at was Kona, and she dwelt at a cape which came to be called Hiʻiaka-noho-lae (Hiʻiaka who dwells at the point), and so the place [at Kealakehe, Kona] is still called Hiʻiaka-noho-lae to this day.

Because of the long delay in Hiʻiaka-noho-lae's return, Pele journeyed to Puna at Pūʻula, the place called Keawaopele. From Pūʻula, Pele dug the craters above Poho-iki (little depression or crater) and Keahialaka. From there, she next went up to Heʻeia (to be washed away or to have slipped away) and on to Kaʻauea. It was there that she built her wondrous royal abode. It is famous the world over, and called Kīlauea, the Sacred Abode. Mokuʻāweoweo is the entry way to the sacred house. The entry way into the sacred fearsome fires that burn forever.

Naming Hiʻiaka-noho-lae at Keahuolu-Kealakehe, North Kona

In the tradition of Ka-Miki, Kaluaʻōlapauwila was an evil priest—who also had a shark-form body named Kaiwi, and who lived in the Keahuolū-Kealakehe region of Kona—sought to kill, Ka-Miki and his brother. Kamiki called upon his ancestresses, the goddesses Kauluhe, Haumea and Pele to help them defeat the evil priest and his shark form:

E ala e Mihakalani, Mihakahonua	*Arise o silent ones of the heavens, silent ones of the earth*
E ala e Pele Honuamea	*Arise o Pele Honuamea [of the red or sacred earth]*
E ala e ke kumu o ke ahi Hulinuʻu	*Arise o source of the highest sacred fires...*
O Hulinuʻu ke aliʻi ʻā loa nāueue Tahiti...	*O highest chiefess of the long burning fires which quake in Tahiti...*
...E Hiʻi e, E Hiʻiaka	*Hail Hiʻi, O Hiʻiaka*
E Hiʻiaka-i-ka-ʻale-ʻī	*Hail Hiʻiaka of the giant waves*
E Hiʻiaka-i-ka-ʻale-moe	*Hail Hiʻiaka of the low-lying waves*
Moea i kai la	*Press towards the sea*
I ka heiau o Kaluaʻōlapauila	*To the temple of Kaluaʻōlapauila*
I ka iʻa kino akua, kino kanaka	*To the fish with the body of a god, and the body of a human*
I ka manō nahu ʻimi hala e	*The gnashing shark who seeks out the offender*
O Kaiwi ka inoa la...	*Kaiwi is his name...*
...ʻEliʻeli kau mai e	*Awe possesses me*
E-ō i kou inoa	*Respond to your name*
O Pele-ke-ahi-ʻā-loa la e noa	*O Pele of the long burning fire, it is freed*

The earth shook, the broad stones (thunder) of Kāne-wāwahilani descended, the eyes (lightning) of Lani-ʻōaka flashed, and a mysterious thing occurred, Pele sent a great flash of white light flying from Mauna Loa, which fell upon the temple of Kaluaʻōlapauila. A pāhoehoe mound formed and Pele devoured the shark Kaiwi; this Kaiwi was turned to stone where he remains to this day on the south side of the heiau.

Hiʻiaka-noho-lae (Hi`iaka who dwells at the point). The point of Hi`iakanoholae was named following the lava flow which killed Kaiwi / Kaluaʻōlapauila. The flow is described with the following saying:

"Ua kahe ʻā-wai aku la kekāhi wai ahi nui mai laila aku a au iloko o ke kai, a malaila i noho ai o Hiʻiaka-noho-lae..."

"A great fire river flowed from the heiau to where it swam in the sea, and it was there that Hi`iaka dwelt for a period of time."

Because Hiʻiaka enjoyed this place, it was named Hiʻiaka-noho-lae. This place is sacred, and the lava of Pele-Honuamea will never flow on this point again.

The Sacred Divisions of the Sanctified House: [51]

1. Hale-a-ma‘uma‘u[52], her sacred royal residence.
2. Ka-Pali-Kapu o Kamohoali‘i, for her eldest brother, of the sacred kapu, at the summit.
3. Pu‘u‘oni‘oni, for Hi‘iaka i ka poli-o-Pele, her beloved, sacred young sister.
4. Kilauea-iki, the house in which her family lives, here is Kawahaopele, the place where offerings are made.
5. There is also a little place below the volcano of Pele at Kīlauea called Kapikowaena; it is the very center of the sacred house of Kīlauea.

The Entryways to the Sacred House:

1. Ualehu, the flats where sandals are bound on.
2. Uwēaloha, the top of the long plain of ‘Āpua.
3. ‘Akanikōlea, the plain of Kulilikaua.
4. Kukamāhunuiākea, the plain of Haunu‘u.
5. Mauliola, the meeting place of Pele and her family, where are made the laws, and from where the messengers are sent to Moku‘āweoweo, the entry way, thus fulfilling the desires of Pele, sacred Queen of Kīlauea…

Through the lines above, you, the readers are informed of some of the important places in the tradition of Pele.

Ianuari 31, 1924 (aoao 2)
Nupepa Kuokoa
Ka Moolelo Kahiko O Hawaii Nei Ame Ke Kulana Mai O Na Moku
Ma Ka Paeaina O Hawaii Nei, Ame Ka Olelo Kauoha A Ko Kakou Alii.
(Kakauia e J. H. K.)

Mr. Sol. Hanohano, Aloha kaua a nui: - E oluolu mai hoi oe ia'u in a he rumi kaawale kekahi o ka kaua hiwahiwa, o ia hoi ka *Nupepa Kuokoa*, no‘u hoi ia rumi no kela mau hua e kau ae la maluna; oiai he mea no hoi ia e hoonaauao ai i na opio o keia au hou e nee nei, a i mea no hoi o hoomaopopo ai kekahi poe makua i ike ole ia mea mamua, he mea maikai ka hoopaa ana i na mea i a‘oia mai e ko kakou mau makua, a loaa ka ike ame ka hoomaopopo ana.

O ka moolelo kahiko loa o Hawaii nei, ua powehiwehi ia. Eia ka mea i akaka ole ai, o ka ike ole o na kanaka o ia wa i ke kakau palapala. Ua paa kekahi mau mea ma ka naau o ka poe kahiko, aka ua paa kapekepeke no, aole i paa pono. He oiaio kekahi a he hakuepa kekahi.

O ka moolelo no na makahiki hou mai i hala iho nei, o ia ka mea akaka iki. I ka manao o kekahi poe naauao, aole paha aina maanei i ka wa kahiko, he moana wale no. Manao lakou ua hoea mai na aina mailoko mai o ka moana, a o na ahi pele ka mea i hoea mai ai. Eia ka mea i manao ai lakou pela:

51 Kihe et al., “Kaao Hooniua Puuwai no Ka-Miki,” *Ka Hoku o Hawaii* (Dekemaba 16, 1915):
52 “Hale-a-ma‘uma‘u” as written in original texts with diacritical marks.

Ua ikeia kekahi mau moku i hoea mai, a ua like ke ano o ia mau aina me Hawaii nei. Eia ka mea akaka loa, he aina pele no keia paemoku, a pela no hoi na mokupuni apau ma keia moana.

O na pohaku apau, he pohaku i hoohehee wale ia no. Aole i like ua pohaku maanei me ko na aina puniole; na ka pele wale no koonei pohaku. I keia wa, ua pio ka nui o na pele, aka i ka wa kahiko he pele no ma Maui a ma Oahu, a ma keia paemoku apau.

Nolaila ua manao wale ia, ua hoea mai keia paeaina mailalo mai, aole nae i ike pono ia. Malia he aina no maanei mai kahiko mai. Hoomanao ae la ka mea kakau i ka mele Hiiaka penei:

Mai Kahiki ka wahine o Pele,
Mai ka ʻāina i Polapola;
Mai ke ao punohu a Kane,
Mai ke ao lalapa i ka lani,
Lapaku i Hawaii ka wahine o Pele,
Kalai i ka waa Honuamea.
I akea ko waa e Kamohoalii,
Apoa mai ka moku i paa uahoa.
Holo mai ke au aeae Pele Hiiaka no ea,
Aeae kiui o ke akua.
Noho mai o Malau ka ia kaliu,
Ia wai ka hope ka lei o ka waa,
Ia Ku ma laua o Lono.
Noho i ka honua aina,
Ku i hoolewa moku i ke kai,
Hele ae a komo i ka hale o Pele,
Huahuai Kahiki lapa uwila Pele,
Huai e he ʻaina ae ana hoi,
Ka mana o ko akua,
I waho nei la e.

Ua like ka helehelena o ko Hawaii nei me ko na mokupuni he nui loa me keia moana, he kokoke like no nae a ua kokoke like no hoi ka olelo.

Nolaila ua maopopo na ka lahui kanaka hookahi ko Hawaii nei, ame ko Kahiki, ko Nuuhiwa ame ko na mokupuni he nui loa. Ua akaka hookahi lahui kanaka mamua, aka, aole i ikeia ko lakou wahi i hele mai ai, mai hea mai la! (Aole i pau.)

[Translation]

The History of Hawaii and the Nature of the Islands in the Hawaiian Archipelago, and the Statements of our Rulers

Mr. Sol. Hanohano, Great affection between us. With your kindness if you will set aside some room in our cherished *Independent Newspaper*; some room pertaining to those words above, as a way of educating the youth of this new age coming up, also some of the parents who do not know of those things from before. It is a good thing to hold on to the teaching of our elders, that there will be knowledge and understanding.

The ancient history of Hawaii is vague. Here is why it is unclear, because the people of that time did not know about writing. Some of the intelligent people remembered the ancient history, but it was uncertain, not accurate. It is also true that some fabricated it, made it up.

The history of the recent years past, is a little clearer. It is the thought of some intelligent people that perhaps there was no land here in ancient time. It was only ocean. They think that the land rose up out of the ocean, made by eruptive fires. Here is why they think this to be.

Some islands have been seen to rise up, which are similar to the island of Hawaii. Here is what is known, the archipelago is land formed by eruptions. It is so for all the islands in this ocean.

All of the stone is stone that once flowed. The stone here is not like that of the continents. Stone here is only from eruptions. In this time, the eruptions have mostly ended, but in ancient times there were eruptions on Maui, Oahu, and all of this archipelago.

Thus, it is thought that this archipelago rose out from below the ocean, but it is not fully known. Perhaps there was land here before in ancient times. The author remembers that chant of Hiiaka which says:

The woman Pele came from Kahiki,
From the land of Polapola,
From the rainbow hued clouds of Kane,
From the roiling clouds in the heavens,
The woman Pele is most active in Hawaii,
Made was the canoe, Honuamea,
Broad is your canoe, Kamohoalii,
The island is surrounded, and hardened,
The current rises, Pele and Hiiaka board,
The gods step up,
Malau is in the hull,
Who is at the stern adorning the canoe,
It is Ku and Lono,
To reside on the land,
The canoe rises quivering on the ocean,
Traveling to enter the house of Pele,
Gushing forth from Kahiki, the lightning strike of Pele
Gushing forth on the land,
It is the mana of your god,
It is set out.

The features of Hawaii and the islands of this ocean are similar, it is said that they are almost identical.

Therefore, it is understood that the race of Hawaiians, and those of Kahiki, Nuuhiwa and most of the islands are one. It is known that there was one original race, but it is not known where they came from!

Nui nā Moʻolelo no Pele me Hiʻiaka mā
(Many Traditions of Pele, Hiʻiaka and Companions are Told)

King David Kalākaua's *Legends and Myths of Hawaii* (1888) lays a foundation for us in understanding the role of Pele and members of her family in the beliefs, traditions and customs of his people—even in the years following missionary suppression of traditions and practices. King Kalākaua wrote: [53]

> In the pantheon of ancient Hawaiian worship—or, rather, of the worship of the group from the twelfth century to the nineteenth—the deity most feared and respected, especially on the island of Hawaii, was the goddess Pele. She was the queen of fire and goddess of volcanoes, and her favorite residence was the vast and ever-seething crater of Kilauea, beneath whose molten flood, in halls of burning adamant and grottoes of fire, she consumed the offerings of her worshippers and devised destruction to those who long neglected her or failed to respect her prerogatives.
>
> Her assistants and companions, as related by tradition, were her five brothers and eight sisters, all of them clothed with especial functions, and all but little less merciless and exacting than Pele herself. The first in authority under Pele was Moho [Kamohoaliʻi], king of steam. The others were charged, respectively, with the duties of creating explosions, thunders and rains of fire, moving and keeping the clouds in place, breaking canoes, fighting with spears of flame, hurling red-hot masses of lava, and doing whatever else the goddess commanded.
>
> As the family claimed tribute of the entire island of Hawaii, to receive it they frequently visited the active and extinct craters of other districts, and earthquakes heralded their departure from Kilauea. The temples of Pele were numerous, particularly in the neighborhood of old lava-flows, and their priests were always well sustained. The crater of Kilauea was especially sacred to the goddess, and the earth around it could not be safely disturbed. An offering was first made of a part of everything eaten there, and fruits, pigs, fowls, fish, and sometimes human beings, were thrown into the crater to appease the wrath of the goddess and avert a threatened overflow.

There are thousands of traditions and historical accounts from across the Hawaiian Islands, in which Pele or members of her family have important roles. The narratives describe interactions with mortals, the creation of land formations, the naming of places, and various practices and observances. Among the most notable of the traditions are the account of Pele, her mortal lover, Lohiʻau-ipo, and Hiʻiaka-i-ka-poli-o-Pele; the tradition of Pele and Kamapuaʻa—a demi-god of numerous body-forms, among which is the ʻāmaʻumaʻu (*Sadleria*) fern, the growth of which is the source of the name of Hale-maʻumaʻu.

Keeping in mind, the traditional Hawaiian expression, " ʻAʻohe pau ka ʻike i ka hālau hoʻokāhi!" (All knowledge is not taught in one school!)[54], we find many variations in the telling of any given tradition, each with similar and differing components. We also call the readers' attention to the era in which these narratives were written and published. There was an oppressive environment in which Hawaiians lived—there was little tolerance for passing knowledge of traditional and customary practices on to the audience and future generations.

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53 His Hawaiian Majesty [David] Kalakaua, *Legends and Myths of Hawaii,* ed. R. M. Daggett (New York: C. L. Webster & Company, 1888): 139.

54 Mary Kawena Pukui, *ʻŌlelo Noʻeau* 203 (Honolulu: Bishop Museum Press, 1983): 24.

As a result, a number of native writers place the events being described in a negative light. While this is the case, the narratives still provide important insights into customs, beliefs and practices that pre-date western contact. Several of the significant traditions are found below.

"He Mooolelo No Hiiakaikapoliopele" Pele and Lohi'au – Hi'iaka's Journey to Kaua'i and Return to Hawai'i (1861-1862)

The goddess, Hi'iaka-i-ka-poli-o-Pele (Hi'iaka in the bosom of Pele), is known as the youngest of all the Hi'iaka sisters, and the favorite of their elder sister, the goddess Pele. Tradition relays that when Pele and her loyal family members traveled from Kahiki seeking out the Hawaiian Islands, Hi'iaka-i-ka-poli-o-Pele was carried as an egg in the fold of Pele's bosom, thus her name. This youngest of the Hi'iaka sisters possesses exceptional mana, and has been called upon by po'e hula (hula and chant practitioners). She is also a guardian of verdant growth—particularly her beloved groves of 'ōhi'a lehua which are represented by her companion, Hōpoe. And Hi'iaka-i-ka-poli-o-Pele is known for her skills as a healer, and presides over childbirth. Mary Kawena Pukui observed that Hi'iaka is:

> The heroine of the epic concerning her trip from Kīlauea Volcano to Kaua'i to find and fetch Pele's dream lover, Lohi'au; on her long and dangerous journey she transformed many evil mo'o into stone which are still visible. One of her [personal] forms was the pala'ā lace fern used to treat diseases and one of the first plants to grow on new lava…. She was [is] worshipped by hula dancers.[55]

Following western colonization of the island, the earliest significant telling of "He Mooolelo No Hiiakaikapoliopele" was serialized in the Hawaiian-language newspaper *Ka Hoku o ka Pakipika* (December 26, 1861 to July 17, 1862), contributed by M. J. Kapihenui. The tradition provides important insights into Hawaiian beliefs, politics, customs, practices and significant details on the biocultural landscape of Kīlauea, Puna, Ka'ū and Mauna Loa. The mo'olelo is one of the richest repositories of general mele (chants) and kau (sacred prayer chants) to have survived the passing of time, and take a large role in the art of hula—particularly the class of hula dedicated to Pele.

The first part of the mo'olelo focuses on Pele, with background on her own origins, along with those of her family and attendants, plus the attributes or mana of each. We then learn that after a journey to the ocean, eating the fish and playing in the surf, Pele goes off and finds a place to sleep. While in deep slumber, Pele is drawn by the sound pahu hula (chanting and dances performed with the sharkskin-covered drum) resonating off in the distance. Pele departs her slumbering form, and in spirit travels across Hawai'i searching for the source of the sounds. Her spirit journey takes her all the way to Ke'ē, near Hā'ena on Kaua'i, where she assumes the form of a beautiful woman, and finds the chief Lohi'au at the pahu, and dancers performing. Pele feels natural female desires arise and after a short time joins Lohi'au. They form an intimate relationship, and for a time, Pele is lost to family and attendants on Hawai'i, who worry about her long absence.[56]

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[55] Mary Kawena Pukui and Samuel H. Elbert, *Hawaiian Dictionary* (Honolulu: University of Hawaii Press, 1971): 383.

[56] These facets of the narrative—a trip to the ocean, devouring fish, playing in the surf, and then the period of a long slumber, may also describe ancient Hawaiian observations of periods of quiescence in eruptive activities at Kīlauea, following major eruptions flowing to the sea.

Prior to falling into her slumber, Pele had instructed all of her following to not disturb her—all except for Hiʻiaka-i-ka-poli-o-Pele, who was away in lower Puna, near the shore of Keaʻau with her beloved friend Hōpoe of the lehua groves. As the fires of Kīlauea began to dim, the family worried, and they call the young Hiʻiaka, asking her to draw Pele back home to her body and duties with the volcanoes. This done, Pele bid farewell to Lohiʻau, telling him that she would send for him, and she returned to Kīlauea, resuming her place as the goddess of the eruptive and creative forces of the volcanoes. Within a short period of time, Lohiʻau, on Kauaʻi, being so enthralled by Pele (not knowing she was the goddess), began to fade away, longing for the woman he had met. Unbeknownst to Pele, Lohiʻau died of a broken heart, and she herself began to long for him.

It is at this point in the moʻolelo that Pele calls upon family and attendants asking one of them to go fetch her mortal lover. All know that this would be an ill-fated trip and one by one, they all beg not to be chosen. Angered, Pele finally calls upon Hiʻiaka-i-ka-poli-o-Pele, and after some discussion, and a promise from Pele that the sacred lehua grove of Hōpoe in lower Puna will be left unharmed, Hiʻiaka agrees to take the journey. The events that follow are epic in their scope and breath covering encounters with good and evil humans and supernatural beings. They are the sources of numerous mele, place names, and descriptions of how various features (wahi pana) came to be.

Kapihenui's telling is the earliest detailed native account, and numerous others followed with varying levels of detail, and at times adding localized particulars of events and places. Among the notable contributions to the moʻolelo, following Kapihenui's, are accounts offered by several writers—native Hawaiians and others. Some are widely known and referenced, others still await translation. Among the versions of the narratives are: stories of Pele compiled by King David Kalākaua (1888) as mentioned above; "Ka Moolelo o Hiiakaikapoliopele i Hooponoponoia Mai ka Poe Kahiko Mai a me ka Poe i Hoopaa i na Moolelo a me na Kaao Kahiko o Hawaii Nei" contributed by Jno. E. Bush and S. Paaluhi (January-July 1893 in *Ka Leo o ka Lahui*); "Ka Moolelo o Hiiakaikapoliopele," by Hooulumahiehie (1905-06 in *Ka Naʻi Aupuni*), which was translated and published in book form in 2006;[57] *Pele and Hiiaka*, compiled by N. B. Emerson[58]; and "He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele" (complied by Stephen Desha, Julia Keonaona and others, in *Ka Hoku o Hawaii*, 1924-28).

Excerpts from the primary serialized narrative (in Hawaiian), as published in Kapihenui's foundational texts are included below from selected issues in the series. Table 3 is a list of named localities (wahi pana) within the park boundaries.[59]

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57 Hooulumahiehie, "Ka Moolelo o Hiiaka-i-ka-poli-o-pele, Ka Wahine i ka Hikina a ka La, a o ka Ui Palekoki Uwila o Halemaʻumaʻu" (originally serially printed in *Ka Naʻi Aupuni*, Novemaba 30, 1905 to Novemaba 30, 1906); book published with similar title, trans. Puakea Nogelmeier (Honolulu: Awaiaulu, Inc., 2006).

58 Nathaniel B. Emerson, *Pele and Hiiaka, A Myth From Hawaii* ([Honolulu]: ʻAi Pōhaku Press, 1993 reprint of original published by Honolulu Star Bulletin Limited, 1915).

59 Many other place names from neighboring lands, across the islands, and to Kahiki are also cited in the texts.

Table 3. Wahi Pana From Selected Narratives by Kapihenui

Date	As Written	With Diacritical Marks
December 6, 1861:	Apua	ʻĀpua
	Kapaahu	Kapaʻahu
	Kilauea	Kīlauea
	Maukele	Maukele
	Puna	Puna
	Puupahoehoe	Puʻupāhoehoe
January 9, 1862:	Akanihia	ʻAkanihia
	Akanikolea	ʻAkanikōlea
	Kahoalii	Kahōāliʻi
	Kilauea	Kīlauea
	Kukamahunuiakea	Kūkamāhunuiākea
	Laa (Olaa)	Laʻa (ʻŌlaʻa)
	Puualoha	Puʻualoha
	Puumanawalea	Puʻumanawalea
	Puuonioni	Puʻuʻoniʻoni
	Puuwaahia	Puʻwaʻahia
	Wahinekapu	Wahinekapu
July 3, 1862:	Heeia	Heʻeia
	Kilauea	Kīlauea
	Moeawakea	Moeawākea
	Puna	Puna
	Puulena	Puʻulena
	Uwekahuna	Uwēkahuna
	Wahinekapu	Wahinekapu
July 10, 1862:	Apua	ʻĀpua
	Halemaumau	Halemaʻumaʻu
	Maukele	Maukele
	Puna	Puna
	Moeawakea	Moeawākea
	Wahinekapu	Wahinekapu
July 17, 1862:	Apua	ʻĀpua
	Haakulamanu	Haʻakulamanu
	Heeia	Heʻeia
	Hooku	Hoʻokū
	Kilauea	Kīlauea
	Kualaahia	Kualaʻahia
	Kuihanalei	Kuihanalei
	Kukalaula	Kūkalāʻula
	Moeawakea	Moeawākea
	Mokuaweoweo	Moku’āweoweo
	Nahoalii	Nāhōāliʻi
	Nahunahu	Nahunahu
	Ohiaokalani	ʻŌhiʻaokalani
	Oluea (Ooluea)	ʻOluea

Pohakuloa	Pōhakuloa
Puna	Puna
(Ka aina i ka houpo o Kane)	(The land in the bosom of Kāne)

At the beginning of each of the selected issue dates, a brief summary of the content introduces the article in the series. Translations of selected mele are also included for places which are part of the Pele Honuamea landscape within/adjoining the national park. The primary Hawaiian texts may serve as resources for future initiatives on a more focused translation and for building of cultural protocols and educational initiatives.

Dekemaba 26, 1861 (aoao 1)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 1.

[The narrative introduces the Pele family, who have traveled to the shore area of Kapaʻahu to fish, surf and relax. Hiʻiaka-i-ka-poli-o-Pele (Hiʻiaka) though, is near the shore of Keaʻau with her companion Hōpoe who resided in the Hāʻena-Nānāhuki area of Keaʻau. Pele hears the distant drumming born upon the wind, and she prepares to sleep, instructing the other sisters not to wake her on penalty of death. Only Hiʻiaka may call to her in chant, waking her. Pele curls up to sleep, wrapping herself in folds of kapa—giving the place name Kapaʻahu. In spirit form, Pele passes the islands following the drumming, and arrives at Hāʻena, Kauaʻi, where she meets with Lohiʻau, staying with him for a while, and then departs. Upon her departure, Lohiʻau, heartbroken, dies.]

I ka poe e ike mai ana i keia Mooolelo, maanei kakou e ike mai ai i ka pololei, a me ka pololei ole, o keia Mooolelo, ina i pololei ole, ina i hewa, ua ike no kakou ia mea, aole kekahi o kona lahui me kakou, aia no lakou ma Kilauea i keia wa; aole nae i hele mai maanei e olelo pono mai ai, e maopopo ai la ia kakou ka pono, maanei nae kakou e ike ai i ke kumu o kona hele ana i Kauai, a me kona ikaika i ka hakaka ana, i kona kau.

Noho o Pele iuka o Kalua, a i aku i na kaikaina, e iho kakou i ke kui opihi i kai, haukeuke, lawaia heepali, pahi limu, na kakou, ae mai na kaikaina, ae, iho lakou nei i kai o Puna, ma Hawaii, iho lakou nei a hiki i Puupahoehoe, aia ia wahi i kai o Puna mawaena mai, ike o Pele ia Hopoe, me Haena, e hula mai ana iloko o ke kai, o Puna, makemake keia i ka hula mai o laua la, iaʻku o Pele i na kaikaina, Ea! aole hoi a oukou wahi hula, e hula aku ai ia Hopoe mai, hoole mai la lakou aole a makou hula, o Hiiakaikapoliopele, eia no ia mahope i ka ako lehua, a i ka hiki ana mai o Hiiakaikapoliopele, me ka papahi lehua, i aku o Pele, Ia E! ua kena aku nei au ia lakou nei e hula aku ia Hopoe ma, aole hoi o lakou nei hula aku, ole ae nei lakou nei, ole loa aku hoi paha oe he uuku.

Ninau aku o Pele ia Hiiakaikapoliopele, aole au wahi mele? I mai o Hiiakaikapoliopele, he mele no, iaʻku o Pele, oi ana oli aku ana keia penei.

Ke haa la Puna i ka makani,
Haa ka uluhala i Keaau,
Haa Haena me Hopoe,
Haa ka wahine ami i kai o Nanahuki la,
Hula lea wa—le,
I kai o Nanahuki—e,

Akaaka iho la o Pele, i ka lea o ua kaikaina, ninau hou aku la o Pele, pau loa ae la no? Hoole aku keia, aole i pau, i hou mai o Pele, oi ana, oli hou aku na o Hiiakaikapoliopele, penei.

O Puna kaiʻkua i ka hala,
Pae ka leo o ke ka—i,
Ke lu—la i na pua lehua,
Nana i kai o Hopo—e,
Aloha wale no hoi o Hopo—e,
Ka wahine ami i kai,
O Nanahuki—la,
Hula lea wale,
I kai o Nanahuki—e,

O ka hele aku la no ia o Hiiakaikapoliopele, noho ana me Hopoe ma, i kai o Nanahuki; aia ia wahi i kai o Puna, ia manawa no, kena aku o Pele i na kaikaina e hele i ka lawaia i kai o Puna, Koe no o Pele me kekahi kaikaina me Hiiakaikapuaenaena, wahi iho ana o Pele i ka pahoehoe, o Puupahoehoe moe keia, kauoha o Pele ia Hiiakaikapuaenaena, ea! ke moe nei au, i hoi mai ka poe lawaia, ai iho no, mai hoala oukou iaʻu, naʻu no ia e moe, a naʻu no ia e ala ae, ina e hoala kekahi i kuu hiamoe, make oukou iaʻu, ina oukou i makemake e hoala iaʻu, e kii oukou i kuu kaikaina, a nana aʻu e hoala, a i ole ia, na kuu kaikunane, na Keowahimakaakaua, alua mea nana au e hooala. Pau ke kauoha ana me kela i oleloia maluna, owili o Pele i kona kino a paa i ka aahu kapa, ia Kapaahu, moe o Pele ma Puupahoehoe. Ke waiho la no ia mawae ma ia wahi a hiki i keia wa.

Ia moe ana iho o Pele, kani keia pahu, hoolohe ka Uhane oia nei, kani ana ka pahu; kakani ana ma kai o Puna, e uhai aku ana keia i ka pahu, a kai keia o Puna, kani ana ka pahu i ka moana, a ka moana keia, kani ana ka pahu i Maui, a Maui ka Uhane o Pele, kani ana ka pahu i ka moana aku o Maui, a ka moana keia, kani ana ka pahu i Molokai, a Molokai keia, kani ana ka pahu i ka moana a ka moana keia, kani ana ka pahu i Oahu nei.

I hoolohe aku ka hana oia nei, ma Koolau, aole keia hoolohe ma ke kani ana a ka pahu ma Kona, ko ia nei hele aku la no ia ma Kona, a hiki keia ma Keawaula, auau keia ike kai i Kilauea, aia no ia wahi ma Keawaula, a hiki i keia wa.

A pau ka auau ana aia nei, kani ana no ua pahu nei i ka Lae o Kaena, manao no keia, na ke Kupunakane ona keia pahu, ua Pohakuokauai, huhu loa iho la ua Uhane nei o Pele, me kona manao iloko ona, ina nau keia pahu, make oe ia'u i keia la, ko ia nei hele aku la no ia, a ike mai la o Pohakuokauai, kahea mai la ia, no kona ike ana mai i kana moopuna, pane mai la o Pele me ka leo huhu, hele mai, e make ana oe ia'u i keia la, nau no ka hoi ka pahu la; hooluhi hoi oe iaʻu, e hooluhi ai.

Pane mai o Pohakuokauai, aole naʻu ka pahu, aia ka pahu la i ka moana, i hoolohe aku ka hana oia nei, kani io ana ka pahu i ka moana, ae aku keia, me ka i aku ia Pohakuokauai; ina nau keia pahu, make oe ia'u i keia la, koia nei au aku la no ia i ke kai, a ka moana keia, kani ana ka pahu i Kauai, ko ia nei au aku la no ia, a pae ana keia i Haena, malaila no ko ia nei pae ana, ko ia nei hele aku la no ia, a hiki i kahi e kani ana ka pahu, iloko o ka hale, kahi e kani ana o ka pahu, ku aku la keia mawaho o ka hale nana aku la keia, e pai ana na lima o lakou i ka pahu, o Lohiau mawaena o ke aikane o Kahuakaiapaoa ma kahi aoao, o ke kumu hula, o Mapu, ma kahi aoao, he kanaka kaeke makahi aoao, he kanaka kaeke ma kahi

aoao, iwaena lakou nei ekolu, e pai like ana lakou i ka pahu, oli aku ana ka Uhane o Pele penei.

Luuluu Hanalei,
I ka ua nui,
Kaumaha i ka noe o Alakai,
I ka hele ua o Manuakepa,
Uoi ku i ka loa o Koialana,
I ke alakaia a ka malihini—e,
Mai hina,
Mai hina au,
Mai palaha ia o—e,
Imi wale ana au,
O kahi o ke o—la—a,
O ke ola hoi—e,

Ia lohe ana o lakou la, i ke oli ana aia nei, i nana mai ka hana iwaho, he mea e ke ku a ka wahine maikai, aole wahine ma Kauai, e like me keia. Kapu iho la ka leo, aole mea pane, kunou aku, kunou mai, awihi aku awihi mai, na kane, na wahine, iniki aku iniki mai, me ka paipai aku ia Lohiau, e puka aku i waho, aole lakou i ike e o Pele keia, a he Uhane keia, manao no lakou, he wahine maoli no, no ka nana mai, aole i kana mai o ka wahine maikai, nolaila kipaku mai ai lakou ia Lohiau, e kii i wahine nana, aole puka o Lohiau, no ke ano hilahila, nolaila, oli aku ana keia mawaho, penei.

Kalaku Hilo, i ka ua nui,
Kapu kanu ke—i,
I ka pua o ka leo,
I ka hamahamau, hamau kakou,
I ka hawanawana,
I ke kunou maka,
I ka awihi maka,
I ka alawa iki,
Ai—e—ei—a,
Eia hoi au kou ho—a,
Kou hoa hoi—e.

Ia pau ana o ke oli ana oia nei, e nao aku ana ka lima kapu oia nei, o Kilauea, nana i oi ka pahoehoe o kai o Puna, koele no la, ku ke a i kai o Apua, kahuli o Apua, haa mai o Maukele, lilo o Lohiau iaia nei, ko laua nei hoi aku la no ia i ka hale moe o Lohiau, ko laua nei moe iho la no ia, a po ua la nei, aole manao aku o Lohiau i ka puni ana o ka hula, kaawale ke aikane me ke kumu hula a laua nei, aole oia nei manao ia mau mea, o ka moe wale iho la no, hookahi wale no aia nei hana o ka moe me ka wahine, o ka moe wale iho no, aole hana mai laua nei, o ka ihu kai honi aole nae i moe kino laua nei, a po ua la nei, a ao ia po, aole hele o Lohiau i ka puni ana o ka hula.

Ia manawa, haohao na makaainana, a me ke aikane a ia nei, a me ke kumu hula a laua nei. A me na mea a pau, i ka hemo o kana mea nui o ka hula, akahi wale no ka hemo, nolaila, manao wale iho no na mea a pau ua make o Lohiau, a po ia la, a ao ia po, aole ia nei manao i ka ai, me ka ia, no ka lilo loa o ko ia nei manao i ka wahine, nolaila, poino loa na mea a pau. A po ia la, poalua, a oa i po, a po ia la poakolu; nui loa ka manao o na makaainana, ua make o Lohiau, no ka puka ole mawaho o ka hale o ka moe no ka moe,

aole hana mai, o ka ihu no ka honi, o ke kino hoi aole launa aku; a ao ia po, a po ia la, poaha ko laua nei noho ana.

Ia po makaukau ka Uhane o Pele, e hoi i Hawaii, kauoha aku la keia ia Lohiau, e, ke noho la oe, e hoi ana au i Hawaii, aole au la no o nei, no Hawaii au no ka pukana a ka la, nolaila ea, e hoi au a Hawaii, hana au i ka hale o kaua a maikai, alaila, kii mai ka luna ia oe, i kii mai auanei ka luna ia oe, a he luna kane, mai hele ae oe, aka, i kii mai ka luna a he luna wahine, o ka luna ka hoi ia, hele ae oe i Hawaii, elima po, elima ao, pa i kela kihi o Kilauea, keia kihi o Kilauea, alaila, noa ko oiwi kapu ia‘u, alaila, lilo aku oe na ka wahine e.

Ia manawa, hooikaika loa ko Lohiau manao e aumeume ia Pele e moe laua, aka, ua hoohiki mai o Pele i kona manao paa, ia Lohiau, aia a hiki i Hawaii, alaila, moe kino kaua. Pela ko Pele mea i ae ole aku ai i ka Lohiau koi mai, aka, no kona ano Uhane paha kekahi, a, ano Akua no hoi. Ko laua nei hakaka iho la no ia a ao ua po nei, a awakea, e nahu iho ana ka Uhane o Pele i ka lima o Lohiau a moku loa, e ala mai ana hoi o Lohiau, uumi keia i ka eha a oluolu, e nahu iho ana keia i ka hokua o ka mai o ua Uhane nei o Pele, kapalili aku ana keia a haule iloko o ke kai, ko ia nei nalowale aku la no ia, oia moe ko Lohiau a puoho ae la mai ka hiamoe ana, aole ka wahine. Ko ia nei puka aku la no ia a waho nana aole ka wahine o waho, o ka hoi aku la no ia o Lohiau iloko o ka hale, pono ole ko ia nei manao i ka nalo o ka wahine, a kaawe iho la iaia a make loa.

Ia make ana o Lohiau, a hala he mau la, hele mai la ke kaikuahine oia nei, i wehe mai ka hana i ka puka o ka hale a komo aku la, i nana aku ka hana, ua make ke kaikunane uwe ae la ke kaikuahine. Lohe ae la na makaainana i ka uwe, hele mai la lakou ua make io o Lohiau, uwe nui loa ae la lakou no ka nui o ke aloha, ke kumu hula, ke aikane aloha aia nei, nui loa ko lakou aloha ia Lohiau, o ke aikane nae ka mea oi loa o ke aloha, i ko Lohiau make ana. Hookuu o Kahuakaiapaoa i kona wahi hilahila, aole malo, me ka hoohiki iho o Kahuakaiapaoa, aole au e hume i ka malo, ahia i ka maka o Pele, kuu wahi hakina kalo auanei, a ai i ka onohi o Pele, pela ka hoohiki ana.

Ia la no a ka Uhane o Pele i hoi ai i Hawaii, a hiki ka Uhane i Kilauea e moe ana no ke kino i kahi i moe ai, i Laupahoehoe e uwe ana na kaikaina i ko ia nei moe mai, aole ai i ka mea i kapu ai o ka opihi, haukeuke, heepali, wahi limu, a pela aku. Na lakou nei e ai, manao nae lakou nei e kii e hoala ia Pele, papa mai o Hiiakaikapuaenaena, mai hoala oukou, no ka mea, oia ko kaikaina i noho pu me Pele, i ka wa i moe ai o Pele a hele kona Uhane i Kauai, olelo mai na kaikaina i kekahi i kekahi o lakou. Ua make paha ke kaikuaana o kakou, aole penei ka moe o ka pono, ka moe no nei a alima la, ua make paha, i mai o Hiiakaikapuaenaena, ka! e nalo hoi ka make i ka pilau mai, aole ka he pilau mai, o ka oukou make iho la ka hoi ia.

Ianuari 9, 1862 (aoao 1)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 3.

[Upon Pele’s return to Hawai‘i, the family gathers again at Kīlauea, stoking the eruptive-geological forces. In a short time, Pele begins thinking about Lohi‘au, who is referred to as “Lohi‘au ipo” (sweet heart Lohi‘au), and she calls her sisters asking one of them to travel to Kaua‘i to fetch him and bring him to her. Understanding that the journey will be filled with danger, and fearing the wrath of Pele, all the sister decline, making some excuse or another. Frustrated, Pele calls upon her youngest and most beloved sister, Hi‘iaka, who is on the Puna coast, in the lehua groves of Hōpoe. Pele asks Hi‘iaka to make the journey to Kaua‘i.

She agree, but also makes Pele swear (hoohiki) that she will be patient and withhold her fires, not allowing them to destroy Hōpoe of the lehua groves. Pele grants Hiʻiaka a companion Pāʻū-o-Palaʻe, who is imbued with supernatural power in the form of her pāʻu skirt with which Hiʻiaka may strike and kill her adversaries. As two travelers begin their journey, departing from the heights of Wahinekapu, Hiʻiaka calls out in mele (kau) or sacred chants which are offered to Pele and the hōāliʻi companion gods of the family. They then travel through ʻŌlaʻa, famed for the many sacred birds whose feathers were carefully gathered for godly and chiefly adornments. Having only traveled a short distance, reaching near Puʻuʻoniʻoni, Hiʻiaka has a premonition that Pele will break the promise and that here beloved Hōpoe will become stone. As they travel through ʻŌlaʻa, they encounter a young woman who is traveling to Kīlauea. Hiʻiaka inquires what the intent of her journey is, and the young woman answers that she is going to take an offering to Pele. Upon hearing that Hiʻiaka is on a long journey, she asks if she might travel to make the offering and then return to accompany the two women. Hiʻiaka agrees, and tells her to do as she planned, saying that they would meet again along the trail. [This woman was Wahine-ʻōmaʻo.]

Ke hanai ae la ka ua i ka lani,
Makua aʻu awa i ka uka o Kiloi,
Ina ia la he loiloi e,
I loiloi no oe elua oiwi,
Loiloi iho la—e,

Pane mai o Pele, ka! aole paha au i loiloi aku nei ia oe, i ko hele hoi paha a huli mai i hope nei, nolaila au i olelo aku nei ia oe, he loiloi iho la ka iaia oe, huli aku la no keia, hele no keia a huli mai no, kani no ke oli, penei.

Kupu melemele ae la,	*Sprouting golden hue,*
Kauahi o Kalua—e,	*The vapor of the crater,*
Ke-a la i na ki a kauna,	*The spurts burn above,*
Kaunu ia olua,	*Thrilling you two,*

Huli aku la no o Hiiakaikapoliopele, hele no a huli mai no, kani no ke oli, penei.

Kupololei ae la,	*Rising straight up,*
Kauahi o ka lua—e;	*The vapor of the crater,*
Huli no i kai,	*Turning seaward,*
Me he aho la—la	*Like a breath,*
O koʻu aho no,	*It is my breath*
Kahea, kaualo—e,	*Calling in your presence*
Ia lono aku ia la—la,	*It is heard there,*
Hele mai,	*Come,*
Hele mai o kowa wale,	*Come, lest there be separation.*
Ka pili—e,	*Cling,*
Ka pili a maua ia aloha,	We two cling in love,
Aloha oe la—e	*Aloha to you*

Ko Hiiakaikapoliopele manao no ia o ke kahea mai no ia ianei e hoi aku, o kowa auanei ka laua pili me ke kaikuaana, o kai ala iho la no ia o ke kipaku no iaia nei e hele, hele no nei a mea, huli mai no oli no keia, penei.

Ku pololei ae la,	*Rising straight up,*

Ka uahi ilalo o ka lua—e,	*The smoke from the bottom of the crater,*
He-a, he pahee luna o Wahinekapu,	*The fire spreads across the heights of Wahinekapu,*
E kapu no o oe,	*You are forbidden,*
A e noa ia ia—e,	*Free to her,*

Huli aku la no o Hiiakaikapoliopele, hele no keia, a huli mai no, oli aku no keia i ka nana ana‘ku a ia nei i kana e hele ae ana ma Kona, oli aku ana keia, penei.

Ku hilinai ae la,
Ka opua ua o Kona—e,
Ke hoomoe‘e la,
E ke kehau—a,
Ke waha ae la,
I ke kua pili,
I ka pili no a hele,
E hele no au—e,

I mai o Pele, e! e hele oe, aole oe e hoi mai, aia a loaa mai ke kane, alaila, hoi mai a noa ia‘u, alaila, lilo aku ke kane nau na ka wahine maikai, o hele, hele no keia, a huli mai no keia, oli no keia, penei.

A noho ana la e,	*Sitting there,*
E Kukamahunuiakea,	*Kukamahunuiakea,*
A e mai la ki,	*Burning and spurting,*
A Wahinekapu,	*At Wahinekapu,*
E kapu lalo nei,	*Restricted below,*
He kai okia,	*Separated by the sea*
No Kahoalii,	*For Kahoalii*
A hoi mai au, no—a,	*And I now return*

No ka hoohiki ana mai o Pele, nolaila keia i hoohiki aku ai e kapu lalo o Kahoalii, aia a hoi mai o Hiiakaikapoliopele mai Kauai mai, alaila noa, hele no keia mea, huli mai no keia oli no, penei.

Lai pohu mai la,
Lalo o Kalua—e,
I elua mai la pono au,
Olelo i ke aka,
Ka hele hookahi—e,
Mamina ka leo,
He leo wale no—e,

I mai o Pele, ae! pono io mai la oe, olelo io i ke aka ka hele hookahi, i pono la hoi ka hele ana i kokoolua, olelo aku, olelo mai, kena ae o Pele ia Pauopalae, e Pauopalae e, e hele oe me ko Haku, ae mai o Pauopalae, ae, o ko ianei ku ae la no ia a hahai aku la mahope o Hiiakaikapoliopele.

A halawai o Pauopalae me Hiiakaikapoliopele, haalele aku la laua nei a huli hou mai no o Hiiakaikapoliopele, nana mai la keia i ke kaikuaana ia Pele, hu mai la kona aloha ia Pele, oli aku ana o Hiiakaikapoliopele, penei.

Ke ku nei au e hele,
A noho—e,
A noho ana e na Wahine o Luluu,
E ka poe mokulehua,
I uka o Kaliu la,
Liuliu wale,
Ka hele ana,
O ka huakai moe ipo,
Aloha mai ka ipo,
O Lohiauipo—e,

Ma ia mele a ia nei, alaila, olelo mai la o Pele i ke kaikaina, ae, o ka inoa io no ia o ka kaua kane o Lohiauipo, ka inoa au i huna aku nei i ka inoa o ke kane a kaua, a kau la oe iluna o kaupaku o ka hale o kaua, a loaa ole mai la ka inoa o ke kane a kaua ia oe, alaila, kahea aku la wau ia oe e hoi mai kaua, aole, ua loaa mai la no ka inoa o ke kane ia oe, o hele, aohe ou mea nana e hoopilikia o ke alanui, nau ka make na ka wahine, aohe make a na kane, nolaila, hele no o Hiiakaikapoliopele ma.

Ko laua nei pii aku la no ia a luna, e kokoke ana i luna o Wahinekapu, ike o Hiiakaikapoliopele, ua make o Lohiauipo. I Hawaii no keia, ike no i ka make o Lohiauipo i Kauai, alaila, huli mai keia a hai mai ia Pele i ka make o Lohiauipo ma ke mele, penei.

I Akanihia,	*At Akanihia,*
I Akanikolea,	*At Akanikolea,*
I Puuwaahia,	*At Puuwaahia,*
I Puumanawalea,	*At Puumanawalea,*
I Puualoha la,	*At Puualoha,*
He mea e ke aloha o ke kane e,	*It is love for the man,*
Ke haale iho nei e hanini e,	*Billowing down and pouring forth*
E uwe au—e,	*I cry out,*

Ma ia hai ana aku a ianei ma ke mele, aole nae o Pele i ike i ka make o ke kane, nolaila, huli aku la no laua nei haele, a huli hou mai no o Hiiakaikapoliopele, a hai hou mai no i ka make o ke kane ia Pele ma ke mele hou, o ka lua ia o ka ianei hai ana i ka make o ke kane ia Pele ma ke mele, penei.

Ke ua ia mai la e ka ua,
Ke kahe ia mai la e ka wai,
Na lehua i Waiaama la—lilo,
Lilo a‘u opala lehua,
Mai Piihonua no a Piilani,

Ma ia mele ana a ianei, pane mai o Pele ilalo o ka lua, kahaha! apiki no oe, aole hoi oe i hoouna ia aku nei he huakai pii lani kekahi, he huakai kii kane hoi kau i hoouna ia‘ku nei, pii hoi paha oe ma ka lani, hala hoi ke kane a kaua malalo, nolaila, mai pii oe ma ka lani.

Ko laua nei pii aku la no ia a luna o Puuonioni, nana aku o Hiiakaikapoliopele i ke aikane ia Hopoe ma, nolaila, hu mai la ko ianei aloha i ke aikane, no ko ianei nana ano iho i ke kaikuaana, e iho ana i kai o Puna, e-a hele ana ke ahi a Pele, e ai ana ia Puna, manao no o Hiiakaikapoliopele, e pau ana no ke aikane i ka ai ia e Pele, a pau io no i ka ai ia o Hopoe

ma, aole o Pele i malama i ka ke kaikaina kauoha, nolaila, uwe keia i ke aikane ma ke mele, penei.

A ka luna i Puuonioni,	*At the heights of Puuonioni,*
Noho ke anaina a keʻkua,	*The assembly of goddesses sit,*
Kilohi a kuu maka i lalo,	*My eyes glance below,*
I ka ulu o Wahinekapu,	*To the ledge of Wahinekapu,*
He oioina Kilauea,	*A peak at Kilauea*
He noho ana o Papalauahi—e,	*Residing there at Papalauahi*
Ke lauahi la,	*Destruction,*
Ke lauahi la Pele ia Puna,	*Pele destroys Puna,*
Ua one a kai o Malama,	*Burning sands at the shore of Malama*
E malama—e.	*Be cautious.*

Ma ia mele ana a ia nei i i aku ai keia ia Pele e malama i ke aikane, i ka ianei mea nui o ke aikane, a me ka mokulehua aia nei, e like me na olelo kauoha a laua, aole nae o Pele i malama ia olelo ae like a laua, a pau ia, ko laua nei haele aku la no ia.

E iho ana laua nei i kai o Hilo, aole laua nei i puka i kai o Hilo, kani ana ka manu o uka o Laa [ʻŌlaʻa]. Ko ianei lohe aku la no ia i ka leo o ka manu, manao keia, he hana ka ka manu, ko laua nei pii aku la no ia i uka Olaa, ia pii ana a laua nei, oli aku keia, penei.

A Maulua i Laupahoehoe,
Kani ka hoe a ka ua i ka laau,
Hele none i ke kula o Kaniaiku,
Ka Oo manu inu wai,
O uka o Laa—e—laahia,
Laahia i ka leo,
He leo wale no—e,

Ia laua nei e pii ana a waena o ke alanui, i nana aku ko laua nei hana, e iho mai ana keia huakai wahine mai uka mai Olaa, a halawai laua nei me lakou la, ninau aku o Hiiakaikapoliopele, e hele ana oukou i hea? pane mai lakou la, e iho ana makou i kai o Hilopaliku i ke noi Ia, ua puni mai nei ka la ia Kauhi, oia ka makou mea e iho nei la. I aku o Hiiakaikapoliopele, o kakou ka paha ke iho i ke noi ia. Pane mai la kekahi wahine i kana huaolelo mahalo ia Hiiakaikapoliopele, ua pono no nau e hele i ka ia na ka wahine maikai, he noi auanei kau ia ka ka wahine maikai, aole paha oe e noi aku, ike ia mai no oe he wahine maikai, o ka haawi wale ia mai no ia o ka Ia? Ma keia olelo mahalo aia nei ia Hiiakaikapoliopele…

The narrative continues with Hiʻiaka and companions traveling into and through Hilo in the first part of their journey to Hilo.

Ianuari 23, 1862 (aoao 1)
Ka Hoku o ka Pakipika
He Mooolelo no Hiiakaikapoliopele. Helu 5.
(Lineage of Wahineomao)

[Having traveled to Kīlauea and made her offering of a pig, Wahineʻōmaʻo (who had been unknowingly helped along through the magic of Hiʻiaka, returned along the trail and caught up with the two women, and together they continued toward lower Puna, passing through

Panaʻewa, and on to Hilo bayfront. The mother of Wahineʻōmaʻo was Punahoa (one of the ahupuaʻa which forms a portion of Hilo Bay), and her father was Kaipalaoa (a point of stone near the outlet of the Wailuku River into Hilo Bay).]

No ka mea, ua makemake loa o Wahineomao e hele pu me Hiiakaikapoliopele ma, a kokoke lakou nei i kahi o na makua o Wahineomao, o Punahoa ka inoa o a makuahine o Wahineomao, o Kaipalaoa ka Makuakane…

The moʻolelo continues along the cliffs of Hilo Pali-kū and Hāmākua, reaching to the uplands of Waimea in Kohala, and down to the shore where the three companions gain passage on a canoe traveling to Maui in the next part of their journey. All along the way, they encounter both friendly and dangerous people and deities. Many place names throughout the region commemorate events associated with those encounters, and some of the natural formations in the landscape represent the remains of those who sought to kill Hiʻiaka.

Aperila 24, 1862 (aoao 4)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 14 [15].

[One of the events on Maui speaks of the chief ʻOlepau, who was on his death bed. Hiʻiaka approached and observed his spirit, then commented on this, but Olepau's wife Waihīnano rebuked Hiʻiaka saying that her god would restore Olepau. In part of the interaction, Hiʻiaka chanted, describing where she had come from, calling on noted places along the east Rift Zone, and acknowledging her relationship with Pele Honuamea, as a descendant of Ākea (Wākea) and Haumea.]

…Alaila, hai aku keia ia Waihinano i ka make o Olepau ma ke mele, penei

Ua make ia,	*He has died,*
Ke hai mai nei na akua wahine,	*So spoken have the goddesses,*
I ka hikina o ka la,	*At the arrival place of sun,*
Na wahine i ka la o Haehae,	*The women in the sun of Haehae,*
Na wahine i ka la o Kumukahi,	*The women in the sun of Kumukahi,*
Walea wai a Kamiloholu,	*The water of Kamiloholu is hot,*
A po lehua o Kuaokala,	*The lehua of Kuaokala are darkened,*
O Pele Honuamea i ka lua,	*It is Pele Honuamea at the crater,*
O Hiiaka, o ke aka,	*Hiiaka, in the reflection,*
I ka alawa maka o Akea,	*In the glancing eyes of Akea,*
Ke i mai nei Haumea,	*Haumea has spoken,*
He kalawa ka mai a puni—la,	*The sickness encompasses him,*
Ua make ia—e…	*He is dead…*

Iulai 3, 1862 (aoao 4)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 19.

[In the intervening serial sections, published before July 3, 1862, other events on Maui are described. Then departing from Maui, Hiʻiaka and her companions traveled past Molokaʻi, landing near Makapuʻu on Oʻahu. On Oʻahu numerous events occurred, and more wahi pana are described. The party then departed from Kaʻena, crossed the channel landing near Wailua on Kauaʻi, and then traveled to Hāʻena, where they found that Lohiʻau ipo had indeed

died. Hiʻiaka restored Lohiʻau ipo to life, and after appropriate ceremonies and a time of restoration, Hiʻiaka, Lohiʻau ipo and the two companions of Hiʻiaka set out returning to Hawaiʻi. In the meantime, Hiʻiaka's supernatural sight had enabled her to witness Pele's killing of Hōpoe and extensive destruction of the cherished lehua groves. So much time had passed since Hiʻiaka's departure that Pele was filled with wrath and could not contain her anger.

The return journey also had its own challenges and numerous mele were once again offered to commemorate wahi pana and significant events. By this time, Lohiʻau was also becoming enamored of Hiʻiaka, but true to her promise to Pele that she would not engage in a relationship with him, Hiʻiaka declined his advances. Upon return to Kīlauea, Hiʻiaka then made garlands of lehua blossoms with which she adorned both Lohiʻau ipo and herself, and then standing on the edge of the crater, she embraced and kissed Lohiʻau ipo.

Pele witnesses this and orders her siblings to reach out and destroy Lohiʻau ipo. There is hesitancy among the family members, and Pele's rage grew until the hōāliʻi could no longer hold back. In the period leading up to Lohiʻau ipo being killed a series of mele and kau are presented. On one level, the rich Hawaiian poetry describes the natural landscape volcanic phenomena, and on another level describe the actions which lead to Lohiʻau ipo being destroyed. Hiʻiaka witnesses the unreasonable jealousy of Pele, and begins to draw on her own mana, stamping her foot into the earth (Kapuaʻi), and descends into the lower strata of the spirit realm to retrieve Lohiʻau.

Pele's wrath quieted, she then called up on Wahineʻōmaʻo, asking her for an account of the trip, and by this she learns that her rash actions were unwarranted, and seeks a way to restore her relationship with Hiʻiaka.]

…A pau no ia pule a ia nei. Pane mai o Pele, o wela ana hoi paha oe iaʻu i keia la, e moe ana oe i Kilauea nei i keia la.

HoolaIe no o Pele i ke ahi, pii no ke ahi, nana mai la no o Lohiau o ka pii aku no o ke ahi, ua hele keia a kupilikii i ka make, ua hele ka pohaku o ia nei a hiki i kapuai o ia nei. Nana aku no keia o ka noho mai o ka wahine, alaila, kanaho wale ae la no keia i ka pule, penei:

Pau Puna koele ka pea	*Puna is consumed, burned to the boundaries,*
Ua noe ke kuahiwi,	*The mountain covered by fog,*
Ka mauna o ka lua,	*The mountain crater,*
Ua awa ka luna o Uwe Kahuna,	*Bitter rains upon the heights of Uwe Kahuna,*
Ka ohu kolo mai i uka,	*The mist creeps to the uplands,*
Ka ohu kolo mai i kai,	*The mist creeps to the shore,*
Ke a-a la Puna i ka uka,	*The uplands of Puna burn*
O Laleanaenae ka lama kau onioni	*Glittering torches moving about Laleanaenae,*
O na wahine i ke alaina,	*Of the women in alignment,*
I ka piha awa o mua nei,	*Filled with bitterness before me,*
Oia hoi kai ke kukuamu,	*There is growing silence,*
Oia hoi kai ke kukuawa,	*There is growing sound,*
O kai a ewa i ka haki pali,	*As of the ocean break on the cliff,*
O kai a Pele i popoi i Kahiki,	*The ocean of Pele crashed at Kahiki,*

Opiopi kai a ka makalii	*Covered by the sea of Makalii,*
Nowelo kai a ke Hooilo,	*Ocean of Winter time,*
Piha kai a ka pohaku,	*Ocean filled with stones,*
Kukuni i ke kua o ka moku,	*Burning at the back of the island,*
Wela kaulu i ka maka,	*Hot ledges on the forefront,*
O ka la i Puna e, aloha Puna,	*The sun at Puna, beloved Puna,*
Aloha wale Puna,	*Such love for Puna,*
O noho ia nei, wela paha e.	*Dwelling there is perhaps to burn.*

Nana iho keia i ke ahi, aole i kana mai, o ke aho wale ae la no keia, no ka mea, ua puni ke kino o ia nei i ka pohaku, o ka waha wale no koe, hapai ae keia i keia pule a ia nei; i keia pule o Lohiau la make loa, o ka ka mele hope loa keia, mamua ae o kona make ana. Ua make o Lohiau, o ke ko ana ia o ka manao o ke kaikaina, no ka malama ole o Pele i ke kauoha a ke kaikaina.

A uka au o Puna,	*I am in the uplands of Puna,*
Halawai me ke akua,	*Have met with the goddess,*
A kupeke ana i ka lehua,	*Who stunts the lehua,*
E aina ana e ka pohaku,	*Eating the stones,*
E haoa mai ana ke a ka ohia,	*Scorching and burning the ohia,*
Halawai me ke awa,	*Have met with bitterness,*
Me ka puukiuki i ka mauna,	*The crowd on the mountain,*
Me ku ala mauna o Laa,	*Along the path on the mountain of Olaa,*
Mai Kilauea a Wahinekapu,	*From Kilauea at Wahinekapu,*
Pau ke aho i ka loa o Heeia,	*One becomes out of breath on the length of Heeia,*
Uia aku ana ilalo nei	*Inquiring who is down there,*
Owai e, Owai hoi,	*Who, who indeed,*
Owau ua pau wale ka nae,	*It is I who am completed consumed,*
Paa hoi ka lili ua puka ia oe,	*Held tight by jealousy you have come out,*
A lili—e.	*It is jealousy.*

I loa no i ka pau ana o keia mele pule a ia nei, o ka make loa iho la no ia o Lohiau. Ma keia wahi, ua ike ae nei kakou ua make o Lohiau ma ka‘u mooolelo, e kapae ae kakou i kana mau hana, aka, ma keia hope aku e ike hou kakou i ka Lohiau wahi mooolelo, i kona wa kino wailua.

Ia Lohiau i make ai, ike mai la o Hiiakaikapoliopele i ka make ana o Lohiau, ike aku la ka wahine i ka uhane o ke kane, alaila, kipaku o Hiiakaikapoliopele i ka uhane o ke kane, e hele mauka ma kaulu o ka makani, ma ke mele kana olelo ana, penei.

Aloha ko‘u hoa i ka ua puakukui,
Kui lehua o Moeawakea,
Lei pua o Kalahuipua,
Kaeelehua o Puulena la, mauka,
Mauka oe e hele ai,
Ma kaulu o ka makani,
O moea oe e Kapuulena la make,
Make loa no oe,

A pau keia mele a ia nei, ko ia nei huli aku la no ia naauauwa mahope o ke kane, ka luhi o laua nei i kii ai i ka loa i au ai i na kai makamaka ole, i hoomanawanui ai i ka la ai ole, i na pilikia mai ka aina a ka moana, huli aku la no keia naauauwa.

Ko ia nei wahi aku la no ia i ka papa paa, lele ka lepo ka pohaku iluna, i na mea o ke aloha i ke kane, ke iho la keia ilalo, ke lele la ka pohaku mua iluna, iliki ae la kekahi pohaku mahope, a pa ae ia i kela pohaku i lele mua io ia nei.

Nana mai o Pele i ke kaikaina ia Hiiakaikapoliopele, e naauauwa ana e make pu me ke kane, alaila, kena ae o Pele e hoala ia Wahineomao, a hoala ia aku la o Wahineomao, a ala mai la, ninau aku la o Pele ia Wahineomao. E! eia la! pehea ka olua hele ana aku nei me ko aikane? E hai mai oe i ka mooolelo o ka olua hele ana i Kauai, i kii aku nei i ke kane a olua, alaila, nana aku o Wahineomao i ke kane ia Lohiau, e waiho mai ana ua make, i ke aikane hoi e naauauwa ana i ke aloha o ke kane, alaila, i mai la o Wahineomao ia Pele.

Ka, e hooala ia ana no ka hoi au la, i hea la hoi kau hoala, hoala ia ae nei i ka manawa e ola ana ka luhi o ko kaikaina, noho hoi oe a make ke kane a olua, hoala mai nei oe iaʻu, e hai mai paha oe i ka olua hele ana me ko aikane, wahi a Pele, alaila, hai aku la o Wahineomao i ka moolelo o ko laua hele ana imua o ka mea noi.

Ae, aole no ko kaikaina ka hewa, nou no ka hewa, i ka maua hele ana a Oahu, ma Kailua i kahi o Kanahau, moe maua ilaila, a ao ae, hele no maua a Kahuku, ike mai no ko kaikaina i ka mokulehua kapu a olua, ua pau i ka ai ia e oe, a ka moana o Kauai ike no ko kaikaina i ka make o ke aikane ana ia oe o Hope [Hōpoe] me ke kane a laua o Haena, ua ai ia e oe, ua make, oia ke kumu o ko kaikaina i mae ai i ke kane a olua.

A hiki maua i Kauai, ua make ke kane a olua, hoi mai no oe, make no ke kane, i kaawe no ko aloha ka mea i make ai. Lapaau maua a ola, o ka pili ana no ia o ke kane me ko kaikaina, pili me aʻu, pau ka pa ana o ke kane me ia, me aʻu no ke kane Ia a hiki wale no makou i Hawaii nei, aa no kou malama ole ana i ke kauoha a ko kaikaina, nolaila, lawe mai nei kela i ke kane a olua me ka malama i kau kauoha, me ka malu o ke kino o ke kane a olua, a ike oe, alaila hana kela e like me kona manao, oia la, aole i hewa ko kaikaina, o oe no kai hewa.

Ke ano o keia olelo a Wahineomao, e hooweliweli nei i ka hewa no Pele, he olelo naauauwa no, i ke aloha i ke kane am me ke aikane me Hiiakaikapoliopele, e manao ana o Wahineomao, e hoowili ana keia i kela olelo i mea no Pele e huhu ai ia, iaia hookai la hoi ka make pu ana me ke kane, a me ke aikane, no ko ia nei manao, aole e ola ana ke aikane e make ana no.

Alaila, olelo aku la o Pele ia Wahineomao, e kii oe i ko aikane, i kiia oe, a i hoi mai kuu kaina ia oe, ola oe iaʻu, aka, i hoi ole mai kuu kaikaina ia oe, make oe iaʻu i keia la.

Ko Wahineomao ku ae la no ia kii ia Hiiakaikapoliopele. Ko ia nei hele aku la no ia, ia Wahineomao e hele ana, hahai aku o Keowahimakaakaua mahope o Wahineomao, o kekahi kaikunane ia o Pele ma.

Ko laua nei hele aku la no ia, a hiki ana laua nei i kai a ia la i wahi ai i ka papa wahi no hoi keia malaila no ka mea, ua hookui ae la no o luna ua paa loa. Maanei kakou e ike ai i ka Ikaika o Wahineomao, a me ka loaa ana o kana mele.…

In the next two issues, published on July 10 and 17, 1862, readers learn that Hiʻiaka and Wahineʻōmaʻo are reunited, and through a series of mele recall various events they participated in while on their journey to fetch Lohiʻau, and returning with him to Hawaiʻi. Their mele and conversation include references to various wahi pana across the islands. Hiʻiaka then speaks in anger about the loss of Lohiʻau. Upon seeing his spirit, she retrieves him and directs him to return to Kauaʻi. In the meantime, Lohiʻau ipo's beloved friend, the priest Kahuakaʻiapāʻoa, makes an oath that he will travel to Hawaiʻi and confront Pele at Kīlauea. The narratives describe various encounters along Kahuakaʻiapāʻoa's journey, and when he arrives at Kīlauea, the goddess and priest spar with one another in mele. But Pele has calmed down, she does not order the death of Kahuakaʻiapāʻoa.

Hiʻiaka sets in motion the actions necessary to restore Lohiʻau ipo to life. He returns to Kauaʻi, and peace is restored between Pele, Hiʻiaka and the family. Kapihenui ends his telling of the traditions on July 17, 1862.

Iulai 10, 1862 (aoao 4)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 20.

…I mai o Hiiakaikapoliopele i ua mumuku nei me ka huhu, ka, o kaʻu kane ka hoi i kii ai ia ka lua, i au ai au i ke kai makamaka ole, i hele ai au i ka loa, i hoomanawanui ai au i koʻu la pololei ai ole, ia ole, a nau ka hoi kaʻu kane, make oe iaʻu e na wahi mumuku.

I lalau aku ka hana o ka lima kapu o laua nei, o Kilauea, nana i ai ka pahoehoe o Puna, koele no la, ku ke-a i kai o Apua, kahuli Apua haa o Maukele, i lalau aku ka hana aohe loaa, e lele aku ana ia ua la, oia lele no ko ka uhane o Lohiau me ka uhane o ua wahi mumuku nei, a hiki ana i Honolua, Maui, I kahi o Manamanaiakeluea, noho o Manamanaiakeluea, hoi ka uhane o Lohiau i Kauai. Kii i ke aikane, i ke kaikuahine, i ke kaikoeke, i na makaainana one, e hele i Hawaii e uwe ai i ka make ana ona, i aku ua mumuku nei, o kaua pu no ke holo i Kauai.

I mai o Lohiau i ua o Manamanaiakeluea, e noho oe i makaihuwaa no ka waa holo mai o Kauai, a malia o pae mai ma kela wahi, ua loaa ka makamaka e kipa mai ai o oe, ua pono ia i ka manao o ka uhane o Manamanaiakeluea.

O ka hoi uhane aku la no ia o Lohiau i Kauai. Iaia e hoi uhane ana i Kauai, a hiki i ko lakou wahi i Haena, iaia i hikii uhane ai i Kauai, e kuku kua ana ke kaikuahine iloko o ka hale, ku ana ka uhane o Lohiau imua o ke kaikuahine o Kahuanui, iaia e ku aku ana, aole i ike mai o Kahuanui no ka mea, he uhane kela. Ia Kahuanui e kuku ana, me ka ike ole ma ii ka uhane o Lohiau, me he mea la i polia iho na maka o Kahuanui, hiamoe ana ilina o ke kua, i nana aku kaha hana o Kahuanui ma ke akaku, iloko o ka hihio, e ku mai ana ka uhane ke kaikunane o Lohiau, ua hele ka uhane o Lohiau a eleele, me he pohaku la.

Ia Kahuanui i ike aku ai i ka uhane o Lohiau ma ka hihia, i kuu mai nei au ia oukou, wahi a ka uhane o Lohiau, e hele oukou e uwe i kuu Makena, eia wau la ua make, i make no hoi au la in a wahine i kii mai ai iaʻu, aia au la i ka lua o Pele i Hawaii, iluna o Moeawakea, aia au la ilaila kahi i waiho ai, e hele ae oukou e uwe iaʻu, mao noho oukou, me he ala la, o ka puoho ae la no ia o Kahuanui, i nana ae ka hana o Kahuanui, he moe uhane, iaia i ike ai he moe uhane, ma ka ke kaikunane hai ana mai ua make ia, a me kona ike ana i ke kino wailua o Lohiau, ua hele a eleele, me he pohaku la, oia kekahi kumu o kona hooiaio ana ua make ke kaikunane, e uwe ae ana o Kahuanui, o ka haalele iho la no ia i ke kua, o ko ia nei puka aku

la no ia iwaho, holokiki aku ana keia, i nana mai ka hana Nakoaola, e holo aku ana o Kahuanui, o ka upe o ka waimaka, ku ana keia imua oe kane o Nakoaola,

Ninau mai ke kane, he aha hoi keia au e uwe mai nei, heaha mai nei kau! Oia kuku mai nei no koʻu i ke kua la, me he mea la i polia iho au, moe iluna o ke kua, ke mai ana ka uhane o ia la, ninau mai ke kane, oi ala hea? O Lohiau, wahi a ka wahine.

Olelo mai ke kane me ka huhu, Ka ha-ha, o kau ka ia e houpuupu mai nei, o ke aha ko ia la mea e make ai, me la i poi ia iho na maka o Nakoaola hiamoe, ia Nakoaola i moe iho ai, ku mai ana ka uhane o Lohiau e like me ka olelo ana i ke kaikuahine, pela no hoi i ke kaikoeke.

Puoho ae ana no hoi o Nakoaola uwe, o Nakoaola o Kahuanui, noho aku ana imua o Kauakaiapaoa, i nana mai ka hana o ia la, e uwe aku ana laua nei, ninau mai la Kauakaiapaoa, heaha keia a olua e uwe mai nei, he eha mai ka kau, o ka uhane hoi paha oia la, hoi mai nei a hai mai nei iaʻu, hoi mai nei hoi au iaia nei, oia ana no.

I mai la o Kahuakaiapaoa, o ka olua la o ka hele ana mai anei hoapuu [illegible] mai. E hele ana no o Kauakaiapaoa, i [illegible] puni no a laua me ke aikane me ke aikane me Lohiau, he puni hemo ole na laua me ke aikane, a i ka loaa ana o Pele, akahi no a hemo ka hula [illegible] Lohiau, me ke kumu hula a laua o Mapu.

Ia Kahuakaiapaoa e kamailio aku ana ia laua la, me he mea la i uhi ia iho na maka o Kahuakaiapaoa, hiamoe iaia i moe iho no kau no na lima iluna o ka pahu, ku mai no ka uhane o ke aikane o Lohiau, ua hele kona ili a like me ka pohaku pahoehoe o Hawaii la, ka eleele, e like me ka olelo ia laua, pela no ka olelo iaia nei, mai hoomaloka oukou, wahi a ka uhane o Lohiau, e hele oukou e uwe i kuu makena.

I hikilele ae ka hana o Kahuakaiapaoa, he moe uhane , o ka hooia aku la no ia o Kahuakaiapaoa i ka lau ala, uwe ae ana keia me ka hemo pu o ka malo, alaila olelo o Kauakaiapaoa, ma ka inoa o ka mea nana i hana ka lani, a me ka Honua, ke hoohiki no au, aole au e hume i ka malo, kapu kuu malo a omuo i ka lihilihi o Pele, a hia i na maka o Pele, o kuu wahi hakina kalo hoi a ki [illegible] na maka o Pele, o ka walewale auanei o ka onohi o Pele, o ka ono o kuu wahi kalo paa ola no ka hiki malihini ana i Hawaii.

E, ke ike ae nei kakou no Kahuakaiapaoa keia hoomaka ana, e kapae ae kakou i na mea i kaa hope, ma kela mau olelo nae a Kahuakaiapaoa i hai ia maluna, e ike ai kakou in a olelo koa a keia kanaka o Kauakaiapaoa, pela no.

Hoolale ae ana o Kahuakaiapaoa i na makamaka, e hapai i kahakai in a waa, e holo ai ia Hawaii, e uwe i ka Makena o Lohiau, ae no o Kahuakaiapaoa, o Nakoaola, o Kahuanui, o ke kumu hula o Mapu, o na makaainana no hoi, kau ilina o na waa, how no hoi na hoe waa, o ko lakou holo mai la no ia, ke waiho wale no ka mea a Kahuakaiapaoa.

A hala o Kaieiewaho, ia mau ala pilikia o ka moana, holo no lakou nei, a mawaho ae ne no o Honolulu nei ka holo ana ae a Kahuakaiapaoa ma la, a holo o Oahu nei, hala o Molokai, a waho lakou nei o Maui kupono lakou nei ia kahi o Manamanaiakeluea, i Honolua, me he mea a la i hoopae ia ae na waa o lakou ne ii kula, pae ana iuka, i nana aku ka hana e a mai ana ke ahi, e kalua mai ai na kamaaina i ka mea ai, kahea mai ana keia wahine e wale no, eia ka o ua mukumuku nei o Manamanaiakeluea, ua ae ae a luna o ka makuahine, kahea ia lakou nei, e like me ka Lohiau i kauoha ai i ko laua w ai hui kino wailua ai

Ko lakou nei noho iho la no ia a huai ka imu mea ai, hoolako na kamaaina, a makaukau, ai na malihini a maona, hoomakaukau ka holo i Hawaii. Pane mai la o Kahuakaiapaoa ia Kahuanui me Nakoaola, a me na makaainana. E noho oukou i Maui nei, ke kumu o keia hoonaha ana a Kauakahiapaoa ia lakou nei, ua lohe i ka mooolelo a ke kamaaina, he mea ole lakou ke hiki i Hawaii, e pau loa ana lakou i ka make.

Nolaila, aloha kela i ke kaikuahine ia Kahuanui, i ke kaikoeke ia Nakoaola, i ke kumu hula a laua nei ia Mapu, a me na ohua o laua, o pau i ka make, oia wale no ke holo i Hawaii, e uwe ai i ka Makena o ke aikane, i make aku no ia ua pono no, no ka mea, o ko Kauakaiapaoa manao no ia, e naauwa ana no, a make pu me ke aikane, no ka mea, ua pili aloha laua.

E noho oukou i Maui nei, owau ke hele e uwe i ka Makena o kuu aikane, a moe aku au in a wawae ona. I hele au, hoolohe ae no a ua make au, o ke alanui no keia huli aku no kea lo hoi ia Kauai, o oukou no na alii o ko oukou aina, ai a makaainana iho no, eia au mahope o kuu o kuu aikane a moe pu akum aua i ka ehu o Lono me kuu aikane.

Ma keia olelo a Kahuakaiapaoa, ua maikai la ia Nakoaola, me na makaainana, aka o ka manao o ke kaikuahine o Lohiau, o Kahuanui, aole oluolu o kona manao e noho i Maui, e holopu no i Hawaii, a hookah ka make pu ana me na kaikunane, ua holo no hoi ia mea ia laua, hooholo lakou i ka olelo no ka noho, a me ka hele, ua noho ka nui, o Kahuakaiapaoa a me Kahuanui, o laua ke holo i Hawaii, ua kaikai ia i ko lakou manao.

Ia la no, hoomakaukau iho la ko laua nei holo i Hawaii, ia laua nei ia ae aku ai iluna o ka waa, hooho like aku la na makaainana o laua i ka uwe, me ke kahea aku, aloha aku olua i ke kino o ke Alii, ike aku iaia, ike aku ia Kamakaokealoha la. Ko laua la holo aku la no ia, a kalawa ana laua ne ii Hawaii, makai o Hilo ko laua nei holo aku la no ia a pae ana i ka honua, ia laua ne ii pae aku ai, ku ae la no laua nei pii aku la no la a hiki i uka o ka lua, ku ana laua nei iluna o kaulu o Wahinekapu, alaila o Kahuanui noho, i nana aku ka hana o Kahuakaiapaoa ia ka uhane o ke aikane o Lohiau, e puili hele ana i ka lehua papa.

Ko ia nei iho aku la no ia i lalo o ka lua i nana aku ka hana i ke aikane, e waiho mai ana i ka puka o Halemaumau, ko ia nei hele aku la no ia a ku ana kela i kahi o ke aikane e waiho nei, e puili mai ana ke aikane i ka ohelo ai a ka manu.

Ku no keia ma ke poo, uwe, ka uwe no ko ia nei a pau ka ia nei kaahele ana ilalo i ka Makena, hoi aku la no keia a ku pono i ke poo o Lohiau, uwe hele no kela mai luna a hala in a wawae, main a wawae a hiki iluna i ke poo, ku no keia uwe, oia uwe o ia nei a hoomaha iki ae la ka uwe ana ia nei, kulou iho keia hon ii ka ihu o ke aikane, a ea mai, hapai ae la keia i keia mele penei la. [aole pau]

Iulai 17, 1862 (aoao 1)
Ka Hoku o ka Pakipika
He Mooolelo No Hiiakaikapoliopele. Helu 21.

O Kohala makani apaapaa e pa nei,
O Mookini i ke alo wa o Kohala,
O Pili o Kalahikiola, o na puu haele lua,
Ike i ka ua kipuupuu o Waimea,
Ua puohoku wale i ka malie,
Ua ahaina e ko Kau kuahiwi,
Ike wale oe e ka uahi lehua,

O Puna ia, ike wale oe,

A pau ke oli ana a ia noi, uwe no keia, ko ia nei uwe hele no ia, a hala i na wawae o ke aikane, mai na wawae a hiki i ke poo o Lohiau, ku no keia, kahea mai o Pele ia Kahuakaiapaoa.

Haualoa, aole hoi e iho mai a hooko ia hoi ko olelo i hoohiki ai a noa iaʻu, a o ko wahi kalo hoi a inai ae i kuu onohi. Aohe no hoi he hoolohe aku o Kahuakaiapaoa i ka Pele kahea mai, oli keia.

Ma Puna kahuli mai ana kaua makalii noe,
Ke ua ala i laau ka hihi ka paa,
I ke ahu a ke akua,
Eia hoi au la e ka maka o ke ahi,
Aole hoi na la e kalawakua,
E ke koolau la e, wale,
Aloha oʻu hoa i ka uka o ka lipoa,
Lihau anu koekoe koou, he ahi ke kapa e mahanaʻi,
E lala ai kaua i Omaolala,
I pili wale i haalele la e, haalele,
Haale i Puna na hoa aloha, aloha Puna
Ka aina i ka houpo o Kane,
He kane ka mea aloha e,

A pau keia mele, a ia nei, uwe hele no keia a hala i na wawae o ke aikane, mai na wawae mai no a ke poo o ke aikane, ku no keia, kahea mai no o Pele, e like no me kela kahea ana mamua, aole no oia nei hoolohe aku i ka ia la kahe mai, ku no keia ma ke poo o Lohiau uwe no keia, a hoomaha iki ae la keia. Kulou iho no keia honi i ka ihu o ke aikane, a ea ae keia, alaila, hapai no keia i keia mele penei.

Hulihia Kukeeilani, nei aku la i ka pili o Hooilo,
Lele aku Keawemahuilani,
Ka lele hewa i ka houpo o Kane,
Keehia e Uluniu ha ka lala,
Anapu e a i ka maka o ka uila,
I ka ai inoino a ke akua wahine,
O Pele kui lei lehua o Ohiaokalani,
Kanaka hea mauna o Kualaahia,
Keiki alo uahi o ka pohaku,
Kamaiki noho i ka ua a ka awaawa,
Hoolono leo o ka pololei,
Paha leo lea i Maulua o-o-e,
O oe ana, owau kekahi a,
Momomoe a kaua i ka awaawa, E ke anu e.

A pau no keia mele a ia nei, kahea hou mai no o Pele e like no me mamua, o ka ia nei no ka hoolohe ole aku.

O ke ano o keia mele a ia nei, ua ike no keia e make ana no keia me ke aikane, a o ko laua wahi io no ia e moe ai, no ka mea, ua komo mai ke anu iloko o ia nei, no ke kahea pinepine mai a Pele, aole hoi e hele mai. Ia Kahuakaiapaoa no nae e uwe ana me ke oli ana, ia

manawa, kahea ae o, Pele ia Nonomakua[60] e hoa i ke ahi, i ahi no a pulupulu, pulupulu no a, a no a wela, wela no a make, ia waiho pu iho no me ke aikane ana, o ko Nonomakua hoa mai la no ia i ke ahi, ia nei, alaila hapai ae la o Kahuakaiapaoa i keia mele.

Hulihia ke au ka papa honua o kona moku,	*Overturned in the current is the foundation of her island*
Hulihia kulia mai ka moku o Kahiki,	*Overturned, the island of Kahiki strives*
Aina no o Kahiki i ka la kahi,	*Kahiki is the land of the sun*
I hoowali ia no Haena wali	*Haena is smooth out*
I hoopohaku ia aku la Kahikiku,	*Kahikiku is made to stone…*

I hoa ia no Haena moe, lapa mai kauwila,
O mai ke ahi, keehi aku la no kapuai e,
He kapuai akua ko Pele,
Ke keehi wale la i ka lani,
Haule ue na i Polapola,
Noho i ka lau haa o ka moku,
Hina kukulu o Kahiki,
Hina ka omuku i ka makani,
Ka newenewe opua i ke ka,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua,
Mai Kauai nui a Oahu, Mai Molokai, Nanai,[61] Kanaloa[62,]
Mai Maui [a] Hawaii o Pele,
Hia i kana ahi pulupulu, kukuni wela kahiki,
He uwila kui iho ka honu,
He hekili kui nakolokolo,
Opaipai wale ka Mauna,
Pipili ka lani paa ia moku,
Nalo Hawaii i keʻhu a ka wahine,
I ka lili a ke akua.

Aole i pau keia mele no ka loihi loa, no laila, ua lawe hapa ia. Pela loa na mele hoonoho ia aku ai mamua aku, no ka mea, he loloa loa na mele.

A pau ia oli ana a Kahuakaiapaoa, nana aku keia o ke ahi a Pele, o ka pii mai o Nonomakua e kuni iaia nei, ina e kii mai o Nonomakua e kuni iaia nei, alaila, aole kanawai no Pele ke kua-a, a hiki i kona manawa.

Ia Pele i lohe ai i keia mele a Kahuakaiapaoa, alaila, kahea aku la o Pele ia Nonomakua e kinai i ke ahi, aole make kii e kuni ia Kahuakaiapaoa, no ka mea, ua hoolaa mai la kela i ke kanawai, ua laa, pau ae la ko Nonomakua manao, alaila, kahea hou aku o Pele ia Kahuakaiapaoa, e! hele mai a noa ae ko mea i olelo ai, aohe ou make i koe, ua hoolaa mai la hoi oe i kuu kanawai, ua laa, aohe make, iho mai, aole no keia i hele aku, ku no keia uwe no ke aikane, a hoomaha ae keia uwe ana a ia nei. Ia manawa no, i nana ae ka hana o Kahuakaiapaoa, hele ka lua a po i ka uahi, aole ike pono ia aku o Kilauea i ka paa i ka uahi, hapai ae ana no keia i ke mele, penei.

60 "Nonomakua," an alternative pronunciation of Lonomakua.
61 "Nanai," alternative pronunciation of Lānaʻi.
62 "Kanaloa," an early alternative name for Kahoʻolawe.

Hulihia Kilauea po i ka uahi,	*Kilauea is overturned, darkened by the smoke*
Nalowale i ke awa ka uka o ka lua,	*Lost in the bitterness of the upland crater,*
Moana heeia la ka pu i ke akua,	*Like the ocean washing over by the goddess,*
Haki palala hiwa ke alo o ka pohaku,	*Broken and blackened in the presence of the stone,*
Aina makai a ehu ke oka,	*There are only fragments of the land below,*
Koe mauka o kale ohia,	*Only bits of ohia remain in the uplands,*
Hakina ka hala, apana ka pohaku,	*Broken pandanus, pieces of stone,*
Kike ka ala uwe ka mamane,	*The dense stone cracks and the mamane weeps,*
Ka leo o ka laau waimakanui,	*The voice of the tearful trees,*
O ka wai i oia kino a pohaku kanaka,	*Whose is that human body of stone,*
Like kau huhu ke oka ke ahi,	*Your anger in the fragments of the fire,*
Hoonuu Puna i ka mahu a ka wahine,	*Puna is eaten by the steam of the woman,*
Kaha ka lehua i ka uka o ka Liu,	*Destroyed lehua in the uplands of Kaliu,*
Makua ke ahi i ka nahelehele,	*Fire, the parent of the forest,*
Ke-a liu la o Apua,	*Burning there at Apua,*
E hoa mai ana i kuu maka,	*Burning my eyes,*
Ka poaha lehua mauka o ke Hooku,	*Encircling the lehua above Hooku,*
Punia i ke Awa ka uka o Nahunahu,	*The uplands of Nahunahu are surrounded in bitterness,*
Kina Puna e, powa i ke aku,	*Puna is blemished, blundered,*
Ua kaulu wela ka uka o Oluea,	*Rains warm the uplands of Oluea,*
Ua hoohia ka papa, ua ku ka halelo,	*The flats afire, rising, jagged,*
Ua moku kahawai, nihoa ka pali,	*The gulches broken, the cliff jagged,*
Ua umu paeenaena ka pohaku,	*Glowing red the mound of stones,*
O Ihilani, o Ihiaweawe,	*O Ihilani, O Ihiaweawe,*
O ka hekili nui kaakaa ka uwila,	*Great thunder, lightning flashes,*
Kapohaku puoho lele e iluna.	*Stones expelled flying above.*

A pau ia mele a ia nei, ku no keia ma ke poo. o ke aikane uwe no keia, oia uwe no ko ia nei a pau no ka uwe ana a ia nei. Nana aku la keia i ka mauna, owela i ka ai ia e ke ahi, aohe wahi koe, nana iho hoi keia i ke aikane, aohe wahi koe o ke kino i ka paa i ka pohaku, he aha la ke hoa e like ai o ke aikane, kaua mea o ke ino, hapai no keia i ke mele.

[Other mele similar to the one above, were exchanged, and are cited below. For this paper, we only translate selected lines, which provide further context for places within the study area.]

Hulihia ka mauna wela i ka ahi,	*The mountain is overturned in the heat of the fire,*
Wela nopu ka uka o Kuihanalei,	*Heat rising to the uplands of Kuihanalei,*
Ke-a pohaku puu lele mai iuka ke ka koi,	*The dense stone flying to the uplands of Kekakoi,*
Hookala mai ka lua a kamaiau,	
Pololei leo lea, o Kahinihinikuamauna,	
O ka Mapuleonui kani kohakoha,	
O kanaka loloa o ka mauna,	

O Kupulupulu i ka nahele,
O na akua mai ka waokele,
O Kulipeenuiaiahu, o kike alawa o Piikea,
O kauhi pohina iuka, o kauahi mapukea i kai,
O ke awa nui i ka mauna,
O ke awa nui i ka mauna, o ke poo kea
i ka nahele,
O ka uahi noe awa lehua,
O ka aina a Pele mauka, ke oka aia i kai
Pau ae la ka maha laau,
Ka maha ohia loloa o Kaliu,
O ka uka i pohaku o kapu e kapu,
Kapu mai, mai la uka ua kulapa i ke ahi,
Ua haiki punikia Kilauea,
Ua ha ka lama ka luna o Mokuaweoweo, *The light breathes atop Mokuaweoweo,*
Ua ha ka uka i ke ahi Alaka [Keahialaka], *Fire breathing on the uplands of Keahialaka,*
Aina ae la Moeawakea, *Moeawakea is consumed,*
Ke-a i kai o Kukalaula. *Burning to the shore of Kukalaula.*

A pau no ia mele a ia nei, kulou iho la no keia honi i ka ihu o ko aikane, ku no keia uwe, a pau ae la no ka uwe ana a ia nei kani no ke oli a ia nei, no ka hu ana mai o ke aloha i ka aina hanau i ka waiho ae o ke aikane, aloha ae keia i ko laua nei Puna, i ka paia ala i ka hala, no ke aikane ke aloha, aloha mai na mea a pau o ka aina, me he mea la i ulua mai a akoakoa ke aloha i kahi hookahi, oli no keia, penei.

Hulihia ke au pee ilalo, *The currents overturned, hidden below,*
nei nakolo i ka honua, *quaking and crackling the earth,*
Nakeke ka lani, hoaka Kahiki, *Rattling the heavens, shining in Kahiki,*
Hoaka ka lani maka hoahoa,
Kukui i ka lani, naue ka moku,
Wela Kahiki pau ka aina,
Nakolo Kahiki i ka uahi a ka wahine,
Wela kahiki i ke apapanuu,
Kahiki i ke apapalani,
Ma ka moku ia Puanui,
Hee ke au ia Olopana,
Kahuli na ia ka moku,
Kunihi ka noho a Kahiki,
Wahi Pele i ona onohi,
Au ka lolo ke poo a Haumea,
E Pele Kaokaokalani,
O Nakoloilani, o Nakekekalani,
Hoene Kahiki, hoaka ka lani,
Wela ka malama,
Nopu ka uwila i ke kua o ka moku,
Hekili paapaaina i ke ao,
Pohaku kui i ka hana aumoe,
Poho lele iluna ka moku,
Newenewe Kahiki mauolina,
Ke ao kahuli a ula ka moku,
Kunia ia ua wela,

A ke ahi i ka mauna,	
Kui ka ua loku iluna, lele ka pu i kai,	
Ma ka ale huli ala, ke aumiki kahalelo,	
Ku ka puna ke koa iuka,	
Ka hale ula o Kilauea,	*The red (sacred) house of Kilauea,*
Popoi i ke alo o Papalauahi,	*Crashing in the front of Papalauahi,*
Ha ka ohia ke kanawao,	*The ohia and kanawao exhale,*
Kuu moku lehua i Heeia,	*My grove of lehua at Heeia*
I ke alo o na hoalii [Nahoalii],	*In the presence of Nahoalii,*
I ku ae iluna i noho iho ilalo,	*Rising above, and sitting below,*
I hopu i ka manawa, ae ae na akua,	*Grasping for time as the gods rise up,*
I ka uka anu a ka wahine.	*In the cold uplands of the woman.*

A pau keia mele a Kahuakaiapaoa, uwe no keia i ke aikane, me ka olelo hooalohaloha iho i ke aikane.

He aloha ka hoi paha Puna, ka aina a ke ala, ka aina a ke onaona i noho ai, a noho kaua i ko kaua Puna, nana ae kaua o hulaia, nana ae kaua o ka wai lumalumai o ko kaua aina, nana ae kaua o ka nalu o kaua o Kalehuawehe.

Huli aku ake alo nana iuka, o na lehua o Kawaikini, o na lehua o Waialeale, o na hala aki i ka niho, o na hala aia ke Kinau, hoolulu ke hau iuka, a lulumi iho a ma puahau, a ka pua koolau, lumia iho e ka wai a puaina kau i kai o Wailua, aloha no ka wai awiliwili lua o ka kaua aina la o Makaweli, ia Kahuakaiapaoa e olelo ana pela, pane mai o Pele.

Pono no ke aloha ana ia Puna, ua noho ka ia Puna, a ike i ke ala, a ike i ke onaona o Puna nei, e aloha ai ia Puna, mai olelo o Pele, Pane mai o Hiiakaikapoli[ope]le. O kou aina wale nei no la hoi ka Puna, aole he Puna ko lakou la aina, he Puna ino paha kou, he Puna maikai ko lakou la, he Puna paia a ala i ka hala, no ko lakou la Puna no paha ka ia la olelo ana aole paha no kou aina ino.

Ke uwe nei no keia i ke aikane ia Lohiau, a pau ka uwe ana oia nei, oli no keia i keia mele loihi loa penei.

Hulihia ke au nee ilalo ia kea,	*Overturned currents in the fire below,*
Hulihia ka mole o ka honua,	*Overturned in the core of the earth,*
Hulihia ka papa i ka haoa,	*Overturned the burning strata,*
I ka haleloulu i ke ale lani,	*The hale loulu in the billows of heaven,*
I ka pukoa i ka aaka i ke ahua,	*The koa tree and aaka tree on the mound,*
I ka ale poi i ka moku,	*The waves that cover the island,*
Nawe ke ahi e a i Kahiki,	*the fires burn across Kahiki,*
Nawele ka maka o Hinauluohia	*Gentle eyes of Hinauluohia,*
wela ka lani,	*heating the heavens,*
Kau ka haea wahia ka lani,	*Raging breaking the heavens,*
Paa ka lani kuakini ka lani,	*The heavens are held fast by the multitudes of the heavens,*
Uli ka lani eleele ka honua,	*Deep blue heavens, dark earth,*
Kalawa ka hoalii [Kahoalii],	*Kahoalii moves side to side,*
Ka pohaku kui i ka Hooilo,	*The striking stones of winter,*
Naha mai Kulanihakoi,	*The flood gate of heaven break open,*
Ke haaloloku nei ka ua,	*The rains pour down,*

Ke nei nei ke olai,	*The earth quakes,*
Ke ikuwa mai la iuka,	*Thundering in the uplands,*
Ke ooki Ia i ka piko o ka hale,	*Cutting the umbilical of the house,*
Mo ka piko i Eleua i Eleao,	*The piko is severed at Eleua and Eleao,*
I ka nahele o kalua,	*In the forest of the crater,*
I loa i ka wai o Haakulamanu,	*The water of Haakulamanu in the distance,*
E Pele, ka wahine ai laau o Puna,	*O Pele, woman who eats the forest of Puna,*
Ke ai holoholo la i ka papa o Hope [Hōpoe],	*Eating it to the plains of Hopoe,*
Pau ae la Kulilikaua,	*Consume is Kulilikaua,*
Kanahele o Keau [Kea‘au] a,	*The forest of Kea‘au*
a ka lehua nee i ka papa,	*The lehua grove the moves across the flats.*
A ka mahu a ka wahine,	*Burning in the steam of the woman,*
A kauahi kea iuka,	*The smoke that burns in the uplands*
A ka lili a ke akua i ka lani,	*Out of the jealousy of the goddess in the heavens,*
Ke ai la i Pohakuloa,	*Consuming there at Pohakuloa*
I ke ala a ka Auahea,	*On the path of Auahea,*
A mo ka niho o niho oioi o Wakawaka e,	*Broken, scattered jagged flashing teeth,*
Kahuilaokalani, E Kukuena e,	*O Kahuilaokalani, o Kukuena,*
Ko hale la o hale mauliola,	*Your house is Mauliola,*
Hiiaka e, nou ka lili no ka honua.	*O Hiiaka, your is the jealousy of the earth.*

A keia wahi au la hoopale ia kākou e na hoa, pau ka‘u wahi i loaa o keia mooolelo i koe, a me kahi hemahema, ia oukou ae hoi ia, kulua iho, he me kahe hou no ka hou o ka lae.

Ke hoi nei no ko Koolau keiki, ua malu [i] ka pali o Nuuanu.

M. J. Kapihenui
Kailua, Koolaupoko, Iulai 3, 1862

"Hiiaka, A Hawaiian Legend by a Hawaiian Native" (1883)

In 1883, a Hawaiian by the name of Kaili, provided English-language texts for a tradition of Pele, Hiʻiaka and Lohiʻau to the Honolulu newspaper, *Pacific Commercial Advertiser*. The series, titled "Hiiaka, A Hawaiian Legend by a Hawaiian Native. A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele," though abbreviated, generally follows the Hawaiian-language account by Kapihenui, published 20 years earlier in *Ka Hoku o ka Pakipika*. References include introductions to several of the mele and kau (sacred chants), Pele's request of her sisters for one of them to travel to Kauaʻi and return with Lohiʻau, Hiʻiaka-i-ka-poli-Pele's agreeing to the journey, and events along the way, and the death of Lohiʻau at Kīlauea, with his eventual restoration to life and return to Kauaʻi. The narratives also include numerous place names for wahi pana of the Kīlauea and Mauna Loa landscape. The complete texts by Kaili are cited below and they provide a fairly detailed synthesis of the preceding Hawaiian-language account by Kapihenui.

August 25, 1883 (page 2)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

The crater of Kilauea on Hawaii, is the residence of the Goddess Pele. She had eight sisters, all called Hiiaka, with some distinguishing ending, as Hiiaka-noholae, (Hiiaka living on the headland), Hiiaka-wawahilani, (Hiiaka the heaven breaker,) Hiiakaikapoliopele, (Hiiaka in Pele's heart) etc. The latter commonly called the Hiiaka is the heroine of this legend. Pele had also several brothers Kamohoalii, Lono-makua, Lonoikaonolii, etc.

All her brothers and sisters were subordinate to her, but Kamohoalii was her favorite brother and Hiiakaikapoliopele the favorite sister. Tradition is not very explicit, as to the source of Kamohoalii's power, but he has always been regarded as the very sacred royal brother of Pele. The brothers and sisters seem to have had a great respect for each other and never trespassed on one another's privileges, or interfered with each other's actions. Uwekahuna the high bluff of the crater walls beyond the sulphur banks is supposed to contain a large cave, his dwelling, and the bluff is known as "Ka-pali-kapu-o-Kamohoalii" (the tabu cliffs of Kamohoalii). Smoke from volcanic fires has never been known to be blown against them. True believers stoutly insist that smoke could never by any possibility bend or be blown against it, as that would be a gross violation of the royal privileges of the sacred brother.

Hiiakaikapoliopele was the youngest of the sisters. As her name implies she was the dearly beloved of Pele, and had been endowed by her with a great deal of her divine power and attributes. The other sisters were also Goddesses but of inferior power.

One day Pele asked her sisters and brothers to go down with her to the Puna coast to engage in sea bathing, and so assuming human forms they all went down. Whilst the others were indulging in bathing, surf riding, gathering opihi, limu and other sea shore delicacies, Pele laid down to take a nap. She first ordered her youngest sister, Hiiaka, to hold her kahili (feather fly brush) and to sit by her head and on no account to allow anyone to awaken her.

It seems that her slumbers at the crater had of late been very much disturbed by the continual tumtum of a drum, and she was determined to discover from whence it came.

So dropping into sleep she forsook the human shape she had assumed—that of an old, blear-eyed woman, which was her usual one—and floated in the air towards Waiakea in the direction of the sounds.

When she arrived at Waiakea, the drum seemed to sound from Kukuilauania at Makahanaloa, twelve miles from Waiakea. When Pele arrived there the sounds were withdrawn to Laupahoehoe, on the confines of the Hamakua district. She still followed and on her arrival the sounds seemed to proceed from Mahiki, a forest marsh above Waipio valley. She was now thoroughly vexed and made up her mind to follow the sound to its source, if it took her to the end of Kahiki, from whence she came.

When she arrived at Mahiki the drum sounded as if being struck at Kauwiki in Hana, on the eastern coast of Maui, from thence it sounded at Kalaeokalaau the point at the western end of Molokai; arrived there she seemed to hear it as if being played on at Makapuu, the southeastern extremity of the island of Oahu; from there it sounded at Kaena, a bold headland at the western extremity of the same island. Pele still followed and was not surprised to find the sounds had flown to mid-channel of Kaieiewaho, the channel between Oahu and Kauai; arrived there the sounds came from Haupu on the island of Kauai. Haupu is a mountain peak between Koloa and Lihue and just immediately above the valley of Huleia. When Pele arrived at Haupu she could hear the drum being played at Haena the north-western extremity of that island. As she floated over the intervening space the sounds remained stationary gradually growing louder and plainer. Arrived at the beach of Haena, she perceived that the sounds proceeded from a drum played by a handsome young man.

The young man was Lohiau, the prince of the island. He was the most skillful performer on the drum, the most accomplished dancer, as well as the handsomest prince of his days. He was so fond of the hula that he had a large enclosure built containing a large halau, or house with open sides, where he had collected all the handsomest youths and fairest young women of the island, and had them instructed by the most skillful of the old musicians in the mysteries of the Hawaiian Terpsichorean Art. He excelled them all in skill and in the grace of his performances, and was pre-eminent in personal beauty.

He worshipped two Gods, Kanikawi and Kanikawa, the deities who presided over his art. It seems they were rather mischievous divinities, and had been amusing themselves by carrying the sounds of Lohiau's drum, in the manner related, to tease the Goddess Pele. Gratified with the devotion of the young man to themselves, and relying on his great personal attractions, they determined to annoy the Goddess and excite her curiosity so as to follow the sounds and thus come in sight of their protege.

What they anticipated followed. When Pele alighted on the beach at Haena, she took one of the most beautiful of her human forms (she had over four hundred human forms called Na-kino-lau-o-Pele) and walked up to the Pa-hula. She was seen by some of the spectators of the hula, who nudged each other saying, "'what a beautiful woman," and the hum of admiration rose and swelled till it attracted Lohiau's attention. The people had divided of their own accord forming a straight lane from the direction whence the lovely woman was approaching to where Lohiau was in the center of the Halau-hula (dancing house). When he caught sight of her, he immediately went out and welcoming her with all the honors accorded to a high alii, took her by the hand and conducted her to a raised place called a Punee, the place of honor. He then ordered his servants to prepare food for the stranger, but the latter protested that she bad just dined and could not possibly eat another mouthful.

Now this refusal was contrary to strict Hawaiian etiquette, but much is excused to beauty.

Lohiau questioned the lovely stranger as to whence she came. The latter returned evasive answers at first, but finally acknowledged that she came from the rising sun. Lohiau fell in love with his guest at first sight, and after a while asked her to be his bride. The Goddess on her part seems to have been equally smitten with the handsome prince and readily consented.

After living happily together for some time, Pele bethought herself of her neglected duties at the volcano, and told her husband she would have to leave him. He naturally objected to such a proceeding, but Pele, urging imperative duties, insisted on her return to her own home. She attempted to console her young husband, from whom she had concealed her real nature, with the promise of speedily sending a messenger for him. She asked him to be faithful to her till they met again, and then left. Lohiau was inconsolable and pined to death.

We will now return to Hiiaka, whom we left guarding Pele's slumbers on the sea shores on Puna.

When the other sisters had returned with the limpets, sea moss, etc., and everything was prepared for the noonday meal, the brothers also having returned from surf-riding, fishing, etc., they asked Hiiaka to awake their eider sister who was also their superior, but Hiiaka refused, saying: "she gave me strict orders not to allow her slumbers to be disturbed." The other sisters, usually known as Na Hiiaka[,] knowing Hiiaka to be the favorite, dared not disobey. So there the poor sisters and brothers sat, hungry and tired, waiting patiently day after day for Pele to awake, whilst she was with Lohiau at Kauai. As they had assumed human form, they had also for the time being all the wants and feelings of common humanity.

Lonomakua one of Pele's brothers had charge of the volcanic fires and during his enforced absence, the fires of the crater had all gone out.

Pele having arrived at Puna on her return from Kauai, re-entered the human form she had left sleeping and awoke. She then proposed a return to the crater of Kilauea, to which the sisters and brothers eagerly consented with the exception of the favorite Hiiaka. who begged to be left behind, as she had not had her share of sea bathing and sport. She wanted to stay and spend some time with her loved friend Hopoe, a young woman of Puna. She was allowed to have her wish and the other deities; resuming their invisible nature, returned to Kilauea.

After a while, Pele began to long for her deserted husband and asked Hiiaka-i-ka-ale-i (Hiiaka of the rising wave) to go to Kauai and bring Lohiau to Kilauea, but this sister indignantly refused, saying: "Why didn't you bring your own husband? You know well there are many dangers to be encountered on the way, and you wish me to risk my life for someone I do not know. I will not go." So Pele turned to the next eldest Hiiaka-i-ka-ale-moe and preferred the same request, but was also refused. She asked all her sisters successively down to Hiiaka-wa-wahi-lani, the youngest but one, and was refused by all. She then ordered one of her brothers Lonoikaonolii to go down to Puna after Hiiaka.

Now whilst the elder Hiiakas were successfully refusing Pele's requests, Hiiaka being more highly endowed with supernatural powers than any, with the exception of Pele, knew all that

was taking place at the volcano and foresaw she would have to be the one to carry out her eldest sister's wish.

They were surf-bathing with her friend Hopoe, and turning to her she said: "'I will have to go on a journey." Hopoe asked, "Where will you go to, and why should you? If you are going let me go with you?" Hiiaka answered; "I am going on a long and dangerous journey. I am going to bring the loved one of my elder sister, and you must not go with me, but will stay here till my return. You are my beloved, and I shall leave you in her care."

They were out at sea during this conversation waiting for a favorable wave on which to place their surf-boards. As Hiiaka ceased speaking, a round wave like a little hillock and known to surf riders as au ale opua (budding wave), arose right behind, so they poised their surf boards and rode in on it, or rather just before it.

On their arrival at the beach they found Lonoikaonolii waiting with orders for Hiiaka's return to Kilauea. Hiiaka turned and embracing her friend bid her a sorrowful farewell. She loved this friend more than sisters, brothers or relatives.

On their arrival at the crater she immediately set about making preparations for her departure without first reporting herself to her sister or consulting her. Having completed her preparations she went half way up the wall of the crater, and turning her face inwards towards the lake, their usual dwelling, chanted a "Kau" or invocation, the first of a celebrated series, called Na Kau o Hiiaka (the Hiiaka chants) wherein she bids her sisters, brothers and the volcano a farewell.

Pele observed to her other sisters, "one would think our sister would have made her adieus whilst she was here, but she must go up half way of the precipice and then chant us a farewell. She does not like going on this errand any more than you did."

Hiiaka heard Pele's observation, and answered by chanting another Kau, wherein she leaves her beloved friend Hopoe under Pele's care, reminding her to be kind to the one she loved, as she would have to go a long and wearisome journey after Pele's loved one.

The elder sister felt aloha when she heard this, and realized the dangers Hiiaka would have to pass though in order to carry out her wishes, and there and then endowed Hiiaka with the greater part of her divine power; so that she would be strengthened for contest with the demons and evil spirits she would inevitably meet on her way. (In those days different parts of the islands were inhabited by powerful demons and malevolent spirits who destroyed travellers [sic] and oppressed the people. Hiiaka destroyed several on her journey in search of Lohiau and thus rendered traveling comparatively safe.)

Pele called one of her bondwomen Pau-o-ka-mao who had charge of the Mao Paus, to go up to where the young girl stood and to attire her in the dresses she had charge of. When finished, Pele looked at Hiiaka with her critical eye, called Awihikalani (heavens squint), and was not entirely satisfied, so she ordered Pau-o-ka-mao to retire with her dresses, and called out another [at]tire-woman having charge of other kinds of paus. [A]nd so she had the different kinds of Paus tried on her young sister, till it came to the turn of Pau-o-palae.

When this one attired her young mistress, everything she put on Hiiaka became her so well, that even the critical eye of Awihikalani was satisfied, and she was ordered to accompany Hiiaka on her journey.

As Hiiaka chanted another Kau bidding them a last farewell, Pele laid her commands on Hiiaka. “You are going after our husband. Let him be tabu till he meets me, and then, when the spirit of my commands shall be fulfilled, he shall be yours.”

Hiiaka promised obedience and renewed her charge to Pele in regard to her friend Hopoe.

She, accompanied by her [at]tire-woman Pauopalae, then started on the road leading down to Puna by way of Panaewa.

Kaili (To be continued.)

September 1, 1883 (page 2)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

Hiiaka when starting from the volcano chants another Kau.

I am standing up to go
Turning the face toward Kalahiki
Etc., etc.

They went by way of Hilo, Hamakua and Kohala. On the way down to Olaa they met a woman called Wahineomao, at Puuenaena, below the Koa forest. This woman was leading a hog which she was taking to the volcano for Pele, being one of the latter’s Kahus or devotees. After the usual “aloha” had been passed between them, Wahineomao asked Hiiaka and her companion Pauopalae, whither they were bound and on their telling her they were going on a long journey, she exclaimed, “why that is just what I have always wanted to do, but I have heretofore never met anyone who was going on a journey. If it wasn’t for this hog belonging to my goddess, I would go with you.” Hiiaka asked her who her goddess was, and was told it was Pele.

She then told Wahineomao to hurry on to the crater and give Pele her hog and then return, as she would be sure to find her on the road. Wahineomao did as she was told, and she travelled fast to the crater where she left the hog and swiftly retracing her steps, found that Hiiaka and her companion were but a short distance from where she had left them. Hiiaka observed to her "ah, here you are.” She answered, “yes here I am. I never travelled so fast in all my life. The rate at which I travelled was wonderful. If I had come as fast on my way up from Hilo before we met, I should have been home long before this.” She did not know, it was the supernatural power of Hiiaka that had aided her on, neither did she dream that the stranger was a goddess. Hiiaka had taken a fancy for this woman and wished her for a friend and companion.

They continued on their way according to the ordinary speed of humanity, and towards evening arrived at Mahinaakaaka. Here they slept in the woods, a bird by the name of Punaaikoae who could also take human form at will, fell in love with Hiiaka and endeavored to steal a kiss whilst she was asleep, but the goddess knew what he was about, and when he had approached very near, she chanted a song wherein she describes his actions with derision. The poor bird was so mortified that he hung himself in the fork of a lehua branch, and so, strangled himself.

Just after midnight the party continued on their way till they came to Kuolo where the road branched, one branch leading through Panaewa the large forest south of the town of Hilo, and the other leading down to Puna and away around the Panaewa forest to Hilo. Here Wahineomao told her friends that the safe road was that leading to Puna, and the one through Panaewa was the “road to death.” Hiiaka took this road as a test of Wahineomao’s fidelity, and she was perfectly satisfied. The woman having cast her lot with theirs, meant to share whatever fortune the future had in store for them.

When they arrived at the entrance to the forest of Panaewa, two demons Puaokoaia and Kukulukukui (standing torches), servants of Panaewa, the great demon of the forest of that name, who had been cooking kalo and luau for their master, saw them and had a dispute about Hiiaka.

Puaokoaia picked up the luau and kalo and ran in haste to Panaewa and presenting the food to his chief said “eat, it may be a day of death.” Hiiaka is coming the favorite sister of Pele.” The other demon denied this and said, “my companion is mistaken. We saw three women who are only ordinary mortals, and who will make tempting morsels for my lord's supper.”

But the first demon insisted on one of them being Hiiaka, “that beloved little sister Pele carried around her neck when we all came from Kahiki.” “Eat my lord, and be strengthened for battle, for this may prove the day of death.”

Panaewa ate what he had brought and sent word to all the lesser demons of the forest to cut their heads off and let their blood out on the path of Hiiaka to drown her and her companions. The order was quietly obeyed and the travellers [sic] found blood knee deep at Paulapalapa, when Hiiaka chanted a Kau, in which she makes friendly advances to Panaewa, but the latter would not listen, and more blood was let out, till it reached their necks, when Wahineomao turned to her friend and said, “now we will have to die. I told you this is the road of death.” For answer, Hiiaka chanted another Kau. This time an invocation to Pele. The latter called on her brothers[:] The-great-death-dealing-lightning-of-heaven, The-twin-chief, The-flash-of-heaven, and The-rays-of-heaven to look out and protect their young sister. Immediately the thunder crashed, lightning flashed, and rain fell in torrents, when demons, blood and all were washed away into the sea, and there devoured by the shark forms of these dread brothers of Pele.

The travelers continued on their way. At Puainako beyond Paieie, five handsome women passed them on their way to Hilo Bay. These women were going down after fish as a rumor had reached them of a large haul of bonito at that place. These women were followed by an old woman who was in hopes of getting some of the fish that might be given to them.

Wahineomao broke out into expressions of admiration at the sight of the handsome women, but Hiiaka told her they were not ordinary women but witches from Paliuli.

The witches[,] knowing they were being discussed, traveled so fast that the old woman was soon left behind, when she joined Hiiaka’s company. Soon after they met a man returning from Hilo loaded with fish and Hiiaka asked if he couldn't spare them some, to which he quickly answered, “why not, when I have so much?” and he gave them four. All these were given to the old woman by the goddess on condition that she ate one whole fish there and then, throwing away or leaving no edible portion. This she did, and was further cautioned to do the same when she ate the remaining fish and was sent back rejoicing. This was one of Hiiaka’s kanawais [laws] and all her devotees were supposed to always do so.

At Kauokoi they met some young girls going after lehua blossoms for stringing into leis and the goddess chanted a Kau describing their occupation.

By this time Wahineomao had become aware of the supernatural character of her companions, but she was a model friend and asked no embarrassing questions.

At Ohele, in Waiakea, a young woman called Papaunioleke called them and invited them to go to her house and eat. She also asked to be allowed to become an aikane to Hiiaka—that is a privileged friend. The latter consented and when Papaunioleke heard they were going on a long journey, she said would go too, and running to the sea beach she called her father who was fishing for Uhus, to bring some for the strangers. On leaving the house to go on this errand, she had told her company what she was going for, and Hiiaka had said, “your father as yet has not caught any fish.” Whereupon the girl had proudly answered “he has fish. My father is the greatest fisherman on this coast and never fails to obtain a great many,” Hiiaka said, “that may be on his lucky days, but today he has none but the decoy fish which he took with him this morning.” Sure enough, when the father returned to shore there were no fish and the decoy fish had to be used to furnish a meal for the guests. But when everything was ready, Hiiaka and Pauopalae declined to eat, but ordered Wahineomao to do so. Hiiaka watched her when eating and saw that she ate the whole fish up, and she was more pleased than ever with this friend, who, she was convinced was entirely devoted to her. For Wahineomao had observed Hiiaka's commands to the old woman to eat the fish all up and without asking the reason had applied the comment to herself.

When they had sufficiently rested, they continued on their way accompanied by Papaunioleke, but when they came near Waiolama, they were met by a crazy man called Paikaka, who attempted to bar the way to them by running back and forward across the road in a frantic manner, making threatening gestures. This so frightened Papaunioleke that she ran back to Ohele, her home, where she no sooner arrived than she was turned into stone for forsaking Hiiaka and breaking her promise. As for the crazy man, Paikaka, he was also turned into stone on the beach to the east of the Waiolama stream, and there he lies to this day. The sandy beach is now known as “ke one o Paikaka.” This is just in front of the late Princess Ruth’s house in Hilo bay.

At Waiolama all the wicked spirits inhabiting that stream, knowing Hiiaka’s nature, undertook to destroy her, but with one wave of her pau they were swallowed up entire in its folds and the travelers continued on their way.

When they came to Punahoa they saw a large crowd on the beach watching a girl, also called Punahoa, a beauty and the daughter of the chief of the place, at surf-riding. They were admiring her as she was the best surf-rider of the bay and the people all praising her skill.

Hiiaka asked some of the people the reason of such a crowd and was told they were admiring the feats of the young lady on the surf-board. The mischievous goddess said “Oh, she doesn’t understand surf-riding; she gets drawn under.” At that, all those who could hear her, indignantly protested, such a thing had never happened to Punahoa and never could.

But Hiiaka irritated them by looking incredulous and saying, “wait and see.” As Punahoa rode in on a wave at that moment, they all cried, “you see.” But just as she had got half-way

from the starting place and the shore, she lost her balance, was drawn under and turned over in plain view of the crowd to her great mortification.

When the naughty goddess had witnessed the discomfiture of the local belle, she continued on her way with her companions, and was shortly after met by Piihonua, a chief of the district of that name, who lamented his inability to offer refreshment to the strangers as he had lost all his property at the game of Puhenehene to Puueo, the rival chief on the opposite bank of the Wailuku stream. (To be continued.)

September 15, 1883 (page 1)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

He told them that the game was to be continued that day, his life being the stake, when if he lost, he was to be cooked alive in an imu, but should he win, he was to get back all he had lost, as well as all the property of his rival, who was then to lose his life.

The game had been placed on the northern banks of the Wailuku stream, and the fires were already lighted in the imu by order of Puueo, so confident was he of winning.

Hiiaka had pity on Piihonua's forlorn condition and possible fate, and determined to accompany him on his next visit. She told him to cheer up and to bravely play his last game, and asked him to let her be his assistant, to which he gladly consented. They then started for the Puhenehene place, but had to cross the Wailuku stream above Kaluakanaka, a dangerous whirlpool to [sic] where many people were annually drowned.

Here two water serpents lived, who had come in the train of Pele from Kahiki (the mother country of Hawaiian tradition). These serpents had a hot dispute on perceiving Hiiaka. One of them, called Piliamoo, recognized her, and wished to show her due respects, but the other one did not. While they were disputing, Hiiaka approached the banks of the stream and chanted a Kau:

"The board of Wailuku is swaying in the breeze,
We have no kapa to buy food with,
Then, in pity give us some food."

(The Wailuku stream was crossed on a narrow swaying board, for which, travellers [sic] paid toll in food[,] salt, Kapa or Olona). When Piliamoo heard this chant, she raised her tail and laid it across the chasm above the Luakanaka (man hole), and Hiiaka crossed over it followed by Pauopalae, Wahineomao and lastly Piihonua. When Wahineomao had stepped on the opposite bank and Piihonua was almost over the serpent lowered her tail, as she did not approve of his stepping over her, but he sprang onto the bank catching hold of Wahineomao and was safe.

The possession of the Wailuku stream was confirmed to Piliamoo and her descendants forever, in recognition of this act of courtesy to Hiiaka, but the other Moo was sent adrift through the world, and her very name even is forgotten. Piliamoo's descendants are said to still occupy the Wailuku, and on special occasions will show themselves to a favored few.

Piihonua and his friends were greeted with scornful remarks by the partisans of the heretofore victorious Puueo. The latter had the hiding of the stone, and when the chant accompanying that had ceased, Hiiaka asked Piihonua which division he intended to take, and on his pointing to one said, "'no wonder you have been so badly beaten, why you are ignorant of the very first principles of the game. That choice proves that you have not been watching the muscles of your opponent's arm or of his face. Now, you do as I direct." Whereupon she took the lead in the game, whispering her commands to him, and chanting the oli when it was his turn to hide the pebble.

Puueo was badly beaten, and lost his life, being burned alive in the imu he had himself ordered lighted. Piihonua recovered all his own property and received that of his rival as well.

While Hiiaka was helping Piihonua, Wahineomao had hurried out to Kalalau, her home, and telling her parents of her company, and who they were, ordered a hog and luau baked and to prepare awa and other food usually given to gods. The hog had just been dressed and covered in the imu, when Hiiaka arrived.

Now, she felt at home in the house of Wahineomao's relatives, as they had been long known to the deities of the crater, as a very faithful family, and devoted to Pele. So she ordered the food to be uncovered and brought forth for eating, saying it was cooked. The people of the house informed her that the imu had just been covered when she arrived. But she insisted on its being opened, and sure enough, everything was cooked to a turn. When the table was set and everything ready, Hiiaka commenced chanting a song and by the time she stopped the food had all disappeared.

Wahineomao in the meantime had dined on some of the usual food of the house and was ready to go when her loved friend stood up to continue her journey.

When they had proceeded as far as Haaheo, above the Honolii gulch, Hiiaka became aware that some of the people of the house where she had ate [sic], were complaining because she had not asked them to eat with her and because the food had all disappeared.

These people were only acquaintances of Wahineomao's parents, who occupied one end of their large house, and lived with them, sharing their food, clothing and pleasures, but were idle and never helped in the cultivation of the soil. They were rather of a burden to their entertainers, but according to Hawaiian etiquette, the latter would not send them away. These interlopers felt offended because they had not been invited to share in the feast, and made remarks to each other of "how it was usual when there was a feast, for them to ask the kamaainas [people belonging in that place] but these strangers consumed everything not even leaving so much as a scrap." Although so far away, Hiiaka heard these complaints and caused one-half of the house including these people to be turned into lava. The half of the house occupied by her entertainers was left intact.

They continued on their way until they came to Hakalau where the whole population had turned out en-masse and were enjoying surf-bathing, seeing which Hiiaka was again seized with a mischievous desire and plucking a lehua branch, she threw it into the sea just beyond the beach and caused it to grow and increase so as to form a barricade between the surf-riders and the shore. As these came with lightning speed on the crest of the rollers, they were dashed on this impromptu chevaux-de-frise, very much to the detriment of arms, face, skin, etc.

Without waiting to see the amount of damage sustained by the sporters, the travelers kept on their way till they came to Puʻalaea. the cliffs on the South of Laupahoehoe, and from there Wahineomao, looking down towards the sea, saw a man on a small canoe, called a kialoa, who was fishing for uhus, and turning to Hiiaka said, “I should like some uhu.” The goddess immediately answered, “then you shall have some,” and going to the brow of the cliff chanted:

“Pahulu the great fisherman
Pray give us some fish.”

When the fisherman, whose name was Pahulu, glanced up to where the voice came from, and seeing a beautiful young woman answered, “'How can you get fish up there? One who wants fish should come where the fish are.” After saying which he turned for a moment to examine his fishing tackle, when he heard a splash of water behind him and on turning around saw the young woman balancing herself on the projection of the stern of his canoe.

The goddess had seized the moment when he was occupied to leap from the cliff into the sea.

He invited her to take the seat of the canoe while he paddled rapidly ashore. Arriving at the beach he allowed her to take her pick of the fish, which she did, but as she turned to go away, he attempted to embrace her, saying it should be in payment for his fish. She acknowledged the justice of his demand, but left a form of lava in his arms while she slipped out of them in some unaccountable manner, and going to her friend gave her the fish. The latter ate it all up on the spot and they continued on their travels.

As for Pahulu, the fisherman, he was so enamored of the lifeless form he held, a glamor having been thrown over him by the goddess, that he continued embracing it and murmuring tender words to it, long after Hiiaka and her companion had left the place, to the amusement of all passers-by. When asked what he was doing to the stone he would impatiently answer: “Hush don't disturb me. I am with my love.” And ever since, Hawaiian historians assert, the goddess has always thrown a glamor over lovers, so that they always behold their beloved with other eyes than those of the world.

At Hamakua the goddess saw two demons fishing whom she ridiculed so unmercifully that they were so mortified they threw themselves from the cliffs into the sea.

When travelers arrived at the Palihulaana of Kakaauki (places on the sea coast where one had to swim some distance before coming to a passable footpath) they threw down some auki (stalks of the Dracaena Terminalis) into the sea, but these did not rise to the surface, a sure sign of the presence of sharks. They waited some time and again threw auki into the sea, and again these disappeared.

Hiiaka then called on Makaukiu the demon shark of those waters, begging permission to pass through his domains and invoking his protection from other sharks. She offered to become his friend forever and promised him assistance whenever he should require it. But Makaukiu, far from extending his protection, sought to kill them, as they stood on the very end of the narrow footpath at the base of perpendicular cliffs that bound the Hamakua and Kohala coasts. This demon shark was an immense one, and when he stood up alongside of the palisade against which they were, his tail was at the bottom of the sea which was forty fathoms in depth, and yet more than half of his body projected above water and reached

almost to the top of the pali. It seemed as if only a slight movement of a fin was necessary to brush them all off from the smooth side of the pali into the sea, but Hiiaka unloosened one end of her pau and with a wave of it Makaukiu was thrown away some distance and turned to stone. His head was cracked in two and thus he remains to the present day. A warning to all sharks of the neighborhood, not to be so eager after human flesh.

From here, according to some authorities, the goddess and her friends returned and went by way of Mahiki and Waimea. Mahiki is a dark marshy forest above the head of Waipio valley, inhabited by demons and goblins who lived on human flesh. Hiiaka destroyed them all with a wave of her wonderful pau, because they wanted to eat Wahineomao.

When they came near Pookanaka below Parker's at Manaaiole and towards Waimea, Wahineomao was attracted by the oli of two persons who were sitting on the roadside, and spoke of it to Hiiaka. [B]ut the latter told her they were the spirits of two men who had been killed and the bones taken out for fishhooks while the fleshy part was buried under the stone on which they sat. As she ceased speaking to her friend, the spirits were heard to call on her to come to their assistance.

Wahineomao on hearing of their misfortunes was filled with pity and earnestly begged the goddess to assist them according to their prayers.

Hiiaka did not want to meddle with these spirits, but she could not withstand the importunities of her friend who was a very kind hearted woman. So she told her, "if you want those spirits to be restored to their bodies, you will have to do the greater share of work, as you will have to go back some distance of the way we came, to the pali of Waipio. There, you will find Ki trees, and you must make a large bundle, a haawe, of the stalks, and bring it here." Now Waipio was some ten miles away from where they were, and to go there and back she would have to pass and repass the dreaded Mahiki, the "dismal swamp" of Hawaii.

Hiiaka expected when she proposed to Wahineomao's going to Waipio after auki [ki stalks], that she would be frightened and cease urging in favor of the two spirits, but instead of being daunted by the prospect of a long and lonely journey, and of bringing a heavy load she was so kind and pitiful that she cheerfully went after the auki. The next day she returned with the haawe auki (back load [sic] of auki)[,] and Hiiaka set to work to restore the spirit to their bodies.

The bones having been taken away she supplied their places with pieces of auki cut and trimmed to ft. When these bodies had come to life they proved to be two hula and dancing men. They wanted to accompany Hiiaka and friends, and kept olioli, or chanting and dancing all the way to Waimea, where they met a large assemblage intent on the game of maika (throwing stone discs).

The restored hula men kept right on dancing and chanting on to the maika ground. The players called to them to get out of the way but they would not pay any attention, possibly relying on Hiiaka to see them through all their difficulties. As a consequence some of the players getting impatient threw their maikas which hitting them in the legs, the auki, which was doing duty for their bones, was broken to pieces. When the hula men found themselves lamed they appealed again to Hiiaka to restore them, but she was so displeased with their arrogance, that she would not help them, and to prevent Wahineomao from seeing the extent of the injuries they had received and thus be moved to again intercede for them, her sight was taken away. Her eyes appeared as usual and seemed to be as well as usual but

were sightless. This was the origin of the disease glaucoma in Hawaii nei and is called by the natives makaala.

Since then the natives have always believed that such sudden cases of blindness are providential interpositions of the deities to prevent the persons from beholding painful sights over which they can have no control.

The travelers continued to Kahua where they beheld a beautiful woman sunning herself. Hiiaka knew it was not a human being and chanted a kau, wherein she is called a serpent and called by name. The woman who was really the serpent Moolau and who had recognized the goddess, spoke to her, “I thought you were on a pleasure tour, and here is food and drink ready for the friendly wayfarer, but it seems your journey is only for the purpose of calling names and making enemies. Well, if you prefer to be enemies so be it,” saying which she lashed her tail, which reached to the sea, her head being in the Kohala mountains, and raised a cloud of dust so thick that it became suddenly as dark as the darkest night, and so thick they could not breathe.

Hiiaka unloosed her pau and with one wave of it Moolau and the dust cloud were entirely swallowed in its folds, and they pursued their journey unharmed.

When they came to the beach at Honoipo [Honoipu] they saw a canoe manned by two men. preparing to leave for Maui, and Hiiaka begged a passage for them on it, which was granted, and she and her companions embarked. (To be continued.)

September 22, 1883 (page 2)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

They landed at Nuu, in Kaupo, and traveled overland to Honuaula. There Hiiaka met the spirit of Olepau, King of Maui, lamenting and sorrowing outside of the royal enclosure. Olepau was inside, sick and on the point of death. Hiiaka caught the spirit and tied it up in one end of her pau, with the intention of returning it to the body. Soon after she met Waihinano, the wife of Olepau, whom she accosted in a kau,

“O, Waihinano-iki—ka-poipi, he is dead,
The King of this island dead.”

But Waihinano, who was a worshiper of two serpent divinities, would not acknowledge that the King could die, and answered:

“My chief will not die,
For my gods are at the rising sun,
Tell me he will not die.”

Hiiaka again chants a refrain, wherein she repeats that Olepau is dead, but Waihinano again disputed this assertions, and chants of the power and might of her gods. Then Hiiaka, displeased with her obstinacy, continued on her journey, taking the spirit of Olepau along with her.

After they left, Waihinano returned into the house where the sick King lay, and found him already insensible, and after trying her best to revive him, bethought herself of her dispute with the strange woman, and related the particulars to a seer. The wise man knew at once who it was, and told the unfortunate wife, “that was the goddess Hiiaka, who knowing of the dangerous conditions of the King, intended to assist and cure him; but your boasts of the omnipotence of your gods have annoyed her, and she has left you to find out whether they can help in the pilikia. The only thing that can be done is to send a man with a nice unblemished hog, and offer it to her, when she might relent and return to cure the King, otherwise he will die. The man making the offering, on overtaking her, must come in front and bar the way with the hog, and the same time, offering it to her with an appropriate prayer.”

A suitable hog was soon fond, and a kukini dispatched to make the offering. This man ran swiftly in the direction taken by the woman who had spoken with the Queen. In the meantime, Hiiaka, who was then at Kalepolepo, and who knew what was taking place at Olepau’s house, told her friend and attendant to hurry on ahead, while she would wait for someone. When they had gone ahead, she took the form of a very old woman, and was hobbling along, leaning on a stick, when the messenger came up to where she was. He inquired of her if she had seen three handsome women who had come that way, but she shook, her head, and to his question of “how long she had been on the road?” she answered, “ever since morning.” She also denied having met or having been passed by anyone that day. So the man thought the goddess had disappeared, and he returned home. On his arrival at the house he told the seer of his disappointment, and of his having met only an old woman on the road. The latter at once said “that was the goddess herself, who had disguised herself to escape receiving the offering which she knew you were taking to her. You should have laid the hog before her, which she would then have been obliged to accept, and would perhaps felt constrained to do something to relieve our distress.”

It was too late to think of sending another messenger.

Hiiaka, as soon as the kukini was out of sight, resumed her usual form, and quickly overtook her companions.

When they were passing Waiehu stream, she struck the end of her pau on a large stone on its bank, and at the same time Olepau expired at his home in Honuaula.

They traveled by way of Waiehu, Waihee and Kahakuloa. When they arrived at the bluff overlooking the sea at the latter place, they saw a small one-armed hunchback fishing on a little islet near the bluff. Wahineomao remarked that he seemed to be a good fisherman, but Hiiaka told her that was not a human being, but an akua, or supernatural being, and, as a test, threw a hala flower into the seas, in front of the hunchback. She had brought this flower from Puna, on Hawaii, and when throwing it had said to her friend, “if he recognizes me, you will then know he is not human.”

When the hala blossom fell into the sea, it displaced so much water that great tidal waves arose and overflowed the greater part of the little island on which the little hunchback was.

Sharks came up and followed him around from side to side of the large rock, which alone was left protruding above the waters. Most of the fish he had caught were washed away. The little fellow then chanted to the goddess:

"The hala blossom is bobbing on the sea,
And the sea is carrying most of the fish away,
The hala is from Puna, the woman from the crater."

Hiiaka turned to Wahineomao and said: "'You see, he has recognized me? If he was human, how could he know that hala was from Puna?"

The little hunchback had all he could do, in the meantime, by jumping from side to side of the rock, to keep clear of the sharks. After a while he saw some canoes, when he chanted:

"The fisherman is paddling fast in the storm,
And the shark's nose is appearing above water," etc.

The fishermen, taking pity on him, took him off in their canoes.

From Kahakuloa the travelers went to Kaanapali, and there they saw a canoe about to sail for Oahu, which they boarded. They sailed past Molokai, and when they came in sight of Makapuu, Hiiaka chanted to it:

"O, Kuamooakane and Ihiihilauakea,
To the waters of Nonoula,
And the plains of Kaea,
Pray give us some food."

Makapuu told them to approach nearer, and when they came, supplied them with poi and the famous uhukai of Makapuu. The food was for Wahineomao, and when her hunger was satisfied, they continued their journey overland, and about sunset arrived at Kou, now known as the city of Honolulu. Here they had to submit to the regulations of Peleula, the young chiefess of the district, whose invariable rule was, that all strangers should spend at least one night in her halea [halelea] (pleasure-house), and play a game of kilu with her.

The game of kilu could be indulged in by any numbers, and was the throwing or spinning of a small gourd mouth upwards across an open space between the contending parties, till it struck a wand set up in the middle of the space, when it counted one for the side throwing. Before and during the throwing, it was compulsory on the player to chant a song. When Hiiaka took the kilu (gourd) she chanted:

"O, Puna, of the whispering sea,
Whispering to the hala groves,
In the silence of the deities.
Which falls on you and me."

And when she threw the kilu, it went spinning across the open space and struck the wand true, so that its ringing could be heard for some minutes.

The kilu was then thrown by Peleula, who missed the wand, to her surprise and mortification, as she was considered one of the best of kilu players.

It was now Wahineomao's turn to take the Kilu, and she was twirling it preparatory to throwing, when Peleula stopped her with the remark, "you must know the invariable rule of this game, in chant a song before throwing. Why do you omit it now?"

Wahineomao told her that she could never from her childhood sing or chant a note. But the hostess, possibly annoyed at her own failure, insisted on Wahineomao's complying with all regulations. It was in vain that the latter protested her utter inability to remember or repeat even a few words or couplets of a song.

Finally, in desperation, she sang out, "Ku-o-ka o Wahineomao" (rough and ready Wahineomao), and threw the kilu, which struck the wand so strong and true that the ringing of the gourd was louder and longer than when Hiiaka threw it. When the other side had the throw they again lost. And then they continued playing till the game ended, Hiiaka and her companions winning.

"Ku-oka," Wahineomao's saying, has ever since been the answer of unpoetical or unmusical people when importuned to chant, sing or repeat a song.

When they won the game they continued their travels till they came to Kaena, the western point of Oahu. Hiiaka asked Kaena, who was a relative of hers for a canoe, but his was broken; so she asked another relative, Pohakuokauai, and he furnished her with one.

They sailed direct to Haena and when they arrived there, Hiiaka saw the shadow of Lohiau's hand beckoning from a cave away up in the inaccessible face of the Haena cliffs. She turned to her companions and said: "The object of our long journey is lost. The lover of our sister is dead. I see his spirit beckoning to me from the pali. He is being hid there by the serpent women, Kilioe and Kalamainuu." She then chanted a kau:

"At Kalalau the echoing hill of
Honopu, the beloved water,
The spirit hand of the beloved,
Is waving to me," etc.

When she ceased, she told her companions she was going up the pali to give battle to the serpents, and should she fail to meet them, they should understand that she had been defeated, and they were to go home.

In the meantime, they were to proceed to the Puoa [burial mound], where Lohiau's body lay exposed, and ask permission to enter and wail over it. (Lohiau, it will be remembered, had refused to be comforted on the desertion of Pele, and had pined to death.)

Hiiaka rendered herself invisible, and floated up to the entrance of the cave, and there resumed her ordinary form.

She saw Kilioe stationed on one side of the entrance and Kalamainuu on the other, with their mouths wide open and their tails raised ready to strike. Before they could spring on her, she waived her pau before them, and both serpents were instantly swallowed up in the folds. She then entered and caught the spirit of Lohiau, which had been shoved into a crevice of the rocky cave by the moon.

She again rendered herself invisible, and floated down into the Puoa, where Wahineomao was wailing and making loud demonstrations of grief.

The goddess immediately set to work to perform the kapuku ([ceremony for] restoration of the dead) on Lohiau. When the spirit had entirely re-entered the body, he had been so long dead that he was very weak and could scarcely move.

By this time it was dark, and the goddess and her friend managed to smuggle Lohiau unobserved out of the Puoa. She took him to the fresh water cave in the pali of Haena, now known as the cave of Lohiau [Ke ana o Lohiʻau], and drew him back and forth on the surface of the water. This performance is called the kakelekele ana and ever afterwards constituted one of the curative practices of Hiiaka worshippers.

Towards morning when there was a likelihood of their being seen by people, Hiiaka sent Wahineomao to tell Kahuanui the sister of Lohiau, what has been done, and that she wanted to take Lohiau into his sister's house in the daytime, that he might not be seen by people. She was also told to keep the house quiet and to let no one know what was going on till her brother was entirely well.

The sister gladly consented, and there they nursed him and fed him in the day time, taking him in the water cave at night for the kakelekele. He was treated this way for two weeks, when he was so far recovered that he could be taken out surf bathing, which was the winding up of Hiiaka's course of treatment.

His body had been missed by his other relatives and the servants, and when they saw him out surf bathing, there was great rejoicing at his coming to life again. He went surf bathing every day for another fortnight, when he was as well as ever he had been, and was free to enter his own house and associate with his friends. (To be continued.)

September 29, 1883 (page 2)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

A feast was prepared by his relatives to celebrate his return to life, and after it was over he called all his relatives together, his friends and the people generally, and told them he was going to meet his wife. He was going with his sister Hiiaka, who would conduct him to his wife's home in the distant island of Hawaii.

He left his Kingdom in the care of his friend Kauakahiapaoa, usually called Paoa, and asked all his kindred and subjects to obey and to assist his friend in the discharge of the duties devolving on him, as his representative. He gave no definite time, as the period of his return, but after bidding them all an affectionate farewell, started on his travels with the returning goddess and her companions.

They took a canoe of Haena, for Oahu, and landed at Waianae. There they rested overnight, and in the morning Lohiau and Wahineomao continued by water to Kou, while Hiiaka went overland. From the mountains of Kaala, she first perceived the destruction by lava of her favorite lehua and hala groves near the Puna beach on Hawaii. She mourns their destruction in a kau, wherein she speaks of them as her favorite resorts to string lei, wherewith to deck herself when going surf-bathing. She regrets the action of her eldest sister as contrary to the spirit of the silent understanding between them, that everything belonging to her should be sacred and untouched till her return as the person of her sister's lover or husband would be.

As Pele had endowed Hiiaka, when the latter was leaving Kilauea, with the greater part of her supernatural powers, she was not as omniscient as usual, and could not know how Hiiaka was employed while away. She was getting impatient at the non-appearance of her husband and was also getting a little jealous of her beautiful sister, so to vent her rising anger she had spitefully destroyed the favorite groves of the faithful young girl.

When Hiiaka ceased chanting the kau, she rendered herself invisible and was soon at Kou, awaiting the arrival of her companions in the canoe.

Here they were again obliged to play at Kilu, with Peleula, who was desirous of meeting Lohiau in the game, his fame as a singer and musician having proceeded him long before.

The strangers were again victorious, and were allowed to proceed without any further detention by the now, thoroughly mortified chiefess.

They sailed to Hawaii and traveled by way of Mahiki, Hamakua and Hilopaliku till they came to Kukuilauania in Makahanaloa, from whence both Puna and Hamakua can be seen at once, and from there she saw her friend Hopoe being destroyed by volcanic fires and turned to stone in the sea near the beach of Puna.

She had previously seen when at Hamakua, whole droves of hogs, that were being fattened against her return, by her own particular worshipers, all consumed by the fires of the unreasonable goddess, and some of her devotees, even had fallen sacrifices to her jealous fury. But this was the turning point to Hiiaka's patience and forbearance.

They now travelled rapidly through Hilo and Panaewa and up past Olaa, and at Kahooku, she sent Pauopalae, her attendant, and Wahineomao, ahead to give an account of their journey to Pele.

It seems that Lohiau had from time to time made tender advances to the beautiful Hiiaka which the dutiful young goddess had always indignantly spurned, but now, she asked him to remain behind with her. This was on purpose to excite still more the jealousy of Pele.

She turned into a lehua grove and made two leis of Eugenia flowers, one for Lohiau and one for herself, and thus decorated continued on their way to the volcano.

Immediately on the arrival of Pauopalae and Wahineomao at the crater, Pele, who was now quite beside herself with jealousy, ordered them killed at once. She did not allow them time to so much as say a word. Hiiaka knew of this action of her sister, as soon as committed, and on their way up she told Lohiau that, he would probably have to die from the effects of his wife’s jealous anger.

They arrived at the very brink of the crater at Keahuakahoalii, they stood side by side in full view of the inhabitants of the fiery lakes for some little time, when Hiiaka deliberately turned and embraced Lohiau in plain sight of her powerful elder sister. There was a great shouting and commotion amongst the deities, for now the tabu Pele had laid on the person of Lohiau was broken, and, as it were, at the very door of her house.

The enraged goddess immediately ordered the elder Hiiakas to go up the crater walls to where Lohiau stood and burn him, and to prevent her youngest sister from rendering him

assistance. She ordered one of her brothers, Kauila-nui-makeha-i-ka-lani to separate them. This god then caused a rent in the ground between Hiiaka and Lohiau, which rapidly widened to a large, deep and impassable chasm.

Pele took away and resumed all the powers with which she had endowed her youngest sister when leaving for the journey; but she was now so blinded by rage and jealousy at what she had herself seen, that she would not stop to think that, by her restored power of omniscience, she knew that her young sister had been true and faithful, and that it was the necessary time consumed in bringing Lohiau to life and strength that had delayed them so long.

So she furiously ordered the elder Hiiakas to consume Lohiau, knowing that would be the only way to punish Hiiaka, who, being of a rather powerful divine nature, could only be hurt through her affections.

When the elder Hiiakas were going up to perform their fatal office, they said to each other, "When we see our sister's lover, and if he should be very handsome, we will just touch him slightly with a spark and then retire, as we are-sure she has had provocation enough to break the commands of that spiteful old woman," (referring to the usual form of Pele—that of a very old, blear-eyed woman).

While the Hiiakas are scaling the walls of the crater, Lohiau chants an appeal to Pele for pardon for his involuntary crime:

"The stormy waves of the crater are breaking,
The crested waves dashing on the lehua,"
etc., etc.

(This is the first of the Hulihias—a series of songs by Lohiau, Hiiaka, and Kauakahiapaoa, which forms some of the finest specimens of poetical composition in the Hawaiian language. These are magnificent word-paintings of the action and effects of volcanic fires, some of the grandest sights of the world; and also tender, loving descriptions of some of the sweetest and most pleasing views of natural scenery. The writer regrets the inability to render a poetical translation of these grand songs that would in any way convey an adequate idea of their beauties. The first two or three lines only of a song are given, literally translated, so as to indicate their proper order, should some competent person hereafter wish to render them into English.)

The Hiiakas were filled with pity when they saw Lohiau, and just touched the palms of his hand, which were instantly turned into lava, and retired. When they got back to the lake, Pele, who had observed their defection, sent them back again with orders to have Lohiau entirely consumed. Lohiau chanted another song:

"Overturned is the crater by fire,
And heated on the cloud-forms of Kuihanalei."

Wherein he describes some of the effects of volcanic action, and foreseeing his fate, turns to Hiiaka, and calling her name, asks for "a few tears for me, love."
(To be continued.)

October 6, 1883 (page 4)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele

Hiiaka answered with a command to pray.

Lohiau then said, “Prayers are of no avail on the day of death.”

This time the Hiiakas touched his feet, turning them into stone, being again restrained by pity from fully carrying out the orders of their enraged sister.

Hiiaka then chants a song:

> “Overturned is Kuailani, and the rumble reaches Hooilo,
> And scattered are the clouds of Mahuilani.”

Wherein she recounts some of Pele’s celebrated feats, in which she had waged war with powerful antagonists, and endeavors to arouse some softer feeling in her sister, reminding her how she had always been with her in these engagements, sharing the danger as well as the glory.

But Pele was deaf to all prayers and hardened against this her favorite sister, and savagely ordered the Hiiakas to kill Lohiau outright. But these goddesses only touched him as far as the knees, when they again retired. Lohiau now chanted:

> “Overturned is Kilauea and darkened with smoke,
> And hidden by mist is the Crater.”

Then he described the effect of volcanic fires on Puna, in Hawaii, the district which had suffered most from lava flows, and winds up with a tender, loving remembrance of the district of Puna, in Kauai, his own loved home.

Again were the Hiiakas sent up to perform their dreadful work, and this time he was burnt up the thighs. He knew now that he would surely die. but he was kept alive by the power of Hiiaka who had rendered him insensible to pain.

Hiiaka was hoping that her sister’s anger would be sufficiently appeased by the melancholy spectacle of her young husband half stone and half human, would be satisfied and allow her to restore him. She also knew that Pele, having recovered all her omniscience, knew well by that time how groundless had been her former suspicions, and expected that her sister would know the kiss given to Lohiau was only to break the tabu, in retaliation for the death of Hopoe, the beloved, the friend. But she was not counting on the unreasoning hate and fury of jealousy. She again ordered Lohiau to pray, and the latter chants a prayer:

> “Overturned is Puna and hidden by the mist,
> Puuonioni rising, and the plains of Apua dancing.”

But, as he said, “Prayers are of no avail on the day of death,” and, Pele, far from being appeased, was furious with the sisters for not killing him outright, and stormily orders them up again.

This time they touched with fires as far as the stomach, turning the lower part to lava, and retreated, but did not go back to Pele. Lohiau then chanted another prayer:

"Overturned are the sands of Kahualoa,
The hills are cracked, the ground shaking,
And the fires of Kilauea are flashing."

Pele heard his voice and knew that Hiiaka was exerting all her divine power to neutralize the fires of her sisters, ordered Lonomakua, who had charge of the fires of the volcano to send stronger fires by the Hiiakas and to see that they did her bidding. So the poor Hiiakas had again to perform their fearful task.

This time the lava had crept up us far as the chest, when even Lonomakua was so filled with pity that he turned away and the Hiiakas escaped.

Lohiau was now quite weak and chanted for the last time a Hulihia, wherein he bids the world farewell. He describes some of the actions of his terrible wife in a forgiving spirit, glorifies the grandeur of volcanic phenomena; calls on Pele's brothers in the spirit of good fellowship, who he names one by one; and takes a lingering, tender farewell of this beautiful world.

Pele now said, "If you had only made that prayer before, I would have spared your life, but now it is too late." So she ordered the Hiiakas up for the last time.

These poor sisters were thoroughly sick of their imposed task, and touched him as far as the throat, when Hiiaka spoke to Lohiau, who was now no longer able to speak. "When you die you must go to leeward, where I shall find you."

Lohiau could only nod his assent, when the Hiiakas touched him again and he was entirely turned to stone. (To be continued.)

October 13, 1883 (page 5)
Pacific Commercial Advertiser
Hiiaka, A Hawaiian Legend by a Hawaiian Native.
A Legend of the Goddess Pele, Her Lover Lohiau and her Sister Hiiakaikapoliopele
[Concluded]

When Lohiu [Lohiau] was dead, Hiiaka caused the ground to open under her, and she started after the soul of Lohiau, which, according to her request, should have immediately went [sic] for the regions [of] Milu, the Hawaiian Pluto, and who was relative of hers. She was confident that she could have obtained that god's consent to take back to the outer world the soul of the unfortunate young man who had suffered for her misdemeanor. It was her intention to then restore him to his own body by her own divine power, as Pele, then, could not interfere.

She descended through the rent she had made to the first plane, or first of the lower worlds (there being five lower worlds, according to Hawaiian belief), expecting to find the spirit of Lohiau, but it was not there. She made a rent in that plane and proceeded to the second one, and still he was not there, and so too the third plane. There she met a number of goblins, emissaries of Milu, on the lookout for stray spirits from the upper world.

She inquired of them for the spirit of Lohiau, but they denied having seen it. She thought that his spirit must have passed very rapidly, and opened a passage to the forth [sic] plane, where she met her grandmother [grandfather] Wakea. Here she rested a while. The spirit of the young man had not been seen by any one of this plane, and when Hiiaka was somewhat rested from her violent exertions, she opened a passage to the fifth and last plane, the residence of Milu, and very heart and core of the lower regions. Her relative welcomed her kindly, and expressed his regrets at being unable to assist her in her search, as the spirit had not been seen in any part of his dominions.

He pressed her to stay some time with him, as the wandering spirit would eventually have to come there. It must have mistaken the direction indicated by Hiiaka, and taken the opposite one. The dilatoriness of the spirit was to be regretted, as lapse of time rendered the task of restoration very difficult.

As Hiiaka was very much incensed against her eldest sister, she did not care to return to the upper world, and readily accepted the invitation of Milu, and stayed there.

In the meantime the news of Lohiau's death, and manner of it was carried to Kauai. Kauakahi-apaoa, generally known as Paoa, was so profoundly affected at the manner and reason of his beloved friend's death, that he became partially insane, and while in that conditions rent his clothes, tore his hair, and made a vow that he would never wear clothes again until he stood in the presence of Pele and had told her, face to face, what he thought of her.

He expected and hoped that the insulted Goddess would order him killed, and he would thus meet his death in the same way as Lohiau, and perhaps meet the spirit of that dearly loved friend. So he went to Hawaii, and, on arriving, chanted a Hulihia, which equaled Lohiau's finest efforts in that line. Having thus succeeded in attracting the attention of the volcanic deities to himself, he commenced to defy Pele. But the rage of the fiery-eyed goddess was now exhausted, and she was filled with regret for the bright young life she had put out, and being in a sober mood, could realize how unjust she had been to her faithful young sister.

She now clearly saw that the kiss given at the brink of the crater was not so much one of affection as to break the tabu. She acknowledged to herself that she had been entirely in the wrong, and mourned the absence of her favorite sister.

Paoa appeared at the crater while Pele was in this softer mood, and was astonished to find that no notice was taken of his defiance.

The Hiiakas, on seeing him, had all admired his manly beauty, and, appealing to their powerful elder sister, had said, "We see another man, who is standing by the stone form of the one you lately destroyed. You must not order us to kill him, as we will not do it. We have performed your bidding in the case of your unfortunate husband, as we felt we had no right to interfere, but this man we claim as ours, and expect you to do him no harm." Pele knew that it was Paoa, the loved friend of Lohiau, and possibly some tender remembrance of the happy days she had spent at Kauai, with her young husband, helped to make her more tolerant than she would have been. For now she was very penitent, and submitted to all sorts of indignities from Paoa. Her brothers also took his part, the more so as they were also indignant at the treatment the young husband had received; but those old volcanic deities were wise, and knew better than to interfere when it was the case of trouble between husband and wife.

They received Paoa with open arms, and Pele, having submitted to all the indignities his ingenuity could devise, even Paoa had to become reconciled to her. So there was peace at the crater.

After a while Pele missed her favorite so much that one day she consulted with her relatives about the means of getting Hiiaka to return. The other deities all agreed that Wahineomao would be the only person who could prevail on the indignant young goddess to return from the gloomy abode of Milu. So Wahineomao and Pauopalae were restored to life, when, being interrogated by the Hiiakas, they gave a detailed account of their journey, and of the difficulties and dangers encountered. Pele knew already of all these, and that was one of the reasons she had been so unusually patient with Paoa.

Great was the sorrow and contrition of the other deities, in that they had not more actively taken Hiiaka's part, and they mourned the absence of the favorite more than ever.

Wahineomao was endowed with supernatural power and went down the path opened by Hiiaka. She went down through the first, second and third planes, or worlds, till she came to the fourth, inhabited by Wakea, and there she rested, and while resting sang a song descriptive of the journey she had taken in the company of her divine friend. She had been endowed by Pele with the gift of song, knowing that would be the surest way to appeal to the heart of Hiiaka.

She described the dangers of the way, the fatigues endured, the beautiful scenery through which they had sometimes passed, and wound up with a loving appeal for the return of the friend she devotedly loved

Hiiaka, at the very first notes of the song, recognized the voice of Wahineomao, but so refined and etherealized that it sounded more like the whisperings of the sea breeze, as it plays through the leaves of a young cocoanut grove, than a human voice, and she thought it was the spirit of her friend following her into the dread regions of Milu. As the song progressed and incidents of their journey were mentioned, a wish for a loving remembrance came over the listener, and she went up to meet what she supposed would be the spirit of her friend. To her joy she found her alive and in the body. She was, after that, easily persuaded to accompany her friend back to the outer world.

When Hiiaka got back to the crater, she found Paoa preparing to return to Kauai, and being still not very well disposed towards her elder sister, she determined to take Paoa back to Kauai. So Wahineomao and herself started for Kauai with Paoa.

About this time Kanemilohai [Kānemilohae], uncle to Pele, came to Hawaii from Kahiki, on a visit to his relatives. He came on a canoe called Leho. It was a mauritiana cowry[63][sic] of the most beautiful red, brown and black tints. It was an expensive canoe, and when used by the god, would extend out to the usual size of large, roomy canoes, and when the god leaped ashore, would contract to the usual size of cowries, and could then be carried by hand.

When Kanemilohai was half way between Kauai and Hawaii he met the spirit of Lohiau, who, it seems, had misunderstood Hiiaka's directions and was bound for Kauai. The god caught the spirit and took it with him to the volcano, and restored it to its own proper form,

63 Hawaiian reticulated cowrie.

which he caused to resume its own human nature. The god must have had an inkling at Kahiki of what his fiery elder niece had been guilty of, and the visit was perhaps prompted by the desire to set matters right, as wrong-doing or injustice should not be permitted, being contrary their divine nature.

Having restored the young man, he accompanied him to the sea shore, and lent him his canoe to return to his own island, at the same time telling him that he would most likely overtake his friend and Hiiaka at Oahu.

Lohiau on his restoration, and before leaving the crater, sings a song of gratitude to Kanemilohai:

> “The smoke of the crater is shooting to heaven,
> Hawaii of Keawe is laid low;
> That sand of Malama are higher than Lohiau,
> I am saved by the chief of Kahikiku.”

And bidding a last farewell to the place where he had suffered so much, he joyfully accompanied the god to the sea shore, and entered the wonderful canoe of the latter. This was a living shell, and when used as a canoe, lay on the surface of the water face up. The little animal inhabiting the shell would then gather himself up in one end of the shell, and raising its mantle almost perpendicular, would spread it to the breeze to serve as a sail.

The back of the shell being highly polished, the lightest breeze sufficed to propel it over the water with great rapidity.

In due time Lohiau landed at Kou, now called Honolulu, and bid the accommodating shell return to the Puna coast, there to await its master’s pleasure. It was sundown when he landed, and he went to a small shed where two old men were peeling potatoes that they had just taken out of an imu or underground oven. He made friends with those old men, and heard from them that there were to be famous doings that evening at Peleula's Halelea.

The beautiful Hiiaka was staying at Peleula’s with her friend, and also a handsome young prince of Kauai, and there was to be a grand tournament of skill that evening, which the old men intended to attend. Lohiau begged of them to allow him to accompany them, and for them to conceal him in the folds of their tapas, as he had not any clothes fit to be seen at such a place. The old men good naturally agreed to do so, and evening found Lohiau amongst the crowd of spectators.

When it was Hiiaka’s turn to throw the kilu, she chanted a song, she and Lohiau had composed during their journey, and no one else knew it. When she had sung through a stanza, Lohiau took up the next and sung it through. This startled the Goddess, and her play was not good as usual, she losing her throw. As soon as the kilu passed out of her hand she went out to inquire who had sung her song, but no one would tell. She then went in and resumed her playing. When she had to sing again she purposely chose a song that only Lohiau knew, as she had recognized his voice. Again he took it up, and sung it through. This time she was sure of his voice, and had marked the place where it seemed to be, and throwing down her kilu ran to where the old men were and pushing aside their kapas found Lohiau.

There was a joyous meeting, and after a while they sailed for Kauai where they arrived without any further incidents.

Hiiaka having found Lohiau restored to the living, now thought it was time to forgive her sister, and having seen Lohiau and his friend safely back to Kauai, returned with Wahineomao to the crater of Kilauea, where reconciliation took place between the sisters and all past injuries and differences forgiven and forgotten.

Wahineomao took up her residence permanently at the crater, and it is not certainly known at what time her human form was finally absorbed into the fiery elements of her friends, but she is well known to be a powerful intercessor before the volcano deities.

Kaili

Moʻolelo no Pele me Kamapuaʻa
(Tradition of Pele and Kamapuaʻa)

The traditions of Kamapuaʻa and Pele provide significant background on the Hawaiian world-view of the interactions between natural earth forces, the akua (gods), and people of old Hawaiʻi. The traditions have been preserved through numerous oral narratives and written narratives which span generations from the early 1800s to the present-day.

Kamapuaʻa, is a multi-formed deity of traditional significance on all the islands of the Hawaiian group, possessed many body forms (kinolau), representing both human and nature forms. He was born in pig-form to Hina (mother) and Kahikiʻula (father), was raised at Kaluanui in the Koʻolau loa District of Oʻahu, under the care of his kūpuna, who were akua themselves. Teaching him of his true nature, they empowered their moʻopuna in his many encounters with akua and kānaka, and his exploits are commemorated through place names and many physical features of the landscape. As a deity, Kamapuaʻa is associated with numerous beliefs and practices, among which are agriculture, rain, and ceremonies of the god Lono.

Kamapuaʻa's forms as a pig and in the kukui tree are the foundation of the land management area known as an ahu-puaʻa.

Among the kūpuna with whom we have had personal discussions, from the 1970s through the early 2000s, regarding the traditions of Kamapuaʻa are Kūpuna Hoʻohila Kawelo, Mary K. Pukui and J. Keolaokalani Hueu; and through a 1951 recording of Kupuna Louis Kaua Panui.[64] Each shared their own accounts about Kamapuaʻa, his travels and how he came to stand at ʻAkaniakōlea (in the vicinity of the modern-day steam bluffs) offering his affections to Pele. Of course, Pele (of fire) rejected Kamapuaʻa (of verdant growth), and in the account by G. W. Kahiolo,[65] Pele's sister, Kapo, who came to be known as Kapo-maʻi-lele (Kapo of the flying genitals/vagina), distracted Kamapuaʻa, thus saving Pele from his advances. On August 7, 1861, Kahiolo wrote:

…Kamapuaʻa's advances towards Pele, having been thwarted, he departed from Kilauea, following Kapo-maʻilele (Pele's sister who had taken her genitals off and thrown them across

64 Part IX of this study, includes further details on the tradition of Kamapuaʻa as told by Kupuna Panui.
65 G. W. Kahiolo in *Ka Hae Hawaii* (1861-1862) contributed the first major telling of the moʻolelo.

the land to distract Kamapuaʻa — thus the name, Kapo-of-the-flying-genitals). It was in this way that Kapo-maʻilele saved Pele from Kamapuaʻa's advances.

Traveling across the island of Hawaiʻi, and eating maiʻa (bananas), Kamapuaʻa met with Kapo-maʻilele at Kahuā in Kohala. Kapo-maʻilele then flew across the sea, and returned to her home on Maui, at Wailua-iki. From the heights of Kapaliiuka, Kamapuaʻa looked across the ocean, and decided to follow her. He crossed the channel and landed at Hāmoa, Hāna... He then traveled to Kawaikau which is near the boundary between Koʻolau and Hāna. From there, he traveled to Kaliae, and then arrived at Wailua-iki, where he found the house of Kapo-maʻilele.

Another version of the tradition, synthesized by Martha Beckwith (1971) states that Kapo detached her kohe (vagina/genitals) and threw them far away while near Kalapana:

…When Kamapuaʻa attacked Pele near Kalapana, Kapo sent this kohe as a lure and he left Pele and followed the kohe lele as far as Koko Head [i.e., Koko Crater] on Oahu, where it rested upon the hill, leaving an impression to this day on the Makapuʻu side. Then she withdrew it and hid it in Kalihi. When the Hawaiians dream of a woman without a vagina it is Kapo (Beckwith 1971:186-187).

The summit of Kohe-lepelepe (Vagina labia minor), now known as Koko Crater in Maunalua, Oʻahu, is named Puʻu maʻi (Genital hill), which commemorates this encounter between Pele and Kamapuaʻa.

Naming Halemaʻumaʻu

In 1891, the Hawaiian newspaper, *Ka Leo o ka Lahui Hawaii*, published a lengthy version of the moʻolelo[66] account about Kamapuaʻa — his birth, genealogy, god-nature and attributes, and many of his adventures. Sadly, though perhaps a reflection of the difficult political times of the early 1890s, the contributor of the moʻolelo is not named.

One of the significant parts of the tradition documents the journey made by Kamapuaʻa (Kama) to Hawaiʻi, and his quest to mate with Pele.[67] As a part of this study, we have selected and transcribed excerpts from the Hawaiian-language narratives and prepared a synthesis of English translations at the beginning of each new entry, which focus on primary events occurring on lands associated with the national park, describing wahi pana, named localities and natural phenomena associated with the two deities.

Also included in the narratives are numerous mele (chants). Many kūpuna associate this encounter between Kamapuaʻa and Pele as the source of the name Halemaʻumaʻu—translated as being an ʻĀmaʻumaʻu (Sadleria) fern house; the ʻāmaʻumaʻu being a body for of Kamapuaʻa—and the origin of the place name is described in detail as a part of this moʻolelo.

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66 The term "moolelo" was erroneously typeset as "molelo" in the title of the tradition in some of the early issues of the paper. In this manuscript, we have standardized the spelling to "moʻolelo," which was later corrected in the original paper.

67 A Legendary Tradition of Kamapuaʻa, the Hawaiian Pig-God" was translated and annotated as a part of the August 1982 Master of Arts Thesis of Lili Kalā Dorton (Dr. Lili Kalā Kameʻeleihiwa).

Iulai 3, 1891 (aoao 4)
Ka Leo o ka Lahui
He Moolelo Kaao No Kamapuaa.
Ke Keiki Puaa a Kahikiula Me Hina – Ka Moopuna Puaa a Kamaunuaniho –
Ka Hoa Paio Hoi o Pele, Ka Wahine o Ka Lua I Kilauea,
A Hala Loa Aku i Na Kupuna o Kukulu O Kahiki.

Filled with desire to have Pele, Kamapuaʻa and his grandfather set out for the island of Hawaiʻi…. Traveling from Oʻahu, Kamapuaʻa and his kupuna landed at Waioahukini. They traveled up the cliff of Mōlīlele, and continued on through Kaʻū. Upon reaching Kapāpala, they met with some kamaʻāina who treated them nicely and shared what food they had with the travelers. The place where they rested is now called Keanapuaʻa (The pig's cave). Kūliaikekaua (his grandfather) urged Kamapuaʻa to continue on until night fall and they reached ʻŌhiʻaokalani, which was closer to Kilauea. At dawn the next morning, they traveled to ʻAkanikōlea, and waited for the sun's arising.

Kamapuaʻa was instructed by his grandfather on how he must approach Pele, so as not to be consumed by her fires. Kamapuaʻa waited on the cliffs for the sun to rise. Below in the crater was seen a little house that was full of people. Kūliaikekaua and other of his elders, called in chant and they transformed Kamapuaʻa into an exceedingly handsome man. He was now ready to descend and meet the people who were around Pele. He chanted, describing wahi pana and place of mana and ended the chant calling directly to Pele:

…Pau Kilauea i ke ahi	*…Kilauea is consumed by the fire,*
Kunia iho la wela ka pōhaku	*Burning hot stones,*
Haoa ke a lele iluna	*Scorching lava flying above,*
Pakuʻi, awaawa, kenakena	*Bitter scented, suffocating,*
ka uwahi a ke Akua wahine	*the smoke of the Goddess*
O Puna o Pele la e—ala hoi	*O Pele of Puna, arise,*
E ala mai oe au e moe loa nei,	*Awaken from your long slumber,*
No keaha no la hoi ka moe loa ana	*Indeed, for what is the long sleep,*
Ala mai hoi.	*Indeed, arise.*

Some of those who were near the front of the house of Pele awoke and the saw the handsome man standing above. He then again chanted calling on all them to awaken:

Mai Hawaii mai Puna	*From Hawaiʻi, from Puna*
Mai Kilauea mai Wahinekapu	*From Kīlauea, from Wahinekapu*
Mai Ooluea	*From Ooluea*
Aneane haalele wale i Puna	*Almost departing from Puna*
I oneanea i kai o Puulena	*Desolated are the lands seaward of Puʻulena*
I Kama a Kamalama	*At Kama of Kamalama*
Haa i kou lili, o Kuliaikekaua e	*Humbled in your jealousy of Kūliaikekaua*
Kama e—	*O Kama*
Popoi i kou o he o ai aina,	*Your spear strikes forward, a spear that eats land*
I uka o Maunaloa, mauka o Kau,	*To the uplands of Maunaloa, upland of Kau*
Ke hea ke wa ʻla ilalo o	*Calling and rumbling below*
Halemaumau…	*Halemaʻumaʻu…*

The mele continues describing places on Hawai‘i Island where Pele has changed the landscape, then returns to Puna and calls upon Pele and her sisters:

...Ou alii wahine o Puna	*Your royal woman of Puna*
O Pele la, e ala hoi	*O Pele, awaken*
E ala mai oe e moe loa nei	*Awaken, you who sleeps so long*
No ke aha no la ka moe loa ana.	*For what is the long sleep*
E ala mai hoi	*Awaken*
E ala hoi e Halemaumau,	*Awaken Halemaumau*[68]
E ala hoi e ka poukua	*Awaken back post (of the house)*
E ala hoi e ka poualo	*Awaken front post (of the house)*
E ala hoi e keia kala	*Awaken this gable*
E ala hoi e keia kala	*Awaken this gable*
E ala e Hiiaka i ka ale-i	*Awaken o Hiiaka i ka ale-i*
E ala e Hiiaka i ka ale-moe	*Awaken o Hiiaka i ka ale-moe*
E ala e Hiiaka i ka ale kualono	*Awaken o Hiiaka i ka ale kualono*
E ala e Hiiaka wawahilani	*Awaken o Hiiaka wawahilani*
E ala e Hiiaka i ka pua mamani	*Awaken o Hiiaka i ka pua mamani [māmane]*
E ala e Hiiaka i ka pua haenaena	*Awaken o Hiiaka i ka pua haenaena*
E ala e Hiiaka i ka pua Koolau	*Awaken o Hiiaka i ka pua Koolau*
E ala e Hiiaka Puuleule	*Awaken o Hiiaka Puuleule*
E ala e Hiiaka pa pulehu	*Awaken o Hiiaka pa pulehu*
E ala e Hiiaka ai miana	*Awaken o Hiiaka ai miana*
E ala e Hiiaka noho lae	*Awaken o Hiiaka noho lae*
E ala e Hiiaka i ka poli o Pele	*Awaken o Hiiaka i ka poli o Pele*
E ala mai hoi	*Indeed, awaken*
E ala mai oe e moe loa nei	*Awaken, you who sleep so long*
No keaha no la hoi oe e moeloa nei.	*Why do you sleep so long.*

[Original text in Ka Leo o ka Lahui]

O oe ia e Haunuu, e Haulani	*It is you o Haunu‘u, o Haulani,*
E Haalokuloku	*O Ha‘alokuloku,*
Ka Mano a ka I‘a nui	*The Shark, the big Fish,*
E ui, e Uilani	*O Ui, o Uilani*
Ko inoa Puaa ia e o mai…	*This is your Pig name, respond…*

Aole a makou mau mea e haawi aku ai i uku no makou, i ka oukou nana lokomaikai lua ole.

I mai la kamaaina, mai nana oukou ia mea, he mea ole ia, malia o ku ae no hoi paha ka makemake no ka hele makaikai ia makou, ma ko oukou wahi, alaila, loaa no hoi o oukou ke kamaaina oia wahi.

[68] Use of “Halemaumau” at this period of time in the tradition may cause questions to arise in the minds of some readers. If the traditions associate the name “Halema‘uma‘u” with the events described in this mo‘olelo, it would seem that the sequence is off. We would suggest that insertion of the place name is a product of the many generations during which the tradition has been told, then retold, and due to familiarity with the place name; so Halema‘uma‘u was a natural addition in later times.

I aku la o Kamapuaa, he mea maikai ia, aia ko makou wahi la o ka mokupuni o Oahu, ma ka huli no ma Kona nei; ina e kupu ae ka manao e holo ae i Oahu ea, he mea kipa ia ka hale, a e noho mai ana no hoi makou kamaaina.

Ua lilo keia he mea maikai ma ka manao o na kamaaina a ua haawi na aloha hope i kamaaina, a kaha aku la keia hele, oia hele oia nei a hiki i Kapapala, o kela wahi a moe iho la lakou nei malaila.

…Ua haawi na aloha hope i kamaaina, a kaha aku ia keia hele, oia hele oia nei a hiki i Kapapala, o Keanapuaa ia wahi a moe iho la lakou nei makila

Hoeu mai la kona mau kupunakane o Kamapuaa, oia hoi o Kuliaikekaua, eia nei e moe nei, e hele kakou keia wa poeleele iki, a ua ala ae la o Kamapuaa, a hele nui aku la i kela wa poeleele wale, a hiki i Ohiaokalani lakou nei.

Ke wehe ae la kaiao, a hele hou aku la lakou nei, a hiki i Akanikolea, a noho iho lakou nei ilaila kali o ko ao ae.

Aka, i mai la o Kuliaikekaua i kana moopuna, e aho e iho kakou i lalo i o Pele ‘la, e poipo ae kakou, i ole kakou e ike ka ili i ka eha, e puoho ae ana ia, ua papau kakou he aa no ka hale.

Pea aku ana kakou huli hoi ana; nolaila, e hoolohe e ka moopuna keia olelo ao, a ke kupuna ia oe, me ia kakou e hana ai i make o Pele ia kakou.

I maila o Kamapuaa, pela iho la ka e ike ia ai ke koa. oia he mau keikikane no hoi kakou, olelo iho la no ka hoi kakou ke hana pela; a oleloia ia mai paha i ka hohe wale.

Nolaila, e kali no kakou a hiki i ke ao ana, i ala mai o Pele me kona mau maka, a ike mai oia ia kakou, a lealea ana he alo a he alo a oia ka‘u ia i lohe oukou.

Me keia mau olelo a Kamapuaa ua hoopau ae la o Kuliaikekaua i kona manao. aka, i hou mai la oia he uuku hale kela e ku mai la ilalo la, ua hele nae o loko a hokeke i ka ua mea o ka piha i na kanaka.

Oia ka mea e ike ia ai o ke koa, he alo a he alo, hee a hee. make a make, lanakila a lanakila; e huna mai oukou i ko‘u wahi huna a nalo o ike mai o Pele.

I mai la o Kuliaikekaua, e hoala ia aku ka pele i ike aku kakou i ka nui o na kanaka o lalo; a o ko ia nei hoomaka aku la no ia e oli:

Oi kapakapa aku
Oi hookookoona
Oi hoainu awa
Make Lehu
Kuliaikekaua
Kuliaikai
Kuliaiuka
Kumahumahukole
O Kalekaaka
Ona Akua hoohauinia o Kamapuaa.

la manawa i hao mai ai na kupunakane o ia nei i ko ia nei kino a lilo i kanaka maikai, a oi aku mamua o ko Pele ma, nolaila, ua ninau aku la oia i kona mau kupunakane: Pehea iho la koʻu ano i keia wa a oukou e ike mai la?

I aku la kona mau kupuna, i ke aha auanei hoi, o ko kino hoi paha na ike oe ia Pele a me kona mau pokii, a na lakou aia hoi ia e hoohihi mai ia oe i ke kanaka ui; nolaila, hoala ia aku o Pele. a oli hou aku la o Kamapuaa:

[Pele chanted]

O ke ahi a Lonomakua	*The fires of Lonomakua,*
A koʻu Akua a Pele	*Of my god[,] of Pele,*
Ke ala i ka uka o Hamakualoa	*The path in the uplands of Hamakualoa*,
O ka haukea o Maunakea	*The white snow of Maunakea*
O kauahi pookea aia iluna	*The white smoke is above there.*
O ke ahi pookea aia i ka Lani	*The white-tipped flames in the heavens*,
O ka wahine leo nui i ka uka	*Woman of the great voice in the uplands*
o Koaekea	*of Koaʻekea*
Halawai ia e kaʻu mau lani	*My heavenly ones met,*
He Akua ulupuni	*God-filled with emotion,*
Ulu maka nahelehele	*Inspired by the wild growth,*
He Akua kino pahaohao	*A god of mysterious bodies*
O Lono la ka maka	*Lono is the companion,*
O Waia la ke kaula	*Waia is the prophet,*
Ke upu mai nei iaʻu e ai i	*Desire rises in me to eat*
ke kanaka	*the people,*
O waimaka nui	*Great tears,*
Hiolo ka leo o ka Pohaku	*Falling like the voice of stones*
Uwe hone ka leo o ka Alakui	*Sweetly crying out, the voice of Alakui*
ke kani ke—	*rings out—,*
Aweaweula ka leo o Kamamane	*Faint voice of the mamane,*
Koi waimaka nui	*overflowing tears,*
Ke kau ka hoku i Hanakahi	*The star sits at Hanakahi,*
Pau Kilauea i ke ahi	*Kilauea is consumed by the fire,*
Kunia iho la wela ka pōhaku	*Burning hot stones,*
Haoa ke a lele iluna	*Scorching lava flying above,*
Pakuʻi, awaawa, kenakena	*Bitter scented, suffocating,*
Ka uwahi a ke Akua wahine	*The smoke of the Goddess*
O Puna o Pele la e— ala hoi	*O Puna of Pele, arise,*
E ala mai oe au e moe loa nei,	*Arise from your long slumber,*
No keaha no la hoi ka moe loa ana	*Indeed, for what is the long sleep,*
Ala mai hoi.	*Indeed, arise.*

Ala ae nei ka Pele o ke alo a me ka Pele o ke kua, ala aku nei keia poe Pele, a nana aku nei na maka iluna, nolaila, kahea aku la o Kuliaikekaua, e Kama e, ua ala ka Pele o ke alo, a ua ala ka Pele o ke kua, ua koe ko ka hakala, ko waena a me ko kaupaku, oia ka poe Pele i koe, nolaila e hoala ia aku a pau loa; alaila oli hou aku la no keia:

Mai Hawaii mai Puna	From Hawaii, from Puna,
Mai Kilauea mai Wahinekapu	From Kilauea, from Wahinekapu,
Mai Ooluea	From Ooluea,
Aneane haalele wale i Puna	Almost departing from Puna,

I oneanea i kai o Puulena	*To the burning sands at the shore of Puulena,*
I Kama a Kamalama	*Kama of Kamalama,*
Haa i kou lili, o Kuliaikekaua e	*Humbled is your jealousy o Kuliaikekaua,*
Kama e—	*O Kama,*
Popoi i kou o he o ai aina,	*Covered by your spear, a spear that consumes the land,*
I uka o Maunaloa, mauka o Kau,	*The uplands of Maunaloa, upland of Kau,*
Ke hea ke wa ʻla ilalo o Halemaumau	*A rumbling voice calling from below Halemaumau,*
Ua piha kuʻi o Maunakea	*Maunakea is filled,*
He mea e o Kalaeloa	*Something is strange at Kalaeloa,*
He mea e o Kalaapoko	*Something is strange at Kalaapoko,*
Ua hee hoi na puu nui elua	*The two large hills have slipped,*
He elua hoi wai ulaula i	*There are two red waters,*
He elua hoi wai Welawela	*There are two Waiwelawela*
He elua hoi mau loko iʻa	*There are two fishponds,*
He mohaha, he puu Onekea	*Spreading across the hill of Onekea,*
He puuwai o Onekea	*Onekea is a watered hill (hill with a spring),*
Hawele Aulana o Kaulanamauna,	*Kaulanamauna is bound together,*
Hulihia aku ana	*Overturning,*
Ehia auhee o ka nalu	*How many waves have slipped by,*
Ou alii wahine o Puna	*You royal woman of Puna,*
O Pele la, e ala hoi	*O Pele, arise,*
E ala mai oe e moe loa nei	*Arise, you who sleep so long,*
No ke aha no la ka moe loa ana.	*Why do you sleep so long,*
E ala mai hoi	*Arise,*
E ala hoi e Halemaumau,	*Arise Halemaumau,*
E ala hoi e ka poukua	*Arise o pillars at the back,*
E ala hoi e ka poualo	*Arise o pillars in the front,*
E ala hoi e keia kala	*Arise this gable,*
E ala hoi e keia kala	*Arise that gable,*
E ala e Hiiaka i ka ale-i	*Arise o Hiiaka in the rising waves,*
E ala e Hiiaka i ka ale-moe	*Arise o Hiiaka in the reclining waves,*
E ala e Hiiaka i ka ale kualono	*Arise o Hiiaka of the mountainous waves,*
E ala e Hiiaka wawahilani	*Arise o Hiiaka who breaks the heavens,*
E ala e Hiiaka i ka pua mamane	*Arise o Hiiaka in the mamane blossoms,*
E ala e Hiiaka i ka pua haenaena	*Arise o Hiiaka in the fiery blossoms,*
E ala e Hiiaka i ka pua Koolau	*Arise o Hiiaka in the Koolau (bidens) blossoms,*
E ala e Hiiaka Puuleule	*Arise o Hiiaka Puuleule,*
E ala e Hiiaka pa pulehu	*Arise o Hiiaka in the broiling enclosure,*
E ala e Hiiaka ai miana	*Arise o Hiiaka who consume miana,*
E ala e Hiiaka noho lae	*Arise o Hiiaka who resides on the points,*
E ala e Hiiaka i ka poli e Pele	*Arise o Hiiaka in the bosom of Pele,*
E ala mai hoi	*Indeed, arise,*
E ala mai oe e moe loa nei	*Arise, you who sleep so long,*
No keaha no la hoi oe e moeloa nei.	*Why do you sleep so long.*

Iulai 6, 1891 (aoao 4)
Ka Leo o ka Lahui
He Moolelo Kaao No Kamapuaa….

Upon finishing the chant, all who were within the house came out. While the house was very small, yet there are “he mau kini a lehu” (40,000 and 400,000) people were standing outside the house. Kamapua‘a and his grandfather were surprised to find that there were so many warriors who stood with Pele.

Those below on the crater floor called out in praise of the handsome man who stood above them at ‘Akanikōlea. They said there was no one else like him in all Hawai‘i. Pele’s people urged her to look at the man standing there, and hope that she would take him, and that afterwards they might also enjoy him.

Pele surprised them by telling them they were mistaken that he was no man, but was actually a pig. Pele and her sisters spoke at some length about this, the sisters thinking that Pele actually only wanted Kamapua‘a for herself.

Trying to entice Pele to come out of the house, Kamapua‘a feigned aching feet and body, having traveled from the shore of Puna. Pele responded “Indeed you are tired and stiff. You have four feet, your body is hairy, and your ears are long.” Kamapua‘a was embarrassed that Pele had discerned his true form, and Kūliaikekaua instructed him to call out to Pele and refer to her and her sisters as women who scratch at, wring the juice from and eat noni (Indian mulberry), which also implied that Pele was actually a red-eyed old woman. With this, the two gods both began chanting with derogatory terms to insult one another.

[Original text in Ka Leo o ka Lahui]

…Ia manawa i puka mai ai na kanaka , mailoko mai o ka hale, a ua pani pu ia iho la o lalo o ka lua, e ka nui hewahewa o na kanaka; alaila, olelo aku la o Kuliaikekaua, e Kama, e nana aku oe ua hele a pili i na kanaka.

I ko Kamapuaa nana ana aku, aohe io mai he kanaka a ka launa ole mai, he uuku wale hoi ka hale i ke ku mai ilalo; eia ka he mau kini a lehu, ka nui o na kanaka, alaila i aku la oia i kona mau kupunakane, he lohe wale no ko‘u i ka nui o na koa o Pele, akahi hoi a ike maka, nohea ikaika ole wale no o Pele, nolaila, e hoao no kakou i ke kaua.

Ku aku la o Kamapuaa iluna o Akanikolea, ike mai la na kanaka o lalo i ke ku aku o keia kanaka maikai; ua hooho mai la lakou me ka leo nui, he kou ka hoi kela o ke kanaka ui, aohe ona lua e like ai ma Hawaii nei.

Ua holo aku la kekahi mau kaikaina o Pele a hoike aku la ia Pele, i kela kanaka maikai e ku mai la iluna o Akanikolea, e hele mai oe e ike, o ko ili kapu a noa iaia, a na makou ke kane a kakou na wahine ui; nolaila, o makou no kona mau hoa e kani pono ai ka naue, pehea ia manao ia oe e ko makou hanau mua.

Mai kuhihewa aku oukou e o‘u mau kaikaina, he kanaka io kela aole kela he kanaka he puaa e ku mai la iluna o Akanikolea, aia ke kanaka kohu ke kaunu ana i ka poli o Hoohila.

I lohe oukou e na pokii—he puaa a he wahine kanaka, alaila kohu ke kaunu ana iho, nolaila, mai makehehi kuhihewa aku oukou i kela kanaka e ku mai la iluna, e nana aku a he kanaka

maoli, oia ke kane e manao ai, aole o kela puaa huluhulu, he mau hana naaupo kena a oukou e na kaikaina, o ka hoomaunauna wale aku o ko oukou mau kino maikai o ka unu ana o ke kane ia e ola ai na iwi… …Mai huki e na kaikaina i ko oukou manao uilani, aole au e papa aku ana ia oukou o na kaikaina, ke ike aku wau i ke kupono o ia kane.

I mai la kekahi o lakou, he keu oe a ka hoopunipuni, me ko kakou ike aku no hoi me na maka o kakou, i ke ku mai o kela kanaka ui, hoole ia aku la ka hoi e oe, e makemake ana no paha oe nau wale no ke kane a kakou.

Aole pela koʻu manao, ina e loaa ke kane naʻu na oukou ia, a ina hoi na oukou, na kakou like no ia; aole paha o kela ino o ia ka kakou kane e manao ia; e ninau aku paha oukou, mahea mai nei kena kanaka huluhulu o ka ae hewa ana mai nei i ko makou mauna kapu nei.

Alaila ninau aku la lakou e like me ka ko lakou hanau mua ia aoao mai ai.

Pane aku la ke kupunakane o Kamapuaa, e kuhiia ia ma kai mai o Puna, ma kahi i hele ia e Pele a kamaaina, ma kai mai nei.

Ua ike hoi au i kena kanikani
Kau iluna o ka Lehua
Hewa ka wawae i ka loa o ke a
Ke hele mauka o Kalaehiku e—
Ka loa o ke kanaka i ka hele ana
Make i ka opa maloeloe.

Pane mai la o Pele iloko o ka hale, e maloeloe hoi oe; eha ou wawae, he huluhulu kou kino, a he loloa ou mau pepeiao.

Olelo aku la Hiiaka ia Pele, ke i mai la, ma kai mai nei ka ia o Puna i hele mai nei.

E hoole aku oe, aohe he kanaka o Puna, ina i noho iho la ia kanaka o Puna, a ulu hawaewae aku la.

I mai la o Kamapuaa i na kupuna ona, ua ike ia mai la paha wau e Pele ma, i mai hoi oukou, e nalo ana wau ia oukou, eia ka aole, hilahila iho la ka hoi au, i koʻu kino huluhulu.

I aku la o Kuliaikekaua, e olelo aku oe, ma kai mai nei o Puna i hele mai nei.

Ma Punaloa au i hele mai nei	*From Punaloa, I have traveled here*
A ike mai nei hoi au i na wahine eli noni	*And I now see the women who dig for noni*
Waʻu noni, kuʻi noni	*Grating noni, pounding noni*
Kawi noni, uwi noni, kakua noni,	*Squeezing noni, wringing noni [juice], binding noni*
O ke kula i Kukii	*On the plains of Kukii [at Kula, Puna]*
I Kookoolau i Nanawale.	*At Koʻokoʻolau at Nānāwale.*

Puka mai la o Pele, nana ia Kamapuaa, kahea mai la, mahea oe e kena kanaka huluhulu i hele mai nei, a ae hewa i ko makou mauna kapu.

E noho no oe a make — *If you stay, you die*
A e hele no a e make — *If you go, you die*

Kamailio iho la o Kuliaikekaua, kuhi aku ma kai o Puna o ke alanui i kamaaina ia Pele i ka hele ia.

O makalii no keia lau awaawa ka ai o Puna hala ka uwahi mauka o Kapapala.

Lanipili Hilo e, i Hilo no kaua e moe ai e Pele, e kui ana i ka lehua o Hopoe, e kui no oe e lei no wau.

Ia manawa i pane mai ai o Pele, e nana mai paha oe a he puaa ko lalo nei, alaila, kui aku i lei nou e kena puaa, no ka mea hele mai nei no au makai mai nei o Puna aohe kanaka, noho iho la paha na kanaka o Puna a ua iho la e ka ua o ka Hooilo, a ulu hawaewae ae la, wahahee wale oe.

Pane mai la kekahi kaikaina o Pele, oia o Hiiaka Wawahilani, e Pele e, o ko ili kapu a noa iaia ʻla na makou ke kane na na wahine ui.

I mai la o Pele, mai hoopaakiki oukou e na kaikaina, o hana ino ia mai auanei na wahi huna o oukou e kela puaa; e kahea ae wau iaia ala, a i pane ole mai, he kanaka, a i pane mai he puaa. I koʻu hele ana mai lohe au i ka haku ia o kou inoa e ko kupunawahine, a oia keia:

O oe ia e Haunuu
E Haulani e Haalokuloku
Ka mano ka iʻa nui
O ui, o uilani.

Aole i pane mai o Kamapuaa; nolaila, ua pane mai la na kaikaina o Pele; aia hoi paha la, he kanaka no, nawai no la hoi ka ia nei wahahee, e hoopaakiki nei he puaa.

I aku la o Pele ia lakou, e kahea hou ae au.

Ia manawa i huli iho ai o Kamapuaa a i iho la i kona mau kupuna, kai no hoi e nalo ana au ia oukou eia ka hoi aole.

Kahea hou mai la Pele:

O oe ia e ka puaa Hiwa
A o ka Hiwa nui alo eleele
A o Kanananakea
A o Haheikea
A o Aloalokea
A o Kaehu Kalanuhe
A o Kaehu Kalawela
A o ke a iki
A o ke a nui
A o ke a poko
A o ke a loa
Oi hele ma ka ekuna
A o Haunuu

A o Haulani, a o Haalokuloku
A o ka mano ka iʻa nui
A o ui, a o uilani

E oni ae ana ua puaa nei, a luli iho la ka hele ana, o u o o Kamapuaa.
Aole i pau.

Iulai 7, 1891 (aoao 4)
Ka Leo o ka Lahui
He Moolelo Kaao No Kamapuaa….

Embarrassed by the scorn of Pele, Kamapuaʻa cast his grandfather away to the point of Kalāʻau. Pele then called out to Kamapuaʻa, identifying him as the pig-born son of Kahikiʻula, and grandson of the goddess Kamaunuaniho, and further ridiculed the various features of his body:

O Kamapuaa no oe,	*Indeed, you are Kamapuaa*
O ka elemu papalahe,	*With the soft buttocks*
O ka iho i hou ia i ka aha,	*The nose pierced with a cord,*
O ka huelo i pili i ka elemu,	*A tail that clings to the buttocks,*
A o ka maʻi i pili i ka opu,	*Genitals that cling to your stomach,*
Me ko ihu hoi e Kamapuaa,	*Your nose, o Kamapuaa*
E ihu ekueku	*A nose that roots in the earth*
Me ko papalina e Kamapuaa,	*Your cheeks, o Kamapuaa*
O papalina kole maka,	*Cheeks scraped raw,*
Me ko kuʻi hoi e Kamapuaa,	*Your tusks, o Kamapuaa*
O kuʻi lenalena .	*Tusks that are yellowed*
Me ko lae hoi e Kamapuaa,	*Your forehead, o Kamapuaa*
O lae kahanahana,	*A forehead that is lined*
Me ko poo hoi e Kamapuaa,	*Your head, o Kamapuaa*
O poo lolea,	*A forehead that is flayed*
Me ko maka hoi e Kamapuaa,	*Your eyes, o Kamapuaa*
O maka alawalawa,	*Are eyes that glance all about*
Me ko auwae hoi e Kamapuaa,	*Your jaw, o Kamapuaʻa*
O auwae lewa,	*Is a jaw that dangles*
Me ko umauma hoi e Kamapuaa la,	*And your chest o Kamapuaa*
Ua umauma lahalaha,	*Is a broad chest*
Me ko opu hoi i ai i ke	*And with your stomach o Kamapuaa*
kapu moa a Olopana…	*you have eaten the restricted chickens of Olopana*

Kamapuaʻa initially denied that he was the “Kama” of which she spoke, and described his own journey that led him to stand at ʻAkanikōlea overlooking Kīlauea. Offended by her disparaging remarks, he once again offered his own derogatory descriptions of Pele:

Makole, makole, akahi,	*Bleary, red eyed [an old hag]*
Hele i kai piheka,	*Gone to the ocean red-eyed*
Heaha ka ai e ai ai,	*What is the food that is eaten*
He lihilihi pau i ke akua,	*Bits and pieces of food consumed by the god*
He akua la, he akua,	*A god, a god*
Ke akua na ʻlii o Kona,	*The chiefs of Kona are gods*

A Paiaia moku o Hilo,	*At Paiaia [Pāʻieʻie] in the district of Hilo*
Hele aku wau o loko o Panaewa,	*I traveled in Panaʻewa*
Nani ku ka ohia,	*Beautiful stands of ohia*
Ikiiki e—	*So hot and sticky [humid]*
Ikiiki la—	*So hot and sticky*
Ikiiki hoala hiamoe,	*Stickiness that awakens the sleeper*
E ala mai oe e moe loa nei,	*Awaken, you who sleep so long*
Aia ka la i o Uli,	*Behold the sun of Uli*
Uliuli kai la e uliuli,	*Dark ocean, deep blue*
Kau a makole wawahi waa i kai e	*The red-eyed one breaks the canoes in the ocean*
Puna nei la e – o Pele,	*It is Puna, o Pele*
Hele a kela lihlihi pepeiao,	*Bits and pieces of the canoe blocks*
A keia lihilihi pepeiao,	*And those canoe blocks*
Kaua mea maikai e ke makole,	*It is our good thing, o red-eyed one*
O ua wahine make la o Pele	*Pele, that woman of death*

Outraged, she called upon Lonomakua, to stoke the fires of the crater, which rose to the heavens and reached out towards the feet of Kamapuaʻa. Kūliaikekaua then intervened and traveled first into the crater to weaken Pele and her subjects. When his own mana was expended, Kūliaikekaua returned to Kamapuaʻa telling him that the fight was now his.

[Original text in Ka Leo o ka Lahui]

… E pai ana keia i na kupunakane oia nei, hoolei aku la keia ia lakou a hiki i ka lae o Kalaau. o ka huʻahuʻakai, oia ka lakou ai; a koe iho la kekahi kupuna ona, oia no o Kuliaikekaua a me Aweawealoha.

I mai la o Pele, o Kamapuaa no oe, o ka elemu papalahe, o ka ihu i hou ia i ka aha, a o ka huelo i pili i ka elemu, a o ka maʻi i pili i ka opu, me ko ihu hoi e Kamapuaa, o ihu ekueku me ko papalina hoi e Kamapuaa o papalina hole maka, me ko kuʻi hoi e Kamapuaa o kuʻi lenalena, me ko lae hoi e Kamapuaa, o lae kahanahana ; me ko poo hoi e Kamapuaa o poo i lolea; me ko maka hoi e Kamapuaa o maka alaalawa, me ko auwae hoi e Kamapuaa, o auwae lewa, me ko umauma hoi e Kamapuaa la, ua umauma lahalaha, me ko opu hoi i ai ai i ke kapu moa a Olopana, oopu ohua, me ko maʻi hoi e Kamapuaa o haakolu, me ko opea o huahua kanana, me ko elemu hoi o hamama iluna, me ko kuli hoi o haakulikuli, me ko kapuai hoi e Kamapuaa o oilowai.

Pane aku la o Kamapuaa ia Pele, aole hoi la, aole, aole wau o kau Kama i ike ai e Pele. O Kama i ka lehua lihilihi lea o Kaliuwaa, o kau Kama paha iaia ike ai e Pele.

O ke Kamapuaa paha a Kamaunuaniho, o ke keiki puaa paha a Kahikiula, kaikaina puaa paha o Kekeleiaiku, o kau Kamapuaa paha ia i ike ai; aole o wau kau Kama i ike ai.

Pane aku la o Pele, ua ike la e—ua ike, ua haku ko kupunawahine i ko inoa

Hanau ae no a popo
Ka olua keiki
O Hiwahiwa oe, o Hamohamo
O ka maka a Kaopua
I hanau ia i uka o Kaliuwaa
O ko inoa ia e o mai oe.

Luli iho la ke poo o ua puaa ‘la, ua loaa pono aku la ia Pele.

Olelo hou mai la o Pele:

Hanau ae no apopo ka olua keiki,
Oili ana i ka hau ahu o ka mauna,
O ka ill mahana i ke awa o Puna,
O ko inoa ia e o mai oe.

Aole i pane mai ua puaa nei ia Pele; aka, huli ae la oia a nana ae la iluna i kona wahi kaikuahine, o Leialoha. a oia hoi ka ua naulu.

Pane mai la o Pele, aohe ou o luna, aohe ou o lalo nei, aole nou o kai, aole nou o uka; e noho oe a e make, e hele no oe a e make.

Ia manawa kulou mai la ua puaa nei imua; a hina aku la i hope; a ala mai la iluna, a ku pololei ae la iluna, a pane mai la :

Makole, makole, akahi,
Hele i kai o Piheka,
Heaha ka ai e ai ai,
He lihilihi pau i ke akua,
He akua la, he akua,
He akua na ‘lii o Kona,
A Paiaia moku o Hilo,
Hele aku wau o loko o Panaewa,
Nani ku o ka ohia,
Ikiiki e—
Ikiiki la—
Ikiiki hoala hiamoe,
E ala mai oe e moe loa nei,
Aia ka la i o Uli,
Uliuli kai la e uliuli,
Kau a makole wawahi waa i kai o
Puna nei la e—o Pele,
Hele a keia lihilihi pepeiao,
a keia lihilihi pepeiao,
ka ua mea mai,
kai o ka makole,
O ua wahine make la o Pele.

Lohe aku la o Pele i keia oli a Kamapua’a, pane ae la oia, kai no he huakai wahine kau o ka hele ana mai nei, eia ka he huakai kuamuamu, e loaa auanei kau e kena puaa.

Ia manawa i hoolale ae ai o Pele ia Lonomakua, e hooku‘i ke ahi, hao ae la ke ahi o ka lua, ke hele la a pa i ka lani, hele mai la ke ahi a Pele a kapuai wawae o Kamapuaa.

Ia manawa i hoomaka aku ai o Kamapuaa iho ilalo e hakaka pu me Pele; aka, ua au‘a aku la o Kuliaikekaua, mai hele oe, owau mamua a mahope ae oe, ua ae mai o Kamapuaa.

Mamua o ke Kuliaikekaua iho ana ilalo, ua kauoha mai la oia i kana moopuna i ka i ana mai, e nana ae oe, a i kupono ke ahi iluna, aole wau i make, a i hina ka uwahi iuka aole no wau i make, i hina ka uwahi i kai, aole no au i make, a i hina ka uwahi i Kona aole au i make, a i paa pono ka uwahi i ka lua, alaila, ua make wau; a o ke alanui no na imi aku ke ola.

Ia iho ana aku nei a Kuliaikekaua a halawai me Pele, ua hoomaka laua i ka hakaka ana e like me ko laua Ikaika hoohana.

E kinai aku ana o Kuliaikekaua i ke ahi, o ka hele ia o ke ahi a uuku loa ka a ana, holo aku la o Pele a pili ma ke kowa pohaku, a kahea mai la, ka o ka make no ka keia, kai no he kaua hoahanau, holo aku nei oe me ko hanai, haalele mai nei oe iaʻu i kou hoahanau.

Ia manawa i kuemi mai ai o Kuliaikekaua , huli hoi aku la oia a hiki i kahi a Kamapuaa e noho mai ana, a pane aku la, e ka moopuna e—, ua pau ae la koʻu wahi ikaika, ia oe aku koe.

Ae aku la o Kamapuaa, nana ae la oia i kona wahi kaikuahine, ua hookuʻi mai ke ao naulu, me ka ahi a Pele, nana iho la oia iaia iho ke a mai la ke ahi iaia.

Alaila pane mai la o Pele, e noho no oe a e make, a e hele no oe a e make, e ku ae no wau i kuu pule a i lele wale, wahi a Pele, e make no oe iaʻu, a i haki kuu pule e make no oe iaʼu.

Kahea aku la o Kamapuaa, i ku no hoi wau i kaʻu pule, a i haki make no oe iaʻu e Pele, a i lele wale kuu pule make no oe iaʻu.

Penei ka pule a Pele i manao ai e pule ia Kamapuaa, malalo iho, oia no ka pule a Pele i hakaka ai me Punaaikoae; aka, ua lilo e aku la ua pule nei a Pele i manao ai ia Kamapuaa, a oia keia malalo iho:

Mahuka mai Pele i Hawaii,
Hoike ai Pele i kona kino,
O ka hekili me ka uwila,
O ke olaʻi lu honua,
Moku ka uwila, owaka. ka lani,
A kahua i Kawaihae,
A Pohakuloa, pau Kaniku i ka ai ia,
Ai no i ka hewa,
Ai no i uka,
Ai no i kai,
A lele e Nahoaiku
Makaʻu ka laau o uka,
A ka Pahoehoe i ai ia,
A Kihole [Kīholo] i ke ala ae
Pau na wai hoolike,
A Kalae i kau Pulehu [Kaʻūpūlehu],
I kukio, i manini owale [I Kūkiʻo, i Manini‘ōwali],
I kalaoa [Kalaoa], loaa ka waha o ka wawae.
Aole i pau.

Iulai 8, 1891 (aoao 4)
Ka Leo o ka Lahui
He Moolelo Kaao No Kamapuaa.

Kamapuaʻa turned and looked heavenward to where his elder sister, Leialoha, who was there in the nāulu rain clouds, was waiting. Chanting to her, she caused a great storm to arise, and the rains began to fill the crater, putting the fires out.

Many of Pele's sisters were killed. Then, in his multiple pig-forms, Kamapuaʻa rooted below in Halemauliola, the house of Pele. The rains stopped and then Pele called upon Kamohoaliʻi, who gave her rubbing sticks and hair with which to rekindle the fires. She gave these to Lonomakua, and the fire returned.

Kamapuaʻa then called on his forest forms, causing koa trees to grow from the uplands to the shore. There were also growing kukui, kāwaʻu, ʻōhiʻa hā, ʻahakea, hao, ʻaiea, olomea, ʻāmaʻumaʻu, ʻīʻiʻi (hāpuʻu), and clumps of grass [kūkaepuaʻa].

Pele began to consume all of these things, they were all destroyed, and Kamapuaʻa was forced to cling to a clump of ʻāmaʻumaʻu fern. Pele's fires burned up until the fringe of the fern and his pig bristles were singed…

Both gods, weakened by their encounters, stood back, and Kamapuaʻa departed from Kīlauea, traveling towards Kapoho and Kula (near Kumukahi). The tradition then describes another event of significance in the Pele traditions, a hōlua (sledding) contest with the chief Kahawali.

[Original text in Ka Leo o ka Lahui]

I ka hoonuu i ke a hoonaenae o Hiiaka
Noho lae i ka makani
O elieli kau mai
A ke a hou i na puu a Pele
O elieli kau mai
A ka lua o Lanauli
I kii i Pahoehoe nei
O elieli kau mai
A na lae Makaʻupili
A ka pua [Kapua] i Hanamalo nei
O elieli kau mai
A Manuka i hope loa nei
O elieli kau mai
A ke awa pae i Kailikii
I ka pali i Molilele
Elieli kau mai
Amama ua noa.

I aku la o Kamapuaa ia Pele, ua make oe iaʻu, ua lele wale kuu pule, a ina no ua haki kuu pule; make no oe iaʻu.

Ia manawa i hoomaka hou mai ai ke ahi a Pele.

Huli ae la o Kamapuaa a nana aku la iluna, i kahi kaikuahine ona, ia ka ua naulu.

Iho mai ana kaua i lalo nei e Leialoha:

E Lei Leialoha e—,
O ka haka lei o Paoa,
O ka haka lei ana,
O mahele ana ka ua,
Me ka la e,
E iho e iho mai ana ka ua ilalo nei,
E ka punohu nui o Ikuwa,
Kaalewalewa, ka ua koko,
Po a ka makani po i hana ai,
He ino nou he paa ia he paa ai,
E Uli e mahea ke ala.

Ia manawa paipu ma la ka lewa a hooikaika ka ua, hookahi kuaua, pio ke ahi o ka lua o Kilauea, holo aku nei o Pele ma, pau na kaikaina i ka luku ia aohe ahailono.

Kahea aku nei o Kama, i kona mau kino puaa, e ka puaa Hiwa, a pela aku. E eku aku ana na puaa ilalo, i ka hale o Pele, o Halemauliola, ua pau i ka eku la aohe hale pili wale ae la no o Pele, emi iho la ka wai o ka lua. ke ano no o ka ua naulu he pau koke.

Kahea ae nei o Pele ia Kamohoalii, hoi mai la o Kamohoalii mai ka lewa mai, a haawi aku la i ka owili lauoho; a wehe ae la o Pele, i ka aulina, a me ka aunaki; iloko o ka owili lauoho, a haawi aku la ia Lonomakua, a a ae la ke ahi.

Ia manawa i hoomaka aku ai o Kamapuaa e hele ma ke ano kino puaa, hoolei aku la keia i ua moku lehua nui mai ke kuahiwi a hiki i ke kai. Ua ulu koa mai uka a hiki i kai, ulu kukui, ulu ke kawau, ulu ka ohiaha, ulu ke ahakea, ulu ka hao, ulu ka aiea, ulu ka olomea, ulu ke amaumau, ulu ka Iii, ulu ka opu mauu.

E ai mai ana o Pele pau loa ia laau i ka ai akua ia e Pele, pouli iho la ka lewa i ka uwahi, aohe ike ia o ke kanaka, a pili wale o Kamapuaa, iloko o ke opu amaumau.

A a mai la ke ahi a loaa mai la ka hulu, oia ka puaa hulu piipii, ua hele a ku i ka hohono ka moku i ka hulu o ka puaa.

Ua honi aku la o Kekeleiaiku i ka hohono hulu, kulou iho la kona poo ilalo a helelei iho la kona mau waimaka, a kaawe iho la o Kekeleiaiku iaia iho, no kona aloha i kona pokii, a waiho iho la kona kino lepo ma puu o Kapolei, a malama ana a kona kupunawahine, iloko o ka hale i hookaawaleia no kona kino wailua.

I ka manawa i make ai o Kekeleiaiku, ua lilo o Iouli a me Iomea i mau alii no ka mokupuni Oahu nei, o Kamanumahu a me Kapueonuiokona, he mau alii laua malalo iho.

Maanei e hoohuli ae ko kaua ala nui hele ma ke kuamoo pololei o ko kaua moolelo.

I kela manawa a Kamapuaa e moe ana, ua oli ae la oia:

Aniani makani o lalo o Kahiki e—
O Hawaii ka moku.
Paheahea mai ana kona leo io‘u nei
Kahea aloha o ka ipo e—
O Anianimakani
O Kalamakele, o Leleiona keiki manu a Pu
I ke ala a ke aloha nei la e—
Aloha wale

Ia manawa hele aku nei keia leo aloha, oia nei a hiki ia Anianimakani he ipo moeuhane keia a Kamapuaa.

Uwe iho la ua wahine nei. a i iho la, ua make ka paha oe e kuu aloha; nolaila, he wahi kokua no ka‘u ia oe, e kookuu mai ana kela i kona kino makani, oia ka makani kona e kapaia nei.

Hele mai nei ka Ikaika o ka makani kona mai ke kukulu mai o Kahiki a hoea i Hawaii, ua hele a nawaliwali loa.

A oia ka makani malanai, a nana i kulai aku ka makani i ke kuahiwi; a ike ae nei o Kama ua maamaama, holo aku la o Kama ,a hiki i Puna, a hoea i Pahuhale, he aina aia i uka, a o Kahuwai ka aina o kai.

Eia ke ahi ke a aku nei mahope ona, a he elua mau kanaka e alualu aku ana iaia, oia hoi o Lamaku ma.

Iho aku la o Kama a ike aku‘la oia i keia mau elemakule, o ko ia hoolilo ae la no iaia nei i kino kanaka, a noho iho la keia mawaena o ua mau elemakule nei.

Iaia nei no a noho iho ku ana ua mau kanaka nei, a ninau mai la i na elemakule, ea, aole nae paha olua, i ike wahi puaa iho nei.

Aole maua i ike wahi puaa, o ka maua wahi moopuna no keia e noho nei.

Ua huli hoi aku la, ua mau kanaka nei, a hiki imua o Pele, a ninau mai la o Pele, auhea ka hoi ua wahi puaa nei?

Aole i loaa ia maua, he mau elemakule kai loaa aku nei ia maua e pulehu maia ana, a me kahi moopuna a laua, ua hele no hoi kahi opu a keke.

I aku la o Pele ia laua, aole paha ia he wahi keiki e, o Kamapuaa aku la no ia, ua hoolilo aku la i kino kanaka, nolaila, e kii hou aku olua iaia a lawe mai imua o kuu alo.

Ua hoomaka hou mai la ua mau la e hele hou e imi; ia laua i hoea aku ai i kahi a na elemakule e noho ana, ua ninau aku la laua, au hea iho nei ka hoi ka moopuna a olua?

Ua hele aku nei no i ka paani, o ke ano mau no hoi paha o kamaalii, aohe he noho paa iho o ka elemu i kahi hookahi, o ke ana-u wale iho la no ia e ano-u ai.
Aole i pau.

Iulai 13, 1891 (aoao 4)
Ka Leo o ka Lahui
He Moolelo Kaao No Kamapuaa….

As the hōlua sledding was underway, Kamapuaʻa discerned that Pele was descending shoreward, and he departed running towards the forest. Pele caused a great eruption to occur, and Kamapuaʻa ran to the shore, jumping into the ocean and transforming into his fish form, the humuhumunukunukuapuaaʻa.

Pele had her sisters reveal their private parts to entice him to return to land so that she could kill him. The plan failed, Kamapuaʻa only ridiculed them, and then Pele considered that perhaps she should consent to sleeping with Kamapuaʻa in his form as a handsome man. Pele and her sister returned to Kīlauea, and Kamapuaʻa returned to the heights of ʻAkanikōlea.

[Original text in Ka Leo o ka Lahui]

…O ka poe hoi o ka aoao palupalu hoi, he ue hai wale ʻla no hoi lakou iaia nei, i ka ia nei mau kiina hoomahie o ka papa hee holua, a he mea mahalo nui iaia e na kanaka makaikai e haiamu aku ana malalo o ka puu.

I ka pau ana o ka ia nei hee holua ana, ke ike nei keia ua kokoke loa koena manawa e loaa kino ai i kona hoa paio, ke wawe mai la ka iho ana a ka wahine o ka luau a kokoke.

O kona oili aku la no ia i waena o ka piha kanaka e kanikani piha mai ana.

Aka, ike mai la pele i ka holo o kona hoa paio iloko o ka nahelehele loloa; nolaila, hoao aku la o Pele i ke ahi, o ka hele ia a pili wale ua wahi puaa ne ii ka ae kai aohe he manao no ke ola.

E lele aku ana keia iloko o ke kai, a lilo i kino iʻa humuhumuapuaa [humuhumu-nukunukuapuaʻa], a ku ana ua poe pele nei na Hiiaka ma kula, ua hoka hoi o Pele ma.

Ia manawa ua pae aku o Pele in a kaikaina, e hoike ia na wahi huna o ke kino o lakou, a e ike mai auanei ua hoa paio la o kakou la hoi ma ii ka aina nei, alaila make aku iaʻu.

A ua hookoia ka olelo a Pele e lakou, a ua ike mai la nohoi o Kama i na wahi huna o Pele ma me na kaikaina, a olelo hailiili maila.

Pane aku na kaikaina o Pele ia iaia, ke nuku mai la ina wahi huna o kakou. Ia wa ua pane aku o Pele in a kaikaina, huli ia mai na alo oukou iaʻu a e hana aku au.

Ia wa huli mai la lakou, a hana aku la aku la no hoi o Pele a pau kana apana hana.

Ua huli aku la lakou ia Kamapuaa la ke alo, i ke mai la o Kama ua amuamu mai la i na kino o lakou a ku “Ke-a ka hale o Kaupo.”

A hiki ole ke nalo aku na mea huna ke hana aku ma kahi nalo, pane aku la o Pele i na kaikaina, e pau ka pono ia kakou ke hana aku.

Ke ike wale ia mai la no e ia la, a o ka pono wale no o ka hoopau wale no i ka hana aku ma ke ino o ka pono wale no paha e hana aloha aku.

Ua lokahi mai la na kaikaina ma ka pualu leo like ana mai, ua pono ka pau, a e hoi aku kakou i ke kuahiwi, a e kahea aku kakou i ke kane a kakou, e hoi mai me kakou, a e hoopau ke kaua ana, ae mai la ko lakou kaikuana, a pane mai la:

E kahea ia aku hoi na ke kane a kakou e hoi mai, ua pau ke kaua ana.

Pa kahea a Koolauwahine a Puakei e hai mai a noho i ka aina a nau ka hana iho a luhi ka kino.

I ka lohe ana mai o ua puaa ala ua olu iho la kela he wai ko lalo.

Ma keia mau kakele olelo ana no a na kaikaina o Pele me Kamapuaa, ua nui loa mai la ko lakou aloha ia Kamapuaa, a ua nalo aku la lakou no ka aina mauna ke hao ala lilo i ka wai a koe ole iho he kanaka ma ia wahi, he neo wale no aole wahine ma ia wahi.

Ua pae mai la o Kamapuaa i uka o ka aina, aohe kanaka oia wahi ana i pae mai ai, a ua kau aku la no hoi kona manaolana, o ka ike aku i na wahine nana oia i kahea mua aku ai iaia.

I keia manawa nae, ua mehameha loa, a olelo iho la oia iaia iho auhea iho nei la hoi ua poe wahine nei.

A olelo iho la kona kupunakane, mai ninau oe no lakou, a mai kali hoi oe ma onaona maka, a i ole na lakou ala e kii mai, o kou manao maoli anei ia?

I umi ka hoi manawa a lakou 'la i kali hoomanawanui ai mahope o kou mau apa.

E aho e like oukou ma ka luhi ana, e luhi lakou 'la, a e luhi no hoi oe e kuu moopuna e pono ai.

Aole na ka wahine ke kii i ke kane, na kaua no e ke kane, e like me ia a kaua i alo mai la i ke kai loa me na ale kuehu o ka moana, oia kai uli kai hohonu, a kai popolohua hoi a Kane, he mea ole hoi ia i ke kono ae a loko.

Nolaila, e aho no kaua e koale wawae aku, a ike lihi aku hoi i na kapakai o Punahoa.

He ole loa ko kaua noho ana ma keia wahi makalae kanaka ole, a pehea auanei e loaa ai ka kaua wahi mea e paina ai, i nawenawe ae o loko o kaua; alaila, polapola aku na maka kahi a ka ipo e ike mai ai, no ka mea hoi, o na in a lua iho la no ia i ka nuku.

Hewa ia la e ka moopuna, a in a ua, hewa keia imua ou, he nani hewa ana ia, he mea maikai.

I mai la o Kamapuaa, e aho e huna mai oe i ko'u wahi huna a nalo loa, he hilahila loa wau, ke ike mai o Pele i koʻu wahi huna, a me kona mau kaikaina, e huna aku ana no hoi au i kou wahi huna a nalo.

Aka, aole no e nalo ia Pele, ao ka mea he kino lau no hoi ko Pele e like no hoi me kou kino lau.

E kahea ae aua o Kuliaikekaua i kekahi o kona mau hoahanau e lawe aku lakou i ke kino puaa pupuka o ia nei, a e hookuu mai hoi lakou i ke kino ui, a kino kanaka maikai hoi.

I ka wa i ike aku ai o Kuliaikekaua ka lakou moopuna, ua hele no hoi a ai ka manu iluna o ke ku o ke kanaka maikai.

I mai la o Kamapuaa, e kilo mai oe i ko'u wahi kee a me ka puu, o koʻu oiwi kino, i aku la o Kuliaikekaua, aohe kee o kou pauku kino a oia ka kou mea kakau e hooheno ae nei, i na hua inoa o na alii, oia keia malalo iho nei:

Aohe puu, aohe kee.
Aohe kaulana ailolo,
Ua kaa ia e Hakaioʻe
E ka mama hulu honua,
E ku o ke kanaka maikai.

No ka mea, ke lawe ʻla o uwahi a lilo i ua puaa nei a kakou, no ia mea ua hoomaka aku la laua nei e hele make ano kino kanaka.

Aia hoi o Pele a me kona mau kaikaina ke huli hoi ʻla i ko lakou home; a eia no hoi o Kamapuaa ma ke ukali aku la mahope.

Aole i pau.

The lengthy tradition further details events between Pele and Kamapuaʻa, and we find an account of Pele's elder sister, Kapo, whose maʻi kohe lele (detachable genitals) became an important subject. Eventually Kamapuaʻa and Pele fully join together and satisfy their desires.

"Ka Moolelo o Kamehameha I"
(The History of Kamehameha I)

In the later period of ancient Hawaiian history, shortly after initial western contact in 1778, notable eruptive events occurred on the island of Hawaiʻi. In 1790, Kīlauea exploded, killing a number of the warriors and families who were loyal to Keōuakūʻahuʻula; this contributed to the fortunes of Kamehameha I, in his rise to power. The other eruption radically changed the face of the Kekaha region of North Kona. Regarding the 1790 pyroclastic eruption of Kīlauea, Samuel Mānaiakalani Kamakau penned the following account of events leading up to and after the eruption. Kamehameha and Keōua were at odds with one another, both seeking to gain control of the island of Hawaiʻi. Several major battles were fought in Hāmākua and Hilo, and in one of them, Keōua killed his sacred uncle, Keawemauhili.[69] As Kamehameha's forces advanced, Keōua's company traveled through ʻŌlaʻa to Kīlauea on their way back to their home in Kaʻū. The warriors reportedly disrespected the kapu of Pele, and the eruption occurred. This event is also the origin of one of the wahi pana found within the boundaries of HAVO, today referred to as the "1790 Footprints."

[69] Keawemauhili (Keawe of many intertwining chiefly bloodlines), by his wife Keikipaa, was the father of chiefess Kapiolani, who in 1824, traveled to Kīlauea to defy Pele.

Aperila 27, 1867 (aoao 1)
Nupepa Kuokoa
Ka Moolelo o Kamehameha I. Helu 24.
Na S. M. Kamakau
…Ka Hoouka Kaua Nui ma Koapapa

Aia ma Koapapa ma Hamakua Hikina, malaila ka hoouka kaua nui o na kaua o na aoao elua o ko Kamehameha mau puali kaua, me ko Keoua mau puali kaua. He kahua kaua maikai o Koapapaa, he ulu laau ma ka Hema he kahua akea no hoi. He ikaika loa ke kaua ana ia la o ka makaukau loa ko Kamehameha aoao i na pu me ka pauda, aka ua loaa ka pu i ko Keoua Kuahuula ma ke kaili me ke koa launa ole, ua hemahema hoi i ka pauda, aka ua make na aoao elua; ua hee ko Keoua Kuahuula, a hoi aku la i Hilo. A o ko Kamehameha aoao, ua hoi mai la i Waipio, a ma Kohala.

I ko Keoua Kuahuula noho ana ma Hilo, a okioki iho la i ka aina no kona mau alii a me kona mau puali koa. O ka anae puko momona o Waiakea me Piopio. A pau ko Keoua Kuahuula noho ana ma Hilo a manao ioho lo oia me kona mau alii me na puali koa e hoi i Kau.

Mauka o Laa ka hele ana, a ma ka lua o Pele a hiki i Kalanihale ma Kapapala. O ka poe mahope o ka huakai a ke Alii a Keoua Kuahuula, ua pau i ka make i ka Pele. Penei ke amo: Ua ulu ae la ke one me ka pohaku a lilo me he kia kupololei la iluna, a haahaa na mauna o Maunaloa me Maunakea. Ua ike ko kai o Kawaihae i keia kia ahi kupanaha i kupololei iluna o ka lewa, a maluna o ua kia ahi nei he ahi e lapalapa ana. O kekahi mea kupanaha i ike ia o ka pii ana o kekahi wahi puu uuku nana e hapai i ka puu nui, o ke kia e kupololei ana, a puehu ae la, he one, a he pohaku nui. Oia na pohaku nui e ahu la ma ke kae o Kilauea, a ma kahi mamao aku. Pela mau ka hana ana iloko o kekahi mau la, a o na huakai hele, ua nui ka poe i make, me ka waiho maikai o na kino, o na kane me na wahine a me na keiki. Olelo mai o Mona, he mea ike maka, o ko lakou mea i pakele ai i ka make, oia kekahi wahine i loaa i ka mai waimakaolehua, alaila, he lepa mamua, a mahope o ka huakai, i na he mau lau ia huakai, aole no e loaa ka poino ia lakou. Aole paha lakou i manao na lehova, a na kona mana i hoopakele ia lakou. O kekahi o ua mau kia one nei oia na puuone e ahua ana o Kilauea. A o kekahi o na kia one, ua iho pololei aku la i kai o Ahua, aole i hala na pule elua, hiki ke one i Punaluu ma Kau. E noho ana o Keoua Kuahuula e kapu ia Punaluu. Ma kai o Apua ka hele ana mai o ke one a hiki i Punaluu, a ua puni ia mai o Punaluu, Wailau me Ninole, a lilo iho o Punaluu iloko no ka ia a hiki i keia la. Olelo kekahi poe kaula ia Keoua Kuahuula. Ua huhu o Hiiaka ka wahine a Keoua i ka haalele ia Hilo, ua makemake o Hiiaka i ka anae momona o Waiakea. E aho ke kuhihewa o ka wa kahiko, ua oi aku ko keia wa malamalama. Ua hanaia keia mau hana kupanaha a me keia hana mana a ke Akua i ka malama o Novemaba i ka A. D. 1790. A noho alii iho la o Keoua Kuahuula ma Kau a me Puna a me Hilo, a he mau kaua liilii no i waena o Keoua Kuahuula me Kamehameha.

O ka hana nui iwaena o Keoua Kuahuula me Kamehameha, o ka hanene, me ka hoole aku mai, aole he alii o Keoua Kuahuula. He nui ka poe Kuauhau alii o na aoao elua, a me ka poe mailo kupuna, a he poe kaalau olelo, a he poe nonenone hai moolelo, kupuna lepo, a me ka poe kalaiaina o pohokono, a o ka poe nana ouli a hauli o ke ku maoli i ke alii. O ka poe haku mele kekahi i komo iloko o na aoao elua, a maloko o ke mele, ua hai ia ka loina o na kupuna, ke kiekie, ka haahaa a me ke Akua. Ua kaulana no hoi ka laua mau hana a hiki i keia wa, a mau loa aku.

[Translation][70]

…The Battle at Koapapa

It was at Koapapa in east Hamakua that the great battle was fought between the warriors of Kamehameha and those of Keoua. Koapapa is a broad open plain with a grove at the south, well situated for a battlefield. The fighting was fierce, for although Kamehameha's side had muskets and powder, Keoua's men ran up and seized the muskets; but since they were unable to supply themselves with powder, neither side gained a victory. Keoua retired to Hilo; Kamehameha went back to Waipiʻo and Kohala. At Hilo Keoua divided the land among his chiefs and warriors; the fat mullet of Waiakea and Piʻopiʻo became theirs. He then set out to return to Ka-ʻu by way of Olaʻa past the crater of the volcano and on to Kalanihale at Kapapala, when the division of his army which came up at the rear was completely annihilated by the volcano. This is how it happened: A pillar of sand and rock rose straight up in the air to a height above the summits of Mauna Loa and Mauna Kea, and a flame of fire appeared at its top. It looked as if a little hill were being pushed straight up by a larger one until it burst into masses of sand and rock. Some of these rocks are to be seen today at the edge of the crater and [others] at some distance away. Eruptions continued for some days and many were killed, the bodies of men, women, and children lying unmutilated just as they were when marching. Mona[,] an eyewitness, said that the reason their group escaped was that one of the women was menstruating and so they carried tabu flags, one in front and one behind the marchers. If there had been several hundred in that group none of them would have been hurt. They did not think of Jehovah and give credit to him for their escape! Several cinder cones were heaped up near Kilauea at this time. One cone moved straight down toward the sea at Apua and in less than two weeks reached the sand at Punaluʻu, where Keoua Kuahu-ʻula was staying at the time under tabu. This cinder heap moved along the sand from Apua to the beach at Punaluʻu where its progress was barred by the highlands at Punaluʻu, Wailau, and Ninole, and there it remains at Punaluʻu to this day. One of the seers told Keoua that Hiʻiaka, his beloved, was angry at him for leaving Hilo, for she was enjoying the fat mullet of Waiakea. Foolish as they were in the old days, they are much more so in these enlightened times!

This strange and marvelous act of God occurred in November, 1790. Keoua was then chief over Ka-ʻu, Puna, and Hilo, and skirmishes were taking place between his followers and those of Kamehameha. The strife between the chiefs took the form of denying each other's pure descent from a line of high chiefs. Each was well-versed in genealogical lines, oratory, and minute details in the histories of chiefs, their birthplaces, rules of government, and the signs and omens that revealed their rank as chiefs. Both sides also had composers of meles who chanted the names of ancestors, the high and godlike rank of their own chief, and the mean ancestry of the other. This form of controversy between the two chiefs is well-known today and will be remembered for all time.

[70] The translations, by M. K. Pukui, of this newspaper article and others by Kamakau, were published in a 1961 compilation: Samuel Manaiakalani Kamakau, *Ruling Chiefs of Hawaii* (Honolulu: Kamehameha Schools Press 1961), 151-153.

Account of the Explosive Eruption of Kīlauea in 1790
Conversation with a Pele Priest and Eyewitness to the Event

In January-February 1834, just six months before he was killed on the slopes of Mauna Kea, David Douglas visited Kīlauea, spoke with a priest of Pele, and learned of the circumstances around the explosive eruption that killed—in his word 5,405 natives—who were loyal to Keōua Kūʻahuʻula. Douglas also prepared a detailed description of the Kīlauea. The narrative below is excerpted from a letter prepared by Douglas, following his visit to Kīlauea:[71]

> The volcano of Kiraueah [Kīlauea], differing from the forms usually attributed to volcanoes, viz., cone-shaped mountains with terminal orifices, is a vast sunken pit, of a nearly oval but somewhat irregular shape, with almost perpendicular sides; and from time immemorial has been prodigiously active, though it has not, within the memory of man, been known to overflow, excepting in the year 1787 [largely reported as 1790], three years previous to Vancouver's first visit to these islands, when a very dreadful eruption took place, and lasted seven days and nights. I have this information from the last of the Priests of Peli [Pele] (the Goddess of the Volcano), who witnessed the scene, and saw, as he says, 5405 of his countrymen, the war party of Keoua, the cousin and great rival of Tamehameha, all perish in consequence of their imprudently endeavoring to pass on the south-west side, while the red-hot material was carried in that direction by a strong trade-wind. This person afterwards assisted, also, in removing the remains of the dead to the fire into which they were thrown.

On August 7, 1974, a National Register of Historic Places (NRHP) Inventory – Nomination Form was completed for the "1790 Footprints." Excerpts from the nomination form describe the area, formation, and discovery of the footprints, and include a photograph of a selected footprint (*Figure 3*).

> An area of approximately 4,284 acres bounded on the northwest by the edge of the Keamoku lava flow of aa lava; on the southeast by the Kaʻu Desert Trail; and on the northeast and southwest by irregular lines; of the Kaʻu Desert, which contains an unknown number of fossil footprints and hoofprints in a surficial ash deposit laid down ca. 1790 during phreatic explosions of Kilauea volcano originating in Kilauea crater.
>
> Existence of the fossil prints was unknown until the spring of 1920 when they were found about 8 miles from Uwekahuna bluff by R. H. Finch, assistant volcanologist of the Hawaiian Volcano Observatory. By October 1921, Jaggar (July, October 1921 reports), Finch and others had located two additional clusters of fossil footprints—one about a mile and three-quarters and the other cluster two miles from Uwekahuna (site of present buildings of Hawaiian Volcano Observatory). The boundary described above and marked on accompanying maps includes these three clusters, as well as areas between which are suspected of containing additional prints.
>
> Jaggar described one track of a barefoot adult as indicating a stride of 24 inches with a 10 ½ inch-long foot. The track was headed eastward. Long strides of another man were believed to be of a man running. Tracks within the three known clusters do not indicate any one prevailing direction of group travel. [72]

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[71] David Douglas, "Extract from a Private Letter Addressed to Captain Sabine, R.A., F.R.S.," *The Journal of the Royal Geographical Society of London* 4 (1834): 333-344.

[72] Russell A. Apple,"1790 Footprints," National Register of Historic Places Inventory – Nomination Form" (Honolulu: National Park Service) August 7, 1974.

Figure 3. 1790 Footprints. Single footprint in 1790 ash layer; loose sand and cinder from 1924 phreatic eruptions (NPS Photo 74000351)

1872: Notes on Pele and Her Family, and the Explosive Eruption of 1790

James Jackson Jarves arrived in Hawai‘i in 1837, and from 1845 to 1864, was the editor of the government newspaper, *The Polynesian*. Through his work, including extensive travels across the islands, Jarves compiled a *History of the Hawaiian Islands* (1872) which includes a review of traditions of Kīlauea: the family of Pele (pp. 23-24); her conflict with Kamapua‘a (p. 24); discussion of a burial custom (p. 39), and an account of the explosive eruption of 1790 (p. 68-69), with its destruction of a part of the war party of Keōua Kū‘ahu‘ula.

1872
History of the Hawaiian Islands
J. J. Jarves[73]
(Note: Subheadings below inserted)

The Nature of Pele and her Family

> The most fearful of all their deities was Pele, a goddess. Her habitation, the famous volcano of Kilauea, well accorded with her reputed character. Here, with her attendant spirits, she reveled in the flames; the unearthly noises of the burning mass were the music of their

[73] James J. Jarves, *History of the Hawaiian Islands, embracing their antiquities, mythology, legends, discovery by Europeans in the sixteenth century, re-discovery by Cook, with their civil, religious and political history, from the earliest traditionary period to the year 1846* (Honolulu: H. M. Whitney, 1872).

dance, and they bathed in the red surge of the fiery billows, as it dashed against the sides of the crater. This fire-loving family is said to have emigrated from Tahiti, soon after the deluge. Their names, as given by Ellis, were characteristic of their habits, and show how readily the native intellect metamorphosed natural phenomena into personal qualities.

Pele was the chief goddess. Her principal followers were *Ka-ma-hu-alii* [Kamohoali‘i]—the king of steam and vapor. *Ka-poha-i-kahi-ola*—the explosion in the palace [*sic* - place] of life. *Ke-ua-ke-po*—the rain of night. *Kane-hekili*—thundering god. *Ke-oahi-kama-kaua*—fire-thrusting child of war. These were brothers, and like Vulcan, two of them were deformed.

Makole-wawahi-waa—fiery-eyed canoe breaker. *Hiiaka-wawahi-lani*—heaven dwelling cloud breaker, and several others of longer names, and similar definitions. These latter were sisters. The whole family were regarded with the greatest awe. The volcano was their principal residence, though occasionally they renovated their constitutions amid the snows of the mountains. On such occasions, their journeys were accompanied by earthquakes, eruptions, heavy thunder and lightning.

All were malignant spirits, delighting in acts of vengeance and destruction. The numerous eruptions with which the island has been devastated, were ascribed to their enmity. Many tributes were assessed to avoid or appease their anger; the greater part of which went to support the numerous and wealthy priesthood and their followers, who regulated the worship of Pele. These were held in the highest reverence, as holding in their power the devouring fires of the all-powerful goddess. To insult them, break their taboos, or neglect to send offerings, was to call down certain destruction. At their call, Pele would spout out her lava and destroy the offenders. Vast numbers of hogs, both cooked and alive, were thrown into the crater, when any fear of an eruption was entertained, or to stay the progress of one commenced. Offerings were annually made to keep her in good humor, and no traveler dared venture near her precincts without seeking her good will.

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

The Conflict between Pele and Kamapuaa

Pele and her family are said to have had a contest, in which they were almost overpowered, with Kamapuaa, half hog and half man; a gigantic animal, the Centaur of Hawaii. He traveled from Oahu to countries beyond the heavens, or where they supposed the sky to join the sea. In his route he visited Kilauea, and desired to pay his addresses to Pele.

She rejected him with contempt, impolitely calling him “a hog, and the son of a hog." In endeavoring to drive him away, a fierce battle took place. Pele fled to her house, and her fires were nearly extinguished by great quantities of water, which Kamapuaa poured into the crater. The thirsty family, however, soon drank it up, and finally obtained the mastery over the demihog [*sic* – demigod], forcing him into the sea, amidst a shower of fire and stones. This tale probably originated from an eruption, in which the lava of the volcano came in contact with the ocean. Another account states that he conquered Pele, and they were quietly married; in consequence of which no more islands were formed, or extensive eruptions took place.

Burial Customs

Jarves [p. 39] observed that:

> A portion of the bones of the worshipers of Pele were thrown into the crater, that they might continue in the society of the volcanic deities, and induce them to protect their living relatives from eruptions.

Explosive Eruption of 1790

Recounting the period of Hawaiian history in which Kamehameha was rising to power, and the role that the explosive eruption of 1790 played in his rise, Jarves [pp. 68-69] wrote:

> During the contest which Kaiana sustained against Keoua, while his chief [Kamehameha] was on Maui, a most singular interposition of natural phenomena enabled him to triumph over his active opponent. At that period, it had a great effect over the minds of the natives, who, from that moment, considered their goddess Pele a favorer of the rising fortunes of Kamehameha. The army of Keoua had separated into three divisions, marching at some distance from each other, and were descending from the volcano by three distinct paths, not greatly apart, and which running parallel with each other, led towards the habitable portion of Kau. The first division had not far advanced, when a heavy earthquake and eruption from the volcano took place.
>
> The ground shook so violently as to render it impossible either to stand still or proceed, and they reeled to and fro like drunken men. The noise accompanying this motion was awful, far exceeding thunder in loudness, while the sky, which hitherto had been unclouded, was filled with a shower of cinders and ashes, extending for many miles around.
>
> Owing to the height to which they were first cast by the action of the crater, they cooled in their descent and did no injury, though a strong sulphurous gas was evolved, producing a suffocating sensation in the party exposed. However, they escaped with the loss of a few of their number scorched to death, and as soon as practicable hurried from the spot. The rear party experienced a similar motion, accompanied by the like noises and showers, which quickly passed over. They then hastened to rejoin their comrades, but were met by an appalling sight. The central division lay stiffened in death; but so natural were the postures of many, that they did not discover that life was extinct until they had closely examined them. Some were lying in apparent slumber, while others were sitting upright, with their wives and children firmly locked in their embrace and noses pressed together, as in the act of salutation. Out of four hundred human beings, not one was alive. A hog, belonging to one of the families, alone had been able to resist the effects of the sulphurous vapor, and was quietly rooting about them.
>
> Kamehameha having returned from Molokai–1791–joined forces with Kaiana, and easily routed the army of Keoua, dispirited by so sad an event. Their leader was driven for shelter into the further part of Kau, and there remained a fugitive, until, having become wearied of his erratic life, he determined to surrender himself to the clemency of the conqueror Accordingly, he went to the seaside, passing with the permission of Kaiana through his camp. He received much attention from the people some of whom foreboded his fate, and embarked with his most faithful followers and their effects for Kawaihae Bay, where Kamehameha was encamped. The energy and ambition of Keoua having been prolific sources of trouble to him, that chief determined to rid himself of one who had proved so

valiant a competitor, and whose claims to the supreme power, from his relationship to Kiwalao, would always be adverse [*sic*] to his own. Accordingly, secret instructions were issued to Keeaumoku, who having enticed Keoua to the land, assassinated him as he stepped from his canoe. Seven of his friends shared the same fate. The corpse was then taken to the neighboring heiau, and offered in sacrifice. This occurred in 1793. Some say that he was treacherously slain, against the wishes of Kamehameha; but as it was done in his presence, the statement is improbable. The whole island of Hawaii was now his by conquest; but his successes here were counterbalanced by reverses elsewhere.

Kā Koʻi ma Kaluaopele
(Adze Making at Ka-lua-o-Pele, Kīlauea)

In his discussion about adze making, various stones and sources of stone used by adze makers, S. M. Kamakau, in his December 9, 1869 article for *Nupepa Kuokoa* (later translated into English by M. K. Pukui), named the types of stone gathered at Kīlauea:

> There remain to be mentioned the adzes used by ka poʻe kahiko for shaping the canoe and its parts. They were made of stone, compact waterworn basalt, ʻala—ʻala lelekepue, ʻala piamakahinu, or ʻala haumeku ʻolokele. Wherever such stones were to be found the expert stoneworkers went there to examine the quality and the grain of the stones to see which would make good solid adzes. Lae-o-Kalaʻau on Molokai was one of the places where the stoneworkers made adzes. Another place was at Ka-lua-o-Pele [Kilauea Crater]; the stones of that place were the hoʻokele and the makaiʻa, also called mahikihiki.[74]

Pele's Return to Hualālai and the Kekaha Region of Kona (1800-1801)

Situated in the Kona District, Hualālai last erupted in 1800-1801. The northwest rift zone - Puhi a Pele eruption was the source of the lava flows between ʻOʻoma and Kaʻūpūlehu. As the pele (eruption) poured across the land, it consumed native settlements in the uplands and on the shore, also covering agricultural field systems, sheltered coves, fresh water sources, and numerous sites of significance on the biocultural landscape of Kekaha.

Hawaiian belief states that deceased family members taken to Kīlauea–Halemaʻumaʻu who would be transformed into physical manifestations of the volcanic phenomena. These family members could intercede with Pele on the part of their mortal family. A famous example of this was reported in the last eruption of Hualālai, North Kona. The kāula Pele (Pele Priest/Seer) Kamaka-o-ke-akua instructed Kamehameha I in making offerings to Pele. Samuel Mānaiakalani Kamakau, penned the following account of the eruption for *Nupepa Ku Okoa* in July 1867. It was translated much later into English by M. K. Pukui.[75]

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[74] Samuel Manaiakalani Kamakau, trans. M. K. Pukui, *The Works of the People of Old: Na Hana o ka Po'e Kahiko* (Honolulu: Bishop Museum Press, 1976), 122.

[75] S. M. Kamakau in *Nupepa Ku Okoa*, July 13-20, 1867 and Samuel Manaiakalani Kamakau, trans. M. K. Pukui, *Ruling Chiefs of Hawaii* (Honolulu: Kamehameha Schools Press 1961), 184-186.

One of the amazing things that happened after the battle called Kaipalaoa, in the fourth year of Kamehameha's rule, was the lava flow which started at Huʻehuʻe in North Kona and flowed to Mahaiʻula, Kaʻupulehu, and Kiholo. The people believed that this earth-consuming flame came because of Pele's desire for awa fish from the fishponds of Kiholo and Kaʻupulehu and aku fish from Kaʻelehuluhulu; or because of her jealousy of Kamehameha's assuming wealth and honor for himself and giving her only those things which were worthless; or because of his refusing her the tabu breadfruit (ʻulu) of Kamehaʻikana[76] which grew in the uplands of Huʻehuʻe where the flow started…. Kamehameha was in distress over the destruction of his land and the threatened wiping-out of his fishponds. None of the kahuna, orators, or diviners were able to check the fire with all their skill. Everything they did was in vain. Kamehameha finally sent for Pele's seer (kaula), named Ka-maka-o-ke-akua, and asked what he must do to appease her anger.

"You must offer the proper sacrifices," said the seer. "Take and offer them," replied the chief. "Not so! Troubles and afflictions which befall the nation require that the ruling chief himself offer the propitiatory sacrifice, not a seer or a kahuna." "But I am afraid lest Pele kill me." "You will not be killed," the seer promised. Kamehameha made ready the sacrifice and set sail for Kekaha at Mahaiʻula.

When Ka-ʻahu-manu and Ka-heihei-malie heard that the chief was going to appease Pele they resolved to accompany him.… Ulu-lani also went with them because some of the seers had said, "That consuming fire is a person; it is the child of Ulu-lani, Keawe-o-kahikona, who has caused the flow," and she was sent for to accompany them to Kekaha.‡ Other chiefs also took the trip to see the flow extinguished. From Keahole Point the lava was to be seen flowing down like a river in a stream of fire extending from the northern edge of Hualalai westward straight toward Kaʻelehuluhulu and the sweet-tasting aku fish of Haleʻohiʻu. There was one stream whose flames shot up the highest and which was the most brilliant in the bubbling mass as it ran from place to place. "Who is that brightest flame?" Asked Ulu-lani of the seer. "That is your son," he answered. Then Ulu-lani[77] recited a love chant composed in honor of her first-born child as his form was seen to stand before her…The flow had been destroying houses, toppling over coconut trees, filling fishponds, and causing devastation everywhere. Upon the arrival of Kamehameha and the seer and their offering of sacrifices and gifts, the flow ceased; the goddess had accepted the offering… It was said that Pele herself was seen in the body of a woman leading a procession composed of a multitude of goddesses in human form dancing the hula and chanting.

‡ John Wise (personal communication) says, "The Hawaiians believe that the fires of Pele are dead persons who have worshipped the goddess and become transformed into the likeness of her body."

Ka Loko o Paaiea (The Fishpond of Paʻaiea)

The flows also covered Ka Loko o Paʻaiea, the largest loko iʻa (fishpond) on the island of Hawaiʻi. An ʻōlelo noʻeau describing this pond shares:

76 Kāmehaʻikana, one of the many names used for the earth-mother, goddess Haumea; symbolic of her many descendants. In her form as Kāmehaʻikana, Haumea is associated with the *ʻulu* (breadfruit), also a form she took to save her husband Ku from his captors (see Kamakau 1991:11-13).

77 Ululani was of high chiefly lineage with strong connections to the rulers of Puna and Kaʻū. She was an early wife of Keawemauhili, and senior (foster mother) of chiefess Kapiʻolani, who later set about to dispel the fear and kapu of Pele on a journey to Kīlauea in December 1824.

O na hōkū o ka lani luna, o Paʻaiea ko lalo.

The stars are above, Paʻaiea is below.
Kamehameha's great fishpond Paʻaiea, in Kona.…
Its great size led to this saying—the small islets that dotted its interior
were compared to the stars that dot the sky.…[78]

In 1914 and 1924, J. W. H. I. Kihe, a native Hawaiian historian and resident of Kekaha, penned a series of articles on native traditions and practices which were published in the Hawaiian newspaper *Ka Hoku o Hawaii*. One of the traditions, "Ka-loko-o-Paʻaiea" (The fishpond of Paʻaiea) provides important descriptions of Pele's visit to the Kekaha region, and events leading to the 1800-1801 eruption of Hualālai. In the accounts are examples of what happens when one is respectful of the goddess, and another is disrespectful. The following was compiled from the narratives written by Kihe in issues dated February 5-26, 1914 and May 1-15, 1924, translated by Kepā Maly:

> Paʻaiea was a great fishpond, something like the ponds of Wainānāliʻi and Kīholo, in ancient times. At that time the high chiefs lived on the land, and these ponds were filled with fat awa, ʻanae, āhole, and all kinds of fish that swam inside. It is this pond that was filled by the lava flows and turned into pāhoehoe, that is written of here. At that time, at Hoʻonā, there was a Konohiki (overseer), Kepaʻalani, who was in charge of the houses (hale papaʻa) in which the valuables of the King [Kamehameha I] were kept. He was in charge of the King's food supplies, the fish, the hālau (long houses) in which the fishing canoes were kept, the fishing nets and all things. It was from there that the King's fishermen and the retainers were provisioned. The houses of the pond guardians and Konohiki were situated at Kaʻelehuluhulu and Hoʻonā.
>
> In the correct and true story of this pond, we see that its boundaries extended from Kaʻelehuluhulu on the north, and on the south, to the place called Wawaloli[79] (in the vicinity of ʻOʻoma). The pond was more than three miles long and one and a half miles wide, and today, within these boundaries, one can still see many water holes.
>
> While traveling in the form of an old woman, Pele visited the Kekaha region of Kona, bedecked in garlands of the koʻokoʻolau (Bidens spp.). Upon reaching Paʻaiea at Hoʻonā, Pele inquired if she might perhaps have an ʻamaʻama, young āholehole, or a few ʻōpae (shrimp) to take home with her. Kepaʻalani, refused, "they are kapu, for the King." Pele then stood and walked along the kuapā (ocean side wall) of Paʻaiea till she reached Kaʻelehuluhulu. There, some fishermen had returned from aku fishing, and were carrying their canoes up onto the shore.
>
> Pele had now taken the form of a beautiful young woman, and she approached one of the houses at Kaʻelehuluhulu, where she was greeted. Because it was seen that she was stranger to the place, one of the natives commented on this, and asked "Where is this journey that has brought you here, taking you?" Pele confirmed that she was indeed a visitor, and that she had come down to the place of the chief, to fetch some paʻakai (salt)

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78 Mary Kawena Pukui, *ʻŌlelo Noʻeau* 2515 (Honolulu: Bishop Museum Press, 1983): 275.

79 Maguire's account of Paʻaiea (1929:14-17), indicates that the pond extended as far as Keāhole. This description fits in with the extent of the 1801 lava flows of Hualālai. It will be noted that the pond would have extended beyond Keāhole if canoes traveling on it were to pass inland of the point (see also Kamakau 1961:184-186).

with which to season their fish. Pele told them, “When I came down here, I went before the Konohiki, and was told that the fish, the palu (fish relish), the young mullet, the āhole, and the ‘ōpae were all kapu (restricted). They were only for the King. Thus, I have arrived here before you.”

When the natives of the village heard Pele’s story, the woman who dwelt in the house that Pele was at, told her “Here, the fish is cooked, it has been steamed (hāku‘i), let’s eat. Then when you’ve finished eating, you may continue your journey.” Pele joined the kama‘āina of the place, and when she dipped her finger in the bowl, she took and ate all the fish to see if the people would deny her the food. But when she did this, the kama‘āina set another bowl before her, not refusing her.

Pele then stood up, ready to leave and she told the people, “This evening set up lepa (flags, boundary markers) at the corners of your land. One doesn’t know if perhaps tonight, something good or bad might occur.” Then Pele departed from the place, and she disappeared from sight. Startled, it was then that the people said among themselves, “This woman that visited our home must have been Pele-Honuamea (Pele of the red-sacred earth).”

When Pele departed from the shore of Ka‘elehuluhulu she arrived at the uplands of Manuahi at Keone‘eli, the place that is known today as Kepuhiapele. It is an ‘a‘ā hill about 200 feet high, below the place where J. A. Maguire lives. At this place, there was a village (kūlanakauhale) of many people. At this quiet village, Pele saw two girls, who were–pūlehu ‘ulu ana (broiling breadfruit); these girls were Pāhinahina and Kolomu‘o. All the other people of the village were away performing agricultural service for their chief. Pele approached the two girls and inquired about their tasks. When she asked who would receive the first offerings of this ‘ulu, Kolomu‘o said her goddess La‘i would receive the offering for she was a powerful deity. Kolomu‘o did not acknowledge Pele. Pāhinahina replied that her goddess Pele-Honuamea would receive the first offering. Not knowing that the old woman was Pele, the girls continued responding to Pele’s comments about the power of their goddesses.

When their conversation was completed, Pele told Pāhinahina, “Our ‘ulu is cooked; let us eat.” Pele then instructed Pāhinahina to mark the boundary between her and her family’s dwellings and the dwelling of Kolomu‘o with lepa (white kapa flags). She also told Pāhinahina not to fear the events that would occur that night.

Well, that night, a white flash was seen to travel from Mauna Loa to Hualālai, and in a short time a red glow was seen at Ka-iwi-o-Pele [see Registered Map No. 1263]. The people along the coast thought that it was the fire of the bird catchers at Hono-(manu)-‘ua‘u. The light dimmed and then appeared at (pu‘u) Kīleo where the shiny hills of black pāhoehoe may be seen. Pele then went underground and appeared at Keone‘eli where she caused deep fissures to open, and the kahe-‘ā-wai (fire rivers) to flow.

Some of the houses were destroyed, and Kolomu‘o mā were consumed by the lava. As a result, the lava flats below Kepuhiapele and a shoreward ‘ōpelu fishermen’s ko‘a (shrine) bear the name of Kolomu‘o [cf. Registered Map No. 1278; & Emerson’s field note in this study]. The area where Pāhinahina and her family lived was left untouched, and this open space bears the name of Pāhinahina to this day. It is because of this event that the lands of Manuahi came to be called Ka-‘ulu-pūlehu (The Broiled Breadfruit), and this has been shortened to Ka‘ūpūlehu…

…Now because Kepaʻalani was stingy with the fishes of the pond Paʻaiea, and refused to give any fish to Pele, the fishpond Paʻaiea and the houses of the King were all destroyed by the lava flow. In ancient times, the canoe fleets would enter the pond and travel from Kaʻelehuluhulu to Hoʻonā, at Uaʻuʻālohi, and then return to the sea and go to Kailua and the other places of Kona. Those who traveled in this manner would sail gently across the pond pushed forward by the ʻEka wind, and thus avoid the strong currents which pushed out from the point of Keāhole

It was at Hoʻonā that Kepaʻalani dwelt, that is where the houses in which the chiefs valuables (hale papaʻa) were kept. It was also one the canoe landings of the place. Today, it is where the light house of America is situated. Pelekāne (in Puʻukala) is where the houses of Kamehameha were located, near a stone mound that is partially covered by the pāhoehoe of Pele. If this fishpond had not been covered by the lava flows, it would surely be a thing of great wealth to the government today.

1893-1928 – Traditions of Pele and Hiʻiaka mā

Excerpts and translations of selected traditions of Pele and Hiʻiaka mā, written between 1893 to 1928, follow below as they add valuable references to places names, mele, and practices associated with Pele.

In 1893, an important retelling of the tradition of Hiʻiaka-i-ka-poli-o-Pele was published in the native newspaper, *Ka Leo o ka Lahui*. We have cited excerpts which include references to the journey of Pele, wahi pana, and mele.

Ianuari 10, 1893 (aoao 1)
Ka Leo o ka Lahui
Ka Moolelo o Hiiakaikapoliopele i Hooponoponoia
Mai ka Poe Kahiko Mai a me ka Poe i Hoopaa i na Moolelo
a me na Kaao Kahiko o Hawaii Nei
E Jno. E. Bush a me S. Paaluhi

Olelo Hoakaka.

Nalowale na aina mai Kahiki mai a hala loa i Hawaii nei, no ka hele a Pele a ka wahine hookalakupua.

A eia iho ia Hulihia malalo nei:

Hulihia ke au pee ilalo,	*The current is overturned and hidden below*
Neinei nakolokolo ke honua.	*Moving and rumbling earth*
Nakeke ka lani hoeueu Kahiki,	*Rattling the heavens, stirring up Kahiki*
Hoene ka lani maka haʻohaʻo,	*Softly heard in the heaven, wonderous to the eyes*
Kukuilani naue ka moku.	*Lighting the heavens, moving the islands*
Wela kahiki pau ka aina,	*Kahiki is hot, the land consumed*
Nalo Kahiki i ke ahi a ka wahine,	*Kahiki is lost in the fires of the woman*
O Kahiki i ke apaapanuu,	*Kahiki in the lofty strata…*

Ia Pele ma e noho nui ana i ko lakou wahi, oia hoi o lalo o ka lua o Pele, oia o Mokuaweoweo, kena aku la ia i kona mau kaikaina ia Hiiaka ma e hele i kai o Haena a me

Keaau i Puna i ka lawaia Haalele o Pele me kona mau kaikaina ia uka o Kalua. o ka lakou huakai lawaia--kuiopihi, haukeuke, heepali, pahi limu, a pela aku. Iho lakou nei a Puuopahoehoe,---aia ia wahi i kai o Puna.

Mawaena mai o keia wahi ike e aku la o Pele ia Hopoe laua o Haena e hula mai ana iloko o ke kai o Puna. Makemake aku la keia i ka laua ‘la hula mai, a i aku ia i na kaikaina. Ea, aole hoi a oukou wahi hula e hoolealea aku ai la ia Hopoe me. Hoole mai la na kaikaina aole a lakou hula, koe kahi uku iki pokii o lakou e nanea ana i ka ako a i ke kui pua lei lehua mahope mai. I ka hiki ana mai o Hiiakaikapoliopele me ka papahi lehua, pane koke aku la oia i kona kaikaina aloha:

E, ua kena ae nei au ia lakou nei e hula aku ia Hopoe ma, aole nae o lakou nei hula aku, ole ae nei hoi ia lakou nei, ole loa aku paha hoi ia oe he uuku; pehea, aole au wahi mele la?
I mai o Hiiakaikapoliopele he mele no, a hooko aku la oia e like me ka makemake o Pele, oia hoi keia:

Ke haa la Puna i ka makani,	*Puna dances in the wind*
Haa ka uluhala i Keaau,	*The hala grove of Keaau dances*
Haa Haena me Hopoe,	*Haena dances with Hopoe*
Haa ka wahine ami i kai o Nanahuki la	*The woman dances, swaying in the ocean of Nanahuki*
Hula lea wa---le,	*Gleefully dance*
I kai o Nanahuki---e,	*In the ocean of Nanahuki*

Akaaka iho la o Pele i ka loa o ua kaikaina, a ninau hou aku la:

Pau loa ae la no?

Hoole aku la o Hiiaka aole i pau, a i ka pai hou ana aku a Pele e huhu mai, oli hou ae la oia penei.
Aole i pau.

[Summary Translation]

Explanation

The lands from Kahiki were lost, far past in coming to Hawaii, in the travels of the wonderous woman, Pele.

Here is one of the Hulihia (Chants of overturning), below:

The current is overturned and hidden below
Moving and rumbling earth
Rattling the heavens, stirring up Kahiki
Softly heard in the heaven, wonderous to the eyes
Lighting the heavens, moving the islands
Kahiki is hot, the land consumed
Kahiki is lost in the fires of the woman
Kahiki in the lofty strata…

While Pele and the majority of her companions were residing at the bottom the crater of Pele, that is Mokuaweoweo, she instructed them that they were to descend to the shore of Haena at Keaau in Puna to go fishing. Pele and her sibling departed the uplands of the crater on the fishing trip to gather opihi, haukeuke [edible sea urchins], cliff-side octopus [tiny young ones], limu and such. They went down to Puupahoehoe—a place which is there at the shore of Puna.

Between these places Pele saw Hopoe and Haena dance in the sea of Puna. She enjoyed their hula, and she said to her siblings, do not any of you have a hula like Hopoe, that we might enjoy? The sisters all said that they had no hula, there remained only the youngest sister, who was behind them enjoying the gathering of lehua blossoms to make lei. When Hiiakaikapoliopele arrived with the adorning lehua, she promptly responded to her beloved sister.

Say, I have asked them if they can dance like Hopoe, but they do not dance, might you know a little, or do you not have a mele: Hiiakaikapoliopele responded, I have a chant, and she fulfilled the desire of Pele with this:

Puna dances in the wind
The hala grove of Keaau dances
Haena dances with Hopoe
The woman dances, swaying in the ocean of Nanahuki
Gleefully dance
In the ocean of Nanahuki

Pele was happy, and asked if Hiiaka had anymore. Is it all finished?

Hiiaka said no, and lest Pele become perturbed, she chanted again, thus…
(To be continued).

Iune 1, 1893 (aoao 4)
Ka Leo o ka Lahui
Ka Moolelo o Hiiakaikapoliopele i Hooponoponoia
Mai ka Poe Kahiko Mai a me ka Poe i Hoopaa i na Moolelo
a me na Kaao Kahiko o Hawaii Nei
E Jno. E. Bush a me S. Paaluhi

Below, Bush and Paaluhi describe the arrival of Hi‘iaka and Lohiau at Kilauea, naming ‘Akaniakōlea and the place where they stood above the crater:

…Ko lakou nei holo aku la no ia, a pae ana lakou nei i Hilo Hawaii, ia pae ana no o lakou nei i Hawaii, pii no lakou nei i ka lua o Pele, ko lakou nei pii no ia a hiki iuka o ka lua, ku ana lakou nei iluna o Akaniakolea, i Moeawakea.

Ia lakou nei e ku ana iluna o Akaniakolea, ike mai la na mea o lalo o ka lua ia lakou nei. Noho like mai la lakou me ka olioli i ka hoi ana o ko lakou kaikaina haku, me ke kane, eia ae ko kakou haku ke hoi mai nei me ke kane a kona kaikuaana.

O na Hiiaka e ae, a me na Pele e ae, o lakou ia e hooho ne me ka olioli nui.

O Pele, ke moe nei no ia iloko o Halemaumau ke hoolohe nei i ka lakou ala hooho, ua owili ae o Pele i kahi kapa ahu oua a paa, ai kapa ahu e moe ana i kapuahi. Ia lakou nei nae e ku ana iluna, e ako ana o Hiikaikapoliopele i ka lehua nee i ka papa, nana aku keia i ka lehua aia nei, e mukumuku mai ana, ua ai ia e ke ahi a ua pau.

Ko ia nei ako no ia i ka lehua a papa a nui, kui keia a paa haawi kela ia Lohiau lalau mai o Lohiau, i aku o Hiiakaikapoliopele ia Lohiau neenee mai paha, nau e hikiikii aku.

Ka hooko ana keia o Hiiakaikapoliopele, i kona manao, i ka wa o laua i hula kilu ai i Oahu nei, ma ke mele, no ka hewa a ke kaikuaana i hana ai, oia hoi na kauoha a laua i olelo ia mamua aku nei.

Kukupau na Lunahana o *Ka Leo* ma ka la i nehinei. Eleu no.

[Summary Translation]

…They [Hi‘iaka and Lohiau] traveled and landed at Hilo, Hawaii. When they got to Hawaii, they ascended to the crater of Pele, and when they climbed up to the crater they stood above Akaniakolea at Moeawakea.

As they stood atop Akaniakolea, those who were below in the crater saw them. They were filled with joy, that their cherished sibling had returned with the man.

It was the Hiiaka sisters and others associated with Pele who called out in joy.

Pele was lying down in Halemaumau, and she heard the exclamations of joy. She turned, wrapping herself in her kapa, sleeping at the fire hearth.

Those who were standing above saw the Hiiaka was father out gathering lehua blossoms from the trees which moved across the flats. Looking upon the lehua there, deformed and eaten by the fires.

She gathered the lehua on the plain, and made a lei which she gave to Lohiau. Reaching for Lohiau, Hiiakaikapoliopele said to Lohiau, come closer that I might fasten the lei on you.

Thus, Hiiakaikapoliopele fulfilled her thoughts from the time when they played the kilu game [with Pele‘ula] at O‘ahu….

“He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele”
(1924-1928: A Story of Hi‘iaka-i-ka-poli-o-Pele)

In between 1924 to 1928, Stephen Desha (the part-Hawaiian minister of Hāili Church in Hilo, and editor of the nupepa *Ka Hoku o Hawaii*), Julia Keonaona, J. W. H. I. Kihe and others, published “He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele” in serial form, as an expansive retelling of the tradition of Pele, Hi‘iaka, and Lohi‘au. The authors possessed extensive knowledge of native traditions and practices, and integrated many localized accounts from various communities into their history. The following translations, prepared by Kepā Maly in the 1990s, are a synthesis of some of the notable events and sites referenced in the account. Readers should see the original Hawaiian narratives to gain full understanding of their content, locational references, and value in understanding the history contained therein.

1924 to 1928
Ka Hoku o Hawaii
"He Moolelo Kaao no Hiiaka-i-ka-poli-o-Pele"
(A Tradition of Hi'iaka-in-the-bosom-of-Pele)

Hi'iaka and her companions traveled to Hā'ena where they met with chiefess, Kahuanui, elder sister of Lohiau. Upon meeting Kahuanui, Hi'iaka asked her where the body of Lohiau had been buried. Now, Kahuanui was greatly distressed at the passing of her brother (blaming Pele), and she did not trust Hi'iaka. So she and Lohiau's trusted friend, Kauakahiapā'oa, set out to deceive Hi'iaka and not identify the true location of the body… …The deception failed, and Hi'iaka made plans to restore the spirit of Lohiau to his body. She instructed Kauakahiapā'oa to have a hale lau'ī (ti-thatched house) built, and explained that it was within that house that she would attempt to restore Lohiau to life. The hale lau'ī was built at Hā'ena, and Hi'iaka called to Kahuanui, ordering her to place a kapu on all of the people who lived at Hā'ena. They were to remain in their houses, and make no noise for the period of the kapu. She then told Kahuanui, that even she was to adhere to the kapu. The penalty for breaking the kapu would be death… [March 2-July 27, 1926].

Hi'iaka called to the spirit-body of Lohiau:

E Lohiau ipo e,	*Say beloved Lohiau,*
I ke kaunu pali o Ke'ē,	*In the forested cliffs of Ke'ē,*
Pehea 'ana 'oe lā—e?	*How are you—?*

Hi'iaka then heard the spirit voice of Lohiau crying out, and she fetched him, returning him to the ti-thatched house to begin the process of restoring him to life…. This was on the night of Lono. Arrangements were made for a great celebration of hula and all other manner of festivities to be held on the night of Hilo. The people were commanded to build a great lānai (shelter). All of the items for the feast were prepared, and the hula masters from Hā'ena and Wainiha, and from the famous sands of Mahamoku (at Hanalei), were called to gather for the night of festivities.

In two days' time all of the preparations were made, and the multitudes of people arrived. People came to Hā'ena from the deep cliffs of Nāpali and all about the island. And the sands of Hā'ena were covered with the fleets of canoes. Everyone rejoiced at the return of the chief Lohiau to life. During the celebration, Hi'iaka informed those assembled that Lohiau, she and her companions would soon depart from Kaua'i, to make the journey back to Hawai'i so that Lohiau could be reunited with Pele… [August 3-September 28, 1926].

...On the appointed day for the journey to begin, the canoe was made ready, Pā'ūopala'e was positioned as the steers-woman, and Wahine'ōma'o was lead paddler, with Lohiau situated between them. Hi'iaka then told them that they were to travel by sea along Nāpali (the cliffs); while she would travel over land. She told them "Lohiau will direct you along the coastline and when the time is right, I will join you…" [October 19, 1926].

The narrative continues, describing places visited and events participated in while on the journey to reunite with Pele on Hawai'i. In the meantime, Hi'iaka's long absence had caused Pele to become angry, and she broke the promise she had made to protect Hōpoe—Pele had caused the volcanic fires to devour the lehua groves of her beloved friend, Hōpoe. Hi'iaka lamented the loss of her companion, Hōpoe, and their cherished lehua grove, and called out to Lohi'au-ipo, telling him that "prior to going to Kaua'i to fetch you and bring you

back to Hawai‘i, I agreed to the kapu (restriction) made by Pele, that I would not embrace you. This promise was given, in return for Pele’s promise that she would not cause the lava flows to destroy the lehua grove of Hōpoe.” Hiiaka then told Lohi‘au-ipo, “Since the kapu has been broken by my elder sister, we two may now gather the lehua blossoms and adorn one another with the fine bristled lehua of Pihana-a-ka-lani.”

Having finished speaking these words, Hiiaka then traveled to the lehua groves at Pana‘ewa and Kea‘au in order to gather the lehua blossoms, and make the garlands of lehua for the two of them. At this time, she also instructed Pā‘ūopala‘ā and Wahine‘ōma‘o to continue their journey to the uplands of Kīlauea… [August 2, 1927].

While Pā‘ūopala‘ā and Wahine‘ōma‘o continued their ascent to the volcano, Wahine‘ōma‘o discerned the anger in Hi‘iaka, and told Pā‘ūopala‘ā, “The command of our chiefess will be broken,” knowing that Hi‘iaka would embrace Lohi‘au… Pā‘ūopala‘ā and Wahine‘ōma‘o continued their journey until they reached ‘Akani-a-kōlea, a point at the heights, overlooking the crater. There, they saw all of the Hi‘iaka sisters, situated on the crater floor. The Hi‘iaka sisters saw Pā‘ūopala‘ā, recognizing her, but were unfamiliar with the woman accompanying her. Speaking among themselves they said, “This is the attendant of the chiefess that is there at the heights of ‘Akani-a-kōlea, with another woman. And where is the young chiefess, our sister?” From within her house Pele overheard the discussion of her sisters, but she did not respond to them. Within her was a growing anger and rage for her young sister, Hiiaka, and all those who had traveled with her on the journey.

Pā‘ūopala‘ā and Wahine‘ōma‘o prepared to descend into the crater of Kīlauea, but prior to doing so, Wahine‘ōma‘o made an offering of a pig to Pele. They then descended down into the crater, and were led to the queen of the burning fires of Kilauea. Pele inquired of Pā‘ūopala‘ā, “Where is your chiefess?” Pā‘ūopala‘ā replied, “She is coming along behind us, we departed from her in the lehua groves near the shore, thus arriving here before you, in the crater….” Pele’s eyes glowed red, and she asked Pā‘ūopala‘ā, “Who ordered you to leave your ward behind? You are indeed a haughty woman, you shall not live, but shall die.” Pele then turned and commanded Lonomākua, “Take Pā‘ūopala‘ā and cast her into the fire pit.” She then turned to Wahine‘ōma‘o and told her: “You shall be freed because you offered me the pig before entering into the crater….”

…Now my readers, some time had passed, and while Hi‘iaka and Lohi‘au-ipo were in the hala grove of Naue [in Kea‘au, Puna], Hi‘iaka gathered lehua blossoms to make garlands for both of them. The lehua blossoms which she made into their garlands were of two colors. Those of Lohi‘au-ipo’s lei, were the lehua kea (white-blossomed lehua), and those of Hi‘iaka’s lei were the lehua ula (red-blossomed lehua)… [August 9, 1927].

…Hi‘iaka and Lohi‘au-ipo then departed from Hā‘ena, and traveled up to Ahu a Kahōāli‘i, which is on the brink of Kīlauea, from where Hi‘iaka looked below and saw all of her elder Hiiaka sisters gathered together. When she finished looking below into the crater, she turned and kissed the man (Lohi‘au). All of the Hi‘iaka sisters at the bottom of the crater, gasped. Hearing the Hi‘iaka sisters, Pele stated, “It is just a touching of noses between Hi‘iaka and Lohi‘au.” Pele heard the continued muttering of these sisters, and then saw Hi‘iaka lay down next to the man. This caused her anger to rise, and she turned to Lonomākua telling him to light the fires… [August 16, 1927].

Now Hi‘iaka knew that doing this would cause trouble for Lohi‘au, and she went down into the crater where she met with her elder Hi‘iaka sisters. One of the sisters called out, “The

relationship with the family has been broken." Young Hiʻiaka explained to the sisters all that had happened on the journey to and from Kauaʻi, and that Pele had first broken her own oath. As a result, the sisters understood the circumstances, and tried to save Lohiʻau from the advancing waves of lava. Lohiʻau himself, seeing the lava advancing on him chanted out:

Hulihia Kīlauea i ka uwahi,	*Kīlauea is overturned in the smoke,*
Nalowale i ke aka o ka lua,	*Lost in the image of the crater,*
Moana Heʻeia la, e kapu i ke akua,	*Heʻeia is washed over by the sanctity of the goddess,*
Haki palalahiwa ke alo o na pōhaku,	*Broken, shattered is the front of the stone,*
ʻAʻina makai a ʻaʻahu koe o koʻokā,	*Crackling below, covered with fragments,*
Ke koena lehua mauka o Kahoʻokū…	*There remains the lehua in the uplands of Kahoʻokū… [August 23, 1927]*

When Lohiʻau was killed, his spirit rose and traveled across the floor of Kīlauea, wandering between the base of the cliff at ʻUwēkahuna, where the rainbows arch, and Ka pali kapu o Kamohoaliʻi (the sacred cliff of Kamohoaliʻi). The rich narratives describe Hiʻiaka stamping through the strata of stone below Kīlauea, breaking one layer after another, seeking out the spirit of Lohiʻau. The older Hiʻiaka sisters call out to Pele in fear, suggesting that if their young sister continued, the ocean will fill Kīlauea, killing all of them [October 11, 1927]. Numerous mele and the various events leading to the resurrection of Lohiʻau and peace between Hiʻiaka and Pele follow to the end of the moʻolelo.

Hoʻomana Kahiko
(Ancient Religious Beliefs)

A short synthesis of Hawaiian religious beliefs was presented in a manuscript for the National Park Service in 1962.[80] Selected narratives from the manuscript follow below:

> The Hawaiians were an extremely religious people. Their religion was based upon a belief in an inherent mana in persons or objects and a belief in spirits. It expressed itself in ceremonial prayers and rites designed to maintain, and sometimes to increase, the mana of their inherited or created spirit gods. All phases of human activity were carried out under ritual of some sort, directed to any one or several of the innumerable gods [or goddesses] upon whose favor depended the lives and fortunes of humans [1962:22].
>
> …To the early Hawaiians there was no separation between religious and secular affairs. All human activities were regulated by the need to establish and maintain proper relations with the innumerable sprits who surrounded them. The ʻaumakua, who presence was constantly felt, the craft gods, who assured or denied success, the nature gods, upon whom physical safety depended, and the great gods, whose displeasure would devastate the land, were ever-present powers with whom rapport had to continually be maintained. To ensure the cooperation of these spirit forces, and to escape destruction by them, guideposts of behavior and ritual were evolved over the years, culminating in an elaborate set of regulations called kapus. The observance of these kapus was the way of life for all [1962:28].

[80] Dorothy Barrere, et al. (1962). "*Hawaii Aboriginal Culture. National Survey of Historic Sites and Buildings.*"

The narratives below are among those written by native Hawaiians and others who documented aspects of ancient religious practices associated with Pele and additional goddesses and gods familiar to the ʻāina that are part of the landscape of Puna and Kaʻū. A couple of points are worth keeping in mind while reviewing the selected accounts. One, is that some of the native writers had already assumed the mantel of Christian beliefs and wrote in a manner that demonstrated their denial of the ancient religions of the ancestors. We suggest that one underlying cause of this complete denial of hoʻomana kahiko, is that it was a means of survival for those Hawaiians who were otherwise punished, or at the least ostracized for, perpetuation of traditional Hawaiian customs and practices. The second consideration is that the practice of hoʻomana (religion/worship), is a personal practice, what one practices, another may not. Thus, the descriptions of worship cited below, are just a sampling of the kinds of practices that have and may still occur.

Augate 14, 1856 (aoao 4)
Ka Hoku Loa o Hawaii
"He Akua Mana o Pele."

Heaha o Pele? "He wahine, e noho ana iloko o Kilauea." Heaha kana ilaila? "O kona wahi ia e noho mau ai. Nana no e hoa i kolaila ahi, a hookah aku maluna o na aina, me ka hoopau loa i na mea ulu a pau i ke ahi. I kekahi manawa, ua nee aku ia e noho ma Maunaloa, iloko o ka lua poopoo o Mokuaweoweo. Alaila, kahe aku no kolaila ahi me ka pohaku hehee, a hala loa i kai. Weliweli na kanaka i ka mana o Pele, a hoomana lakou iaia, e maliu mai ai oia ia lakou, i pau ole ai ka aina, a make ole hoi lakou." Pela ka manao kahiko o na Hawaii...

…Nolaila, ua maopopo, aohe akua pele maloko no ia o ke naaupo kuhihewa.[81]

[Translation]

"Is Pele a Powerful God?"

What is Pele? "A woman who resided within Kilauea." What does she do there? "it is her eternal place of residence. It is she who lights the fires that burn there, and which flow across the land, consuming all that grows with fire. Sometimes she moves and settles at Maunaloa, in the pitted crater of Mokuaweoweo. Then the fires flow with fluid stone, and pass the distance to the sea. The people fear the mana (god-given power) of Pele, and they worship her, requesting that she not consume the land, or kill them." That was the believe in ancient Hawaii…. [The article continues with a discussion that there are hundreds of volcanoes around the world and descriptions of their activities. It concludes:]

…Therefore, we understand that Pele is not a god, it is just an ignorant mistake.

[81] The short lived "*Ka Hoku Loa*" and "*The Pacific Commercial Advertiser*" were operated under the same primary editor, H. M. Whitney. It is possible that this narrative and its derogatory closing statement were penned by Whitney.

Aperila 25, 1860 (aoao 2)
Ka Hae Hawaii
Hoomanakii

Eia ae ka manao o Ikemaka no ka hana ana o kekahi poe ma keia pae aina i keia wa:

“Eia malalo iho he papa inoa o kekahi mau akua, i hoomanaia e ko Hawaii nei: O Pele, Haumea, Hiiaka, Wahineomao, Kapoulakinau, Nawahinemakakai, Helelani, Kamohoalii, Kanehekili. Oia na akua a kekahi poe e hoomana nei. Pule aku ia mau akua me he mau akua oiaio la, a haawi no he mau mohai, he awa a he lole, a he mau mea e ae no. He ai no ka ke akua i ka ai. Ke kuhi nei au, i ka wa e ola ana e ai no i ka ia [ai], a make la, aole e ai i ka ai. Aole ka pela; he ai no ka i ka wa e ola ana. Pela no i ka wa e make ai. Lapuwale maoli keia Kainoa ua pau ka pouli, a ua hiki mai la ka malamalama i Hawaii nei. Aole ka! Eia mau nei no ia hana lapuwale. Ahea la e pau ai ia hana o ko Hawaii nei. I koʻu manao, aole no e pau ana a hiki wale i ka pau ana o ka honua.

Ma na hale o na kahu akua a pau, ua kapu loa ka ae aku, a me ka holoholo ana io ia nei, i ka manawa e mama ana ka awa. Ina e hoka ana ka awa, alaila, kapu na leo a pau; hookahi wale no leo pane, o ka mea e pule ana. Ina makemake kekahi e hele iwaho a iloko paha, alaila, e pale i laui ma kahi o ke kanoa, alaila ua noa iho la, hiki ke puka ka iwaho a komo paha iloko.

I ka manawa e hoka ana ka awa, a kahe iloko o ka apu, alaila, kahea i ka inoa o ua mau akua Ia. He mea lealea ke lohe i keia mau mele. E hai iki aku nae au i kahi mea i loaa iaʻu. Eia:

“Hakihonua ka uahi o ka lua,
Ku me he anuu la ke ao a ke aloha,
Ka lelekaokao a ke ao mai ka lua,
Oili Puuonioni i ka luna o Uekahuna,
A ia Akanikolea iluna o Halemaumau—e
He mau ia.
Eia ko puni e Kama,
E hoi, e hoi mai oe,
Ua paa ke kua,
Uua pili ke alo,
Aloha e.”

Aole no e hiki iaʻu ke hai pau loa aku i na mea i loaa iaʻu….

[Translation]

Idol Worship

Here are the thoughts about Ikemaka (Witness) some practices of people in these times:

“Below is a list of names of some of the gods worshipped by the Hawaiians:

Pele, Haumea, Hiiaka, Wahineomao, Kapoulakinau, Nawahinemakakai, Helelani, Kamohoalii, Kanehekili. Those are the gods of some of the people who worship Pele. They pray to those gods as if they were true gods. They make offerings to them, awa,

clothing, and many different things. The god consumes these things. I assume that at the time they were living, they ate these things, then upon death, they did not eat….This is just foolishness on the part of Kainoa, who is in darkness. For the light has come to Hawaii. But no! Here, the foolish things are still being done. When shall these practices in Hawaii end? In my mind, not until the end of the world.

In the houses of the attendants of all the gods, it is forbidden to consent, going here and there, when the awa is being masticated, there must be no speaking, only the prayer. If one desires to enter or go outside, they must use the ti leaf to be freed, then perhaps they are free to come in or go out.

At the time the awa is being strained, and poured in the cup, the names of the gods are called out. It is amusing to hear the chants. I shall tell you a part of one that I have gotten. Here it is:

> The earth is broken, the crater smokes,
> Rising like an oracle tower, the clouds of the beloved,
> The clouds flying to the heights of the crater,
> Puuonioni appears above Uekahuna,
> Akanikolea above Halemaumau—
> It is steady,
> Here is your desire o Kama,
> Return, you should return,
> The god is secured,
> The face moistened,
> Aloha—

I cannot speak of all information that I have obtained….

Ianuari 26, 1865 (aoao 1)
Nupepa Kuokoa
Ka Hoomana Kahiko. Helu 4.
Ka Moolelo no Ku, Kona Ano, A Me Kana Hana

O Ku, o Kaili noia, nolaila hoi i kapa ia mai ai o Ku-kailimoku, a mamuli no hoi o ka inoa o keia Akua i kapa ia mai ai kekahi inoa o Kamehameha, o Kunuiakea, no na 'Lii keia Akua, pela paha mai kahiko mai a hiki wale mai i ka wa o Kamehameha. Aka, he mau Akua e ae malalo o keia Akua. Eia na inoa, o Kapuni, o Lonopuhi, o Lonokoleamoku, o Kamohoalii, o Kalaipahoa, Kanehekili, Kaneualonui, o Kauilanuimakehaikalani, o Kanepohakaa, o Kanewawahilani, o Kanekilopano, o Kanekilohuwa. o Kane, o Kanaloa, o Kukaohialaka, o Kumokuhalii, o Kupupupulu, o Kualanawao. O keia mau Akua a pau malalo iho lakou a pau o Ku, he kahu okoa ko Ku, a pela no hoi keia mau Akua, aka, malalo no lakou a pau o ko Ku kahu.

Ke Ano O Keia Akua.

O Ku, he wahi hulu no ia, aka, o ka manu nona keia hulu, aole i akaka, hookahi wale no wahi hulu. O kahi e waiho ai o keia hulu, he ie i ulanaia a paa, a like ka nana‘ku me he papale mahiole la, oia kahi e waiho ai o ua wahi hulu nei, oia hoi o Ku.

O kahi e waiho mau ia'i keia Akua, ma na heiau, o Hikiau, Punaluu, Wahaula, Kanoa Mailekini, Puukohola; o Hikiau ka heiau e waiho mau ia'i keia Akua, a ma ia wahi no hoi e hoomana ia'i ua Akua nei.

Ka inoa o na Kahuna, o Hewahewa, o Kepookulou, o Puou, o Kaleikuahulu. Eia na wa e hoomana‘o, o na wa pilikia, a me na la kapu, aole nae hoomana i na manawa e ae, aka, i na po o Kane a me na po o Lono ; alaila, ia mau po, hoi mai la keia mau Kahuna ; e kapu loulu e ! a hele hoi ka luna e kala ana ma na aina o ke ‘Lii i puaa, i niu, i maia, kapa keokeo, ka ia-ula. Lawe keia mau mea a pau, a akoakoa i ka heiau, alaila, o na kanaka o ke 'Lii a me ko ke Kahuna, pii lakou i kuahiwi i ka pala, a ahu ka pala, alaila, kua ka ohia, make hoi ke kanaka, alaila, akoakoa mai a ka heiau, mawaho mai nae, penei ko lakou noho ana ; e noho lalani mahope mai kekahi o kekahi.— O keia Akua o Ku, ua hanaia he wahi okoa kona maluna‘e, a o na Akua e ae malalo mai, a he wahi okoa‘e hoi ko ke Kahuna, laua pu me Kamehameha, a aia pu no hoi ilaila ke kahu o na Akua e ae i ikeia mamua‘e nei, a i ka wa e pule ai ke Kahuna, ku oia iluna me ka pupu pala ma kona lima, hoomaka mai oia penei, “Kapu-e-he-a, no Ku no Lono, no Kane, no Kanaloa, e Lono e imua ! imua ka maulioha, ia Lono kinau e keaka la, mai ka me hane,” a pela‘ku, pau aela ka pule a ke Kahuna, ku mai la na kanaka a pau, kahea maila lakou me keia leo, “ Ola, ola, ola, ola, ola ia Ku,” alaila, noa la. Ke Kauila, oia hoi ke kapu o ke kua, alaila, a ka-imua o ka puaa, a moa ka puaa, alaila kau kekahi mau puaa i ka lele, me ka niu, ka maia, ka ia-ula, a me ke kanaka, o ke koena o ka puaa a me na mea e ae, oia ke ai ia e na kanaka. A ma ia po iho, kai ka aha, o ka inoa o keia aha, o Hulahula ka mua, o Hoowilimoo ka lua, o na aha ia o Ku. I ke kai ana o ka aha mua, oia hoi o Hulahula, mailoko mai o ka heiau keia hele ana, o ke Kahuna a me Kamehameha na makamua, hele keia aha mua a hiki he wahi hale uuku, komo o Kamehameha a me ke Kahuna iloko. Ia kai ana, o na kahu akua e ae no kekahi, a ma ka hele ana, he kai like na wawae, ina e ae hewa ka wawae o kekahi, o kona make no ia, ina o ke kahu ia o kekahi Akua, make no, ua komo aku la o Kamehameha a me ke Kahu ka iloko o ke kau wahi hale uuku, a o ka nui a paa oia aha mawaho no, alaila pule ke Kahuna, he pule kapu loa keia, aole e a ke ahi, aole walaau, aole e kani ka moa, ka iole, a me kela mea keia mea, i na e lohe ia kekahi leo i ka wa a ke Kahuna e pule ai, o ka hewa no ia, pule iho la ke Kahuna a pau, alaila, ninau ae la oia ia Kamehameha, “ pehea ka'u pule maikai ?” Aole no e ekemu koke aku o Kamehameha, a elua a ekolu ninau ana a ke Kahuna, alaila, hai ae o Kamehameha, “ Maikai,” alaila hooho mai ka aha a pau, “ maikai,” alaila, noa ke kapu. Aole no hoi e kai mai ka lua o na aha, aka, i na e hewa ke kai ana o ka aha mua, alaila kai mai ka lua o ka aha.

A maikai iho la keia kapu ana, alaila, hai ae la ke Kahuna, i na no ke kaua, me ka hoa kaua, maikai ke hele i ke kaua, wahi a ke Kahuna, o ka hele no ia.

Kauhane.

[Summary translation]

(Discussion of Ku Deity names plus list of other gods—those who are known on the Pele Honuamea landscape are underlined, the character of this god and his association with Wahaula and other heiau, and a summary translation of the article’s last half)

The Tradition of Ku, His Nature and His Work.

Ku is also known as Kaili, thus, he is called Ku-kailimoku. It is this God who was also known to Kamehameha as Kunuiakea, the Chief of the gods from ancient times to the

time of Kamehameha. But there are many Gods below this God. Here are the names, Kapuni, Lonopuhi, Lonokoleamoku, Kamohoalii, Kalaipahoa, Kanehekili, Kaneualonui, Kauilanuimakehaikalani, Kanepohakaa, Kanewawahilani, Kanekilopano, Kanekilohuwa, Kane, o Kanaloa, Kukaohialaka, Kumokuhalii, Kupupupulu, Kualanawao. All these Gods were below Ku. There were many attendants for Ku, it is the same for these gods, but they were all below the attendants of Ku.

The Character of This God.

Ku was first in the form of a feather, but the bird from which the feather came is unclear. It was a single feather. The feather was placed and secured on a woven basket, which looks something like a Mahiole (helmet), that is the place where this feather of Ku was put.

The place where this God was set was in the temples of Hikiau [Kealakekua], Punaluu [Kaneeleele, Kau], Wahaula [Pulama, Puna], Kanoa [Puueo, Hilo], Mailekini Puukohola [Kawaihae, Kohala]; Hikiau is the place where the God was first set and worshipped as a God.

The names of the Priest were Hewahewa, Kepookulou, Puou, Kaleikuahulu… [Kauhane, the author, continues describing worship of Ku and ceremonies associated with preparation for battle.]

Iwi Kūpuna (Deification of Ancestral Remains) Taken to Kīlauea– Remains of Departed Family Members Become Part of Pele's Family Manifestations

As described earlier, in the narratives recorded by S. M. Kamakau about the 1800-1801 eruption of Hualālai, it has been a tradition of families who traced their lineage to the Pele clan, to take the remains of deceased loved ones to Kīlauea, and other volcanic places associated with Pele. In this way, loved family members were integrated into the spirit realm of Pele's attendants, who were also manifest in various geological and natural phenomena. While this practice was mostly hidden after the establishment of the Christian Mission Stations in Hawai'i, it persisted through the 1800s and, in some form, continues through the present day, usually in the form of cremated remains being taken by family members to Kīlauea.

In 1858, a series of articles titled "Mooolelo Hawaii" (Hawaiian History-Traditions) was published in the native newspaper *Ka Hae Hawaii*. The collection of articles, penned by various individuals (many who attended Lahaina Luna College), described various facets of Hawaiian beliefs, customs and practices, which were learned from elder natives interviewed by the students. S. Kamaka wrote about ancient beliefs "Relating to the Spirit After the Body Dies." Excerpts from his original 1858 article, and its later translation in Volume 5 of the Bernice Pauahi Bishop Museum's *Memoirs* series as [Abraham] *Fornander Collection of Hawaiian Antiquities and Folk-Lore* (1918-1919), follow below.[82]

[82] There are some differences between the original Hawaiian narratives and those translated into English. These differences are generally the addition of a few things like place names. It is possible that in the process of typesetting the original texts in 1858, some omissions were made, and these later corrected by review of the handwritten manuscripts.

Iulai 21, 1858 (Aoao 61)
Ka Hae Hawaii
Mooolelo Hawaii---Helu 13.
No ka uhane mahope iho o ka make ana o ke kino

Aneane kulike ole ka manao o na kanaka kahiko o Hawaii nei no ka Uhane mahope iho o ka make ana o ke kino. He ekolu wahi e noho ai ka Uhane, wahi a lakou. Oia hoi, o ka lua o Pele, o Kilauea no ia, oloko o na wai, a me ka aina maloo.

Ina i make ke kino o na alii, a o kona mau kanaka ponoi paha, a me na kahu Pele, alaila, e hoi ko lakou Uhane i ka lua o Pele:, a e lawelawe mai na kahu Pele, a me kona poe kanaka, e like me ka noho ana ma keia ao. A o na kahu Pele, o lakou kona poe puuku, a he mau mua hoi maluna o na kanaka aipuupuu, a i ole ia, o kona poe kahu ponoi no. I ka noho ana o keia mau Uhane malaila, ina makemake kekahi kanaka e ike ia lakou, alaila, penei e ike ai, e hele pu me ke kahu Pele, a na ke kahu Pele e kahea aku.

Olelo mai kekahi poe. Ina i make kekahi kanaka a kanu ia kona kino ma ke kae o ka muliwai, a o ka Punawai, a o ka Auwai paha, alaila, e komo ae ka Uhane iloko o kekahi mea kino e ae, iloko e ka Mano paha, a iloko o ka Puhi paha, a i ka ula paha, a me na mea e ae o ka Moana; aka, o na mea ma ka lihiwai, e komo ae lakou iloko o ka muliwai, a lilo i mau Okuhekuhe nui, a i mau moo huelo, aina ma ka aina maloo, alaila, e komo ae iloko o ka Pueo, a me na mea ano like. O keia mau mea i pau i komo ia e ka Uhane o na kanaka, e lilo lakou i mau mea e alakai ai i ko lakou poe e ola ana. Penei ka hana ana o keia Uhane i kona iloko o keia mau mea, hele hou aku no ia, a komo iloko o kona mau makamaka, a no kona noho ana iluna ona, a ai mai keia Uhane i ka ai maoli a maona, alaila, hoi aku, a pela mau ka hana ana. A o keia poe makamaka, ina he pilikia ko lakou ma ka aina, no ke kaua ia mai, na ka Pueo e alakai ia lakou i kahi kupono e pale ai. A ina ma ka Muliwai, na ka Moo me na mea ano like e mahuna ia lakou. A ina ma ka moana ka pilikia, na ka Mano e malama, a me na mea ano like. No keia mau mea ko na kanaka hookapu ana i kekahi mau mea ai he hui wale.

Eia kekahi: Aia ma ka aina maloo, kahi i noho ai ka Uhane mahope iho o ka make ana o ke kino, a ua kapaia mai keia mau wahi o Kaleina a ka Uhane. Ua lawa keia inoa “leina a ka Uhane,” ma kela Mokupuni, keia Mokupuni o Hawaii nei i noho ia e ke kanaka. O kahi e noho ai ka Uhane o ko Niihau poe, aia ma Kapapakiikii a o Mauloku ma Lehua kekahi, oia hoi kahi i kapaia ka leina a ka Uhane o ko Niihau poe. Pela no hoi ko Kauai. Ma Hanapepe, kahi i noho ai ko laila poe Uhane, a o ko Oahu poe, aia ma Kaimalolo, a ma Waianae kekahi, A o ko Molokai poe, aia ma ka palena o Koolau a me Kona, mawaena olaila o ka leina a ka Uhane, o Wainene ka aina nui. A o ko Lanai, aia ma Hokunui, wahi a kekahi; aka, i ka manao o kekahi aia ma Kananolu [Kaunolu] ia. A he elua wahi e noho ai na Uhane o ko Maui, aia ma ke Kea kekahi, aina kula o ka Maomao kekahi. A o ko Hawaii. he ekolu wahi e noho ai na Uhane o Hilo, a o Waipio a me ka Palelua. O keia mau wahi a pau, ua kapaia o ka leina a ka Uhane. Ina e hiki ka Uhane ma kekahi o keia mau wahi, aole e hiki ke hoi hou mai.

Eia no kekahi; Ina make ke kino, hele no ka Uhane me ke ano o ke kino, pela no ka Uhane e hele ai, ina aole kapa o ke kino i ka make ana, aole no hoi kapa. aole lani, aka, he ao po lohina wale no, ane like ino ka ohu e uhi ana i ka aina, pela ke ano o kahi e noho ai na Uhane ma ia hope ilio o ka make ana o ke kino , aole no hoi he po he ao wale no. Okoa no ko na alii wahi, okoa ko na koa. Malaila na hana a pau e like me ka wa e ola ana, O-oihe,

Puhenehene, Heeholua, Heenalu, moko, lua, nui ka ai, he ai ulu wale no, uala, kalo, maia, ape, hapuu a no keia manao o lakou la, a i make ke kino, e kanu pu ia ka ai, ia, wai paka, kila ahi, o-o. ihe, koi, pahi, manao lakou e hana ka Uhane me keia mau mea ma ia wahi.

Eia no hoi kekahi: Manoa mai kekahi poe, he hele wale no na Uhane, a hoi, a noho iluna o ke kanaka e ala ana, maluna o ka elemakule a me ka luahine, maluna o ke kanaka a o ka wahine paha. Ua kapa ia kela Uhane, “he Makani, a he Unihipili.” Oia na manao o kanaka kahiko no ka Uhane mahope iho o ka make ana o ke kino…

[Translation][83]

Concerning The Soul After A Person’s Death.

The Hawaiians are not agreed in the idea as to what becomes of the soul after a person dies. They say that the soul has three abiding places, namely: the volcano [“crater of Pele”], in the water, and on dry plains like the plains of Kamaomao and Kekaa.

Should a chief die, or any of his own men, or the servants of Pele, then their souls will go to the volcano, and the servants of Pele and other men will serve as they served in the world. And the servant of Pele will be his caretaker, who will lord it over his stewards or even over his own body servants. When the soul is living there, should one wish to see it, then this is the process; go with the servant of Pele, and he will call by changing one of the chants of that chief.

Some say that should a person die and is buried at the edge of a river, or a spring, or a watercourse, then his soul will enter another body such as a shark's, or an eel's, or any other living body of the sea. Those that are buried by a body of fresh water will enter that stream and become a large okuhekuhe or tailed-lizard; and if buried on dry land, then they will enter the body of an owl, and such like. These things which are entered by the souls of men become guides to their friends who are living. This is what the soul which has entered these things would do: It would proceed and enter his friend, and when it has possessed him, the soul would eat regular food until satisfied, then go back. And he would repeatedly do that. And this friend, should he have any trouble on land, such as war, then the owl would lead him to a place of safety; and if in fresh water, the lizard and such like would keep him safe; and if the trouble is in the ocean, the shark and such like would care for him. This is one reason why a great many people are prohibited from eating many things.

Another thing: The soul also lives on a dry plain after the death of the body; and such places are called ka leina a ka uhane (the casting-off place of the soul). This name applies to wherever in Hawaii nei people lived. Following are the places where the souls live: For the people of Niihau, Kapapakiikii, and a second one is at Mauloku, Lehua ; for the Kauai people, at Hanapepe ; for the Oahu people at Kaimalolo ; for the Molokai people, at the boundary of Koolau and Kona, at the district of Wainene ; for the Lanai people, at Hokunui ; for the Maui people, there are two places, at Kekaa and the plains of Kamaomao; and for the Hawaii people, there are three places, at Hilo, at Waipio, and

[83] S. Kamaka, “No ka Uhane Mahope Iho o ka Maka ana o ke Kanaka” (Relating to the Spirit After the Body Dies,) translation in *Fornander Collection of Hawaiian Antiquities and Folk-Lore* (Honolulu: Bishop Museum Press, 1916): Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History v. 5: 572-576.

at Palilua. All these places are known as the casting-off places of souls. Should a soul get to any of these places it will be impossible for it come back again.

Still another thing: Should the body die, the soul may appear as if in the flesh; then there becomes no more night to the soul, only light. The chiefs have a separate place to dwell in, and the warriors have a different place. Sports are carried on there as during real life, such as throwing the spear, guessing the hidden no'a, coasting downhill, surfing, fencing, wrestling; there is plenty of food, food which needed no cultivation, such as potatoes, taro, ape, etc.; and because of this people think when the body is dead the following should be provided: Food, fish, tobacco, water, steel on which to strike flint and obtain fire, o-o, spear, axe, knife; because they think the soul will need these things to work with at that place].

In August 1861, K.W. Kawaiahao, a resident of Punahoa-luna, Hilo, wrote a letter to the public, which was published in the native-language newspaper, *Ka Hae Hawaii*. While Kawaiahao, observed that it was an "ignorant custom" from "times of darkness," he described the on-going custom of residents of Puna, ʻŌlaʻa, and other areas, of taking the pūʻolo iwi (bone bundles) to Kīlauea for burial and deification. Kawaiahao wrote:

Augate 28, 1861 (aoao 2)
Ka Hae Hawaii
He Wahi Hana Naaupo.

He wahi puolo kaʻu e hooili aku nei ia oe, a nau ia e wehewehe aku i ke alo o ko kaua mau makamaka, e noho ana ma kuaaina a me ke alo alii.

Eia ua wahi puolo la. O ka lawe ana o kekahi poe i na iwi kupapau i ka lua o Pele, i mea e hoomana ai ia Pele, i akua no lakou. O ka hana mau keia a kekahi poe e noho nei ma kai o Puna, a me kekahi poe ma Olaa, a me na wahi e ae. Ina he poe mea iwi kupapau.
Eia ka lakou. Hele no lakou a kahi o ke kaula Pele, olelo aku lakou iaia, "He wahi iwi kupapau ka makou la."

Olelo aku la ke kaula Pele ia lakou, "E pii hoi ha kakou i ka lua o Pele, e hookomo i na wahi iwi a oukou." O ko lakou pane aku la no ia penei, "O ko makou manao no hoi paha ia i hele mai la, e pii pu kakou i ka lua o Pele, e hookomo i na wahi iwi a makou."

Alaila, ninau aku la ke kaula Pele ia lakou, "Ua loaa nae paha na mea e oluolu mai ai ke akua?" Hai aku la lakou iaia, ua loaa hoi paha ia mau mea, i na mea e oluolu mai ai ke akua.

Hai aku ke kaula Pele ia lakou, penei, "Ina ua loaa kahi moa keokeo, he wahi luau no hoi, he puaa poohiwa no hoi, oia na mea e oluolu mai ai ke akua la."

"Ina e loaa keia mau mea ia oukou, alaila pii pu kakou e hookomo i na wahi iwi a oukou." I aku lakou iaia, ua loaa ia mau mea ia makou. Pane aku la ke kaula Pele, penei, "Apopo hoi ha kakou pii." O ko lakou ae mai ia no ia.

Noho lakou a kekahi la ae, o ko lakou hoomakaukau iho la no ia e pii, ka pii aku la no ia a hiki i ka lua o Pele, ke kalua iho la no ia i na mea i hoomakaukau ia no ke akua.

A pau keia mau mea i ka hana ia, alaila, hoomaka aku la lakou e iho e hookomo i na mea a lakou i lawe aku ai.

Ia lakou i hoomaka ai e hele, o ke kaula Pele no mamua e hele ai, mahope aku no ka poe mea iwi kupapau. A makaukau na mea a pau ka ke kae o ka lua; alaila, oli aku la ke kaula Pele ma ka inoa o Pele, a me na ‘lii i hookomo mua ia. A pau ka hana ana a ke kahuna pela, alaila lawe aku la ka poe mea iwi a hookomo, ma kahi a ke kaula Pele i kuhikuhi ai. Pela ka hana ana a kekahi poe e noho nei i keia manawa.

Noonoo mai ana oukou la, e ko‘u mau makamaka i na hana naaupo a keia poe.

Kainoa paha ua pau ka pouli ma Hawaii nei, eia no ka hele pu nei me ke aupuni o Kristo. Auwe! Aloha ino ka poe hoomau ana ma keia mau hana pouli. Ea, e o‘u mau hoa e noho mai la i ka i-u o ka la, a me ka lauae makani o keia mau mokupuni. E hoi hou anei kakou i na hana o ka pouli?

Owau no me ke aloha ia lakou.
K. W. Kawaiahao
Punahoa-luna, Hilo, H., Aug. 17, 1861.

[Translation]

An Ignorant Undertaking.

I have a little package to set before you, and you can expose it to the presence of our friends who dwell in the country, and in the presence of the chiefs.

Here is the package. That some people are taking the bones of those deceased to the crater of Pele, as a means of worshipping Pele as their god. This is the regular custom of some people who live in the coastal lands of Puna, and some people at ‘Ōla‘a, and other locations. If they have the bones of deceased ones.

Here is what they do. They go to the place of the Pele priest, and they tell him, “We have the bones of a deceased one.”

The Pele priest tells them, “Let us go up to the crater of Pele, and put your bundle of bones in.” They reply to him thus, “That is the reason we have come, let us go up together to the crater of Pele, and put our bundle of bones in.”

The Pele priest then asks them, “Did you perhaps obtain the things necessary to appease the goddess?”

They respond to him that they have perhaps gotten those things which will appease the goddess.

The Pele priest then tells then, “If you have obtained the white chicken, some taro greens, and a black pig, those are the things that will appease the goddess.”

“If you have these things, then we will go up and put your bundle of bones in.” They reply, telling him that we have all of those things. The Pele priest then replies, “Tomorrow, we will go up.” They then agree with him.

They then wait till the next day, and then they make everything ready for their ascent, and when they arrive at the crater of Pele, they bake all of the things and make them ready for the goddess.

When all these things are done, then they begin their descent, to put in all of the things they have brought.

When they begin to go, the Pele priest goes first, and there follow after, the people who have the bones. Everything is readied at the edge of the crater; then the Pele priest chants in the name of Pele, and of the ali‘i who have previously been put in there. When the priest has finished these things, the people with the bones of the deceased one, take them to the place where the Pele priest directs them. That is the work of some people who are living at this time.

Think, my companions, about the ignorant work of these people.

It was thought that this darkness in Hawaii was ended, that we were going into the kingdom of Christ. Alas! Pity the people who continue in these dark ways. Say my friends who dwell in the consecrated sun, and in the myriad breezes of these islands. Should we perhaps return to these dark ways?

I am with compassion for them.
K. W. Kawaiahao
Punahoa-luna, Hilo, H., Aug. 17, 1861.

Samuel M. Kamakau, introduced earlier in this ethnographic collection, wrote in May 1870 about ‘Ai-lā‘au, Pele and the host of Akua Hawai‘i (Hawaiian gods), as well as the transfiguration of ancestral iwi into ‘unihipili (familial spirit forms) in the volcano:

Mei 5, 1870 (aoao 1)
Ke Au Okoa
Ka Moolelo Hawaii. Helu 30.
Na S. M. Kamakau

…O ke kakuai ana o na makaainana, he mau hale puaniu no kekahi poe e kakuai ai, he ilio ii ulaia no me ke kuina kapa olena no, a me ka awa, a kakuai aku la iloko o ke kinolau o ka moo, ke pono no hoi ka hana ana, a o kekahi poe no hoi, ua hookoe ia mai, a oia na ope welu e hoolani ia mai ke lilo ole i mau kino moo… O ka lilo ana i moo ma ke kino o ka aumakua, ina o Kalamainuu ka aumakua kinolau i kakuai ia aku ai, alaila, e lilo no kekahi kino i mano ma o Kamahoalii la, a e lilo ana no i kino Pele ma o Ailaau la, a e lilo ana no hoi i hekili, a i uila, a komo iloko o kekahi mau ouli o ka lani, a e lawe no o Kukauakahi ma kona ano mana akua a lele i ka lewa he pueo, a mailoko mai o keia mau kino lehulehu i komo ia e kekahi kino kanaka, a laila, mailoko mai oia mau kino lehulehu, aia malaila i puka mai ai na kapu hoolaa he lehulehu loa a oia ka mea i olelo wale ia he mau akua ia mau mea ai… [84]

[84] See also *Nupepa Kuokoa*, Mei 27, 1877:1 and Mei 27, 1893: 1 “He Moolelo Hawaii - Mokuna VII” and nupepa *Ke Au Hou*, Ianuari 11, 1911: 29.

[Translation][85]

Some of the maka‘ainana, however, erected small puaniu houses for transfiguring their dead, and brought ‘olena sleeping tapas and ‘awa and a mottled brown dog (‘ilio ‘i‘i ulaia) to transform their dead into one of the many-bodied mo‘o. For some, all went well; but some were not accepted, and they drifted about in their bundles of tapa without being changed into mo‘o bodies.

The dead were changed into the form of the ‘aumakua to whom they had been offered. If Kalamainu‘u was the ‘aumakua kino lau to whom the body had been offered, it became a mo‘o; it became a shark if offered to Kamohoali‘i, and a volcanic manifestation (a pele) if offered to ‘Aila‘au. Some became thunder, some lightning, and some became signs (ouli) in the heavens; some were taken by Kukauakahi, and through his mana as an akua, they flew through the air as owls. Human beings who entered into these many bodies issued the innumerable kapus of consecration (kapu ho‘ola‘a)….

Pele and Family Members as ‘Aumākua and Kumupa‘a (Ancestral Deities)

Later in this series Kamakau wrote about ‘aumākua and kumupa‘a and the relationship of Pele and members of her family as deities upon whom Hawaiians called for support in life and death. Both female and male deities of the Pele family are named, and their names also represent the manifestations in the natural living environment—the forms they take in eruptive processes.

Sepatemaba 29, 1870 (aoao 1)
Ke Au Okoa
Ka Moolelo Hawaii. Helu 42
Na S. M. Kamakau
No ka aumakua a kumupaa

…O ka aumakua, oia no ke akua kumu kahiko mai na kupuna mai, a o ko na kupuna akua no ia i paulele ai, a i ole ia, ua loaa mai lakou mai loko mai olaila, a ua hana mai ke akua ia lakou a puka kanaka, a ua kapaia ke akua, he aumakua no lakou, a he kumupaa…

…O na akua aumakua i oleloia e na kupuna, o Kane, o Kanaloa, o Ku, o Lono, a mailoko aku o keia, eha mau eha mau akua, ua hoopilikia na puali o ka lani a me ka honua, e pili ana i na aumakua kane a pau. Eia na kumu aumakua wahine, o Haumea, o Kahakauakoko, o Walinuu, o Walimanoanoa, o Hoohoku, a mai loko kau o keia mau aumakua wahine, ua hoomanaia na pualai o ka lani a me ka honua, e pili ana i na aumakua wahine.

O Pele, o Hiiaka, o Kapo, o Namakaokahai, o Kahiliopua a me na lani wahine e pili ana i keia mau aumakua wahine a pau loa, ua pili keia ia Haumea, a ua komo no o Uli wahine iloko o Haumea, a me Nuu, o Nuakea, o Kapau o Nuakea, a me Nohoaikaulu, [86] o Kanehekili, o Kanewawahilani, O Nakoloikalani, o Kauilanuimakaehaikalanai, o Kahoalii, o Kamohoalii, o Lonomakua, o Nahoalii, o Nahoaiku, o Kanehunamoku, o Kanakaokai, o Kanehulikoa, o

[85] Samuel M. Kamakau, “Ka Po‘e Kahiko” (The People of Old); trans. Mary Kawena Pukui (Honolulu: Bernice Pauahi Bishop Museum, 1964): 86-87.

[86] It appears that there was a typesetting error in these lines as the there is a mixing of the female and male gods and ‘aumākua. The Mary Kawena Pukui translation (1964) reorganized the lists.

Kaneikaulanaula, o Kalaipahoa, o Kanemanaiapaiea, o Kanemakua, o Kanepaina, o Kanemanaiahuea, o Kaneholopali, o Kanepohahaa, o Kaneulupo, o Kaneikokala, o Kanekoha, o Kaneikokea, o Kaneikauila, o Kanekii, o Kanelele, o Kanehaka, o Kaneikapule, o Kaneikamakukau, a kini a lehu na aumakua iloko o kane, a pela no hoi o Ku am me Lono, a ua kuhao o Kanaloa…

A i ke kuili pule ana o ke kanaka, he pono i ke kahoahoa pule a ke kanaka mai ka hikina a ka la a hiki i kaulana, a mai ka akau a ka hema, a mai ka lani kiekie iluna a ka paa o ka honua ilalo, ua piha i ke akua a ua maa ka pule a ka poe kahiko i ka pule i ke akua pela….

[Translation][87]

Pertaining to ancestral deities and family gods

…The ‘aumakua, ancestral deities of the family, were the ancient source gods “from time immemorial,” (akua kumu kahiko mai na kupuna mai)—the gods from whom the ancestors implicitly believed they had come [personified natural phenomena], or one from whom they had actually descended. If a god had mated among them, and a human had come forth, this god was an ‘aumakua of theirs, and a kumupa‘a, a “fixed origin…”

…The akua ‘aumakua spoken of by the ancestors were Kane, Kanaloa, Ku, and Lono. The “hosts of heaven and earth,” na pu‘ali o ka lani a me ka honua, are connected to them through the male ‘aumakua to whom they are related. [The “hosts” here are the departed ancestors whose spirits have joined the ‘aumakua in his particular realm.] A myriad of male ‘aumakua “entered into” [were apart of] Kane (i komo iloko o Kane), among them Kanehekili, Kanewawahilani, Nakoloilani, Kauilanuimakehaikalani, Kaho‘ali‘i, Kamohoali‘i, Lonomakua, Nahoali‘i, Naho‘aiku, Kanemanaiahuea, Kaneholopali, Kanepohaka‘a, Kaneulupo, Kaneikokala, Kanekoha, Kaneikokea, Kaneikauila, Kaneki‘i, Kaneeleele, Kanehaka, Kaneikapule, and Kaneikamakaukau. So it was with Ku and Lono—but Kanaloa stood alone.

The female source gods, kumu ‘aumakua wahine, were Haumea, Kahakauakoko, Walinu‘u, Walimanoanoa, and Ho‘ohoku. They were worshiped through the “hosts of heaven and earth” who were related to the female ‘aumakua. Pele, Hi‘iaka, Kapo, Namakaokaha‘i, Kahiliopua, and the “women of heaven” (lani wahine), who are related to these female ‘aumakua, are related to Haumea. The woman Uli became a part of Haumea (i komo iloko o Haumea), as did Nu‘a, Nu‘akea, Kapa‘uanu‘akea, and Niho‘aikaulu.

In the ritual praying (kuili pule) of the people it is well for them to direct their appeals (pule kahoahoa) from the place of the sun’s rising to its resting place, from the north to the south, and from the highest heaven to the foundation of the earth below, for these regions are filled with spirits. Ka po‘e kahiko used to pray this way…

Early native accounts include many references to Pele and the larger realm of akua and kānaka relationship.

[87] Samuel M. Kamakau, “Ka Po‘e Kahiko” (The People of Old); trans. Mary Kawena Pukui (Honolulu: Bernice Pauahi Bishop Museum, 1964): 27.

Iwi of Chiefs Taken to Ka Waha o Kīlauea by Pauahilani

Henry Benjamin Nalimu was born in 1835 at Pāpa‘aloa, Hilo. He was one of several elderly Hawaiian residents interviewed over several years (ca. 1922-1930) by Theodore Kelsey, who along with Henry Kekahuna, compiled an important collection of Hawaiian information on language, traditions and place names. In the 1950s, both Kelsey and Kekahuna, frequented Hawai‘i National Park, and supported park managers in documenting history of the land and mapping of notable heiau and other features. The Kekahuna-Kelsey collections are housed in several locations, including the Hawai‘i State Archives (Series M-445), the Bishop Museum (HEN files), and in the collection of June Gutmanis, who cared for Kelsey in his later years, also becoming the curator of the Kelsey Collection. Ms. Gutmanis kindly shared documents with us from the collection in 1993. Among the documents are notes from H. B. Nalimu about the practice of taking royal remains to Kīlauea:

> Pauahilani was a man who carried the bones of chiefs to Kilauea and threw them into the mouth of the crater in old times. This waha o Kilauea [mouth of Kīlauea] was a big open hole with fire in it where smoke rose between ka pali kapu o Ka-moho-‘alii and Hale-ma‘u-ma‘u. Awa, pig, etc. were also sacrificed.

Pele me nā Hōāli‘i
(Pele the Host of Hawaiian Gods)

1892
Hawaiian Historical Society
“The Lesser Hawaiian Gods”
J. S. Emerson
(Excerpts of a Paper read before the Society on April 7, 1892)

> …The battle of Kuamoo, fought about December 20, 1819, settled the fate of heathenism as the religion of the state in these islands. With the abolition of the tabus and of human sacrifices, the two most important features of the old regime forever passed away. Under the powerful leadership of Kaahumanu, many of the idols were destroyed, and in a remarkably brief period Christianity became the recognized religion of the land. But the ancient beliefs of the people, though greatly modified by the changed condition of the country, still continued to exert a powerful influence on their lives.
>
> There have always been those who have clung to the faith of their fathers, and who, in secret, have kept up the worship of their ancestral gods. From time to time the outward manifestations of heathen worship have cropped out. Especially from the year 1863, when Kamehameha V began his reign, up to the death of King Kalakaua in the latter part of the year 1890, has this tendency been more apparent. Under their royal favor and sanction, the heathen party took courage and publicly revived many of their ancient practices. Open encouragement throughout the land was given to the kahunas so that they enjoyed an influence over the people unknown to them since the strong arm of Kaahumanu had guided the helm of state.
>
> In the mind of the average Hawaiian, the old gods still exist as living and active beings, even though he may defy their power and abhor their worship… [page 1].

…While much of the ancient cult with its cruel and bloody ceremonies is of necessity a thing of the past, the familiar worship of the gods treated of in this paper has more naturally survived to the present… [page 2].

The fire goddess Pele received, especially on Hawaii, as much worship as any other aumakua, if not more. She could at times, especially when at home, assume the appearance of a handsome young woman, as when Kamapuaa [the hog-god], to his cost, was smitten with her charms when first he saw her with her sisters at Kilauea. At other times the innate character of the fury showed itself, and she appeared in her usual form as an ugly and hateful old hag, with tattered and fire burnt garment, scarcely concealing the filth and nakedness of her person. Her blood-shot eyes and fiendish countenance paralyzed the beholder, and her touch turned him to stone. She was a jealous and vindictive monster, delighting in cruelty and at the slightest provocation overwhelming the unoffending victims of her rage in wide spread ruin. Her usual place of abode was in the summit crater of Mauna Loa, or at the volcano of Kilauea, where she built her halema‘uma‘u [rude temporary houses of fern] only to tear them down and build again as her ungovernable temper moved her.

That painful deformity of the eyelids, especially of the lower eyelid, called makahelei is charged to the malice of this goddess, who is herself represented as suffering with the most aggravated ophthalmia.

Her younger sister, Hiiaka i ka poli o Pele, after slaughtering many of the inferior gods that formerly dwelt near Waimea, on Hawaii, on the famous Mahiki road, became an active agent in the destruction of the Hawaiian race. She is the especial aumakua of those sorcerers who practice the murderous arts of po‘i-uhane, apo leo, and hoonoho uhane[88] These terms are

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88 Emerson’s footnote in text on these beliefs states:

“The po‘i-uhane, who worshipped Hiiaka, had the faculty of not only seeing the souls of living persons [kanaka ola], but of catching them with the hand [po‘i], and of either squeezing them to death or imprisoning them in a water-calabash.”

Back in 1882, Emerson learned about the practices, identifying his primary native informant on the practices of the po‘i ‘uhane other related practices as J. W. H. Isaac Kihe, who was the son of Kihe, and the grandson of Kuapahoa, of Kaloko, North Kona. On October 14th 1888, Kingdom surveyor, Joseph S. Emerson wrote to Surveyor General, William D. Alexander, briefing him on conversations he’d been having with J. W. H. Isaac Kihe, his “encyclopedia,” and “the son of a famous sorcerer.” While surveying lands of the ‘O‘oma-Kohanaiki vicinity in Kona, Kihe described to Emerson the various nature forms taken by the deceased, and their role in the spiritual practices, including the relationship of Pele’s favored young sister in worship and the arts of the Kahuna Kuni:

(continuation of footnote [86])

October 14, 1888 Letter from
J. S. Emerson to W. D. Alexander:

…I have just been having a chat with a son of a famous sorcerer, with the following for a summary of what he said. There are four gods worshipped by murders and sorcerers viz:

(1). Kui-a-Lua, the god of the Lua, Mokomoko, Haihai and other forms of violence.
(2). Uli, the god of the Anaana, Kuni, Hoopiopio and Lawe Maunu.
(3). Kalaipahoa, god of the Hoounauna, Hookomokomo and Hooleilei.++

explained in Prof. Alexander's admirable account of sorcery in his "Brief History of the Hawaiian People."[89]

An inferior demon of the Pele family is the obscene Kapo, a conception of impurity too revolting to admit of description. She is continually employed by the kahunas as a messenger in their black arts, and is claimed by many as their aumakua… [pages 7-8].

[Sharks as 'Aumakua]
… Kamohoalii, older brother of the goddess Pele. Like many of the other shark gods, he was able at pleasure to assume the human form. In that form he dwelt in profound solitude in a most sacred spot called the Pali Kapu o Kamohoalii [the sacred precipice of Kamohoalii], overlooking the fires of the volcano of Mokuaweoweo.[90] Another Pali Kapu o Kamohoalii, with a like tradition, is similarly situated with reference to the crater of Kilauea. Even Pele, fiercest of gods, dared not allow the smoke from her furnaces to trespass on the awful sanctity of her brother's abode. He was also said to make his home in the highest cone in the crater of Haleakala. From time to time he walked among men, when he claimed the well-known prerogative of an Hawaiian god to discard his malo. In his shark form he is still said to roam at large in the deep waters about the island of Maui, and is claimed by many as their aumakua… [page 10]

Early Hawaiians Conflicted in Recounting Their Beliefs and Practices Under Mission Station Dominance

The 1890s brought about the culmination of work initialized 70 years earlier by missionaries and others, and under the leadership of missionary children like Sanford B. Dole and Lorrin Thurston. On January 17, 1893, Queen Lili'uokalani was removed from her throne (with the help of United Sates Marines), and imprisoned. Throughout that period, and in subsequent years, Hawaiians continued writing about their history, trying to align their beliefs to fit those of the Christian world, and also distancing themselves from the beliefs and practices of their ancestors. Such writings passed on facets of knowledge, while also telling Hawaiians that their history was flawed. The accounts published on December 23 & 30, 1895, in *Ka Makaainana*, revisit a history of creation and the relationship of Pele and her family in Hawaiian traditions. Kamohoali'i, Pele's eldest and sacred brother is cited as a primary figure in this history. The authors also state that the Hawaiian royalty for 75 generations down to Queen Lili'uokalani all share the same genealogy.

(4). Hiiaka-i-ka-poli-o-Pele, the goddess of the Poi uhane, Apo leo, Pahiuhiu and Hoonoho uhane… (Joseph Swift Emerson, Letters dated 1888, in collection of the Hawaiian Historical Society).

89 W. D. Alexander, *A Brief History of the Hawaiian People*, (New York: American Book Company, 1891), Chapter XI.

90 Emerson footnote in text states "The summit crater of Mauna Loa, on the Island of Hawaii."

Dekemaba 23, 1895 (aoao 6)
Ka Makaainana
Na Palapala

[Aole maluna iho o makou ke koikoi o na hala a me na hewa no na manao i hoopukaia malalo o keia poo, aka aia no maluna iho o na poe na lakou i kakau mai.]

Ua Kapaeia ka Oiaio.
(Hoomauia.)

E hoomaka ana keia wahi o ka moolelo pili ia Hawaii nei mai ka hookumuia ana o ka honua nei, penei:

O Kaneluhonua ke kane, a o Hinaanaia ka wahine, o Lonohonua ka uhane o ka mana, a o lakou na mea mua loa iloko o ka moolelo o Hawaii nei aole mamua aku. Mai loko mai o keia mau mea i laha mai ai na mea a pau, a o na mea mua i puka mai ko laua mau puhaka mai, o ia na aumakua a me na ulalele. O kekahi o ia poe oia o Kumulipo (k) a me Paele (w), Waiololi (k) me Waiolola (w), a mai loko mai o keia poe i laha mai ai na aumakua o kanaka a me na ulalele. He mau hanauna o na aumakua i oleloia mai ka pouli mai a mai ka wai mai, na lakou i hoohanau i na ulalele a me na poe kino aka a pau. Aohe he kanaka i hanauia ia wa, he poe kino uhane wale no, o ia na poe i ike mua ia ma ka moolelo o Hawaii nei, he hope na mea a pau loa.

Ehiku mau hanauna uhane a hiki i ke au o Kane, ka mea kaulana no kona mana, kona ike, kona aloha, a me kona hookumu ana i ka honua. O Kane paha ma ka moolelo Hawaii, a o ka Logou paha ma ka olelo Hebera. Mamua ae o ka hanau ana o Kane, oia hoi ka Logou, (aole keia i pili i ka hanau ana ma ke kino, ua pili no ka uhane o ka Logou i kinohi,) ua hanau ia e kona mau makua he mau keiki e ae, oia o Kuwahailo, Kualanawao, Kupulupulu, Kupaiekee, Kuliaikea, Kumokuhalii, Kunuiakea, a me na poe e ae he nui loa ma ia ano inoa a ma ia mahele. O keia poe a pau, ua kapaia he mau aumakua a he mau kakoo i ka mea i poniia a i hookiekieia ae maluna o na aumakua e ae a pau, a ma ia ano ua kapa aku na kanaka i na aumakua he mau anela kiai no lakou.

Olelo o Iesu i Kana poe haumana: “Ke holoholo mau nei ko oukou mau anela kiai e nana i ka helehelena o ko oukou Makua i ka lani.” Ioane 20:3. O kela poe aumakua, he poe lakou i hanau mai na puhaka o Kaneluhonua a me Hinaanaia, a mahope mai o ia poe o Namakaohai ma a me kona mau hoahanau wahine. O keia poe, ua papalua ko lakou mau kino, ma ke ano kane i kekahi wa a he wahine i kekahi wa, pela lakou i hanauia ai.

Mahope mai o keia poe o Makalii a me Kauwilanuumakehaikalani, Lonoleiakamakani, Kamohoalii ma, Pele, Kapo, a me na poe kaulana a pau o na aumakua. O keia a pau, ua hanau lakou iloko o ka pouli a me na wai palena ole, aohe malamalama iloko o ia wa. O lakou nei ka Ioane i ike ai ma ka moeuhane i hoikeia ma ka Buke o Hoikeana. O keia poe anela he mana ko lakou maluna o na anela o ka honua a pau. A o na anela ehiku i oleloia ma ka mokuna o Hoikeana, he poe lawelawe lakou malalo o na aumakua alii, a ua kapaia lakou he mau ulalele, he poe kino uhane wale no, pela ka hoike a ka moolelo Hawaii, pela i unuhiia mai ai mai ka moolelo Hawaii a hoopiliia ma keia mau mokuna. Nolaila, ua kulike loa ka unuhi ana o ka olelo Hawaii me ka olelo Hebera, a ua hiki ole i na mikanele ke kapae ae i ka mea oiaio, no ka mea, o ka olelo Hawaii a me ka olelo Hebera, o laua na olelo Akua i hookumuia i kinohi, aole o ka olelo haole. He olelo malihini loa ia i ke Akua o na poe Hebera a me na Hawaii. (Aole i pau.)

[Translation]

Documents (Letters)

[The responsibility for the errors and mistakes of the thoughts that are presented under this heading are not ours, but upon those who wrote them.]

The truth is set aside.
(Continued.)

This part of the history of Hawaii begins with the foundation of the earth:

Kaneluhonua was the man, Hinaanaia was the woman, Lonohonua was the spirit of power, and they are the first ones in this Hawaiian history, none were before. From them all things came forth, from their loins, the aumakua (protective deity) and the ulalele (spirits). Among these people were Kumulipo (m.) and Paele (f.), Waiololi (m.) and Waiolola (f.), and from these people came the aumakua and spirits of humankind. There were several generations of the aforesaid aumakua, between the period of darkness and water, and from them were born the spirits and all bodied forms. No humans had yet been born at that time, only spirit bodies. Those were the first people in the history of Hawaii, (mankind) was at the very end.

There were seven generation of spirits to the time of Kane, the one who is famous for his spiritual power, his wisdom, and his establishing the earth. Kane in the Hawaiian history is perhaps Logou (The Word of God) in the Hebrew tongue. Before the birth of Kane, there was Logou (this is not concerning birth in the physical body, it pertains to the Word in the Beginning). He was born of his parents along with other children, Kuwahailo, Kualanawao, Kupulupulu, Kupaaiekee, Kuliaikea, Kumokuhalii, Kunuiakea and many others known by different names. All of these people were called aumakua, they supported the anointed and esteemed ones above all other aumakua. Thus[,] people called these aumakua their guardian angels.

Jesus to his disciples: “You are to go as guardian angels and will see the face of your Father in heaven” (John 20:3). Those aumakua, there were all born from the loins of Kaneluhonua and Hinaanaia, and after them was Namakaokahai and her female relatives. These beings all had dual body-forms. Some as males at a certain time, others as female at other times. That is how they were born.

After these people there came Makalii, Kauwilanuumakehaikalani, Lonoleiakamakani, Kamohoalii folks, Pele, Kapo, and all the well-known aumakua. These who were born in the period of darkness (antiquity) with boundless waters (no land); there was no light in this time. These are whom John saw in a dream[,] as made known in the Book of Revelations. These angels had power over all of the angels of the earth. The seven angels spoken of in chapter 8 of Revelations, they were the attendants to the chiefly aumakua, and were called disembodied spirits. People who only had spirit bodies, thus it is made known in the history of Hawaii as translated. It does not align with the Hebrew. But this was before the missionaries came casting it aside for the truth….

Dekemaba 30, 1895 (aoao 2)
Ka Makaainana
Ua Kapaeia ka Oiaio.

(Hoomauia.)
E nana ae maluna o Kamohoalii, ka mea i hanau mahope iho o Kane, a o Makalii, Kuhailo [Kuwahailo], a me na poe a pau o kona papa, ua hanau lakou mamua a mahope o Kane, ka mea mana loa, o ia paha o Kumulipo (k) a me Waiolola (w) a me Waiololi (k) ma ka moolelo Hawaii; o Adamu me Eva ma ka moolelo Hebera. O Papa a me Haumea (w), o laua ma ka moolelo Hawaii, a ma o Kumulipo i puka mai ai ke kuauhau o na alii a hiki ia Liliuokalani. Mai ia Papa mai a hiki ia Liliuokalani, he 75 ia hanauna. O kela poe i oleloia ae la maluna o lakou ka makamua o na poe i hanau mai mai ka puhaka mai o Kaneluhonua a me Hinaanaia. O keia Hinaanaia, o ia no o Haumea, o Papa, Hinamaouluae, Huhune, Hinaiakamalama, Hikawaopuaiane, aohe he wahine e aku.

Mai loko mai o Kumulipo a me Paele i hoohanauia mai ai na mea o loko o ke kai, na mea ola kupu, e laa ka limu, na pupu, na ole, na pupu makaloa, na pupu kiokio, na pupu huluhulu, na ano pupu a pau o ke kai a me na pupukanioe. O na mea ola a me na mea kino uhane, ua hanauia a mai lakou e Waiololi a me Waiolola, kekahi o na mea i puka mai loko mai o Kaneluhonua a me Hinaanaia.

I ka hiku o na hanauna o Hanaanaia, oia o Haumea, o Kane ka mea kaulana no kona mana, no ka mea, oia ka mea i hanau ma ka manawa o Haumea, kona makuahine. No kona hanau ana pela, hoonoho ae la kona makuahine iaia i haku maluna o na keiki a pau i puka aku mai kona puhaka, me ke kauoha pu aku i kana mau keiki e hoomana iaia. Pela i lilo ai o Kane i poo no kona mau hoahanau a pau, na keiki hoi a kona makuahine. Lokahi ae la lakou a pau mahope ona a hoolohe aku la i kana mau olelo, a kau ae la i mau kanawai no ka hana ana i na mea a pau e pili ana i ka hanaia ana o ka lani a me ka honua. Ia la, i ka la o Kane i hanau ai, hooholo like ae la na aumakua a me na malele a pau, na noe i puka mai ka puhaka mai o Haumea, a me ko lakou mau makua pu, i keia mau leo pule koihonua:

“O Kane ke alii o ka mana,	*Kane is the chief of spiritual power,*
O Kane ke alii o ka ike,	*Kane is the chief of knowledge,*
O Kane ke alii o ke ola,	*Kane is the chief of life,*
O Kane ke alii hana nui.”	*Kane is the chief great undertakings.*

I ko Kane puka ana aku mai ke poo aku o kona makuahine, mahae ae la oia a lilo i ekolu kino okoa, oia o Kanekamoalii, Kanekanaloa, me Lonoikaoualii. A mamao iki aku, alaila, mahae hou aku la oia i ehiku kino okoa, oia o Kanehekili, Kanepaina, Kaneikawaiola, Kanekauwila, Kaneopua, Kanekii, a me Kanelele. A kaawale iki aku, mahae hou ae la a loaa o Kaneikapualena, Kaneikokala, Kanehunamoku, Kaneiahuea, Kanepupule, Kaneulala, Kanemoe lepo. Pela i mahele mau ia ai kona kino a hiki i ka nui loa ana, a hiki ole ke helu aku. I mai ka Baibala Hemolele, “E like auanei kau mau mamo me na hoku o ka lani a me na one o ke kai, aole e pau i ka heluia”

O ka hoailona o ka la o Kane i hanauia, aole e hiki mua ka Hokuloa, nolaila i oleloia ai e na poe kahiko, he poo-kapu ko Kane, a pela no i keia wa, aole e kau ia e ka hoku, aole he puwai, aole he papa heana, he la kapu loa, o ia ka la e mohai ai ka oihana kahuna i ka mohai i ke Akua, iloko o ka heiau maluna o ke anuu ka lele, a me ka luapau. (Aole i pau)

[Translation -- First paragraph]

Looking up to Kamohoalii, the one who was born after Kane, also Makalii, Kuwahailo, and the all the others of his level. They were born before and after Kane. Those with the most mana were perhaps Kumulipo (m.), Waiolola (m.) and Waiololi (f.) in the history of Hawaii; being Adam and Eve in the Hebrew history. Papa and Haumea (f.'s), are both in the Hawaiian history, and through the Kumulipo the genealogy comes to the chiefs and to Liliuokalani. From Papa to Liliuokalani, there are 75 generations. Those people mentioned above, they are the first born from the loins of Kaneluhonua and Hinaaia. This Hinaaia is the same as Haumea, Papa, Hinamaouluae, Huhune, Hinaiakamalama, Hikawaopuiane, they are not different women.

"Na Papahi Lei e Kinikohu Ai"
(The Lei of Lehua and Paʻiniu Noted at Kīlauea)

The tradition and culture of lei adornments in customary Hawaiian practices span all facets of life. Plants and other materials, even words woven (haku) into a mele (chant) are offered to the gods, can release one from kapu and ensure success in an endeavor. Lei inspire one to absorb the mana of the god or deity whose body-forms (kinolau), the lei materials represent. They are gifts of aloha, commemorate observances, and serve as personal adornments. In a native text submitted by members of the Hui Mamalahoa at Kalawao, Molokai, and published in the Hawaiian language newspaper, *Ko Hawaii Pae Aina* on February 12, 1881 (Maly, translator), the authors described the lehua gathered from various wahi pana, including Uwēkahuna, and about the lei of paʻiniu (Astelia spp.), which was worn by those who travel to and from Kīlauea.

Feberuari 12, 1881 (aoao 2)
Ko Hawaii Pae Aina
Na Papahi Lei e Kinikohu Ai

E Ko Hawaii Pae Aina, Aloha oe: — E oluolu oe e hoopuehu malie aku i ke ala paoa neia mau papahi lei, in a wahi a pau o keia mau pae moku, i hana iho ae na manu a Kuhaimoana, a loaa aku i Puna i ka aina a ke ala a me ke onaona i noho ai.

Ua noa i na mea a pau
E lawe a lei, a hoohiehie

Lei Lehua. — He lei lehua koʻu, he 16 na pua e lawa ai.… [A]ia lakou i ka poli o Pele i ka lalo o Uwekahuna…

Lei Painiu. — Oiai au e ku ana ma kae o ka luapele o Kilauea, ike aku la wau i ka painiu e ulu ana kahoi ma la loko e hana i lei painiu (ma na rula mau o ia wahi, kalokalo ae la wau i ke aliiwahine o ka lua); aole i upuupu iho, lohe aku la wau i kahi leo e kahea mai ana iaʻu penei: "Ina oe e kii ana a lawa na lau painiu he 10, oia hoi, he 6 nou, a he 4 noʻu, a o kou lei auanei hoi noʻu, a o koʻu nou, alaila, o oe kuu hoa kaunu."

[Translation]

Highly Desirable Lei Adornments.

Greetings to you, Ko Hawaii Pae Aina: — May I please offer a fragrant refrain of the desired garlands of these islands, from the islands of the water-drinking birds of Kuhaimoana to Puna, the land where the sweet fragrance dwells.

It is free to all,
To take the lei and be honored.

Lei Lehua. My garland of lehua is made with sixteen blossoms. [Each represents a specific place].… The blossoms may be gathered are there below Uwekahuna, in the bosom of Pele.…

Lei Painiu. While I was standing on the brink of the volcano of Kilauea, I saw the painiu growing there, as if urging me to make a lei of the painiu. But, there are rules to be observed at this place, and I offered a prayer (kalokalo) to the Chiefess of the volcano [Pele]. Then, I seemed to hear a voice calling to me, thus: "If you gather the painiu, take ten leaves, six for you and four for me. Your lei shall be for me and for you, and you shall be my companion in the place of verdure...."

By Ka Hui Mamalahoa,
Kalawao, Molokai. Jan. 30, 1881.

From antiquity, such plant materials were gathered by those who traveled to Kīlauea, and were woven into adorning lei as a sign of having been to the "'āina a ke akua i noho ai." This is still practiced by families with ties to Kīlauea, and by others who acknowledge the traditions of the land.

Moʻolelo mai nā ʻĀina ʻo Puna me Kaʻū
(Traditions from the Lands of Puna and Kaʻū)

Moʻolelo Hawaiʻi (Hawaiian traditions) are told for every aspect of nature and for the gods whose body forms are represented by natural phenomena in the world around us, and they also describe the relationship between humans and their biocultural landscape. Below, are selections of moʻolelo which focus on the traditions from Puna and Kaʻū, other than those directly associated with the traditions of Pele as the primary figure. These traditions, recorded by both Hawaiians and non-natives, identify storied places on the landscape which are also held in high esteem by Hawaiians. While several important accounts are cited, many more exist but cannot all be presented in this report; moreover, based on the events over the last 200 years, it is likely that numerous other traditions have been lost. The extent of the loss may be understood when one considers that every place name was named for an event in history.

The following accounts are generally presented chronologically by time in history (not by publication date), and all post-date the arrival of Pele on Hawaiʻi.

Pāʻao, Pili and the Heiau of Wahaʻula

Heiau (sometimes written/pronounced, haiau), temples and places of worship, occur all across the land, and come in many shapes, sizes, and classes. Their rituals ranged from those

associated with individual families to those of national worship, where only the highest aliʻi and kahuna (priests) could perform the rituals which annually rotated through ceremonies of Kū (at time requiring human sacrifice), and Lono (for the time of celebration of harvest, renewal and peace). David Malo, eldest of the early Hawaiian historians, identified this highest class of heiau – "na heiau poo-kanaka, oia hoi na luakini" (temples of human sacrifice, that is the luakini).[91].

In the centuries prior to the arrival of Pāʻao from Kahiki, the chiefly bloodlines had mingled with the blood of commoners, and the ceremonies in the early heiau focused on offerings of the produce of the land and sea, and prayerful chants to honor the gods and goddesses. By the time of Pāʻao's arrival in Hawaiʻi, the religious system in Kahiki had evolved and grown more stringent. Speaking with the aliʻi of Hawaiʻi, he instructed them in the new kapu and manner of hoʻomana (religion). He then returned to Kahiki to fetch the chief, Pili Kaaiea, who was of a sacred lineage, and brought him to Hawaiʻi. Landing in Puna, Pili became the sacred chief, and Pāʻao had built the heiau of ʻAhaʻula (Wahaʻula). This temple established a stringent set of kapu, which included the introduction of human sacrifice to enhance the mana of the ceremonies, and denied access to women.

Describing the building and functions of the luakini class of heiau, David Malo92 wrote:

1. It was a great undertaking for a king to build a heiau of the sort called a luakini, to be accomplished only with fatigue and with redness of the eyes from long and wearisome prayers and ceremonies on his part.

2. There were two rituals which the king in his eminent station used in the worship of the gods; one was the ritual of Ku, the other that of Lono. The Ku ritual was very strict (oolea), the service most arduous (ikaika). The priests of this rite were distinct from others and outranked them. They were called priests of the order of Ku, because Ku was the highest god whom the king worshipped in following their ritual. They were also called priests of the order of Kanalu, because that was the name of their first priestly ancestor. These two names were their titles of highest distinction.

3. The Lono ritual was milder, the service more comfortable. Its priests were, however, of a separate order and of an inferior grade. They were said to be of the order of Lono (moo-Lono), because Lono was the chief object of the king's worship when he followed the ritual. The priests of this ritual were also said to be of the order of Paliku… …It was indeed an arduous task to make a luakini; a human sacrifice was necessary; and it must be an adult, a law-breaker (lawe-hala).… The luakini was a war temple, heiau-wai-kaua, which the king, in his capacity as ruler over all, built when he was about to make war upon another independent monarch or when he heard that some other king was [page 160] about to make war against him; also when he wished to make the crops flourish he might build a luakini.

11. It was the special temple in which the king prayed to his gods to look with favor upon him, and in the services of that heiau he obtained assurances of victory over his enemies, or received warnings of defeat at their hands.

[91] David Malo, *Hawaiian Antiquities,* trans. N[athaniel] B[right] Emerson, 1898 (Honolulu: B. P. Bishop Museum, 1951), 53.
[92] Ibid., 160-161.

References to Waha‘ula are found at various locations throughout this study, as written by both natives and foreigners as early as 1823. In 1867, Samuel Mānaiakalani Kamakau wrote about the arrival of Pā‘ao ca. 1300 AD:

> O Puna ka aina o Hawaii i loaa mua ia Paao, aia ma Puna ka haiau mua a Paao i kukulu ai i hale no kona akua, o Ahaula ka inoa, ua kapa ia o Ahaula, he luakini. Mai Puna mai o Paao ma a pae ma Kohala.[93]
>
> > Puna was the land on Hawai‘i that Pā‘ao first landed at, there in Puna, is the first temple built by Pā‘ao for his god. ‘Aha‘ula was the (god’s) name, and the luakini was called ‘Aha‘ula [Waha‘ula]. Pā‘ao and his companions then departed from Puna and landed at Kohala.[94]

A few additional short references to Waha‘ula and later activities of Pā‘ao are found throughout Hawaiian literature, but one might wonder if the move from Puna was partially influenced by the volcanic activity of the goddess Pele[95] or if the population necessary to support a royal priestly order, had not yet developed in Puna. King David Kalākaua’s collection of Hawaiian traditions, also reported on Pā‘ao’s relocation from Puna, along with the chief Pili, to Kohala:

> …it was there that the high-priest Paao, who brought Pili to the group, established himself and family, after first landing in Puna and erecting to his god the temple of Wahaula, the ruins of which are still seen near the village of Kahawalea [Kahauale‘a]. After the arrival of Pili it is probable that Paao removed with him to the more populous district of Kohala, and there remained as his high-priest and adviser. At Puuepa he erected the large heiau of Mookini, the stones for which were passed from hand-to-hand from Niulii.[96]

Several other writers published short accounts which included Waha‘ula in English, but the tradition titled “Ka Moolelo o Makuakaumana” (The History of Makuakaumana), published in the Hawaiian newspaper *Nupepa Kuokoa* in 1896, includes some additional details on the journey from Kahiki and establishment of the heiau luakini. Excerpts from the tradition follow below, with the general translations prepared by Dr. N. B. Emerson and published in 1893.

Okatoba 9, 1896 (aoao 1)
Nupepa Kuokoa
Ka Moolelo O Makuakaumana

> …I ka haalele ana aku o Paao i kona aina hanau, oia paha o Tahiki, a holo mai la ia me kona poe kanaka, a hoea malalo pono ae o Kekahi pali-kahakai ooia o Kaakoheo, a mai keia wahi mai holo pololei mai la lakou i ka moana lipolipo. I ko lakou holo ana mai a ike koliuliu ia mai ka pe‘a o ka waa e uka o ka aina, ia wa i pa-e puainawele mai ia ka leo kahea o Makuakaumana, oiai oia e ku ana maluna o keia pali o Kaakoheo.

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93 S. M. Kamakau, *Nupepa Ke Au Okoa* (Ianuari 5, 1867).

94 M. K. Pukui, trans., “Tales and Traditions of the People of Old” (Honolulu: B. P. Bishop Museum. 1991): 100.

95 The heiau complex at Waha‘ula remained in use till c. 1817, and remained unimpacted by lava flows until the 1980s.

96 David Kalākaua [His Hawaiian Majesty King], *The Legends and Myths of Hawai‘i* (New York: Charles L. Webster, 1888; [reprint] Rutland, Vermont: Charles H. Tuttle, 1972): 98.

“E! Owau kekahi e holo!”
Alaila ninau aku la o Paao: “Owai oe?”
“He makaula au,” wahi a Makuakaumana.
“Owai kou inoa?”
“O Makuakaumana.”
“Ka! Ua piha ka waa.” wahi a Paao, “o kahi wale no i koe, oia ka momoa.”
“O ko‘u wahi ia,” wahi a Makuakaumana.
“E lele mai hoi ha oe,” wahi a Paao.

He oiaio ua lele mai la keia Makuakaumana a paa mai la ka manu hope o ka waa a kau iho la oia ma ka moamoa o ua waa la. A o keia Makuakaumana ka mea i hea i kekahi mele ia Lonokaeho ma ka wa e hekau ana na waa o Paao ma, ma ke kaikuono o Moaulanuiakea ma ka wa i hoi hou ai o Paao i Tahiti e kii ia Lonokaeho i alii no Hawaii. Penei ua mele la:

E Lono! E Lono! E Lonokaeho!
Lonokulani, alii o Kauluonana.
Eia na waa, kau mai a-i,
E hoi e noho i Hawaii kua-uli,
He aina loaa i ka moana,
I hoea mai loko mai o ka ale,
I ka halehale poipu a Kanaloa,
He koa-kea i halelo i ka wai.
I lou i ka makau a ka lawaia.
A ka lawaia nui a Kaapahu,
A ka lawai nui o Kapuheeuanuu-la.
A pae na waa, kau mai:
E holo e ai ia Hawaii, he moku:
He moku Hawaii,
He moku Hawaii no Lonokaeho e noho.”

E like me ka mea i hoikeia ae nei, ua hoi hou o Makuakaumana i Tahiti; a o ka mea nana i kakau kekahi moolelo Hawaii maloko o ka *Nupepa Kuokoa* o ka makahiki 1895, ua olelo oia ma ka helu o ka puka ana o na moolelo la, penei:

“Ua loheia ma o Makuakaumana la, na wahi kaulana o Hawaii nei: a ua hele mai au e ike maka.”

Ua oleloia hoi ua pae mua o Paao ma i Puna, Hawaii. Malaila oia i kukulu ai i ka heiau o Wahaula a o ke akua o ua heiau la o Kukailimoku. A mai laila mai ko Paao hele ana a hoea i Kohala, a kukulu ooia i ka heiau o Mookini ma Puuepa. Ma ka wa i hoea ai o Paao ma, (me he mea la o Makuakaumana no paha kekahi) i Kohala, e nohoalii ana o Lonokawai.

I pua no Hawaii, oia ke alii mahope mai o Kapawa. O ka umikumamaono ia o ka hanauna alii. Ua hoikeia nohoi ma kela moolelo Hawaii i paaia ai ma Lahainaluna a’u i hoike ae nei, ua hoi hou o Paao ame Makuakaumana, ame ka poe e ae i Tahiti, ma ka wa i hoea mai o Pili, oia hoi o Pilikeaea (Pili Kaaiea) oia ka makahiki (A.D.) 1090, ua like ia me 806 makahiki mai a kakou aku nei.

Ma keia mau hunahuna moolelo Hawaii i hoikeia ae la, ua ikeia ua hoi pu no o Makuakaumana i Tahiti me Paao, ame na kanaka i holo pu mai ai lakou a maluna no ona

waa i hoi aku ai lakou ilaila, a o ka makahiki (A.D.) 1090-92 paha ia: aka ma keia moolelo a‘u i lohe ai no Makuakaumana, ka moolelo hoi i lilo i hapa ano nui no keia huakai pokole i Koolauloa he okoa loa ia mai ka mea i hoike ia ae la.

Nolaila e kuu makamaka heluhelu mamua ae o ko‘u hoike ana aku i ka moolelo o Makuakaumana ma ko Hauula aoao o ke kuauhau ana he mea pono ia‘u ke nonoi aku i kou oluolu e kala mai oe i ka‘u hoohele mua ana ia oe ma na mea i hoike mua ia ae nei. O ke kumu nui o ko‘u hana na pela. I loaa ai ia oe ke kulana i ku ai ka moolelo maa mau i ikeia ai o Makuakaumana, a ma kou wa auanei e heluhelu iho ai i keia a‘u e panee aku nei imua ou e ike iho ai oe i ke ano kamahao a kupaianaha o ko Makuakaumana hoi ana i Tahiti, oia hoi aole maluna o ka waa, aka, maluna o ke kohola kona hoi ana i Tahiti… (Aole i pau.)

[Translation[97]]

The departure of Paao and his company was marked by appropriate religious ceremonies to bring success to his venture in search of new lands. The canoe passed close under the bluff or promontory called Kaakoheo, and then struck boldly out to sea. When the craft was so far out that her sail was only a speck in the horizon, the great prophet and wizard, Makuakaumana, standing on the promontory, called in a voice which, from its remoteness, sounded to Paao like the attenuated trilling of a spider's web:

“Take me, too.”

“Who are you?” shouted back Paao, across the waters.

“A prophet.”

“Your name?"

“Makuakaumana.”

“The canoe is full," answered Paao; “the only place left is the momoa" (a projection at the very stern of the canoe).

“I'll take it,” said Makuakaumana.

“Jump aboard, then,” said Paao;

and at the word the wizard made one jump, and catching hold of the manu, seats himself on the momoa…

…The voyage was stormy. No sooner did Lonopele learn that Paao had cleared from the land than he brought all his incantations to bear to overwhelm him; he loosed against him the fierce south wind, Konaku, reinforced by the Konanuianiho, Moae, Konaheapuhu, Kikiao, Leleuli, and Lelekuilua, and shut him in with black rain clouds—a terrible storm.

97 N. B. Emerson, “The Long Voyages of the Ancient Hawaiians,” *Papers of the Hawaiian Historical Society* 5 (May 18, 1893) 8-11.

But Paao had made wise preparations; his canoes were covered with deck-mats fore and aft, to prevent the entrance of the waves. Yet what was more to the point, to defeat the enchantments of his brother, he was accompanied by a school of aku and of opelu. These fish, that have ever since been held in peculiar reverence by the Hawaiian people, were his aumakua—ancestral divinities, beings that, in a popular sense, may be considered as something like a cross between a mascot and a guardian angel. When winds and waves threatened to swamp him, the peculiar movements of these fish acted as a charm to quiet the tempest. Lonopele next sent against his brother a cold wind from the north, called the hoolua, but this also was warded off, and Paao remained unscathed. As a last resource, Lonopele commissioned an unclean flying monster—a huge bird, called Kekahakaiwainapali—to proceed against Paao and overwhelm the canoe with its filth. This last effort was also abortive; and Lonopele having exhausted his black arts, Paao went on his way without further molestation.

Arrival At Puna.

Land was first reached in the district of Puna, Hawaii. Here Paao built a temple (heiau or luakini), significantly called Wahaula (red mouth), in honor of his idol, Kukailimoku. His residence, however, was not fixed until he reached Kohala, where he built the large temple (heiau) of Mookini in a land (Ahupuaa) called Puuepa, the ruins of which remain to the present day. At this time the line of royalty (alii) in Hawaii had become greatly debased by indiscriminate alliances with the common people. Intermarriages between chiefs and commoners, and commoners and chiefs, had become so frequent as to blur the line that separated the two classes from each other, and to impair the authority of the governing class. Individuals of the Makaainana class had in some cases climbed into power, in the lack of an alii to sit on the throne; while, on the other hand, descendants of the aliis had lost their standing, and fallen to the condition of plebeians. The royal strata of Hawaii had become faulty. (“Ua hewa na 'lii.”)… …It was to correct this state of things, and to secure for Hawaii a ruler with blue blood in his veins, that Paao, after a few years, made a voyage to the South, in which he went as far as Tahiti.

Lonokaeho, a great chief and kahuna of Tahiti, was Paao’s choice for the position, and to him was addressed the following invitation as the canoes are lying near the shore in the Bay of Moaulanuiakea, the prophet and bard, Makuakaumana, whose acquaintance we have made before, acting as spokesman:

(1) E Lono! e Lono—e Lonokaeho!	*O Lono! Lono! Lonokaeho!*
(2) Lonokulani, alii o Kauluonana,	*Lonokulani, king of Kauluonana,*
(3) Ela na waa, kau mai a-i,	*Here are the canoes, come aboard,*
(4) E hoi e noho ia Hawaii-kuauli,	*Return (with us) and dwell in green-clad Hawaii,*
(5) He aina loaa i ha moana,	*A land discovered in the ocean,*
(6) Ihoea mai loko o ka ale,	*That rose up amidst the waves,*
(7) I ka halehale poipu a Kanaloa, [page 10]	*Midst the swamping breakers of Kanaloa,*
(8) He koa-kea i halelo i ha wai,	*A white coral left dry in the ocean,*
(9) I lou i ha makau a ka lawaia,	*That was caught by the hook of the fisherman,*
(10) A ha lawaia nui o Kapaahu,	*The great fisherman of Kapaahu,*
(11) A ha, lawaia nui o Kapu-, heeuanuu-la	*That famous fisherman, Kapuheeuanuu.*

(12) A pae na waa, hau mai; *When the canoes land, come aboard;*
(13) E holo e ai ia Hawaii, he moku; *Sail away and possess the island, Hawaii;*
(14) He moku Hawaii, *Hawaii is the island,*
(15) He moku Hawaii no. Lonokaeho e noho. *Hawaii is the island for Lonokaeho to dwell in.*

Lonokaeho declined the invitation of Paao, and in his stead sent Pili Kaaiea, who proved an acceptable king to the people of Hawaii and established his seat of government in the fertile valley of Waipio.

Waha‘ula Heiau in the Time of Kamehameha I

John Papa Ii, one of the foremost native Hawaiian historians of the 19th century, was born in 1800 at Waipi‘o, O‘ahu, while Kamehameha I was residing on O‘ahu, Ii’s family members were among the chiefly supporters of Kamehameha in his rise to power. By the age of 10 years old, he was taken into training to become an attendant of the Kamehameha children and grandchildren, he also witnessed the last human sacrifice at Papa‘ena‘ena Heiau on the slopes of Lae‘ahi, traveled with the Nī‘aukani as Kamehameha and followers traveled to and resettled on Hawai‘i Island, lived through the passing of Kamehameha I, the overthrow of the kapu system, arrival of the missionaries, and all of the major events in Hawaiian history until his own passing in 1870. In December 1868, Ii began a series of articles in *Nupepa Kuokoa*, titled “Na Hunahuna no ka Moolelo Hawaii” (translated in 1959 and published as *Fragments of Hawaiian History*), which is a significant contribution to knowledge of Hawaiian beliefs, customs, practices and history. Among his writings are references to the history of Waha‘ula Heiau, in the time predating and during Kamehameha I’s life.

Late in his life (ca. 1817), Kamehameha I sent his sacred son Kalani Kua-Liholiho (Kamehameha II) to rededicate the luakini (those of the most sacred class of heiau) on Hawai‘i. Among those was Waha‘ula:

> …Liholiho entered the Hale o Keawe in Honaunau during his journeys to the *luakini* heiaus, including Kanoa in Hilo, Wahaula in Puna, and Punaluu in Kau. The journeys began in Kailua, whence he went to Kawaihae, and continued from there around the island to the Hale o Keawe.[98]

Following the death of Kamehameha I in 1819, Liholiho came under the care of Ka‘ahumanu, a favored wife of the king. Ka‘ahumanu, a strong woman, sought to ease the stringent religious kapu system, and with the support of Keōpūolani, Liholiho’s mother and Hewahewa, a high priest of Kamehameha, she orchestrated the ‘ai noa—breaking of the eating kapu. This set in motion a series of events which led to the kaua ‘ai noa (free-eating battle) at Kuamo‘o in late 1819. Reflecting on the actions of Ka‘ahumanu, setting aside the kapu of the heiau, her control over the other Kamehameha children, Ii observed that Ka‘ahumanu was not the first woman to break the kapu of the sacred luakini class of heiau. Describing the circumstances, Ii again referenced Waha‘ula Heiau:

> Keakealaniwahine was once the ruler of all Hawaii, and was succeeded by her son Keawe i Kekahialiiokamoku. Keakealaniwahine was brought up with the *kapu moe*. As there was no other chiefess her equal, she was kept apart, with the chiefs who had the right to the

98 John Papa Ii, “Na Hunahuna no ka Moolelo Hawaii,” *Nupepa Kuokoa*, Iune 5, 1869: 1 and *Fragments of Hawaiian History*, trans. M. K. Pukui (Honolulu: Bishop Museum, 1959), 137.

prostrating *kapu*, and away from places where people were numerous. Her houses, surrounded by a stone wall, stood on an elevation above Keolonahihi in Holualoa, North Kona. She was thought to be a chiefess who would care for the welfare of the people and for the kingdom, and would understand how to benefit it and bring it prosperity.

Later, when she became the ruler, she was in charge of all the heiaus on Hawaii. She offered human sacrifices in the six *luakini* heiaus of the six districts of Hawaii, which were Hikiau in Kona, Punaluu in Kau, Wahaula in Puna, Kanoa in Hilo, Honuaula of Waipio in Hamakua, and Mookini in Kohala. It was said that whenever a ceremony was performed at these heiaus she wore a skirt of *ninikea*, a soft white *tapa* made by women who were skilled in the art.

Though a woman, Keakealaniwahine was permitted to enter the heiaus to give her offerings and sacrifices. However, she was not allowed to eat any of the offerings and gifts with the priests and the men, who ate by themselves. She participated only in the ceremonies, for men and women continued to eat apart from the time of Wakea, because of Hoohokukalani.[99]

1929: Aima Nawahi Proposes that a Memorial Plaque be Made of Waha‘ula Heiau

Aimā Like Nāwahī, wife of the Joseph Nāwahīokalani‘ōpu‘u (a native of Kaimū and prominent figure in Hawaiian Law and Queen Lili‘uokalani’s kingdom) was herself an important figure in the Hawaiian efforts to regain Hawaiian sovereignty and promotion of Hawaiian well-being. The letter published in the native newspaper *Ke Alakai o Hawaii* followed the announcement that the territorial committee on improvement of resources (such as cultural sites which also might appeal to visitors) was creating bronze plaques to place at certain “wahi pana kaulana” (storied and famous places) in the islands. In this communication, she calls for similar consideration at Waha‘ula.

Mei 16, 1929 (aoao 6)
Ke Alakai o Hawaii
I Papa Hoomanao no ko Makou Heiau o Wahaula ma Puna, Hawaii

E oluolu e ae mai i kekahi wahi kaawale o kau nupepa ohohia nui ia e kona poe heluhelu, e hookomo iho i kela wahi manao e kau ae la maluna.

“I Papa Hoomanao no ko Makou Heiau o Wahaula ma Puna, Hawaii.”

Mamuli o ka loaa ana he lono mai kekahi mau hoaloha mai Honolulu mai, mamua aku nei e ole ana: Ke manao nei ka Luna o na Hanahou o ke aupuni e hana i mau Papa Hoomanao no kekahi mau wahi pana kaulana o ke au kahiko o Hawaii nei, a o kekahi oia mau wahi i manaoia o ia kahi i hanau ai ke Alii Wahine Kaahumanu ma ka lae o Kauwiki ma Hana, Maui; ke Paniwai o Iao ma Wailuku, Maui no me ka Heiau o Puukohola ma Kawaihae. Ua hooiaioia keia lono mai Honolulu mai ka puka ana ae o *Ka Hoku o Hawaii* o ka la 2 o Aperila aku nei e olelo ana; ua paa ka papa keleawe hoomanao no ka Heiau o Puukohola.

Aia ua papa keleawe ke waiho nei ma ka lima o ka Luna o na Hanahou ma Honolulu. Na ka Hui Kamehameha o Honolulu ame kona mau Hui Lala Mai Hawaii a Kauai e lawelawe ana na hana hoolaa o ka wehe ana i ka ui o ua papa keleawe hoomanao nei o ka Heiau o Puukohola i ka ae nei 8 o Iune…

[99] Ibid., 159-160.

…Wahi a kekahi mau makamaka kamaaina o makou o Puna i pane mai ai; “Ea ike iho la ma kahi nupepa Hoku, eia ka ua hanaia mai la i papa keleawe hoomanao no ka Heiau o Puukohola ma Kawaihae? He Heiau ko kakou o Puna o Wahaula, heaha la ka mea noonoo ole ae o ka poe o kakou e noho mai la i Honolulu?, a noi ae hoi i ka luna o na Hanahou no ko kakou Heiau hoi kekahi papa hoomanao. He leo hooloheia hoi ko lakou.”

O Kapaahu ka inoa o kahi e ku nei keia Heiau. Aole he mamao loa mai kauhale o Kalapana ame Kaimu, kahi e noho nui ia nei e na kanaka koho baloka a hookaa auhau o kela mau wahi.

Ma ka olelo a ka poe kahiko i pau la i ka hala, o Paoo [Paao] ka mea nana i kukulu keia Heiau o Wahaula he mau haneri makahiki mamua loa aku o ka hanauia ana o ke Alii Kamehameha I a me naʻlii mamua aku ona.

He kahuna nui o Paoo mai Kahiki mai oia i hele mai ai ke kona mau hoahele maluna o na auwaa e paialea hele ia ana e na ale ahiu o ka moana a hiki wale i Hawaii nei ia manawa.

Ua kukuluia keia Heiau i wahi malamaia ai ko lakou mau akua oia au a pouliuli i noho ai, malaila lakou i hoomana ai i ke akua i ka wa kaua. Ke akua hooulu ai i ka wa mahiai, a hooulu iʻa i ka wa lawaiʻa, a pela akua.

E ikeia no ke kii o keia Heiau o Wahaula maloko o ka Hale Hoikeike o Kamehameha. E malama anei keia Hale Hoikeike o na mea kahiko o Hawaii nei i kona kii ina aole he mea ano nui a pili pu ana me kona moolelo: Ina paha no ka loaa o keia pono o ko makou Heiau elike me ko Puukohola, nui kela.

Aole no a makou piikoi ana aku i ka papa keleawe e like me ko Puukohola, ina no he papa pohaku ka ka luna o na Hanahou e maha mai ai a haawi mai no ko makou Heiau ua hiki no. He nui ka pohaku ma Puna, no ka pohaku ka aina. O ka loaa paha o ka hoomanaoia mai o ko makou Heiau o Wahaula e like me Puukohola i keia kihi o ka aina oia ka mea nui.

He nui no ko makou mau hui o Hilo nei, oia o Kamehameha, Mamalahoa, Ka Hale o na Alii o Hawaii ame kekahi mau hui e ae no a nui wale; o lakou no hoi ka poe e hele ai e hoohanohano i ka wehe ana i ka uhi o ko makou Heiau o Wahaula ina hoi no ka pono mai…

Owau iho no me ka iini nui e hanaia ana keia hana maikai.

Mrs. Aima Nawahi
Kekahi mea uku auhau o Puna…

[Translation]

A Plaque to Commemorate our Heiau of Wahaula, Puna, Hawaii

…Would you please kindly set aside some place in your newspaper to share the thought above with your readers.

…Having received some news from friends in Honolulu that the Improvements Commissioner of the government is having made several Commemorative Plaques for some of our storied and famous places from ancient times in Hawaii. One of those

places that is considered is where the Chiefess Kaahumanu was born at the point of Kauwiki in Hana, Maui; also Paniwai of Iao at Wailuku, Maui and the Heiau of Puukohola at Kawaihae. The truth of this news from Honolulu was verified by publication in *Ka Hoku o Hawaii* on the 2nd day of April; saying that the bronze plaque is ready to be set at the Heiau of Puukohola.

The bronze plaque is there in the hands of the Supervisor of Improvements in Honolulu. The Royal Order of Kamehameha and its membership from Hawaii to Kauai will be taking the plaque to install at the Heiau of Puukohola on the 8th of June…

…Some of our friends and natives in Puna have responded; "Had I seen the notice in the newspaper *Hoku* that a bronze plaque had been made for the Heiau of Puukohola at Kawaihae? We too have a Heiau in Puna, Wahaula. Why has it not been thought of by those people who reside in Honolulu? Ask the supervisor of Improvements for a sign for our Heiau as well. They will hear your voice."

Kapaahu is the name of the place where this Heiau is. It is not far from the villages of Kalapana and Kaimu, a place where many people reside who are voters and who pay their taxes at these places.

In the words of the ancient people, long since deceased, Paao is the one who built this Heiau of Wahaula, many hundreds of years before the birth of King Kamehameha I and the chiefs who came before him.

Paao was a great priest who came from Kahiki with his companions aboard a fleet of canoes crossing the wild waves of the ocean to arrive in Hawaii at that time.

The Heiau was built as a place to care for their gods in those dark times, it was there that they worshiped the god of war. Also the god who caused food to grow and who caused the abundance of fish for the fishermen, and various other gods.

A picture of this Heiau, Wahaula is in the Kamehameha Museum [Bishop Museum]. If that museum can care for ancient things of Hawaii like the picture, isn't it even more important to his [Kamehameha's] history that we also care for our Heiau just like that at Puukohola? That is important.

We're not saying that we need a bronze plaque like that at Puukohola, perhaps the supervisor of Improvements could create a stone marker for our Heiau. There are many stones in Puna for it is a land of stones. If we can get a remembrance for our Heiau of Wahaula like that at Puukohola in this corner of the land it would be a great thing.

We have many associations here in Hilo, Royal Order of Kamehameha, Mamalahoa, Hale o Na Alii o Hawaii, and many others; they are the people who will go and honor our Heiau Wahaula if this is done…. I am with great desire that this good work be done.

Mrs. Aima Nawahi
One of the Puna tax payers…

A National Register of Historic Places Inventory – Nomination Form (NRHP form) was prepared for a historic district encompassing Puna and Ka'u portions of the Hawaii Volcanoes National Park. The Waha'ula Heiau complex was the only historic property grouping listed in the

form as being of the first order of significance. The form was submitted in 1973 to the Keeper of the National Register and entered into the NRHP on July 1, 1974.

Waha‘ula Heiau is described in the NRHP Form

> Wahaula Heiau (Red mouth temple consists of site number HV 276-283, 284-189)
>
> This is one of the best known temple sites in the Puna district. It is the focus of at least two major village complexes and consists of not one, but two massive stone walled enclosures. According to tradition, one of these temple sites was constructed by the foreign chief [priest] Pa‘ao, who came from Kahiki (Tahiti) in about A.D. 1275. The heiau site is most significant as it is important to the Pa‘ao story and the introduction of a new or special class of temple for the worship of the major gods of Hawaii. The construction and ceremonial worship in this type of temple required human sacrifice; it is called a luakini kaua, a war temple.[100]

The NRHP form also included an aerial photo of Waha‘ula Heiau (*Figure 4*).

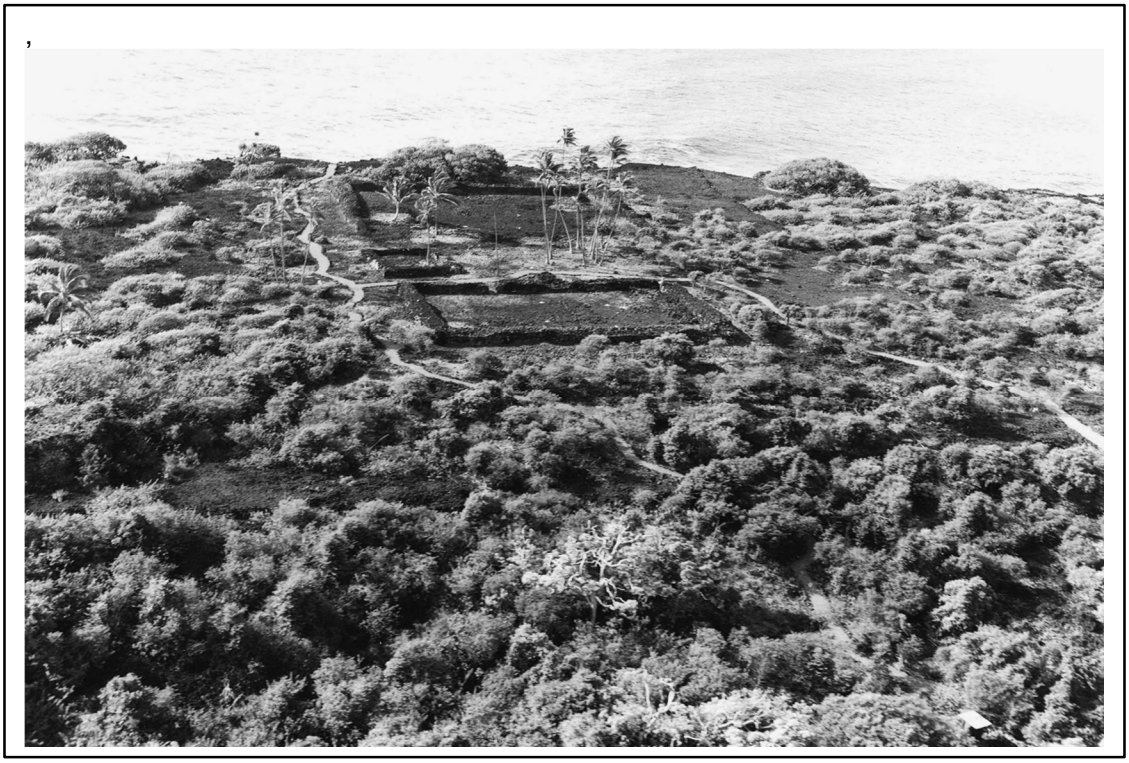

Figure 4. Aerial View of Waha‘ula Heiau, October 1967 (NPS Photo Neg No., 178)

[100] Edmund J. Ladd, “Puna-Ka‘u Historic District, Hawaii Volcanoes National Park,” National Register of Historic Places Inventory – Nomination form (July 1, 1974): Section 7, Continuation Sheet 1. In files of Hawaii State Preservation Division and National Park Service.

“Ka Moolelo o Kepakailiula”
(A Tradition about Kepakaʻiliʻula)

“He Moolelo Kaao no Kepakailiula” is set around the 1500s during the time of Lono-i-ka-makahiki, and begins at a land area on the shore of Waiākea, known as Makaokū. It was a sacred land and site of a heiau luakini (ceremonial temple of the highest function, at which human sacrifices were once offered). At birth, Kepakaʻiliʻula was given up for dead because he was born as an ʻeʻepa (premature – mysterious formed child). But his birth was accompanied by numerous displays of natural phenomena, including fragmented rainbows that rested upon the ocean, rains that poured upon the land, and rivers that overflowed upon the land. His maternal uncles, Kiʻinoho and Kiʻihele, took these signs as omens of Kepakaʻiliʻula's supernatural nature. Without the knowledge of Makaokū or Hina, Kiʻinoho and Kiʻihele rescued Kepakaʻiliʻula and raised him while instructing him in all manner of fighting techniques, and in the uses of his supernatural powers. When Kepakaʻiliʻula came of age, his uncle Kiʻihele went in search of a suitably beautiful and highly ranked chiefess to whom Kepakaʻiliʻula could be married. The journey took him along the ala loa (trail) that encircles Hawaiʻi Island. Along the way, he met with sacred chiefesses in the various districts of Hawaiʻi. The first chiefess he met with was Hāʻnea, who dwelt on the shore of Keaʻau, then followed by Waiwelawela and Waiapele, two famous chiefess of Kula and Kapoho. From there the trail continued through Puna, passing Kīlauea, with references in the tradition to wahi pana and the encounter between Pele and Kamapuaʻa.

The following narratives, translated by Maly in the 1990s, come from the larger account which was published in Nupepa Kuokoa in 1864-1865. A later publication in Ka Hoku o Hawaii (March 20, 1919 - December 9, 1920), attributes native historian and Puna land claimant, David Malo, as the original source of the moʻolelo.

Aperila 27, 1865 (aoao 1)
Nupepa Kuokoa
Mokuna XXVII. Ka Moolelo o Kepakailiula
Ka Haalele ana o Kepakailiula ia Aina, a Holo Hou Aku la i ka Moana, a Pae i Hanakauluaikahiki

…Ma hope iho o ka pau ana o ke kaua, a lanakila ae la o Kepakailiula ma, a haawi aku la oia i ke Aupuni no Kahoalii, oia kana makana, me kana mohai ia lakou, aka, ua olelo mai o Kahoalii, “Nou no ke Aupuni a me ka aina no ke ʻLii, a he malama wale iho no kaʻu.” Alaila, i aku la keia, “Aole oʻu aina, no oukou no ko oukou aina a mau loaʻku i ko ka po, a hiki i ko ke ao nei, nolaila, ina i noho nui, a i loaa ke kane a kekahi kaikuahine ou, alaila haawiia ka aina.”

O keia aina hoi, oia ka aina a Pele i haawi aku ai no kana kane, no Kamapuaa ia laua i hui kino ai ma Puna i Hawaii, i pakele ai o Pele mai make ia Kamapuaa, a ia Kapo mai lele pakele kona ola, mamuli o kona hoowalewale ana ia Kamapuaa, i mea e pakele ai kona kaikaina o Pele. O ka aina hea la keia? O ka aina a Kamapuaa e noho mai la i kukulu o Kahiki. Oia hoi ka aina o ka poe Rata, aia ilaila o Kamapuaa e noho nei. Pela ka mea i oleloia e ka poe kahiko ma keia Moolelo; a oia no ka mea hoopuka i keia Moolelo e hai aku nei.

[Translation]

…When Kepakailiula was victorious in his battles, he gave the Kingdom to Kahoalii, as a gift and offering, but Kahoalii stated, “The Kingdom and land are yours o King, mine will

only be their stewardship." Kepakailiula responded, "I have no land, the land is yours, night and day, then if you have son or perhaps your sister, then give them the land."

This was also the land that Pele gave to her husband, when she and Kamapuaa met in body, at Puna, Hawaii. This is when Kapo-mai-lele (Kapo of the flying/detachable vagina) saved Pele her sister from being killed, as Kamapuaa came upon her. What land is this? The land in which Kamapuaa dwelt in the foundations of Kahiki. That is the land of the people of Rata, it is there that Kamapuaa dwelt. So said by the people of old in the Traditions; and it the source of the Traditions spoken here.

"He Kaao no ke Keiki Hoopapa"
(A Story about the Young Trickster)

Since ancient times, Hawaiians have loved riddles and word contests, and there are several significant traditions which center on clever use of words with hidden layers of meaning. Some of these contests offered a pleasant way to pass time, and in others the stakes were high, even the loss of one's personal property or life. In one such tradition, a play on place names was offered and the young contestant, answered by describing name places in Kaʻū and Puna.

Readers will note that the place names Momoa and Leapuki are both used in this text, and are found at various time in traditions and land records of the 1800s. The words "momoa" and "moamoa" are interchangeable, and describe a small protrusion at the back end of a canoe.

…Kaili Ahulili kai o Pohakuloa, I Kapapala,	*Ahulili gathers the sea at Pohakuloa in Kapapala,*
Apua nui, Apua iki, o Kealakomo,	*Then there is Apua nui, Apua iki and Kealakomo,*
Panau nui, Panau iki, o Leapuki [Laeapuki].	*Then Panau nui, Panau iki and Leapuki,*
O ka Momoa [Kamoamoa], o Pulama,	*The Momoa, and Pulama,*
O Paupau [Poupou], kee Kahaualea.	*Then Paupau, at Kahaualea,*
Kapaahu o Ki, o Kaunaloa…,	*Then Kapaahu, Ki and Kaunaloa*…[101]

"He Kaao no Pikoiakaalala, ke Keiki Akamai i ka Pana"
(The Tradition of Pikoiakaʻalalā, the Youth who was Clever with the Bow)

"He Kaao no Pikoiakaalala, ke Keiki Akamai i ka Pana" was first published in the Hawaiian language in *Nupepa Kuokoa*, between December 16th, 1865 to March 10th, 1866, being submitted to the paper by S. M. Kaui. Pikoi-a-ka-ʻalalā (Pikoi-son-of-the-ʻAlalā) was born to ʻAlalā and Koukou at Wailua on the island of Kauaʻi, and his family were kūpua (beings with supernatural powers and multiple body-forms). Pikoi-a-ka-ʻalalā (Pikoi) possessed exceptional sight and excelled in the Hawaiian art of pana pua (shooting with bow and arrow). Through the tradition of Pikoi, readers learn that many localities in the islands were named for places where Pikoi competed in matches with archers, shooting ʻiole (rats) and birds from great distances. The tradition is set in the late 1500s when Keawe-nui-a-ʻUmi is the king of Hawaiʻi Island, and Huaʻa was the aliʻi overseeing Puna.

Keawe-nui-a-ʻUmi, the king of Hawaiʻi Island, was in need of an expert to shoot some supernatural ʻelepaio birds that continually interrupted the work of his canoe makers in the uplands of Hilo and ʻŌlaʻa. This service, performed by Pikoi, was rewarded by the king, and with

[101] "He Kaao no ke Keiki Hoopapa, Helu 4," *Ke Au Okoa* (Dekemaba 4, 1865):4.

his companions, Pikoi traveled around the island of Hawai‘i, passing through Puna and Ka‘ū. The excerpts below, translated by Maly, come from the part of the tradition when Pikoi-a-ka-‘alalā and companions have traveled to Kapoho, and are continuing on towards Ka‘ū. The adventures introduce readers to the origin of several wahi pana as he engages in ridding the region of troublesome creatures. Within the park boundaries notable traditions pertaining to Pu‘umanawale‘a, Hō‘iu, Hōlei, and ‘Āpua are found in the narratives below.

Feberuari 3, 1866 (aoao 1)
Nupepa Kuokoa
He Kaao no Pikoiakaalala! Ke Keiki akamai i ka Pana. Helu 8.

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

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

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

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

Hele nui aku la lakou a hiki ma Puaakanu, ike aku la o Pikoiakaalala i kekahi mau iole e paani ana i ka pahoehoe o Kikala; a i ka poe hoa hele hoi ona e noho ana i ka malu o ka hala o Puaakanu, hooho hou mai la o Pikoiakaalala, “E! na iole nui hoi,” “Auhea?” wahi a na hoa hele, “Aia no hoi ke paani mai la i kela pahoehoe mamua o kakou,” ua ane hiki paha i ka eono mile ka loa oia wahi, mai Puaakanu a hiki i Kikala. Aole hoi o lakou mea i hoomaloka iki mai ma ia olelo ana a Pikoiakaalala no ua mau iole la; a o ka inoa o ua mau

iole la, o Iole a me Lahokea, a ua kapaia ka inoa oia mau aina e waiho la maanei mai o Kikala, ma ka inoa o ua mau iole la. Aole nae i pana o Pikoiakaalala mai Puaakanu aku, aia a hiki aku lakou ma Kehena. Ia lakou i hiki ai ilaila, e noho ana naʻlii oia wahi me na kanaka pu, e nanea ana i ka puumanienie, haule iho la no hoi lakou nei hoomaha ilaila.

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

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

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

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

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

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

A pau ka hahai ana a ke kukini i kana olelo, o kona eu ae la no ia e holo hou mahope o Pikoiakaalala. I ke kukini no hoi a hala aku, kena ae la o Hua-a i kona mau puali koa, e hele

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

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

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

[February 3, 1866 – Summary Translation]

...Pikoiakaalala departed [from Waiakea, Hilo] in the company of five kukini (runners/messengers). All together with him, there were six. Pikoi then went to the place where his betrothed chiefess (Keakalaulani, daughter of Keawenuiaumi) waited, and was welcomed by her parents. Pikoi then departed from Hilo, traveling along the shore of Puna, passing Keaau. From there he went on past the point of Kookoolau and rested there. Pikoi looked upon the uplands of Waiakahiula, where he saw two rats set upon the tree branches. There were all hairless and scaly-skinned from having eaten quantities of the ‘awa kau laau o ka manu. The names of these rats were Pahuhale and Panuhuwai…

…They then went on to Kapoho, where Pikoi saw a rat. He said to his companions, “That is a large rat. Its skin is all cracked because of the ‘awa, and its teeth are yellowed, from eating the ‘awa.” His companions said “Where?” He answered, “There in front of us.” Now this place that Pikoi was looking at was some distance in the uplands of Malama, and named Kipuka-a-ka-‘ole. It is so named, because of the pockmarks on the back of the rat, as a result of its having chewed so much ‘awa. Kapuka-a-ka-iole is that name of this place to the present day.

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

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

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

They all then continued their journey and arrived at Puaakanu, where Pikoiakaalala saw some rats laying on the pahoehoe at Kikala. While his companions were resting under the shade of the pandanus trees of Puaakanu, he called out, “Say, those are large rats there.” “Where?” his companions asked. There, playing on the pahoehoe in front of you. Now it was about six miles from Puaakanu to Kikala. But they did not disparage him. Now the names of these two rats were Iole and Lahokea, and the lands are there which bear the names of these two rats. Pikoiakaalala did not shot the rats from Puaakanu, they instead traveled on to Kehena where the alii of the place and his people were resting at Puumanienie, they then all sat down to rest there.

As they were relaxing with the natives of that place, our famous youth said: “Just as we are relaxing here, so are those rats relaxing on the pahoehoe.”

As a result of these words, the konohiki of Kehena asked, “Where are these rats?” “There, playing on the dark pahoehoe.” The people looked to where the youth was pointing and they could not see a thing.… Once again a dispute arose. The natives of Kehena argued with Pikoi and his companions. Pikoi offered a wager with the natives of Kehena, saying, “Our bones for your bones.” The konohiki stood up and said, “Perhaps what you have of value is your bones, but what we have of value are the pigs, dogs, chickens, kihapai kalo (kalo gardens), moo uala (sweet potato patches), ahu moena makalii (fine woven mats as clothing), decorated kapa, and malo; those are our valuables which we will wager with you.”

Pikoi agreed. Now Pikoi did this because he knew that his companions were hungry and that this would be a way to solve their problem of not having enough food.

Aa Pikoi prepared to shoot his arrow, he said, “If I shoot my arrow, two of you are to follow to the two sides.” The natives agreed, and Pikoi shot his arrows which flew and struck both of the rats, Iole and Lahokea. The people followed and they found the rats and the arrows along the side of the trail (alanui). They returned to the gathering of

people and confirmed the truth of what the youth had said. Immediately the konohiki commanded that an umu be prepared and the various foods promised were cooked.

When they finished eating, having “hoopiha ana i ka lua o ka inaina” “filled the wrathful pit” (a rumbling stomach), the sun was receding behind the mountain, and Pikoi asked if they might have a covering with which to spend the night. But the konohiki said there were none. As result, Pikoi sent a kukini (expert runner/messenger) to Hua-a to tell him of the ill manners of the konohiki of Kehena.

Hua-a, the king of Puna heard this and sent his warriors to take the konohiki of Kehena as a prisoner. The kukini returned, meeting with Pikoi along the alanui where the two rats had been shot, the lands now known as Iole and Lahokea; perhaps about three-quarters of a mile from Kehena, and from there to Halepuaa it was perhaps twenty miles. Pikoi asked, “did you meet with Hua-a?” “Yes,” answered the kukini, explaining all that had transpired.

They then continued along the path to Kaimu where they slept. When day light arose, Pikoi did nothing there, but they were kindly received by the konohiki of that place. In the meantime the warriors of Hua-a arrived at Kehena and took the konohiki and his attendants prisoner, returning them to Hua-a.

Pikoi and his companions departed from Kaimu and traveled to Puumanawalea, which is at Laeapuki. They enjoyed the gentle Puulena breeze, and rested there a while after their long journey. While there, Pikoi saw a large rat descending the cliff of Holei. It was the regular custom of this rat to go up the uplands along cliffs of Panau to steal food. There was no end to the trouble caused by this rat on the land. Each day the rat climbed up the cliffs for there was a spring used by the natives at Puumanawalea.

Pikoi’s companions heard his description and they believed him, but the natives of the place disagreed, beginning to argue about it. Pikoi told them that it was an extremely large rat. The natives said, “Where is the rat, you deceitful youth?” “It is there, descending the pali, with a graying back and teeth that are curling towards its back.” The natives all denied that it could be so.

Feberuari 10, 1866 (aoao 1)
Nupepa Kuokoa
He Kaao no Pikoiakaalala! Ke Keiki akamai i ka Pana. Helu 9.

Ia Pikoiakaalala e hoopaapaa ana me na kamaaina o Leapuki, a hai aku la kekahi kanaka kamaaina ia olelo imua o kekahi keiki alii oia wahi, oia o Hoiu; e lohe ae la o Hoiu no ka hoopaapaa o ke keiki malihini me na kamaaina, hele mai la ia a hiki i Puumanawalea, kahi hoi a ka aha hoopaapaa e ku pinai ana, hookowa iaʻe la ka aha, i komo leaʻku ka mea hanohano. A hiki o Hoiu ma ke alo o Pikoiakaalala, ninau aku la ia, (Hoiu) “O oe no anei ke keiki nana i olelo ae nei i ka iole nui kuahinahina?” “Ae, owau no,” wahi a Pikoiakaalala. “Aia i hea?” wahi a ke keiki alii; “Aia no hoi ke moe mai la iwaena o kela pali la, mai luna ae la ka iho anae la i ka wa a makou e hoopaapaa ana, a no ka maona o ua iole la, moe iho la iwaena o ka pali”

Ma keia olelo a Pikoiakaalala no kana mea i ike ai, pane mai la ke keiki alii me ke okalakala kunahihi ano huhu, “nohea mai oe e na keiki wahahee, o kau ike anaʻku la, he iole ko ia pali? Owau ke keiki kamaaina o nei wahi, aole nae au i ike he iole nui kuahinahina, ua hele

hoi a wili na niho ma ke kua, he iole liilii wale no nae; a oia ka mea nana e ai ka uala o uka o Panau."

Alaila, pane aku la o Pikoiakaalala, "Ua kuhihewa oukou na ka iole liilii i aihue ka ai, aole, na kela iole nui no e moe mai la iwaena o ka pali la, nana no i aihue ka ai o Panau; a no ka maona i ka ai e moe mai la." "He wahahee," wahi a ke keiki kamaaina. "Ina he iole io kau e olelo mai nei, a he aha kou kumu pili?" "He mau iwi no ko kamahele kumu a mau no hoi i kou mau iwi," wahi a Pikoiakaalala. "He mau iwi no paha kou ko ke keiki malihini wahahee, he puaa nui ka ke keiki kamaaina," wahi a Hoiu.

A no ka pololi no o na hoa hele, nolaila, pane aku la o Pikoiakaalala, "Aole e make pono koʻu mau iwi ia wahi puaa wale iho no, aia he mau umeke poi, a he mau imu uala, a he ilio, he ia, alaila, pili pono ana hoi paha i koʻu mau iwi." "Ua mau," wahi a Hoiu.

A pau ka pili ana, alaila, olelo aku la o Pikoiakaalala ia Hoiu penei: "I eha ou kanaka, a i eha hoi oʻu kanaka, a i pana au i ka iole, alaila, o ka manawa ia e holo ai o na kanaka e nana i ka iole, eia nae, e pana ana au i ka iole, aole e ku ma ke kino, e ku ana kuu pua ma ka nuku." A no keia olelo a Pikoiakaalala e ku ana ka iole ma ka nuku, ia wa i ulu nui mai ai ke keiki Hoiu, me ka hoole mai, "Aohe iole, a ina he iole io, alaila, aole e ku ma ka nuku; a ina hoi e ku ma ka nuku o ka iole nui au e wahahee mai nei ea, alaila, o koʻu mau kanaka he umi, a me aʻu hoi, (Hoiu) e pau makou i ke kalua ia i ka imu, a o na waiwai i pili mua ia, na oukou no ia, aka hoi, ina he iole liilii, a ua ku ia oe ma ke kino, e pau hoi kou mau kanaka he umi a me oe pu i ke kalua ia i ka imu," pela wahi a Hoiu. Alaila, pane hou mai la o Pikoiakaalala, "E ku ana no ka iole nui ma ka nuku, aole nae e make koke iho i ilaila, e holo ahai ana kela i kuu pua a make aku i kahakai." A no ia olelo ana a Pikoiakaalala, hoolale koke ae la o Hoiu i kona poe kanaka e hoa i ka imu.

A hoa ia ka imu, alaila, lalau ae la o Pikoiakaalala i kana pua i ka puolo; a kena ae la oia i ka poe kanaka i oleloia e holo e mamua o kona pana ana. A i na kanaka i hiki ai ma ke kumu oka pali o Holei, ia wa, hookuu aku la o Pikoiakaalala i kana pua, oia kau-aheahe no ia a ku ana ka iole, ike aku la na kanaka hahai i hiki muaʻi i ka holo ana mai a ua iole nei, aole no hoi o ka nui o kana mai, e paa ana no ka pua ma ka nuku e like me ka mea i oleloia e Pikoiakaalala. I ka iole e holo mai ana, makau aku la ka poe makai, a emi hope mai la lakou, a no ka holo loa ana o ka iole ma kai, alualu aku la ka poe hahai mahope o ka iole; a i ea aku ua poe la, e waiho mai ana ua iole la, o ka inoa o ka iole, o Apua, nona kela olelo ana, "ma ka iole i Apua," e paa ana no ka pua ma ka nuku; a ike iho la lakou i ka iole nui launa ole, ua hele a kuahina, a wili no hoi ka niho ma ke kua; a hoi mai la ka poe hoike i oleloia. A hiki ana lakou imua o ka aha i Puumanawalea, ninau ia mai la lakou, "Pehea ka oukou mea i ike ai?" Hahai mai la lakou e like me ka lakou mea i ike ai no ka iole; a ua like no me ka Pikoiakaalala mea i olelo ai, aohe he kue iki. A lilo iho la ka olelo a Pikoiakaalala i olelo oiaio, a hooko koke ia iho la ka pili mua, a me ka pili hope, o ka pili mua, he ai, he puaa, he ia, a o ka pili hope hoi, o Hoiu me kona poe kanaka he umi, ulua aku la a loko o ka imu, pau lakou i ka make. A o Hoiu, aia no kela wahi ma kai o Leapuki, ke waiho la a hiki i keia la, na ko laila poe e hai mai i ka oiaio…

[February 10, 1866 – Summary Translation]

As Pikoiakaalala was arguing with the natives of Leapuki, one of them went to tell the chief of that area, Hoiu about the argument. Hoiu listened to the argument between the stranger and the natives, and went to Puumanawalea, the place where the argument was occurring and heard the muttering, and he entered to the area with pomp. Arriving

before Pikoiakaalala, Hoiu inquired, “Are you the youth who says there is a large gray-backed rat?” “Yes, it is I,” said Pikoiakaalala. “Where is it?” asked the young chief. “It is there in the mid-section of the cliff, it was above there as we descended, as we argued, and because it has eaten its fill it is now sleeping mid-way on the cliff.”

With this statement of Pikoiakaalala, the young chief was all riled up and answered sharply with anger, “Where are you from, you deceitful youth, saying that you can see a rat on the cliff? I am a native of this place, and have not seen such a large gray-backed rat, with teeth that curl around to the back. There are only little rats, and they are eating the sweet potato in the uplands of Panau.”

Pikoiakaalala answered, “You are mistaken thinking that the damage is being done little rats who are stealing the food crops, it is not so.…”

As with the circumstances at Kehena, Pikoi offers a wager of bones for bones – he and his group, or those of Hoiu and his attendants. The two continue to discuss the wager, and it is agreed that Pikoi and his companions will accept cooked pig, bowls of poi, uala cooked in the imu, along with dog, fish and various items. Hoiu agreed.

The agreement reached, Pikoi told Hoiu, four of your people, and four of mine will travel when I shoot my arrow, to where the rat is. “I will shoot it nose not its body.” With this Hoiu, became all puffed up saying it cannot be, “there is no rat, and if there is a rat, you couldn’t shoot it in the nose, it would only be the body.” Hoiu then upped the wager, saying “if it is as you say, I and ten of my people will be cooked in the imu. And if not, it will you and ten of your people.” Pikoi said, “it will be shot at the nose, though it will not die immediately. It will run towards the shore with my arrow in its nose and will die there. With this, Hoiu ordered his people to fire up the imu.

When the imu was lit, Pikoi picked up his bundle of arrows, and he then ordered those mentioned before to go on ahead of where the arrow was to be shot. When they arrived at the base of the cliff of Holei, Pikoi shot his arrow. The men then followed as it flew and there they found that it had indeed struck the rat in the nose. The rat ran shoreward, and the people were greatly afraid. They followed behind the rat as it ran, going towards Apua, which is also the name of the rat. Thus it is said “ma ka iole i Apua” (the rat perished at Apua). The rat was struck at it nose, and they saw that it was an exceedingly large rat, with a grey back and teeth that curled towards its back. The men ran back to the gathering at Puumanawalea, who asked, “What did you see?” The men responded describing things just as Pikoi had said it would be, there being no discrepancies.

Pikoi and his companions all ate as had been promised and Hoiu along with his ten attendants were cast into the imu and killed. Hoiu is a place near the shore of Leapuki, and it is there to this day, the people of that place will confirm.…

Passing ʻĀpua, Pikoi and his companion traveled to Punaluʻu, and then continued on through Kaʻū, encountering Kohaikalani and others of that district.

“He Moolelo Kaao No Kaehuikimanoopuuloa”
(A Tradition of Ka-ʻehu-iki-manō-o-Puʻuloa)

The tradition of Kaehuikimanoopuuloa starts in Puna, on lands which are now a part of the national park, and spans the entire Hawaiian island group. The moʻolelo begins describing the

birth of a manō (shark), who was the supernatural son of Kapukapu (m.) and Hōlei (f.), and reared on the shores of Pānau. The account was submitted to the native newspaper *Ke Au Okoa*, by William Henry Uaua, and ran in each weekly issue from November 24, 1870 to January 5, 1871. Thrum's *Hawaiian Almanac and Annual for 1923* published a condensed translation of the tradition, and excerpts from that Annual follow the Hawaiian language text.

Novemaba 24, 1870 (aoao 4)
Ke Au Okoa
Helu 1. He Moolelo Kaao No Kaehuikimanoopuuloa
Ke Keiki Mano a Kapukapu ma Laua o Holei
Ka Hoouka Kaua a na Mano
(Haku ia e Mr. William Henry Uaua, Esq.)

[He manao hoakaka no ka mea nana e kakau ana i keia Moolelo Kaao mai ka mua a ka pau ana. Ua ikemaka no kakou a pau mai ka wa kahiko loa mai a keia manawa no, he mea mau no keia lahuikanaka, ka hoi mai o kekahi poe uhane a noho iluna o ko lakou mau kahu, a olelo kanaka mai, pela na unihipili, na pueo, a me na mano, a me kekahi poe uhane e ae, a nui wale lakou i kapaia he mau anela kiai, a ma ka mana o ke Akua Nui nana i hana na mea a pau, ua hiki no i na holoholona a me na ia o ke kai ke olelo kaoaka, i nani ai ke Akua, a pela hoi e olelo kanaka ai na mano ma keia moolelo a kakou.]

E kamailio kakoo no ka mea nona keia moolelo: O Kapukapu ke kane, o Holei ka ka wahine, ma Panau i Puna Hawaii ko laua wahi noho. Ua hanau mai na laua he keiki mano holookoa, a ua kapa ka makuakane i ka inoa o Kaehuikimanoopuuloa, mamuli o ka ehu o ka lauoho o Kaahupahau ka mano alii o Puuloa i Oahu nei.

He kanaka mahiai ka makuakane oia nei, he nui ka awa ma kana mahinaai, o ka ai no ia a ua keiki mano nei, o ka waiu o ka makuahine, ka wai no ia e hoka ai o ka awa a loko o ka apu, alaila, hanai, mamua nae o ka ai ana aia nei he mea i ka luaui kane ka pule a pau, alaila, hoohainu iho la i ua wahi mano nei, hamama ae la no ua wahi mano nei a pau ka apu awa, pela ka malama ana o na makua a hala ke anahulu hookah, Ikaika mai la ua wahi nei.

Ia wa olelo aku o Kapukapu i ka wahine ia Holei, e pono ke hoihoi oia nei iloko o ke kai, ae mai la ka wahine, makaukau iho la laua nei e iho i kai me ke keiki mano, pii hou aku ua makuakane nei i ka awa a nui, hoi mai la a hiki i kauhale, o ko lakou nei iho no ia a hiki i kahakai pali o Panau, o ka hanai iho la no ia o na makana a maona, hookuu aku la i ke kai, waiho ae la no ka awa ka apu me ke kanoa i ke ana pali kahakai, holo mai la no ua wahi mano nei makai, noho aku no na makua mauka, a hala ke anahulu, makaukau ko laua nei hoi i uka, mamua iho nae o ko laua hoi ana, hanai hou na makua, ia wa nui ae la ko ia nei kino, a oi aku mamua o ka hailima.

Ia wa olelo aku la ka makuakane, ke hoi nei mamua i aka o kahi o kakou, e noho malia oe mai lalau, a manao mai no au ia oe, lana mai la kela me he ano olioli e kapeku ana ka hiu, a e kani ana ka po-o, me he mea la, e hoike mai ana, he ikaika oia. Ku ae la na makua a hoi aku la i uka, a hala kekahi mau la, i kekahi po hiki uhane mai la ua wahi mano nei a kamailio pu me ka makuakane ma ka moe uhane i ka po, e olelo mai ana ia Kapukapu, "E makemake ana au e hai aku ia olua, e hele ana au i kuu huakai makaikai, ke ae mai olua." Puoho ae la ka makuakane a hoala i ka wahine, eia nei e moe nei, heaha wahi a ka wahine, o kahi mano i olelo mai nei iaʻu e hele ana i ka makaikai.

Olelo mai ka makuahine, aole paha e pono ia ke hele he uuku kona kino, mamuli paha make ia ke hele, wahi a ke kane i ka wahine, aole e make ka kaua keiki ke hele i kana huakai makaikai a ike aku i ka inoa ona (Kaahupahau) e poni aku ana au i ke keiki a kaua a ikaika kona kino, o na kupueu o ka moana apau mai Hawaii nei a kukulu o Kahiki e hoopaipai mai ana lakou me ka kaua keiki, aole e loaa mai he keiki ikaika a mana hoi a he maalea me ke akamai ma ka olelo ana, oia ka olelo wanana a Kapukapu do ka laua keiki mano. Ia wa no pii aku la ua makuakane nei i awa hiwa o ke kumu o ka lau, hiki ana i ka hale, iho laua nei a hiki i kai loaa ka niu hiwa, loaa ka moa hiwa, loaa ka ia ula, hoomakaukau iho la ka makuakane i keia mau mea a pau no ka poni ana o ka laua keiki, a makaukau na mea ai pau loa, hapai ae la o Kapukapu i ke mele a kahea aku la i ke keiki mano ma ke ano kepakepa:

“E Kaehuikimanoopuuloa,
Kuu keiki mano i kai nei
I noho a kupa kamaaina,
No keia pali kahakai nei o Panau la e,
Eia he ai, he ai nau e ai ai,
A ku ae hele i ko huakai makaikai.”

Ia wa no i lana mai ai ua wahi mano nei a moe ana ma ke alo o na makua i ka ae kai, hapai mai la ka makuakane i ua keiki nei a kau ana iluna o na uha o ka makuahine a ninau iho la ka makuahine, e hele ana ka oe i ka makaikai, peu ae la ua wahi mano nei ma ka poee o ka makuahine, e hai ae ana i kona ae i ka makuahine. Lalau aku la ka makuakane i ke po! wai poni, a poni iho la i ke keiki mai ke poo a ka hiu ma ke kua ma ke alo, a hapai ae la i kana mele:

“Ke poni aku nei au ia oe,
E Kaehuikimanoopuuloa,
He wai auau nou, he awa hiwa lau,
He niu hiwa me ka moa hiwa,
He wai auau Ikaika no ke kanaka,
Mai ka po mai a puka i ke ao,
Na makou no na pulapula e malama ai,
Eia maluna ou ke poni nei au,
O na kupu o na eu o ka moana,
Ka moana nui a Nuakeleaiku,
Ka niuhi moe lawe, ka hailepo,
Ke Au nui nuku oioi,
Ka honu nui maeleka,
Ka Ea nui kua wakawaka,
E kela ana oe ma ka ikaika,
Ma ka maalea ma ka olelo ana,
Aohe ou mea e like ai,
E hele oe a hiki i Kahoolawe,
E kipa aku oe io Kamahoalii la,
A nana ka hana i koe maluna ou.”

A pau ae la ka hana a ka makuakane ma ka poni ana, hooinu iho la i ka awa a kuu aku la i ke kai, lana malie mai la kela a aui ae la ka la, pau ae la ka ona awa o ua wahi, mano nei, kani mai la ka poo aia nei, a hoike ae Ia i kona ano ikaika imua o na makua, ma ke kapeku ana o ka hiu, ke pu-o la ke kai a pii iluna o kumu pali o Panau, pio ke anuenue i ua mea he

ikaika, pane aku ka makuakane, o na ikaika ou e ke keiki a i koa kanaka ku maua i ka moku, ai la i kau loaa e ke keiki, na ka makuakane ka olelo pela, e lele ae ana kela iluna a oi maluna o ka pali kahakai, mailuna iho ka hoi ana a ka hohonu e kapeku hou mai ana kela i ke kai, kapalili ana ka ia ma ke alo o na makua, o ka uhu, ke nenue, ke kala, ka oio, a me na ia e ae a pau loa. Pane mai ka wahine, kupanaha kahi mano, o ko pane ana aku nei no ka, o na ikaika ou e ke keiki a i ko wa kanaka ku maua i ka moku, ai la i kau loaa e ke keiki, o ko kaua ai koke no ka keia i ka loaa a ke keiki," o ko laua nei ohi aka la no ia i ka ia a ku ka puu, lawe ae la ka makuakane i kekahi ia a kaumaha aku la na ua wahi mano nei me ka awa pu, a pau kana hana ma ia mea, kopi laua nei i ka nui o ka ia a kaulai i ka la, ai laua nei i kekahi.

A po ua la nei aia no laua nei ke noho la, a moe laua nei, olelo ana na Kaehuikimanoopuuloa nei i ka makuakane, ke makaukau nei au i kuu huakai makaikai ke hiki ae i na po o Nana, e hai mai nae oe iaʻu i na mano alii o Hawaii nei a puni, olelo aku la ka makuakane, ae; o Kepanila keʻlii o Hilo, o Kaneilehia keʻlii o Kau, o Kua keʻlii o Kona, o Manokini keʻlii o Kohala, o Kapulena keʻlii o Hamakua, o na mano alii keia a pau o Hawaii la i lohe oe. Pane mai la ke keiki i ka makua, o koʻu mau hoahele ia e hele ai i ka makaikai." Pane aku ka makuakane, kupanaha no oe ke kii i naʻlii e hele pu me oe. Heaha kau waiwai e hele pu ai naʻlii me oe? Olelo aku ke keiki, hookahi no waiwai o ka ike i na wahi a pau, aia no ka waiwai mamua kahi i waiho ai i na kamaaina o ke alanui. Ma ka maikai no o ka olelo e aloha ia mai ai, pela na olelo a ke keiki me ka makua ma ka moeuhane.

Oia noho ko lakou nei a hiki i o Nana o ka makaukau iho la no ia o ka hele o Kaehuikimanoopuuloa a hiki ana keia i Hilo. Komo ana keia i ka lua o Kepanila ka mano alii o Hilo, i kahi i hele ai ke kamaaina, a hoi mai, iwaho no honi ana o Kepanila i ke ala o ka ea o loko o ka lua. No kahi alii opio ala o Puna i hoope ia i na mea ala, a pane huhu aku o Kepanila, U! haunauna kanaka mai nei hoi koʻu wahi, ae; he kanaka owau o Kaehuikimanoopuuloa, o ke keiki a Kapukapu ma laua o Holei, o kiai pali au o Panau, i Puna, wahi hoi a Kepanila i ka malihini, e lealea auanei me ka malihini; wahi hoi a ka malihini, aole ka huakai a ka malihini he huakai lealea, he huakai makaikai kaʻu i kipa mai nei i kahi ou e kuu haku alii, no ia mau olelo oluolu a ka malihini, pau ae la ka huhu o Kepanila, a komo mai la a aloha ae la iaia nei.

A noho pu iho la laua nei me ka oluolu, a hoolale ae la ke kamaaina i na mea ai, a ai iho la a hiki i ka po ana, ninau mai la ke kamaaina i ua wahi malihini nei, mahea kau huakai makaikai e Kaehuikimanoopuuloa, pane aku keia, aia kuu hele a ae mai oe e kuu haku e hele pu me au i ka makaikai, ae mai la ke kamaaina. He nani ia ua ae mai la oe e keʻlii, apopo no ka la o ka hele, ma koʻu wahi kana e hele mua ai, a mailaila aku a hiki ma Kau kahi o Kaneilehia ko laila alii nui, malie hoi o ae mai e hele pu me kaua i ka makaikai lau kanaka no hoi ka hele ana o ke alanui, ae mai o Kepanila. Ia ao ana ae o ka makaukau no ia o ka huakai hele a hele laua nei a hiki i Puna, ma ko ia nei wahi ma ka pali o Panau, e noho ana no na makua oia nei i kahakai, lanaʻna ua manao alii nei o Hilo, me na wahi keiki nei a laua nei. Ia wa hoomakaukau mai la na makua i ka awa a me na lako a pau o ka ai ana, a pau ka ai ana, lana mai la no laua la makai, a o ka hele no ia o laua nei. A hiki laua nei i Kau, kipa aku laua nei i kahi hele ai kamaaina o keʻlii Kaneilehia, noho ana lana nei.

A hoi mai ke kamaaina, iwaho no honi ana keia i ke ano e o ko ia nei wahi, U! haunauna kanaka mai nei hoi koʻu wahi, ae; he kanaka owau, o Kaehuikimanoopuuloa, ke keiki a Kapukapu ma laua o Holei, o kiai pali au o Panau i Puna. Pane mai ke kamaaina, e lealea auanei me ka malihini, wahi a ka malihini, aole kaʻu he huakai lealea, he huakai makaikai kaʻu i kipa mai la i kahi ou e kuu haku, no ia mau olelo oluolu aia nei, ua oluolu mai la keʻlii

kamaaina, a komo aku la iloko, a aloha mai la i ka opio malihini, a kuhikuhi ae la ka opio i ke kamaaina, e aloha ae oe i keʻlii o Hilo o Kepanila, a aloha ae la ke kamaaina i keʻlii o Hilo me ka olelo aku, ua lohe wale no au ia oe e Kepanila, akahi no a ikemaka. Pane aku o Kepanila i ke kamaaina, i hele mai nei au ma ia nei ka huakai o ka hiki ana ae i koʻu wahi, a hiki loa mai nei i ou la e keʻlii.…

[Excerpts - Translation[102]]

Story of Ka-ehu-iki-mano-o-Puu-loa.
(The Small Blonde Shark of Puuloa)

Kapukapu was the father and Holei was the mother of Ke-ehu-iki-mano-o-Puu-loa, who was born a complete shark at Panau, Puna, Hawaii. It was so named after the blonde [reddish] hair of Ka-ahu-pa-hau, the queen-shark of Oahu, residing at Puuloa. It was nourished on awa grown by the father, diluted with the mother's milk for ten days, when it was put in the sea and there fed and cared for by its parents by placing its bunch and cup of awa at its cliff-cave for ten days, whereupon they returned home mauka (upland), at which time the young shark was four and a half feet in length, first telling it of their move, and cautioning it as to behavior. It gave approval of the advice with evidence of ability to care for itself.

After several days it appeared in spirit one night to Kapukapu in a dream, to advise its parents of its desire to tour around the coast of Hawaii, and asked their consent. The mother was solicitous until assured by the father that no ill could befall their offspring on so goodly a mission as would lead to meeting its namesake. He would anoint it that it would become strong and skilled; that none should be found to excel it in strength, or in cunning speech. The father then went for choice awa root and leaf, coconut, fowl and red fish with which to anoint their off spring, and when all was ready they repaired to the shore, where Kapukapu raised his voice in chant as follows:

> “O Kaehuikimanoopuuloa!
> My shark-child below here,
> Residing till familiar
> With the sea-cliff of Panau,
> Here is food, food that you may eat,
> Then go forth on your pleasure tour.”

At once the young shark swam to him and rested on his bosom. The father placed it in the mother's lap, and in answer to her question of its pleasure-jaunt, it cuddled up under her arm. The father then took the bowl of consecrated water and anointed it from head to tail, back and front, then in a long chant consecrated it for a successful journey till it should meet with Kamohoalii, who would guide it further.

Kaehuiki (shortened from Kaehuikimanoopuuloa) gave demonstrations of pleasure and strength in wonderful feats, to the mother’s great surprise. It then left for its cave.

[102] As published in Thos. G. Thrum, *Hawaiian Almanac and Annual for 1923* (1922): 125-132. The original Hawaiian narratives have additional details, but the primary facts for the Puna-Kaʻū lands are included in the English version, as found in the serial set of Hawaiian-language texts.

At the close of the day it appeared in a dream to the father and said it was ready to set forth, and would start on the night of Nana (beginning of fourth month), but desired to know the several names of the shark kings of the various districts of Hawaii, that he might call and pay his respects to them.

His father replied: "These shark-guards of Hawaii are:

> “Kepanila, king-shark of Hilo,
> Kaneilehia, king-shark of Kau,
> Kua, king-shark of Kona,
> Manokini, king-shark of Kohala,
> Kapulena, king-shark of Hamakua.”

Kaehuiki said: “These will be my traveling companions.” The father asked, “What benefit would be derived thereby?”

"One advantage would be the visit to all places of residents on the way, and the good of their friendly greetings,” was the reply.

On the night of Nana, Kaehuiki began his journey, calling first on Kepanila, the king-shark of Hilo. He entered the pit of the resident guard to find him absent, but on his [Kepanila’s] return he scented man’s breath outside the path, caused by the young shark of Puna, at which Kepanila angrily said: “Huh! Rank odor of man pervades my place.”

“Yes,” said the visitor, “I, Kaehuiki am such, an offspring of Kapukapu and Holei, watcher at the cliff of Panau, Puna.”

Kepanila asked: “Is the stranger on pleasure?"

The stranger replied:·”My journey is not pleasure only, but for observation and friendship do I enter your precinct, my lord chief."

This kindly reply soothed Kepanila's anger so that he entered and gave him welcome. Thus they dwelt contentedly and partook of food together. At the close of the day the resident shark asked the visitor his journey plans, to which he replied:

“In setting forth, consent my lord that you also join in the tour,” which was agreeable. “It is gracious of you, O King, to consent, tomorrow we will start, first stopping at my place, Panau, thence to Kau, at Kaneilehia's place, their king-shark; it may be he will accompany us.”

Accordingly the next day they went to Kaehuiki's place, and the Hilo shark was entertained at the cliff of Panau by Kapukapu, the father, with awa and the food of the land, after which they went on to Kau. And here the reception, first angrily, then in friendly welcome and participation in the tour, as at Hilo, was duplicated.

This was the experience also in the visits to each of the king-sharks of Kona, Kohala, and Hamakua. Kaehuiki introduced them to each other as they met, and asserting his leadership, he won the friendship of all the guardian sharks of the whole island, and thereby made a striking company for the friendly, sightseeing tour contemplated.…

"He Moolelo Kaao Hawaii no Laukaieie…"
(A Hawaiian Tradition of Lauka'ie'ie)

"He Moolelo Kaao Hawaii no Laukaieie…" was published in the native-language newspapers *Nupepa Ka Oiaio* and *Ka Leo o ka Lahui* from January 5, 1894 to September 13, 1895. It was submitted to the paper by Moses Manu, a prolific Hawaiian writer and historian of the period. The story is a rich and complex account with island-wide references to places; descriptions of place-name origins; history and mele; it is also interspersed with chronicles from other traditions and references to nineteenth-century events. The following summary translations (by Maly) are a synthesis of several events in the account that reference wahi pana of lands in the Puna and Ka'ū region. The traditions focused much of its text on the travels of Makanike'oe, the brother of Lauka'ie'ie, one of the main figures in the mo'olelo. Makanike'oe sought out suitable traveling companions for his sister, Lauka'ie'ie, and also partook in his own adventures, seeking out caves and tunnels that served as underground trails.

At the opening of the tradition, readers learn that Kaholokuaīwa [w] and Koa'ekea [k] lived at Ulu, in Waipi'o Valley on the island of Hawai'i. They were descended from the chiefly and godly lines of Kahiki and Hawai'i. Their first child was Lauka'ie'ie. But because she was born in an 'e'epa (mysterious) form, looking more like a plant than a child, she was wrapped in līpoa seaweed and set in the stream. Without her parents' knowledge, Lauka'ie'ie was retrieved by Hinaulu'ōhi'a, a mountain goddess and nurtured. Later, two other children, boys, were born to Kaholokuaīwa and Koa'ekea. One was named Hi'ilawe, and the other was Makanikeoe (who was also a wind deity).

> Koa'ekea's sister was Pōkāhi, and her husband was Kaukini. Though they had been married for a long time, they were childless, and because of their prayers and offerings, the forest goddess, Hinaulu'ōhi'a, approached Pōkāhi while she was gathering seaweed, and told her that she would have a girl child to raise as her own. The condition was, that no one, not even her brother and sister-in-law, were to know about this child. Because Pōkāhi and Kaukini lived on the mountain ridges between Waipi'o and Waimanu, it was easy for her to keep the secret. It was in this way, that Lauka'ie'ie came to be raised by her own aunt and uncle. As a youth, Lauka'ie'ie's companions were the spirits of the plants and animals of the forest. When she matured, she was very beautiful, and thoughts of finding an acceptable mate for her began to grow. One night, when Lauka'ie'ie was sleeping, she dreamed of flying past the valley lands of Hawai'i, and across, Maui, Moloka'i, O'ahu, Kaua'i, Ni'ihau, Ka'ula, and on to Lehua,[103] where she saw a handsome young chief, named Kawelonaakalāilehua. It was this chief that was destined to become her husband… [summary of the mo'olelo in issues of *Nupepa Ka Oiaio* dated January 5-19, 1894].

The excerpts cited in the narratives below, join the primary figures of the tradition at Kumukahi near Hanaka'ulua, where it is agreed that Lauka'ie'ie and some of her companions will travel by canoe, while Makanike'oe will travel by land, both traveling towards Ka'ū.

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

Okatoba 17, 1894 (aoao 1)
Nupepa Ka Leo o ka Lahui
"He Moolelo Kaao Hawaii no Laukaieie…"

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

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

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

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

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

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

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

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

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

[October 17, 1894 – Summary translation]

[Laukaʻieʻie had instructed the group that some of them would travel by canoe, and that Makanikeʻoe would travel for time across the uplands.]

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

As they made ready to board the canoes, to travel on the sea, Laukaʻieʻie offered Makanikeʻoe some final words, imbuing him with power.

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

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

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

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

His presence was not observed, and no one saw him even when he departed. This crater is still there in this time, and known by those who are of the land. After he left there, he arrived at Nakiakaunu at ʻŌpihikao. It is a point with a hala grove, adjoining Puaʻakanu, and a place where she [Pele] mistreated her sparring partner, the mysterious youth of Oʻahu, Kamapuaʻa. People who travel there know where this place is on the side of the road.

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

Okatoba 18, 1894 (aoao 1)
Nupepa Ka Leo o ka Lahui
"He Moolelo Kaao Hawaii no Laukaieie…"

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

A oia ka ua poe ohana nei a pau i olelo iho ai iloko o lakou, ua oi loa aku ko lakou ike ana i na mea kamahao he nui wale e waiho ana ma ka moana, mamua aʻe o ka hiki ana mai o ko lakou hopena, elike me ka mea maa mau.

A oia manao hookahi no ia i ka mea no na keia moolelo me kana alii kane, aole no hoi a lakou mea e olelo ae ai a namunamu iho no ko lakou mea nana e alakai nei ma keia alanui pohihi ma ke kai uli, kahi hoi o na poino he nui wale e pilikia ai na mea kino kanaka maoli.

Aka, o na poe wale no i loaa ia lakou na haawina ano papalua ame na poe mana kupua, o lakou wale no na poe i olelo ia ma na moolelo kaao.

Aka, ke ike nei oe e ka mea heluhelu ua lilo ia mau mea i mea ole loa i ka muo—ka liko, ka ui nohea no na hoi ke awaawa a me ka pali kaulana oia o Waipio.

Aia mawaho pono o Keahialaka kekahi lua hohonu, aia mawaena o Kamaili a me Kauweleau ka lua o na lua hohonu, a mawaena o Kaimu Kalapana a me na Panau elua oia ke kolu o ka lua hohonu i ike ia mawaho loa o ke kai uli ma Puna.

O keia lua ka oi aku o lakou ka hohonu loa, no ka mea aole i huli pono kona alo iluna, ua huli mai kona waha i uka nei o ka aina, a ua moe aku kona hope iwaho loa o ka moana.

Pau ko Puna mau lua hohonu, a eia kaua e ka mea heluhelu ua kokoke i ka mokuna o Puna a me Kau oia hoi o Okiokiaho.

Mahope iho o na kamailio ana a Laukaieie me kona kaikunane, ua hoomaka like lakou nei e haalele i ke kai aloha oia wahi kaeʻaeʻa kaulana o Keauhou oia hoi o Kaehumanoikiopuuloa, ke keiki a Kapukapu me Holei, ka mea nana i paipai na hala o kahi mau mano o lakou ma ka hookuku ana me ia.

Mahope iho o ko lakou nei mau olelo ana, ua niau aku la ka huakai holo moana me he kahe ana la a ka wai nui, e holo moku ana ma na kahawai malalo o ka hoonee ana a ko lakou wiliki nui helu ekahi, i na mea hana o na io pupu e kololio ala iloko o ke kai (Hinahelelani.)…

> [October 18, 1894 – Summary translation]
>
> There was a rainbow arching down from the heights of the heavens, thus Makanikeoe knew that his sister, Laukaieie and all the family were being led by the clever one of the ocean [Hinahelelani]. So he left from that place and quickly went to Kaimū of the Kuahine waves; and from there on to Kalapana of the prostrate coconut trees, and from there to the canoe landing at Keauhou, at Kapukapu and Kapaliohulei [Ka pali o Hōlei] at the glistening plains of ʻĀpua. It was at this place that he stopped and looked up on the ocean to see the travelers as they moved across the sea….
>
> Through this account of the mysterious one, we learn that there outside of Keahialaka, is a very deep pit; the second of these deep pits is there between Kamaili and Kauweleau. Then the third one is there between Kaimu, Kalapana and Panau. This one may be seen outside in the dark ocean waters of Puna. It is the greatest of the deep pits, and it does not turn up towards the land above. Its mouth is in the uplands, but its end is outside in the ocean.
>
> That is the end of the deep pits of Puna. And here o readers we are close to the division of Puna and Kau, which is Okiokiaho. It was at this place that Makanikeoe stopped and looked upon the ocean and saw the travelers as they moved across the sea, being escorted by Ka-ʻehu-iki-manō-o-Puʻuloa (“The little red shark”) guardian of the region.…

Tradition of Naming Uwēkahuna, Kaʻauea, Kahualoa and Pōhakuloa

"Kaao Hooniua Puuwai No Ka-Miki" (in *Ka Hoku o Hawaii*, 1914-1917[104]), cited earlier in this study, provides us with further traditions on the naming of places overlooking and neighboring Kīlauea. The localities are in the class of wahi pana, and approaching them required supplications and care:

> Uwē-kahuna (also known by the name Kaʻauea), was named for a priest of the hulihonua class, and an expert ʻōlohe instructor. Uwēkahuna had taken a youth by the name of Ke-one-nui-o-Kahua-loa (Keonenui) [or Kahualoa], as his hānai, and trained him in all manner of ʻōlohe arts. The compound of Uwēkahuna and Keonenui was situated in along the cinder-sandy plain of Kahualoa, famed for its shifting sands and cinders. Because of its sandy nature, being difficult to travel through, Kahualoa was also a training ground for ʻōlohe kūkini (expert runner-messengers).
>
> Before telling the story of Uwēkahuna and Kahualoa, the authors parted from their account, calling readers to remember that the land of Uwēkahuna and Keonenui, was situated in the place sacred to Pele, at Kīlauea, and recalled the lines from two mele, honoring Pele:
>
> O Pele Honuamea i ka mole o ka honua,
> O Pele ke ahi ʻā loa i ke kumu o ka lani
>
> *O Pele Honuamea at the core of the earth,*
> *O Pele of the everlasting fires at the foundation of the heavens.*
>
> A me kēia lei ʻāhihi onaona poina ʻole
> (And this fragrant, unforgettable garland of ʻāhihi blossoms)—
>
> Ilaila mākou ʻike i ka nani,
> Ka ʻōlapa mai a ke ahi a ka wahine.
> A o ʻoe ka ʻeuʻeu ʻoia uka,
> Lamalama i ka liko o ka lehua.
>
> *It is there that we saw the beauty,*
> *Of the flashing fires of the woman.*
> *It is you the animated one of the uplands,*
> *Glowing upon the budding lehua leaves.*
>
> The compound of Uwēkahuna mā included several buildings, one of them was a house thatched with leaves of the puʻukoʻa sedge, lashed with uki (Dianella). This particular house was placed over a pit which was over 1,000 feet deep, and it was here that Uwēkahuna and Keonenui would trap and kill individuals they encountered along the ala loa, who were skilled in fighting techniques. The house had a trap door, and unsuspecting travelers would be lured in, and fall into the lua meki (deep pit). Indeed, the bones of travelers were scattered along the pathway, in the approach to Kahualoa.
>
> It was because of the practices of Uwēkahuna and Kahualoa, that the young boys and girls throughout the region were taught various arts of self-defense—wrestling; bone breaking; lua; slinging stones, and dodging stones; running; leaping cliffs; and such things.
>
> Ka-Miki and Maka-ʻiole [brothers] approached the hālau (long house) of Uwēkahuna and his ward, Keonenui, and he called out to them, revealing their nature, challenging them to a contest. Kahualoa leapt to fight, but was swiftly defeated by Ka-Miki. When Uwēkahuna tried to rescue him, Maka-ʻiole grabbed him and threw him to a high point of Kīlauea, which

[104] Translated by Kepā Maly in 1991-1993 (with diacritical marks added). Readers who are interested in seeing the full Hawaiian content, may go to the cited publication dates from *Ka Hoku O Hawaii*.

overlooked Halemaʻumaʻu. After both Uwēkahuna and Kahualoa were defeated, Ka-Miki called upon the fires of his ancestor, Lonomakua, to burn the trap-house of Uwēkahuna. Uwēkahuna wailed over the loss of his house, and the place bearing his name commemorates the wailing of this priest.

Uwēkahuna and Keonenui were given the choice of giving up their evil practices or death. They chose life and gave up their treachery. Uwēkahuna mā returned to another one of their houses and dedicated their teachings to good practices, and lived out their lives making various clubs, spears, and weapons for ʻōlohe practitioners. Thus, the trails became safe to travel and Ka-Miki mā then traveled on to Pōhakuloa [situated on the boundary of Keauhou and ʻŌlaʻa] [Sepatemaba 2, 9 & 16, 1915].

Pōhaku-loa (Long stone or very rocky). Pōhakuloa was a multi-formed deity; in one form he was guardian of Kāne's water at Mauna Kea and a relative of Pōhaku-o-Kāne (the father of Ka-Miki mā); in another form, he was a deity and guardian of the forests which stretch across Mauna Loa towards Mauna Kea, and was called upon by canoe makers; and in his human form, he was an ʻōlohe expert and wood worker.

Ka-Miki and Maka-ʻiole departed from Uwēkahuna and Keonenui at Kahualoa, and continued their journey past Kīlauea. Along the way, they heard the striking sounds of koʻi pōhaku pāhoa adze stones. Ka-Miki thought that perhaps canoe makers were working nearby, and as the brothers approached the source of the sounds, they saw a large round house (hale poepoe), of the type with a high-pitched roof (pūʻoʻa). And at the center of the house a man was working on a koa log which was seven fathoms long and three feet in diameter.

Working vigorously, this man was startled at hearing a voice call to him, thus he stopped his carving. Ka-Miki then asked, “Is this the path which one travels to Keaʻau?” Angered at being interrupted, Pōhakuloa responded, “Donʻt you know the direction of the path upon which you two travel? If you just go straight on you will reach Keaʻau.” He then went on to say, “My job is not to stand here directing travelers along the trails.” Ka-Miki told Pōhakuloa, “We only asked because we thought that you were a man like us. Had we known you were one of the—Pahulu ke akua ʻāhuluhulu o ka mauna (Ghoulish broad-adze gods of the mountain)—we would not have bothered you.”

Ka-Miki and Pōhakuloa exchanged taunts, and Pōhakuloa threatened to throw Ka-Miki mā into a deep pit. Ka-Miki then told Pōhakuloa, “It is unlikely that you could beat Nana-i-ke-kihi and Kahuelo-ku. It was more likely that the great grandchildren of Ka-uluhe and Lani-nui-kuʻi-a-mamao-loa will bind you like a pig, and leave you along the ala loa for travelers to see.”

Angered, Pōhakuloa leapt to attack Ka-Miki, and was immediately bound, unable to move. Though he tried with all his might and skill, Pōhakuloa was unable to free himself.

Ka-Miki called to Pōhakuloa:

Paʻa loa e Pōhakuloa. Paʻa i ka ʻalihi o Kanikawī ke kōkō aīwaiwa
a kuʻu mau kūpuna wahine.... Paʻa ʻoe i [ke] kāwelewele o Halekumukaʻaha
ka ʻupena kuʻu a ka nananana, o Kai-halulu ia, o kuʻi a holo, piʻi a noho,
pupuʻu a moe mālie, kau i ke Kōkī o Wailau.

Pōhakuloa is secured. Bound in the lines of Kanikawī,
the mysterious net of my female ancestors.... You are bound in the ropes of
Halekumukaʻaha, the net set down by the spider, [though you] thrash about
like the sea of Kaihalulu which strikes and runs, which rises and recedes,
which mounds up and lies calm [you cannot escape],
for you are placed [like the shrimp] at Kōkī, Wailau.

Pōhakuloa realized that these young travelers were no ordinary people, but traveled with the gods, deities and guardians of the ʻōlohe, and he surrendered, acknowledging the skill and nature of Ka-Miki mā. Pōhakuloa also promised to use his knowledge wisely.… He then went to introduce the brothers to his own relative, Kapuʻeuhi [Sepatemaba 16, 23 & 30, 1915].

…Having failed to defeat Ka-Miki in the contests, Kapuʻeuhi enlisted the assistance of Kaniahiku, an ʻōlohe chiefess, whose god was Kulilikaua. It was Kulilikaua who caused the thick mists to settle upon the forests from Mālama, to Kaliʻu, and up to the plain of ʻAkanikōlea, where it would block Mauna Loa from view. This god also had a body-form in the sacred ʻawa plantation, known by the name Mauā-nui-kananuha. Kaniahiku and Kulilikaua enforced strict kapu upon all who traveled through the forests. It was forbidden to break the forest growth, or to call out and yell in the forests. Doing so greatly angered Kaniahiku and Kulilikaua, and Kulilikaua would cause a thick mist to settle on the forest, blocking the path from view. Many travelers were killed because of this, and for this reason, the famous saying of Puna came about:

E nihi e ka hele mai hoʻopā, mai pūlale i ka ʻike a ka maka
o ʻako hewa i ka nui o ka lehua, a hoʻopuni ʻia e ka ʻino!

Travel cautiously, being careful not to touch [the lehua], don't rush to see things
lest you mistakenly break something and the many lehua become offended, causing you to
become surrounded by a storm! [Okatoba 21 & 28, 1915].

Later, while competing on the kahua (contest arena) at Pūʻula, Ka-Miki chanted out in praise of the beauty of Puna, and the groves of lehua, the blossoms of which were gathered and strung into garlands by the women who dwelled in the craters at beloved Kīlauea:

O Puna lehua ʻula i ka hāpapa,	*Puna is the land where the red lehua grows upon the plains,*
I ʻula ka papa ka lehua o Puna,	*The plains of Puna are reddened by the lehua,*
Ke kuiʻia mai la e na wahine o ka lua – e,	*They are strung by the women of the volcano,*
Mai ka lua i hele mai nei,	*While traveling from the crater,*
Aloha Kīlauea ka ʻāina aloha.	*Love for Kīlauea, the beloved land*
	[December 2, 1915].

Traditions of the Kahuku Vicinity Recorded in "Kaao Hooniua Puuwai no Ka-Miki"

The ahupuaʻa of Kahuku is a large land area of Kaʻū (one of the largest ahupuaʻa on the island of Hawaiʻi), which extends from the ocean fisheries to the summit of Mauna Loa. An interpretive translation of the name Ka-ū is said to reflect the nature of the relationship and love

that the people had for their home; Ka-ū may be translated literally as “The-breast.” This interpretation is two-fold in its meaning: (1) it describes the appearance of the district as the slope of Mauna Loa gently rises from sea level to its peak; and (2) it also describes the relationship of the people of this district to their land. Mary Kawena Pukui (pers comm. 1976) shared that the people of Kaʻū believe that the land, with its varied resources, nurtured and cared for the people, like a mother who breastfed her children. Another poetic reference to Kaʻū describes the majestic nature of this district which is set upon the breast of Mauna Loa:

Kaʻū nui kua ka makani!
Great Kaʻū of the wind-swept mountain back!

It appears that only limited traditional narratives for the land of Kahuku have survived the passing of time. One of the significant moʻolelo which offers us some background on traditions of place is “Kaao Hooniua Puuwai No Kamiki” which was published between 1914-1917 in the Hawaiian newspaper, *Ka Hoku o Hawaii*, and has been described earlier in this study.[105] A summary of the tradition follows below, with notes about: place-name origins; sites and community histories; local and regional practices; and ceremonial sites; and mele (of Kahuku and neighboring lands).

“Kaao Hooniua Puuwai No Kamiki”

…Departing from Kalamaʻula, Ka-Miki and Maka-ʻiole set out on their quest, traveling first through the lands of Kona. Once past the lands of Kapuʻa, Ka-Miki and Maka-ʻiole entered the district of Kaʻū where the brothers were immediately set upon by the ʻōlohe chief Manukā, and so began their adventures in Kaʻū. After competing with and defeating Manukā, Ka-Miki and Maka-ʻiole continued along the ala loa and met the chief Kahuku.…

Kamaʻāina of this region were known to discern the nature of the weather and pending storms by looking to the cliff of Paliomāmalu and Paliokūlani in the Kahuku region. A saying handed down over the generations describes the observation of these signs, which may still be observed:

ʻOiai e mau ana eia mau ʻōuli me ka hoʻomaha ʻole,
Ke hāliʻi mau ala ka ʻohu i nā kakaʻi pali o Kahuku a me Manukā,
A ke ʻike ʻia ala ka hiolo o ka wai o nā pali…
Ke kokolo aʻe o ka ʻohu i kumu pali a hekau iluna o nā lāʻau…
A he hōʻike eia no ka māwehe aʻe o ka ʻino!

So it is that these signs remain without fail:
If the mist is spread out, along the edges of the cliffs at Kahuku and Manukā,
Seen flowing like water over the cliffs…
And the mist then creeps along the base of the cliffs, while above in the trees all is calm…
It is a portend that a storm is about to occur! [Dekemaba 24, 1914].

Ka-huku (The protuberance) The lands of Kahuku were named for the chief Kahuku-nui-a-Halaʻea (Great Kahuku [son] of Halaʻea), his wife was ʻAhukini (for whom the famous place

[105] Translated by Kepā Maly in 1991-1993 (with diacritical marks added). Readers who are interested in seeing the full Hawaiian content, may go to the cited publication dates from *Ka Hoku O Hawaii*.

Wai-o-ʻAhukini was named), and their daughter was Mōlī (for whom the storied cliffs, Pali o Mōlī-lele were named).

Kahuku was a master riddler, and it was his practice to kill anyone whom he defeated; in this way, many people had been killed by Kahuku while traveling via the upland trails through the region's rich agricultural zone. Ka-Miki and Maka-ʻiole drew near to Kahuku's upland compound and agricultural fields, and Kahuku challenged their right to travel upon the trail. Calling upon his akua hoʻopāpā (riddling gods)—Kāne-pō-nui and Kāne-pō-iki—Kahuku commenced the riddling contest.

Kahuku challenged Ka-Miki with a place name riddle which described the districts of Maui Island:

Ku kuʻu moku i Kahiki ke pō aʻe la i ka pahulu
ke hana ala no mōʻeʻele a koʻo i ka lau oʻu mau mākua i ka poko i ka loa
ke ao aʻela i ka ʻula wena a make i ke kula; ke kaʻa ala i ka pali! A hua a pane!

My district (island) resembles Kahiki; but when darkness falls it brings nightmares
[a play on the name of Pahulu, a ghost of nightmares];
which numb the clustered multitudes; my parents are in the short and long of it
[with me through all things]; and as the red glow of light first appears;
it spreads upon the plain diminishing [the fear]; and continues
to where it rolls along the cliffs! Bear forth fruit [understand] and answer!

Before answering the riddle, Ka-Miki told Kahuku:

> "Your nature and meaning is not hidden from us, for our guide and riddling god is Nihoʻelekī, who dwells in Kahiki-kū."

Ka-Miki then responded by interpreting the riddle and describing the lands of Maui.

Ka-Miki then called to Kahuku: "If you deny that my answer is correct, your eyes will be consumed as the pūpū ʻawa (ʻawa drink condiment) of our god." Kahuku responded, acknowledging that Ka-Miki was indeed knowledgeable, and had correctly answered the riddle. Ka-Miki then challenged Kahuku with a riddle of his own:

Huli ke alo o Ka-malama iluna,
kō ʻāli a poʻohina, lele a ku-hō, ku-kō, popoʻi iho la ke kai...

The face looks to the star (Ka-malama) above,
a groove is dug out and appears gray, leaping and splashing,
fulfilled (rounded out), and it is covered by the ocean...

…Kahuku then answered the riddle, stating it described:

> "The hull of a canoe which opens to the sky, the paddle dips into the water causing it to well up with white water forming along the surface. The mast is raised and lashed to the bow and the sail unfurled. The bow leaps upon the waves which splash over the canoe."

Ka-Miki told Kahuku that his answer was incorrect. After a time, Kahuku was unable to guess at the meaning of the riddle. Ka-Miki then called to Kahuku, answer the riddle lest he

be bound, and his eyes dug out. Kahuku then asked Ka-Miki to allow him to call his sister Kamāʻoa-nui-kua-makani (Great Kamāʻoa with its back to the wind), who was also a master riddler and haʻihaʻi (bone breaker) expert.

Ka-Miki agreed, and Kahuku called his sister Kamāʻoa by throwing a kalo of that region, known as the *paua*, into the winds which carried it to Kamāʻoa. The paua was a play on the word "pā", a sign to Kamāʻoa that a contest was occurring and that Kahuku needed her assistance. The *paua* taro landed on the plain at the place now called Kiolakaʻa (tossed and rolling), and it is so named because the taro was thrown there.

Kamāʻoa arrived before Kahuku and Ka-Miki, she agreed to the contest arrangements and prepared to answer Ka-Mikiʻs riddle.

Upon hearing the riddle, Kamāʻoa stated:

> Huli aʻe la ke alo o Kamalama iluna
> The face turns to the star Kamalama above
>
> He ʻumeke ia!
> It is an open bowl container!
>
> Kōʻāli a poʻohina;
> Dugout and gray
>
> Hoʻowali ka ʻai a miki no hoʻi ka ʻai i ka lima, ʻoia ka miki poi i ka manamanalima!
> (describes) Mixing poi and taking up the poi with one's finger!
>
> Lele a kuhō;
> Leaping and splashing
>
> ʻOia ka hoʻokomo ana iloko o ka waha a moni aku ka puʻu a
> mauʻu aku la ka puʻu ʻoia ke kuhō ana!
> (describes) Placing the poi in the mouth, and joyfully swallowing it down one's throat!
>
> Ku-kō;
> Become fulfilled
>
> ʻOia ke kōkō ana mawaho o ka ʻumeke!
> (describes) The net in which the poi bowl is placed for storage!
>
> Popoʻi iho la ke kai;
> Covered over like the sea
>
> ʻOia ana iho o ke poʻi o ka ʻumeke ʻai a paʻa!
> (describes) the poi bowl being closed as a cover is placed atop the opening!
>
> "It is an open bowl container in which poi is mixed. From this bowl, the poi is taken up with one's finger, and placed in the mouth and joyfully swallowed down one's throat..."

Thus, Kamāʻoa answered Ka-Miki's riddle, and Ka-Miki declared, "Great indeed is your knowledge of riddles, Kamāʻoa." Ka-Miki and Kamāʻoa continued to exchange riddles until

they were satisfied with the depth of each other's knowledge. Kamāʻoa and Kahuku then challenged Ka-Miki *mā* in hand-to-hand combat tests [Maraki 18, 1915].

Preceding the fight, Kamāʻoa offered a *paha* (spoken chant) describing sites and features of Kaʻū, comparing their knowledge to the forces of nature which would strike at Ka-Miki and Maka-ʻiole.

A hao ka Moaʻe-ku la e	*The Moaʻeku wind strikes*
Ke kuehu mai la nā māmala a ka ʻino	*Scattering the fragmented storm clouds (Striking at Ka-Miki and Maka-ʻiole)*
Ke kūlapa mai la i nā ʻale a ka makani	*Hit by the buffeting winds*
ʻOni ke kai ke haʻa ala i ke kāpeku a ka iʻa	*The sea moves, dancing with the splashing of the fish*
A ka manō nahu o Kaʻū la e	*The gnashing shark of Kaʻū*
Ke wāwā mai la ka leo kūpinaʻi o Kamilo	*The roaring voice of Kamilo echoes*
Milo aku la ke kai a pae ke kānaka	*The sea twists at the commoners landing*
Papa pae a kāua ilaila e kuʻu haku	*My chief we two shall land there*
Pae no a noho i ka lani ke ola	*Land dwell there with the heavenly ones*
Ola kāua i ka nui o nā ʻaumākua	*We two shall live through our many ancestral gods*
I ka nui ʻike o ke akua	*Through the great knowledge of our gods*
Ua lau ka manamana ka ʻike	*There is much power in their knowledge*
I ka pā hoa hoʻopāpā leʻaleʻa	*And Victory in competing*
Iaʻu aku ʻia ʻoe mai e — ʻOia hoʻi.	*From me to you — It is so [Maraki 25,1915].*

Kahuku then leapt to attack and was quickly defeated. Ka-Miki then warned them to be careful lest they end up at cast aways on the shores of Ka-milo-pae-kānaka.…

Kamāʻoa then entered into a contest between Ka-Miki, and omens in the clouds rose above the hills known as Kamakoa (The fearless one). These omens informed Kahuku's wife ʻAhukini, that a context was underway. ʻAhukini sent her daughter Mōlī, to investigate the circumstances of the conflict. Mōlīlele arrived at the upland taro plantations, and saw the situation of her father and aunt. Kahuku called out in chant to Mōlīlele relating the circumstances of the contest between himself, Kamāʻoa and the strangers—

He lā makani kēia	*It is indeed a windy day*
Ke lele ʻino nei ke ao	*With clouds speeding by*
A ke ao ʻōpua e kau nei	*Billowy clouds touch the peaks*
Iluna o Kamakoa	*atop Kamakoa*
Kiu ka ʻelele na ka Mālua	*The cold wind Kiu is a messenger of the Mālua wind*
ʻElua ka hoʻi mea aloha	*Though there are two winds which I love*
O ke Aʻeloa me ka Moaʻe-ku	*The Aʻeloa and Moaʻe-ku*
Ua kala aku ka hālelo	*[But now] the jagged cloud ridges speak*
Ku ka unuunu i ka moana	*The ocean is stirred up*
I ke kūpāpā ʻia e ke kai	*[And as] the ocean [waves] fight one another*
Ike aku i ke kini o lalo	*The multitudes of the lowlands, understand*
Ua ʻino o uka	*That the storm rages above*
I kai ke ola e, i kai hoʻi	*There is life along the shore indeed by the sea*
I ō ʻAhukini hoʻi	*Respond o ʻAhukini*

Mōlīlele returned to the lowlands and reported on the events to her mother. ʻAhukini and Mōlīlele then returned to the uplands where ʻAhukini confronted Ka-Miki and told him that her older brother was Kaʻaluʻalu, who was the war advisor to the supreme chief Keliʻi-kau(a)-o-Kaʻū (The shark-formed war chief of Kaʻū). ʻAhukini told Ka-Miki *mā* that Kaʻaluʻalu would devour them even if no one else could.

ʻAhukini was skilled at sling-stone fighting and attempted rescuing Kahuku, but was wounded and defeated herself. Mōlīlele carried ʻAhukini to the spring by their shore ward compound. And as Ka-Miki leapt to catch Mōlīlele, she threw ʻAhukini into the spring where ʻAhukini could take her *moʻo* (lizard, or water form). Thus ʻAhukini was transformed into [a stone in] the spring which bears her name to this day: Wai-o-ʻAhukini (Water of ʻAhukini).

Mōlīlele leapt, trying to escape from Ka-Miki, but he grabbed her and she was transformed into a stone on the cliff which overlooks Wai-o-ʻAhukini. To this day, the cliff bears the name of Mōlīlele; Ka-Pali-o-Mōlīlele (The cliff of [the] *Mōlī* [Albatross] leap).

Subsequent to the death of both ʻAhukini and Mōlīlele, Kamāʻoa and Kahuku surrendered, agreeing to give up their waylaying of travelers. Kamāʻoa befriended Ka-Miki and Maka-ʻiole, but following the contest, Kahuku was turned into the hill now called Puʻu-o-Kahuku (Hill of Kahuku).[106] Kahuku's boasting and dishonorable use of his ʻaumākua so enraged his gods, that they turned him into the hill which now bear his name [Maraki 25 & Aperila 1, 1915].

The moʻolelo continues further into Kaʻū, describing the aliʻi, places, practices and events in history at Kamāʻoa, Kaumaea, and Waiʻōmaʻo. It also describes the ancient pastime of lele kawa (leaping from heights) at Kawa-lele-o-Kaumaea (Leaping place of Kaumaea) – so named because of the chief and the strenuous competitions which he hosted at kiʻo lepo (dust mound-pool) leaping sites. "People of all ages and abilities enjoyed the sport. Children particularly enjoyed playing in the Kiʻo lepo a Kaumaea, causing it to rise up in puffs, and ringing their eyes with dirt." The narrator then goes on to state; "Perhaps this is how the saying – *Kaʻū maka lepo* (Dirty eyed *Kaʻū* [the people of Kaʻū have dirty eyes]) originated" [Aperila 1, 1915].

One of the interesting descriptions of the environment of this region references growth of ʻilima (Sida fallax) across the plains, and is mentioned in association with the Kaʻū custom of dirt mound leaping, and cleansing oneself after such an activity.[107] These dirt mounds took the place of water diving, and while participating in the leaping sport, the perspiration flowed freely, and was described with the saying:

I ka wā e lele kawa ai a kahe ka hou,
alaila ʻoia ka wā e kiʻi ai i ka ʻilima a noke iho la i ka hilihili,
apau aʻe la i ka lepo i ka puehu

At the times when people participated in the leaping sport, the perspiration flowed freely,
and the people would gather ʻilima branches and strike themselves with them
to remove all the dirt and perspiration.

106 Puʻu-o-Kahuku - Marks a mauka boundary with Pākini-nui ahupuaʻa.

107 "Hilihili lau ʻilima" (Striking the leaves of the ʻilima). In areas where water was scarce, people used the dew which settled on *ʻilima* leaves in the early mornings to clean their bodies. The "Hilihili lau ʻilima" form of bath was used by people on the plains of Kamāʻoa (M. K. Pukui, personal communication 1976).

The rich narratives continue through Kaʻū, to Kīlauea, then into Puna, and on around the island of Hawaiʻi. The traditions of places and events around Kīlauea as told in the tradition of Ka-Miki have been cited earlier in this study.

Traditions of the Puna Lands Recorded in "Kaao Hooniua Puuwai no Ka-Miki"

As in the events at Kahuku and in neighboring lands of Kaʻū, Ka-Miki and Maka-ʻiole travel the ancient trails meeting with residents of the various lands through which they traveled, and, when necessary, bringing justice of the akua to individuals who have abused their mana and gifts. A few references to places and events in Puna are found in the traditions, and a synthesis of those narratives which identify wahi pana that are named and within the park boundaries are cited below.

> …Ka-Miki and Maka-ʻiole traveled along the trail into a part of Puna, through it, and looked out across it:
>
> **Ka papa lohi o ʻĀpua o Puna paia ʻala i ka hala me ka hīnano!**
>
> *The long plain of ʻĀpua, of Puna surrounded*
> *by the fragrant growth of hala and hīnano!*
> [Okatoba 14, 1915].
>
> Traveling further into Puna, passing the forests of Kaniahiku, the brothers were stopped and challenged to a fight with Kaniahiku, herself, who was of goddess origin. She was easily bound by Ka-Miki, and called to her grandson, Keahialaka, who was a fierce ʻōlohe, and likened to:
>
> **Ka niuhi kōpapa, pūhi nau okaoka o ka papa lohi o ʻĀpua!**
>
> *The great man-eating shark with a voracious appetite,*
> *an eel which chews the long plain of ʻĀpua to little bits!*
> [Okatoba 21, 1915].
>
> Both Kaniahiku and Keahialaka were defeated and they humbled themselves. Kaniahiku invited the brothers to stay with them for a while, before continuing on their journey. She suggested that they might like to see the famous spring of Waikoʻolihilihi, and also described other wahi pana in the district.[108]
>
> **E ʻike ai i ka papa lohi a pana o ʻĀpua**
> **A me ka Wai-koʻolihilihi i ka pua,**
> **O ke pili a ʻolua e kilohi iho ai i ka nani o Kūkiʻi**
> **I ka ʻalohi ʻanapa a ka lau o ke kuikui,...**
> **O ua ʻāina a ka lā e hiki mai la ma Haʻehaʻe**
> **A ka lae o Kumukahi e hiʻi mai la iluna o Makanoni**

[108] Wai-koʻo-lihilihi was a spring which was famed for its sweet cool nature, and was greatly enjoyed by the chiefs of Puna. The name "Wai koʻolihilihi i ka pua" was given because lehua blossoms rested upon the water, and when someone knelt down to drink the water their eyelashes would be tickled by the lehua.

See the long and famed plain of ʻĀpua,
and the flower-laden spring of Waikoʻolihilihi;
To glance upon the beauty of Kūkiʻi
With the glistening kuikui leaves,...
This land where the sun appears at Haʻehaʻe
On the point of Kumukahi, nestled above Makanoni
[Nowemaba 18, 1915].

After spending some time with Kaniahiku and Keahialaka, it was agreed that Keahialaka would accompany the brothers on their journey through Puna and beyond. Their next stop was at Pūʻula, Koaʻe where a large number of people lived and a contest arena was prepared. It was at this kahua that Kahaualeʻa (The dew of Leʻa) arrived from the Koʻokoʻolau uplands,[109] and sought to challenge Ka-Miki.

As Kahaualeʻa prepared to enter the kahua, Pūʻula called out in a mele describing the nature of Kahaualeʻa, the lands of Puna and events of the day:

E Kahaualeʻa o Koʻokoʻolau e	*Say Kahaualeʻa of Koʻokoʻolau,*
Ka lā o ka leʻaleʻa a me ke kaulana	*This is a day of pleasure and fame,*
Paʻa ʻia ka hanohano o Puna	*Secured is the glory of Puna firm*
i ke kai Kōloa	*on the sea of Kōloa,*
E nū mai la i ka ulu hala o Keaʻau	*The sea that rumbles through the pandanus grove of Keaʻau,*
I ka lā puka i Haʻehaʻe	*In the sun's rising at Haʻehaʻe,*
I ka lae oni o Kūkiʻi a me Makanoni	*At the protruding points of Kūkiʻi and Makanoni,*
Oni mai o Mauna Loa me Kūlilikaua	*Mauna Loa appears above the Kūlilikaua mist,*
Nā lae ani makani o Kaniahiku	*The points of Kaniahiku beckon in the breeze,*
Huki iluna ka papa lohi o ʻĀpua	*Pulled upon the long plain of ʻĀpua,*
Ua lono aku la lalo o Koʻokoʻolau	*So it is heard below at Koʻokoʻolau [Ianuari 6, 1916].*

Kahaualeʻa and Ka-Miki participated in several different types of competition. In one, they held a race, in which they were to gather certain sacred items from various places on the island, and return with them, also describing the nature of the land from where the items had come. Ka-Miki fetched the sacred water of Keakaikaliʻulā at Pali-uli in ʻŌlaʻa, Puna. This was an exceedingly sacred area, guarded by Waka-keaka-i-ka-wai and surrounded by rainbows, with ʻiʻiwi and ʻōʻō birds, and all manner of plants. Sugarcanes, bananas, ʻawa and kalo were also cultivated in the region. Upon returning with the water to Pūʻula, Ka-Miki described the nature and setting of Pali-uli and the boundaries of Puna:

I kuʻu nānā ʻana mai nei hoʻi iā Puna nei,
ua waiho wale aʻohe he wahi i koe mai Pū-ʻālaʻa
i ka moku o Kaʻū-nui-kua-makani,

[109] An ancient trail to Kīlauea from Puna passed the area of Koʻokoʻolau crater, and was still in use by families through the early 1900's (Helen Pea Lee Hong, personal communication 1980).

i ka pali wai ʻole o Hōlei i ke kaha o Koʻokoʻolau
a hōʻea i ka wahine lewa o Hōpoe i ka kai Kōloa
e nū ala i ka uluhala o Keaʻau,
a mai ka lae ʻoni ma Kumukahi a ka Lae o Leleiwi…

As I looked about all of Puna, nothing was left unseen,
from Pūʻālaʻa to the boundary with Kaʻū-nui-kua-kakani,
and to the waterless cliff of Hōlei at Koʻokoʻolau,
and all the way to the dancing woman Hōpoe at the sea of Kōloa,
which rumbles through the pandanus groves of Keaʻau,
and from the quivering points of Kumukahi to The Point of Leleiwi…
[Feberuari 3, 1916].

While traveling through the district of Hilo, Ka-Miki and his companions met at various kahua and engaged in contests. In the vicinity of Honomū, the brothers and Keahialaka were hosted by the chief, Kūlanikapele, and his wife, Kīakalohia. Their son was Kealakomo, and resided in Puna. The uplands of Kealakomo were famous for the growth of a potent variety of ʻawa (Piper methysticum). Kūlanikapele send his runner ʻŌhiʻaokalani to Kealakomo with instructions to gather and return with ʻawa which would be prepared as a ceremony to honor Ka-Miki and Maka-ʻiole. The ʻawa was described as growing in the branches of the tress, having been placed there by the birds:

Ka ʻawa kau lāʻau a ka manu i Kealakomo!

The ʻawa of Kealakomo which was placed
upon the tree branches by the birds!

The potency of this ʻawa was famous and described with the following lines—

...He ʻawa ʻona, ʻona aʻole i kana mai,
ke iho mai ka ʻona moe mālie i ka hone
a ke kai Kōloa o Puna e ʻuhene ana i ka pua o ka hīnano
a me ka pua ʻaʻala o ka hala o Keaʻau...
A ʻike aku hoʻi paha i ka wahine hoʻolewa i Hāʻena,
i ka ʻoni mālie a ka wahine hoʻolewa o Hōpoe i ke ʻehu a ke kai...

It is an intoxicating ʻawa, intoxicating like no other
which brings about a comfortable sleep,
nestling the drinker in the gentle whisper of the sea at Kōloa, Puna;
Which caresses the hīnano blossoms
and the fragrant pandanus flowers of Keaʻau...
And in the slumber, one might dream of Hōpoe
the woman who moves, gently,
dancing in the ocean spray of Hāʻena!
[lune 22, 1916].

“Makalei, ka Laau Pii Ona a ka Iʻa o Moa-ula-Nui-Akea”
(Mākālei, the Tree Which Draws to it, the Fish from Moa-ʻula-nui-Ākea)

The traditions of Mākālei[110] describe the supernatural powers of a deity in the form of a piece of wood that came from Kahiki. It had several unique qualities, one of them being that it attracted fish to the fisherman who called upon it. The excerpts of the narratives below, recite a genealogy of the gods and goddesses (creative forces of nature) from which Pele and family are descended.

> …O Kuwahailo ke kane, o Haumea ka wahine, o Holaniku ka aina, hanau o Namakaokahai (w) Pele Honuamea (w), na Hiiaka (w), Halulu (k) he ma-nu ia, na Kama he poe. He nui keia hanauna, mailoko o keia wahine i ikeia iloko o ka moolelo o Namakaokahai (w) ame Aukelenui-aiku (k), noho iuka, o Kalihi e heaia nei i keia la o Kalihilihi-o-Laumiha ia, o Papa ka inoa, a o Wakea ke kane.…
>
> [Translation]
>
> Kuwahailo was the husband, Haumea the wife, the land was Holaniku. Namakaokahai (f.), Pele Honuamea (f.), all the Hiiaka (f.) and Halulu (m.) (he is a bird), as the Children of these people.
>
> There are a great many generations from this woman [Papa], as it is made known in the traditions of Namakaokahai (f.) and Aukelenui-aiku (m.), who lived in the uplands of Kalihi, the place that today is called Kalihilihi-o-Laumiha. Papa was [her] name, the male was Wakea.…

Royal Appeals to Pele–
Traditional Practices Criticized By Foreign Residents

The letters and articles below are among a series of communications between individuals who sought to extinguish Hawaiian sovereignty. A number of the proponents of the illegal overthrow, which took place on January 17, 1893, were children of missionaries and who held elected or government-appointed positions—notably, Sanford B. Dole, Lorin A. Thurston[111], W. D. Alexander, and Joseph S. Emerson. On August 25, 1889, Emerson sent a letter to W. D. Alexander from Kona, where he provided commentary on political events in the Kingdom, and Hawaiian reactions to the same. In this letter, Emerson states that after King Kalākaua returned from his trip around the world, he spoke in Kailua, observing that the Christian nations were themselves faltering in the faith, and what this meant to him and his people:

> August 25th, 1889
>
> …There is a sturdy old native living at Kaloko named Kealiihelepo, whom I greatly respect. Said he to me “When King Kalakaua returned from his foreign trip he made a speech at Kailua and said that ‘in foreign lands the foreign God was losing his power. His former worshippers were deserting him. That the old Hawaiian Gods were still mana and them he

[110] “Makalei, ka Laau Pii Ona a ka Iʻa o Moa-ula-Nui-Akea i Kaulana…,” *Nupepa Kuokoa* (Ianuari 13, 1922): 2.

[111] Thurston was the major driver of the initiatives to develop a visitor destination at Kīlauea in the 1890s, and to establish Hawaii National Park in 1916.

would worship.'[112]" But said Kealiihelepo "The King was mistaken. Our old Gods were once mighty, but the coming of the foreigner with his Gods has robbed them of their strength. Therefore the King has made the mistake to oppose the God who is now in power, and Jehovah is opposing him. Hence the King's pilikia."

You are entirely justified in calling Kona "that heathen district…"
[Hawaiian Government Survey DAGS 6, box 2, Hawaii State Archives. Emphasis added.]

A few weeks following the illegal overthrow of the Kingdom, local English papers carried on, describing Hawaiian practices as a shortcoming of the people:

February 9, 1893
Daily Pacific Commercial Advertiser
Heathenism Not Rooted out in Hawaii
Sketch of its History under Hawaiian Kings

[Parentheses added to distinguish remarks by Joseph Emerson (JE), a missionary son and Hawaiian Government Surveyor, about his statements at a meeting of a society for the suppression of idolatry, and the statements or questions of a reporter for the *Pacific Commercial Advertiser* (PCA)]:

(PCA)…[Regarding] the times of Kamehameha V, Mr. Emerson said to the company assembled,

(JE) "you know how many black pigs he [Kamehameha V] sacrificed when he licensed sorcery and the hula. This heathenism has grown, except during the reign of the honored Lunalilo, to the present time."

(PCA) "How did the audience take this speech?"

(JE) "Some of them did not like it. I asked them, Do any of you any of you deny that Kamehameha V. was an idolater? There was a general reply of 'No.' How about Kalakaua, when he returned from his tip around the world? Did he not say in Kailua – 'I have been around the world, have seen the Christian nations and observed that they are turning away from Jehovah. He represents a waning cause. Shall we Hawaiians stake of the worship of a god which foreigners are discarding? The old gods of Hawaii are good enough for me!'

[JE] When Kalakaua was in Kailua celebrating some festival, Kaunamano made a speech in the presence of the King to a larger gathering of people in the old church where Rev. Mr. Thurston used to preach. He said that the victories of Kamehameha I. were won by the aid of the Hawaiian gods. 'I do not blame you,… for worshiping Jehovah, but neither do I blame you for worshipping our dear little Hawaiian (household) gods.'…

[112] A review of Hawaiian- and English-language newspapers—the *Pacific Commercial Advertiser* (Dec. 21, 1881:4); *Ko Hawaii Pae Aina* (Dek. 24, 1881:4, Ian. 7, 1882:4; Ian. 14, 1882:1); and *Nupepa Kuokoa* (Ian. 7, 1882:3), all provide commentary on the visit of King Kalākaua, Queen Kapiʻolani and others to Kailua (and other locations on the island), describing the gatherings and speeches by the King. No record of such statements being made by the King, were found in our search.

[JE] " 'Do you not agree,' I asked them, 'that Kalakaua was an ardent supporter of heathenism?' Several voices answered yes. Was not the Hale Naua Society a monument to his effort to establish heathenism?"…

[PCA] "Did you make any reference to the late Queen"?

[JE] "Yes, …I continued to question them. Has Liliuokalani made any stand against the heathenism of her predecessors?… Are these reports true that on more than one occasion Liliuokalani sacrificed a black pig to Pele? Several in the audience called out, we don't know about that; others said, yes, that's so. Mr. Maby [one time proprietor of the Volcano House Hotel] informed me of this, and the second offering, which occurred during her reign, is testified to by the guides at the Volcano House."

Another example of this kind of behavior on the part of the proponents of annexation comes from an 1896 *Hawaiian Gazette* article. In the text is a quote from a letter by Colonel Z. S. Spaulding to his father, dated April 14, 1869, about a then-recent visit by King Kamehameha V to Kilauea. The author of the 1896 article, Kate Field - a journalist for the *Chicago Times Herald,* made the interesting comment that Spaulding "first came to Hawaii as secret agent for our [U.S.] government." Although the event mentioned in Spaulding's letter occurred some 26 years prior to 1896, Field felt it was "very pertinent reading at the present time."[113]

January 31, 1896 (page 1)
Hawaiian Gazette
About The Big Eruption

"I [Colonel Spaulding] send you [in 1869] a newspaper giving an account of the late earthquakes on the island of Hawaii. All agreed that the present has been the most serious convulsion ever experienced. His Majesty [Kamehameha V] left yesterday to visit the scene. It is reported that his majesty goes to Hawaii to make an offering to Pele (goddess of volcanoes) to appease her wrath. He is certainly superstitious enough to do so, and the fact that his native sorceress bore him company would seem to confirm the story. The natives say that some high chief is about to die, and that that is the cause of the present volcanic convulsions. It is further said that the king fears he is the condemned chief, and hence his visit to Hawaii to make his offering to the enraged goddess."

Mele Me Nā Pule No Pele – ʻŌlelo Hoʻohiwahiwa
(Chants And Prayers For Pele, Saying of Endearment)

Hawaiians have always commemorated their relationship with their environment through mele (chants), pule (prayers), ʻōlelo noʻeau and ʻōlelo aʻo (poetic and instructive sayings), and more recently through songs. The mele and sayings celebrate all facets of life and death, and in them are found place names, descriptions of resources, practices and events. There are countless references to Pele and the living landscape of which she is part, many associated with wahi pana within and beyond the national park boundaries.

[113] Kate Field, "Kate Field's Budget; Some Annexation Letters of Years Ago," *The Hawaiian Gazette* (Jan. 31, 1896): 1. [*Chronicling America: Historic American Newspapers*. Library of Congress. https://chroniclingamerica.loc.gov/lccn/sn83025121/1896-01-31/ed-1/seq-1/].

We humbly note here that the translations of the mele are rough, and others with greater skills and knowledge than ours may work with them and improve upon the English facsimile. We have simply tried to draw readers' attention to a sampling of important cultural narratives, and to highlight some aspects of the intimate cultural attachment and depth of knowledge that has been passed down through the years, despite the challenges in doing so.

In this section of the study, we share a few of the many mele, sayings and references to the "āina a ke akua i noho ai" (lands where the goddess resides). Many notes have been published in various forms since 1860 or so, others throughout this collection have come from personal communication with elder kūpuna born in the 1890s who are known for their ʻike kūpuna.

On March 21, 1860, the Hawaiian-language newspaper, *Ka Hae Hawaii*, published a commentary on mele (chants). In the short account, the editor cited a mele for Kīlauea, as an example of the important traditional accounts which were being rapidly lost. The following narrative is a translation of the commentary, and an introduction to the depth of cultural attachment shared between Keauhou, places of Kīlauea, and the people of the land. The introductory words also shed light on the conflict within the Hawaiian mind about that which was handed down from the past, and life in the then-present day.

Maraki 21, 1860 (aoao 4)
Ka Hae Hawaii
No Na Mele

Ua aneane nalowale paha na mala o ka wa kahiko, kawalawala loa na kanaka i ike. He mea minamina ia, no ka mea, ma ua mau mele la, ua maopopo ke ano o ka noho ana o kanaka i ka wa mamua loa aku nei, a o ka moolelo o ka aina kekahi. O ka mea e mau aku ai a nalowale ole na mele, oia ke pai ana ma ka buke a ma ka nupepa paha; alaila, he hiki no i na hanauna hou aku ke heluhelu a e kawiliwili iloko o ka manao a ike i na kuhihewa o ko lakou mau kupuna, me ka ukali ole ma ko lakou meheu paee. Ke ake nei makou e pai i na mele kahiko a me na mele hou, o ke ano maikai nae, a ke nonoi aku nei makou i ka poe mea mele, a me ka poe haku mele, e hoouka mai lakou, a na makou e pai. E kaha i na huaolelo a akaka lea, a e hookomo hoi i ua kiko ma na wahi kupono, i maopopo i ka poe pai palapala.

Ke pai la makou malalo i kekahi mele kahiko, i pai mua ia ma ka Nu Hou i ka makahiki 1654. na Kaleiopaoa i haku, a na S. M. Kamakau i hooili i ka Nu Hou. Ma ia mele he kekahi mau inoa o na aina kahiki.

[Translation]

Pertaining to Chants

The mele of ancient times are nearly lost, it is difficult to find people who possess an understanding of them. This is something to be deeply regretted, because through such mele, we are able to understand the way of life of those people who came long before us, and to know the histories of various land areas. One way to ensure that the knowledge will not be lost, is to publish the mele in books and perhaps in the newspapers; then the future generations will be able to read them and contemplate them in their minds, while also understanding that our ancestors were mistaken, and that we should not follow them and go astray. We desire to publish the ancient mele and the new mele, those that are of a good nature, and we here ask the people who know the mele,

and those who create mele, to bring them up to us, that we might publish them. Write out the words, and explain them, set them in their appropriate columns, so that the publishers may know how to print them.

We print below, an ancient mele that was first published in the *Nu Hou* in the year 1854, given by Kaleiopaoa to S.M. Kamakau, who gave it to the *Nu Hou*. Within this mele are some of the names of the lands of Kahiki [Tahiti and the ancestral homelands].

He Mele i Kilauea	A Chant of Kilauea
Hulihia ka mauna wela i ke ahi,	*The mountain is overturned in the heat of the fire,*
Nopu wela ka uka o Kui[h]analei,	*The heat wells to the uplands of Kuihanalei,*
I ke a pohaku puulele e lele mai iuka,	*The fiery stones fly from the hills, fly from the uplands,*
O ke kakoi ka hookele mai ka lua,	*It is the hookele adze stone struck from the crater,*
O ka maiau pololei kani lealea,	*Made carefully, and ringing with joy,*
O ka hinihini kani kuamauna,	*Singing like the land snails on the mountain,*
O ka mapu leo nui kani kohakoha,	*The loud voice that strikes out,*
O Kanakaloa o ka mauna,	*Of Kanakaloa on the mountain,*
O Kupulupulu i ka nahele,	*Kupulupulu in the wilderness,*
O na ‘kua mai ka waokele,	*The gods from the forests,*
O Kulipeenuiaiahua, o Kikealawaopiikea,	*Kulipeenuiaiahua, and Kikealawaopiikea,*
O ka uwahi pohina iuka,	*The smoke darkens the uplands,*
O ka uwahi mapukea i kai,	*The white smoke is born to the shore,*
O ke awa nui i ka mauna,	*The great awa is on the mountain,*
O ke pookea i kanahele,	*The pookea (mysterious ones) of the forest,*
O ka uwahi noe lehua—e,	*The smoky, misty lehua blossoms—*
O ka aina a Pele ma iuka,	*On the land of Pele and her companions in the uplands,*
Ua ku ke oka, aia i kai—e,	*The fragments arise there at the shore—,*
Pau ae i ka maha laau,	*Consumed are the clumps of trees,*
Ka maha ohia loloa o Kaliu,	*The clumps of long ohia of Kaliu,*
Ka uka i pohaku e kapu, e kapu,	*The stony uplands are kapu, kapu,*
Kapu mai la Puna, ua kulepe ke ahi,	*The kapu is at Puna, the flames flutter,*
Ua haiki Puna i Kilauea,	*Puna is narrowed at Kilauea,*
Ua ha ka lama i ka luna i Mokuaweoweo,	*The light breathes on the heights of Mokuaweoweo*
Ua ha uka i Keahialaka,	*Breathes upon the uplands of Keahialaka,*
Aina ae la Moeawakea,	*The land of Moeawakea,*
Ke a i kai o Kukalaula,	*The rocky shore of Kukalaula,*

A luna au o Pohakuloa,	*I am above at Pohakuloa,*
Holo nae ku au nana ilaila,	*I have travel to stand and look there,*
e maliu mai—e,	*to turn there,*
O ku ike wale aku ia Puna,	*And look to Puna,*
I ka papa lohi o Apua,	*To the long, glistening plain of Apua,*
He la liliu e nopu wela ka wawae,	*It is a day of scorching, the heat rises to the feet,*
A pau na niu o Kula i Kapoho,	*Consumed are the coconut trees of Kula at Kapoho,*
Holo ka uwahi maha oo Kuauli,	*The smoke covers the forehead of Kuauli (Hawaii),*
Pau o Maolala i ke ahi,	*Maolala is consumed by the fire,*
I hia no aa i ka papa,	*The plains are burned,*
Pulupulu i ka lau laau,	*The branches are as tinder,*
Punia ka lani, haule ka ua loku,	*The heavens are overcome, the pouring rains fall,*
Kaa mai ka pouli, wili ka puahiohio,	*The darkness rolls forth, twisting as in a whirlwind,*
Ke owe la i ka lani,	*The heavens murmur,*
Eia Pele mai ka mauna,	*Here is Pele, from the mountain,*
Mai ka lua i Kilauea,	*From the crater at Kilauea,*
Mai Papalauahi, mai Ooluea,	*From Papalauahi, from Ooluea,*
Hiki Malama mahina ka uka o Kaliu,	*Arriving at Malama, the garden in the uplands of Kaliu,*
Enaena Puna i ka aina e ke Akua,	*Puna rages, it is the land of the God,*
Nihoa ka pali ka lua iuka,	*Jagged is the cliff around the upland crater,*
Koea mania kikaha koae,	*Shuddering and soaring are the* koae,
Lele pauma ka hulu maewaewa,	*The feathers flutter against the* breast,
Kikaha pouli na ‘kua o ka uka,	*The gods of the uplands soar in the darkness,*
Lioliowawau na ‘kua o ka lua,	*Liolio-Wawau is the star of the gods of the crater,*
Aeae Pele, noho i ke Ahiku,	*Pele rises, and sits at Ahiku [Kaniahiku],*
Kani ke ilalo o ka lua,	*The bottom of the crater resonates,*
Kahuli Kilauea me he ama la,	*Kilauea looks like an outrigger,*
Kunia Puna, moa wela ke one,	*Puna is burned, the cinders are hot,*
Wela Puna, e wela i ke ahi—e,	*Puna is hot, hot in the fire—,*
Kina Puna wela i ke ahi—e	*Puna is blemished in the heat of the fire—*

Mei 23, 1860 (aoao 2)
Ka Hae Hawaii
He Mele na Kauakahiapoiwa, i Kilauea
(A Chant by Kauakahiapoiwa, at Kilauea)

Hulihia ke au nee ilalo ia Kea [ke-a],	*The currents overturn the fires below,*
Hulihia ika mole o ka honua	*Overturning the very core of the earth*

Hulihia ke ale ula i ke ale kalani,	*Overturning the red waves, and the waves in the heavens,*
I ka pukoa i ka aaka,	*The coral heads, and the dried coral,*
I ke ahua i ka ale poi ka moku,	*Mounded up in the waves on the island,*
Nawe ke ahi aia i Kahiki,	*The fires move there in Kahiki,*
Nawele ka maka o Hinauluohia,	*The gentle eyes of Hinauluohia,*
Wela ka lani i ka uka haea,	*The heavens are hot, tearing at the uplands,*
Wahia ka lani, paa ka lani,	*Broken are the heavens, held fast are the heavens,*
I ouli eleele ka lani, ka lau Kahoalii,	*Darkened are the heavens, the multitudes of Kahoalii,*
Ka pohaku kukui ka hooilo.	*Cracking stone of winter.*
Naha mai Kulanihakoi,	*The rains of Kulanaihakoi burst forth,*
Ke haaloloku nei ka ua,	*The rains are pouring,*
Ke nei nei ke olai,	*Quaking earthquakes,*
Ke ikua mai la iuka,	*Roaring thunder in the uplands,*
Ke oki la i ka piko o ka hale,	*Severed is the cord of the house,*
Mo ka piko i eleua i eleao,	*Broken is the cord of the door*
I ka wai la e Haakulamanu,	*The water (spring) of Haakulamanu,*
E Pele— e, ko hale la o Maulio-la,	*O Pele—your house is Mauliola,*
E Hiiaka—e, na'u hoi e noho ka la puka i Haehae	*O Hiiaka—It is for me to return and reside at Haehae where the sun rises,*
Ke ai holoholo la i ka uka e Hopoe,	*Eaten traveling across the uplands of Hopoe,*
Pau ae la ka nahele o Kuili i Kaauea-a,	*The forest of Kuili, at Kaauea is consumed,*
A ka mahu a ka wahine i ka lua,	*By the vapors of the woman at the crater,*
Oni Puuonioni, ke alele iluna,	*Puuonioni quivers, leaping up,*
Ki wale hoi Kilauea,	*Kilauea spurts,*
Koa lele ai mauka o Keahialaka,	*Flying to the uplands of Keahialaka,*
Maalili ole ua ‘kua ai pōhaku nei,	*the goddess who eats stone is not soothed,*
Ke ai la i Pohakuloa,	*Consuming Pohakuloa,*
A moku ka niho, o niho oioi.	*Biting, sharp teeth,*
Puili ka ohelo ai a ka manu	*Gathering the ohelo, food of the birds,*
O ka hala i wiliia e ka makani,	*The pandanus scent intertwined by the wind,*
O ka lehua nee i ka papa,	*The lehua which moves across the flats,*
O ka hala o Papuaa,	*The pandanus of Papuaa,*
O ka lehua o Kukii,	*The lehua of Kukii,*
Opi ke kai waa ka aina,	*The ocean folds, landing on the land like a canoe,*
Kulepe kai la e Nahoalii,	*The ocean is split open by Nahoalii,*
Oki mai la Keahialaka,	*Cutoff at Keahialaka,*
Pau mehana ka Waiwelawela	*Finished is the warmth of*

	Waiwelawela,
E Ku—e, keehia i ka pae opua,	*O Ku—tread upon the cloud banks,*
Hina o Loloiulunui,	*Hina of Loloiulunui,*
Hina aku la palaha ke ao,	*Huna spread across the clouds,*
He ao omea ua lani,	*A reddish cloud of the heavens,*
Ke wela nei ka la,	*The sun is heating up*
Ke kau nei ka malu hekili iluna.	*The shadow of thunders is set above,*
Kui ka ua la nei ka papa,	*The rains strike at the flats,*
Kui naue ka leo o ka opua la,	*The voice of the billowy clouds strikes and shakes,*
He opua ala au la,	*I am like the opua clouds,*
A ka luna i Mokuaweoweo	*At the heights of Mokuaweoweo,*
Huai Pele i kona kino,	*Pele's body flows forth,*
Lawe ka ua la, lawe ke kaupu e,	*Taking the rains, take the kaupu,*
Opiopi kai a ke ʻkua,	*The ocean of the goddess rises folding over,*
He kuahiwi haoa i kau iwaena,	*A mountain heat set in the center,*
E hoopohaku ana ka lua i ona kino,	*His body became like stone of the crater,*
Wela mai la ka maka o ka ulu o Lono,	*The fires sticks of Lono were hot,*
O hoolono au o hooleileia,	*I hear (he) is scattered about,*
O ka haka lei au o Paoa,	*For I am the medium, Paoa,*
O Paoa au-la, i lohe o--e.	*I am Paoa, you are to listen.*

B. R. Kalama.
Waiaha, Kona A, Hawaii, Ap. 24, 1860.

He Mele na Lohiau, i Kilauea.

Huli aku ana ke ahi a Lonomakua,	*The burning fires of Lonomakua are turning,*
Ke a la ka uka o Kilauea,	*Burning in the uplands of Kilauea,*
Naha aku la kai o Puna,	*Bursting forth at the shore of Puna,*
Ke makawalu nei ke ahi a ke ʻkua,	*Fire in many forms of the goddess,*
Ke lai nei lalo o Kilauea,	*Yet it is peaceful below Kilauea,*
Kani leo lea ka leo o Kapohaku,	*Joyfully sounding the voice of Kapohaku,*
iluna o Uwekahuna,	*Above Uwekahuna,*
Huna ke ahi a ke ʻkua i ke aouli paa,	*The first of the goddess are hidden in the dark firmament,*
Wahia i ka kua o Makalii,	*Breaking the ridge of Makalii,*
Hoohioloia i ke kuahiwi, i ke kualono,	*Crashing down the mountain and the ridges,*
I ka nahele mauna i ka lai o Kona,	*In the mountain forest of Kona,*
He lai na ke kua wahine,	*Peace of the goddess,*
Ke wawa nei la i ka ua a ka awaawa,	*Rumbling are the bitter rains,*
Mauka ka Ohaikea,	*In the uplands of Ohaikea,*
Makai ka maha lehua o Kahualoa,	*Seawards is the lehua grove of Kahualoa,*
He loa kai o Puukoae,	*The sea is distant from Puukoae,*
Ka nana iluna o Puaenaena,	*Look to the heights of Puaenaena,*
Enaena a na maka o ka wahine,	*Angry are the eyes of the woman,*

Maalili ole i ka leo—a,	*Hold back the voice.*
A he leo no—a,	*It is a voice,*
Ia popoi haki kaikoo kalua,	*Crashing, rising above the crater,*
Hakiku haki kakala a ka ino.	*Roiling, broken, and jagged is the tempest,*
Popoi aku la i Liu, e lehua a Kaniahiku	*Covering Kaliu and the lehua of Kaniahiku*
Wahine ai lehua a Kaunukupukupu.	*Woman who devours the lehua of Kaunukupukupu,*
A eha Kapohakau,	*Pained is Kapohakau,*
I kaulu a ke ahi,	*At the ledge of the fires,*
I ke kaunu a ka Puulena,	*At the ledge of Puulena,*
Huli ka moku nakeke ka aina,	*The island turns, crackling the land,*
Kuhalakai kuhuluku ka mauna,	*Quaking at the shore, quaking on the mountain,*
Pahu ka leo i Puukaakahi,	*The voice bursts forth at Puukaakahi.*
Hano ka leo i Puukualua,	*A distinguished voice at Puukualua,*
Aheahe ana i Maunakualoiloi.	*Softly heard at Maunakualoiloi,*
I kauhale a ke ‘kua,	*In the house of the god,*
I ka ahu a Kahoalii,	*At the altar of Kahoalii*
Kaha ka leo o ka ohia, uwe ke kai,	*The voice of the ohia is heard crying at the shore,*
Huli iwaho o Papalauahi,	*Turn out to Papalauahi,*
He kai hoonaue hala ko Keaau,	*The ocean moves the sea of Keaau,*
He kai lu lehua ko Panaewa,	*The ocean of Panaewa scatters the lehua,*
Ke popoi ae la i ke ahu a Lono e,	*The altar of Lono is covered,*
E lono no anei oe ke hookuli e,	*When you hear it, be silent,*
He kuli no ia nei la he lono ole,	*But this one is deaf, does not listen*
E lono no—e.	*O listen—*

B. R. Kalama.
Waiaha, Kona A., Hawaii, Ap. 24, 1860.

On November 8, 1862, the *Nupepa Kuokoa,*[114] published a mele that was submitted by S. W. K. Kekalohe, of Kipahulu, Maui, and identified as a chant composed for Namakeha, one of the chiefs in the time of Kamehameha I. The published chant is a longer (more detailed) version of a mele that is part of the sacred hula pahu of the hālau hula. In some hālau it is described as prophetic, urging the honoree to hold fast to his ancestral birthrights, even though he and his people will be overturned. The closing lines of the mele evoke Pele and several places in Puna and Ka‘ū. Line in the mid-section of the mele identify the honoree, as a descendant of Keawe, and as the “..Keiki ehu, kamaehu a Kanaloa…” (…Red-hued child, reddish off-spring of Kanaloa…).

The reference to “Kamaehu a Kanaloa” has recently been cited as the name for the volcanic seamount, which since 1955 has been known as Lō‘ihi.[115]

[114] “Hele Mele Kahiko,” *Nupepa Kuokoa* (Novemaba 8, 1862): 1. S. W. K. Kekalohe writes: “I have seen in you, and also in the *Hoku Pakipika*. chants and dirges of all sorts. However, I did not see this mele printed by the people who fancy publishing mele. Therefore, I ask you, *Nupepa Kuokoa*, to include this little mele in some available space.” The long mele is then printed.

[115] See: https://en.wikipedia.org/wiki/L%C5%8D%CA%BBihi_Seamount.

Mei 13, 1891 (aoao 2)
Ka Leo o ka Lahui
Nu Hou Kuloko

Mamuli o ka hoike a Mr. P. Lee, ua ike ia ka piha-u o Halemaʻumaʻu, ke hoonaue ia ae la ka papaku o Kilauea, a eia ka makou i hoomanao ae ai i kela kau kaulana a Lohiau:

[Translation -- Summary]

By information of Mr. P. Lee, it is known that Halemaʻumaʻu is overflowing, the plains of Kilauea are shaking, and here we remember that famous prayer of Lohiau

"A ka luna i Mokuaweoweo	*A the heights of Mokuaweoweo,*
Huai pele i ona kino	*Pele's body flows forth,*
Lawe ka ua la, lawe ke kaupu e,	*Taking the rains, take the kaupu,*
Opiopi kai a ke Akua	*The ocean of the goddess rises folding over,*
He kuahiwi hao wai kau iwaena	*A mountain heat set in the center,*
Hoopohaku mai la ka lua i ona kino…	*His body became like stone of the crater…*
…Ua hala ka puulena aia i Hilo	*The Puulena breeze has passed Hilo,*
Ua imi aku la ia Papalauahi	*It seeks out Papalauahi,*
I hoa kale no Puhikeoka	*Like the lazy companion of Puhikeoka,*
Loaa aku no i ka Makanoni	*When then reaches Makanoni,*
E walea ana me ka la i Kukii-e	*Relaxing there in the sun at Kukii…*

Mele (Chants and Songs) Composed by Queen Liliʻuokalani

An 1897 manuscript now in the collection of the Hawaiʻi State Archives,[116] includes a collection of mele that were either composed by, or give to Queen Liliʻuokalani at various times during her life. A "loea" (exceptionally skilled) "haku mele (composer) renowned for her deep understanding of ʻike Hawaiʻi (Hawaiian knowledge), she wrote out numerous mele and in some cases the traditions behind them. Among those mele is "Imi Au Ia Oe E Ke Aloha" (different than the one composed recorded by Chas. E., King, 1916). The Queen's mele was reportedly composed in 1874. In this mele, there is particular interest in the Queen's story of how Waikoʻolihilihi, one of several famous springs in Puna, was named and the customs associated with it. The wahi pana is discussed various sections of this manuscript.

Imi Au Ia Oe E Ke Aloha

Imi au la oe ke Aloha,	I seek you out o beloved one,
Ma na paia o ka nahele,	In the fragrant bowers of the forest,
Ihea la kou Wahi noho ai,	Where is the place where you reside,
E ha'i mai oe e ke ala.	Tell which path to take.
I ka lihi au o ka Lilia,	I am at the edge of the lilies,
I popohe i ka uka iuiu,	encircling the distant uplands,
Ua kiss la e ka twilight dew,	Kissed by the twilight dew,

[116] "Imi Au Ia Oe E Ke Aloha." *Liliuokalani Buke Mele Hawaii*, 1897:21-22. Hawaiʻi State Archives M93-14-128j (Digital Collection). Kepā Maly, translator.

A ma‘u i ke onaona.	Heavy with fragrance.
Imi au la oe ke Aloha,	I seek you out o beloved one,
Ma na paia o ka nahele,	In the fragrant bowers of the forest,
Ihea la kou Wahi noho ai,	Where is the place where you reside,
E ha'i mal oe e ke ala.	Tell which path to take.
I ka lipo au o ka Awapuhl,	I am in the verdure of the ginger,
I walea ai i ka moani,	Enjoying the sweet fragrance,
Hoolono i ka leo Kahuli,	Heard are the voices of the tree snails,
Ka hoene i ka poli o Malio.	Murmuring in the bosom of Malio
Ku‘u hoa o ka uluwehi,	My companion adorned,
O ka uka o Olaa,	In the uplands of ‘Ōla‘a,
Ua laa ko kino i ka leo,	Your body sanctified by the voice,
Ua malu na ka Iwa o Paliuli.	Sheltered by the iwa of Paliuli.
Ano wa-le mai no ke aloha,	Now comes the love,
O ka hoa o ke ahe lau makani,	My companion of the gentle breeze
Nee mai a ka ua Lihau,	The lihau rains approach,
Pulu e na pua Ohelo-Papa.	Moistening the blossoms of the ‘ōhelo papa

Note to the Above:

In the days of the old chiefs of Hawaii, it was customary on hearing that a high chief was to pass through Puna, for the people of the district to bring the Lehua blossoms to the flats where short rushes grew in the ditches by the roadside, called Makaloa. There is no water in this part of the country, except, such as is found in little pools after passing showers. Each Lehua flower is broken from its stem and stuck on each single spear of the grass until a pool is covered with the bright red blossoms. Another and another follow the example till quite a distance is covered, then the people withdrew into the woods where they would not be seen.

In those days, Puna was thickly populated, and it only took a few minutes to accomplish this. Then the distinguished travellers would stop with their train and drink of these waters, fill their calabashes and pass on. While in the act of stooping to drink, the Lehua blossoms would pierce [cling to] the eyelashes of the one who drank of the water. It was considered very poetical and the waters were called Waikoolihilihi. The High Chiefess Keohokalole (mother of the composer Liliuokalani), was the last who ever had this distinction shown her by the people in Puna, having thus been honored in the year 1866.

November 19, 1917 (page 2)
Honolulu Star Bulletin
Historic Throne Room is Setting for Funeral Service of Stately Beauty
Hawaiian "Mele" Sung for Queen
(Ceremonies and Chants Honor the late Queen Liliuokalani)

One of the meles arranged for King Kalakaua, which has been chanted over Liliuokalani:[117]

O Kalakaua, he inoa,
O ka pua mae ole i ka la;
Ke pua mai la i ka mauna,
I ke kuahiwi o Mauna Kea;
Ke a la i Ki-lau-e-a,
Malamalama i Wahine-kapu,
I ka luna o Uwe-kahuna,
I ka pali kapu o Ka-au-e-a.
E a mai ke alii kia-manu;
Ua wehi i ka hulu o ka mamo,
Ka pua nani o Hawaii;
O Kalakaua, he inoa.

N. B. Emerson's English translation:

Kalakaua, a great name,
A flower not wilted by the sun;
It blooms on the mountains,
In the forests of Mauna-kea;
It burns in Kilauea,
Illumines the cliff of Wahine-kapu,
The heights of Uwe-kahuna,
The sacred pali [cliffs] of Ka-au-e-a.
Shine forth, king of bird-hunters,
Resplendent in plumage of mamo,
Bright flower of Hawaii;
Kalakaua, the illustrious!

ʻŌlelo Noʻeau
Traditional Sayings and Proverbs

Kupuna Mary Kawena Pukui, spent her entire life learning about and making ʻike kūpuna available to the generations that would follow her. Her own full Hawaiian name—Ka-wena-ʻula-o-ka-lani-a-Hiʻiaka-i-ka-poli-o-Pele-ka-wahine-ʻai-honua Nā-lei-lehua-a-Pele—in itself is a reflection of her ancestral pilina (relationship) with Pele and the wahi pana of Kaʻū and Puna. A part of her large collection of work was published in 1983 under the title ʻŌlelo Noʻeau: Hawaiian Proverbs and Poetical Sayings. Each ʻōlelo noʻeau was numbered and that is the number that follows the 1983 date in each quoted proverb/saying below. As might be expected a number of

[117] For Hawaiians the significance of the wahi pana from the heights of Mauna Kea to the sacred sites around Kīlauea are representative of the sacred descent of the aliʻi from the gods and goddess who are manifest in these places.

the ʻōlelo noʻeau are related to Pele and the lands over which she traveled, or on which she resides. Additionally other sayings share with us examples of the cultural attachment between Hawaiians and other wahi pana of Kaʻū and Puna. Among the ʻōlelo noʻeau related to the lands within the area of the Hawaii Volcanoes National Park are those which are cited below.

1983
ʻŌlelo Noʻeau
Collected by Mary Kawena Pukui
(Sayings and Proverbs of Pele and Volcanoes)

ʻAʻohe ʻalawa wale iho ia Maliʻo.

Not even a glance at Maliʻo.

Said of a haughty person. Pele was once so annoyed with Maliʻo and her brother Halaaniani that she turned them both into stone and let them lie in the sea in Puna, Hawaiʻi. It was at the bay named after Halaaniani that clusters of pandanus were tossed into the sea with tokens to loved ones. These were borne by the current to Kamilo in Kaʻū. [1983:127]

ʻAʻohe aʻu ʻala ʻinamona ia ʻoukou.

I do not find even the fragrance of roasted kukui nuts in you.

I don't find the least bit of good in you. First uttered by Pele to her sisters, who refused to go to Kauaʻi for her lover, Lohiʻau. [1983:128]

ʻAʻohe ʻike wale iho ia Maliʻo, i ka huhuki laweau a Uwekahuna.

Maliʻo is not recognized because Uwekahuna is drawing her away.

Said of one who refuses to recognize old friends and associates or is snubbed by friends because they have interests elsewhere. Maliʻo was a mythical woman of Puna whom Pele once snubbed. Uwekahuna is the bluff overlooking the crater of Kīlauea. [1983:148]

ʻAʻohe māʻalo kanaka o Hoʻokū.

No one passes at Hoʻokū.

Said of a place that is avoided by people fearing trouble.
At Hoʻokū, the smoke and heat of Pele were feared. [1983:179]

ʻAʻohe o kāhi nānā o luna o ka pali; iho mai a lalo nei;
ʻike i ke au nui ke au iki, he alo a he alo.

The top of the cliff isn't the place to look at us; come down here and
learn of the big and little current, face to face.

Learn the details. Also, an invitation to discuss something. Said by Pele to Pāʻoa when he came to seek the lava-encased remains of his friend Lohiʻau. [1983:197]

I mānai kau, i pua hoʻi kaʻu kui ʻia ka makemake a lawa pono

Yours the lei-making needle, mine the flowers; so let us do as we wish [– make a complete lei].

You, the man and I, the woman let us satisfy the demands of love.
Said by Hiʻiaka in a chant as she embraced Lohiʻau at the rim of Kīlauea to rouse the jealous wrath of her sister Pele. [1983:1234]

Kahaualeʻa i ke kūkae kupu.

At Kahaualeʻa, where the dung sprouts.

The people of Kahaualeʻa, Puna, were said to eat noni fruit, seeds and all. The seeds would sprout wherever the people excreted. [1983:1300]

Kai ʻokia kānāwai.

An ocean-separating edict.

A law of Pele. When pronounced over a person it set him apart as Pele's exclusively. [1983:1410]

Ka ʻōhiʻa a hihipeʻa o Kealakomo.

The entwining ʻōhiʻa branches of Kealakomo.
Kealakomo, in Puna, Hawaiʻi, where ʻōhiʻa trees grow thickly together. [1983:1511]

Ka ʻohu kāku o Kīlauea.

The draping mists of Kīlauea.

The mists in the crater of Kīlauea look like drapery along its cliffs. [1983:1512]

Ka pali kapu o Kamohoaliʻi.

The sacred cliff of Kamohoaliʻi.

This cliff, at the crater of Kīlauea, is sacred to Kamohoaliʻi, brother of Pele. Smoke from the pit never swept over this cliff, even when the wind blew against it. Instead, the smoke rose directly upward due to the great respect Pele had for this beloved brother. [1983:1530]

Ka ua ʻAwa o Kīlauea.

The ʻAwa rain of Kīlauea.
The ʻAwa is a bitterly cold rain of ʻŌlaʻa and Kīlauea, Hawaiʻi. [1983:1549]

Ka wahine ʻai lāʻau o Puna.

The tree-eating woman of Puna.
Pele. [1983:1640]

Ka wahine ʻai pōhaku.

The stone-eating woman.
Pele. [1983:1641]

Ka wahine alualu pū hala o Kamilo.

The hala-pursuing woman of Kamilo.

A current comes to Kamilo in Kaʻū from Halaaniani in Puna, whatever is tossed in the sea at Halaaniani floats into Kamilo. Kapua once left her husband in Puna and went to Kaʻū. He missed her so badly that he decided to send her a pretty loincloth she had made him. This might make her think of him and come back. He wrapped the *malo* around the stem of a hala cluster, tied it securely in place with a cord, and tossed it into the sea. A few days later some women went fishing at Kamilo and noticed a *hala* cluster bobbing in the water. Kapua was among them. Eagerly they tried to seize it until one of the women succeeded. Kapua watched as the string was untied and the *malo* unfolded. She knew that it was her husband's plea to come home, so she returned to Puna. [1983:1642]

Ka wai hūnā a ka pāoʻo.

The hidden water of the pāoʻo fish.
…a pool not far from the crater of Kīlauea.
The priests of Pele who knew of its location obtained water from it to mix with the ʻawa drinks they offered to her. Like the pool on Lehua, a supernatural pāoʻo fish guarded it.

This pool was destroyed during the making of a road. [1983:1653]

Ke kua a kānāwai.

The back [guarded by] law.

Said of Pele's back, which was so kapu that to stand behind or approach it was punishable by death. Her back was said to be so hot that a bundle of taro leaves placed on it would cook at once. Her priests, chiefs, and certain of her devotees had a similar kapu—no one was permitted to walk or pass behind them nor wear anything that had been worn upon such a kapu back. [1983:1757]

Ke one lauʻena a Kāne.

The rich, fertile land of Kāne.

Puna, Hawaiʻi, was said to have been a beautiful, fertile land loved by the god Kāne. Pele came from Kahiki and changed it into a land of lava beds, cinder, and rock. [1983:1777]

Kilioe wahine i uka.

Kilioe, woman of the upland.

Kilioe was a *wahine moʻo* (lizard woman) famed in chants and songs of the *aliʻi*. She belonged to Kauaʻi and it was she who tried to prevent Hiʻiaka from taking the body of Lohiʻau from a cave at Hāʻena. [1983:1799]

Kino lau.

Many bodied.

Said of a god who was able to assume other forms, such as plant, animal, fish, or human, at will. Pele is referred to as *akua kino lau* because of her ability to change into a child, a beautiful maiden, a plain matron, or a very old woman. [1983:1803]

Ku ke ʻā i kai o ʻĀpua.

Lava rocks were heaped down at ʻĀpua.

Said of a confusing untidiness, like the strewing of lava rocks, or of utter destruction. ʻĀpua, in Puna, Hawaiʻi is a land of rocks. [1983:1898]

Ku ke ʻehu o ka huhū o ka mea hale, nakeke ka ʻauwae i ka inaina.

The anger of the house owner rises like the [sea] spray, and the chin rattles with wrath. Said of an angry host. First uttered by Lohiʻau when he arrived at Kīlauea and encountered the wrath of Pele. [1983:1899]

Lauahi Pele i kai o Puna, one ʻā kai o Malama.

Pele spreads her fire down in Puna and leaves cinder down in Malama. There are two places in Puna called Malama, one inland and one on the shore where black sand (one ʻā) is found. [1983:1950]

Lohiʻau Puna i ke akua wahine.

Puna is retarded by the goddess.

Refers to Pele, ruler of volcanoes. The lava flows she pours into the district retard the work and progress of the people. [1983:2019]

Mai hahaki ʻoe i ka ʻōhelo o punia i ka ua noe.

Do not pluck the ʻōhelo berries lest we be surrounded by rain and fog.

A warning not to do anything that would result in trouble. It is kapu to pluck ʻōhelo berries on the way to the crater of Kīlauea. To do so would cause the rain and fog to come and one would lose his way. It is permissible to pick them at the crater if the first ʻōhelo is tossed into the fire of Pele. Then, on the homeward way, one may pick as he pleases. [1983:2044]

Makaʻu ka hana hewa i ka uka o Puna.

Wrongdoing is feared in the upland of Puna. Wrongdoing in the upland of Puna brings the wrath of Pele. [1983:2100]

O ʻAwili ka nalu, he nalu kapu kai na ke akua.

ʻAwili is the surf, a surf reserved for the ceremonial bath of the goddess. Refers to Pele. There were three noted surfs at Kalapana, Puna: Kalehua, for children and those just learning to surf; Hoʻeu, for experienced surfers; and ʻAwili, which none dared to ride. When the surf of ʻAwili was rolling dangerously high, all surfing and canoeing ceased, for that was a sign that the gods were riding. [1983:2356]

"O kū, o kā," o Wahineʻomaʻo.

"Kū and kā," says Wahineʻomaʻo.

While walking toward Hilo one day, Hiʻiaka met Wahineʻomaʻo shivering by the roadside with a pig in her arms—a gift for Pele. Hiʻiaka suggested that she start walking to Kīlauea chanting, "O kū! O kā!" Before long Wahineʻomaʻo had reached the volcano, given her offering, and returned to meet Hiʻiaka, whom she followed on the long journey to Kauaʻi. "O kū! O kā!" cannot be translated. However, any work done hurriedly might be referred to this way, meaning "with a lick and a promise." [1983:2475]

Pau Puna ua koʻele ka papa.

Puna is ravaged; the foundation crackles.

Said of anything that is entirely consumed. From a chant by Lohiʻau when Pele sent her sisters to overwhelm him with lava. [1983:2619]

Ua ʻawa ka luna o Uwēkahuna.

Bitterly cold are the heights of Uwēkahuna.

Said of the wrath of a chief. From a chant by Lohiʻau when he saw the wrath of Pele as she sought to destroy him. [1983:2774]

PART IV.
HISTORICAL ACCOUNTS BY NATIVE HAWAIIANS AND FOREIGNERS – RESIDENCY, STATISTICS AND DESCRIPTIONS OF THE LAND, WAHI PANA AND VOLCANIC-GEOLOGICAL EVENTS

This part of the study provides reviewers with an overview of the evolving native Hawaiian experiences and presence on the land; documents aspects of the growing foreign colonial influence in Puna, Kaʻū, and on the Pele landscape; and explores how the increasing number of visitors traveling to the volcanoes of Kīlauea and Mauna Loa led to domination by western economic ventures in the region. The information is presented under several key topic headings, and reveals much about Hawaiian residency, land use, decline in the population, and changes in the bio-cultural landscape as economic ventures were developed.

Hawaiians on the Land–
Population And Residency Statistics
On Lands in the Vicinity of Hawaiʻi Volcanoes National Park

It is appropriate to remember that after the arrival of westerners on Hawaiian 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 changes associated with colonization—largely connected to the protestant missionary stations initially established in 1820—bore a much heavier hand on ʻāina and kānaka. In 1804-1805, an introduced disease—called “maʻi ʻōkuʻu” 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 perpetuation of traditional Hawaiian knowledge. That 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—is a miracle.

When the missionaries arrived in 1820, one of the early factors that significantly altered the native population and land use was the practice of moving remote populations to central communities where the missionary money and efforts could be maximized. Small outlying residences could not be managed with the limited funds. Therefore, whenever possible, Hawaiians were encouraged to leave their ancestral lands and move closer to the mission stations. There they could be more closely watched under the general cover of conversion to the only true religion, and educated for their own good. From this work of the mission stations on behalf of the Kingdom, a number of records were compiled documenting the steady decline in numbers, and the “improvement” of the native population.

Selected accounts covering the Puna-Kaʻū districts are found below. They have been excerpted from records of the Kingdom, historic newspapers (both Hawaiian and English), journals of visitors, and mission station communications. The narratives focus on identifying residents of Districts and specific locations within the lands now a part of the national park, describing features on the landscape, and documenting the continual changes which shaped the landscape we see today. Translations of Hawaiian-language accounts are presented—some in their entirety—as they relate to specific land areas within the boundaries of the national park; and others are summaries in English to highlight notes relevant to this study.

Detemaba 9, 1835 (aoao 198)
Ke Kumu Hawaii
Ka Helu Ana O Nakanaka
(A Census of the People)

Hawaii.
…Kau.

Lands.	Men	Women	Boys	Girls	Total
Manuka	45	40	19	13	117
Kahuku, Kiao	61	66	20	9	156
Pulena, Pakini [Puulena]	142	139	66	92	439
Keaa	66	70	36	29	201
Kamaoa,	152	162	73	70	457
Pueo, Palauhulu	190	229	82	74	575
Waiohinu	71	78	38	35	222
Kahaea, Kahilipali	92	90	53	56	291
Koala, Aimalo, Popowela	65	72	29	24	190
Kukui, Kaunamano, Papaeko, Kukui	34	40	19	10	103
Kioloku, Honoapo [Honuapo], Hionaaa	141	140	82	60	323
Hokukano	44	44	16	20	121
Kaalaiki, Hilea	85	86	31	36	238
Ililea, Ninole, Wailau	112	120	41	57	330
Punaluu	34	33	12	12	91

Mohokea, Moaula, Kopu	63	74	19	21	177
Makaka, Hionamoa, Palima, Paaoaoa, Iliokoloa, Kauhuhuula, Wailoa	85	90	34	31	238
, Keaiwa, Kaalaala, Kamakamaka, Makakupa, Pukoa, Kaiaula, Paimuku, Ahulili, 2 Kapapala	122	144	71	57	394
	1602	1717	741	706	4766

C. F. [Cochran Forbes]

In early 1836, Barenaba, a resident of both Puna and Hilo, and an early convert to the church, took up a leadership role in the region. A letter written by Barenaba, describes his travel through Puna, traveling as far as Kealakomo and ʻĀpua. In his letter Barenaba provides readers with statistics from various communities he visited.

Aperila 13, 1836 (aoao 32)
Ke Kumu Hawaii
(Barenaba Reports on Travel Through Puna)

Hilo, Ianuari 22, 1836. Aloha oukou e oʻu hoahanau a pau iloko o Kristo. Ke hoike aku nei au ia oukou i koʻu hele ana, a me kaʻu hana ana, i koʻu kaahele ana i ka aina o Puna.

I ka Wenede elima o Detemaba, i ka hora eiwa holo aku la au, a me kekahi hoahanau i hele pu me aʻu, a me kaʻu wahine, a me kekahi poe kanaka i hele pu me makou. I ko makou hele ana aku mai Hilo nei aku a hiki ma Puaaloa, ma uka o Waiakea kokoke ma Panaewa, ike aku la au i ka hale e ku ana malaila, i aku la au i kekahi e hele pu ana me au, “E kipa kakou ma ka hale,”' a kipa aku la makou. A i ko makou kipa ana ma kela hale, hai aku la au i ke aloha o ke Akua ia lakou. I aku la au ia lakou, “Ua kaheaia mai oukou e ka Haku o Iesu, e hele i ona la, i ola oukou. A pau kaʻu olelo ana aku ma ke kauoha a ko kakou Alii nui maluna, alaila hele aku la makou a hiki ma Kuolo i ke awakea. Komo makou i kekahi hale, launa mai na kamaaina ia makou, hanai mai lakou ia makou i ka ai, a pau ka ai ana, heluhelu iho la au ma kekahi mokuna o ka Palapala Hemolele, ma ka palapala mua a Ioane 3: 1-24. A pau kaʻu heluhelu ana, alaila olelo aku la au i ka poe e hele pu ana me au, a me na kamaaina ma kela hale, ma ke aloha o ke Akua. I aku la au ia lakou, E aloha aku oukou i ka Haku, ia Iesu Kristo. No ka mea ina ole e aloha aku kekahi i ka Haku ia Iesu Kristo, e hoomainoinoia oia, i ka wa e hiki mai ai ka Haku. A pau kaʻu olelo ana aku ia lakou, hele aku la makou a hiki ma Waipahoehoe ma uka o Keaau i ke ahiahi, a hoakoakoa mai la ka poe kanaka malaila, no ko lakou ike ana ia makou, i aku la au ia lakou, E hoakoakoa mai, houluulu ae la lakou a piha kahi hale, hai aku la au ia lakou ma ka olelo a ke Akua, a

kauoha aku ia lakou e aloha aku i ka Haku ia Iesu Kristo, e like me kaʻu olelo ana ma Kuolo. A pau kaʻu olelo ana, poeleele iho la. Moe makou a kakahiaka. Noho iho la kaʻu wahine ma Keaau, me ka hoike aku i ke aloha o ke Akua imua o kona mau makamaka malaila. Hele aku la makou ma ke alanui mawaena, ma Kaunamano, a puka ma Pulama i ke ahiahi. Hoakoakoa mai la kekahi mau kanaka, a me na kamalii. Hai aku la maua me Kauhema ia lakou i ka olelo a ke Akua, alaila iho aku la i kai i Kamanao. Poeleele hiki makou ma ka puka o kahi hale malaila, nui na kanaka e noho ana maloko, he poe malihini kekahi no Kau, a he kamaaina no hoi kekahi. I koʻu ike ana ia lakou, olioli iho la au e hai aku ia lakou i ka lokomaikai o ke Akua i ko ke ao nei.

I aku la au ia lakou. “He wahi manao koʻu ia oukou.”' I mai la lakou, “E hai mai.”' A hai aku la au ia lakou i ko Iesu hiki ana mai i ke ao nei, e hoola i ka poe i nalowale iloko o ka hewa. A pau kaʻu olelo ana, a me kaʻu noi ana aku ia lakou e huli i ka Haku, i ola lakou, hele aku la makou ma kekahi hale e moe ai i ua po la.

A kakahiaka ae hele aku la makou ma kekahi ma Apua, a ma ke alanui lohe makou, ua pau na kanaka o Apua a me ka nui o na kanaka o Kealakomo ma uka. Nolaila haalele makou i ka hele ma Apua, kipa ma Kealakomo, aole nui na kanaka malaila, a ua hele aku ke konohiki i ka lawaia, nolaila aole i loaa ia makou ka halawai ana. Manao iho la au e helu i na kanaka olaila, ninau aku la au i kekahi mea, Ehia kanaka o Kealakomo nei? ehia kane, ehia wahine? ehia kamalii? Aole ia i hai mai no ka makau ua kuhi o kauia lakou i ke kapa ma ke kino, o haawiia aku i ka piapa, nolaila hoi ka makau ana o hai ma. Alaila ninau hou aku la au i kekahi mea aole no i hai mai, a pela no i kekahi mea hou aku, aole no lakou a pau i hai mai.

Ahiahi hoi mai la ke konohiki, a hoakoakoa mai la i na kanaka. A hai aku la au ia lakou i ka olelo a ke Akua, alaila hoi mai la no makou ia ahiahi, a po hiki ma Leapuki. A kakahiaka, hai aku la au i ka olelo a ke Akua malaila. A pela no ma Kamomoa, a ma Pulama, a ma Poupou, a ma Kahaualea, a ma Ki, a ma Kupahua poeleele.

Moe makou ma Kaimu ia po no ka la Sabati, oia kahi pono no na kanaka e hoakoakoaʻi i ke Sabati.

I kakahiaka hai aku la au i ka hiki ana mai o ka Haku i ke ao nei, o hoopai i ka make i ka poe hewa e like me ka lakou hana ana, a e hoola i ka poe pono, ma ka Hoikeana 22.

A pau ka halawai kakahiaka hele aku la au ma Kupahua o hai i ka olelo a ke Akua malaila, i ka hiki ana mai o ka Haku e hoola i ka poe hewa, ma Luka 19: 10. A pau hoi hou mai la au ma Kalapana, a olelo hou malaila, a hoi mai au a hiki hou ma Kaimu, elua a'u halawai ana malaila ia ahiahi i ke ahiahi poeleele kekahi.

A kakahiaka, hele aku la makou a hiki ma Kehena, hai aku au i ka olelo a ke Akua malaila, a ma Kamaili, a ma Opihikao poeleele, moe malaila. A kakahiaka, hele aku la makou a Kauaea, hai aku au i ka olelo a ke Akua malaila, a ma Keahialaka, a ma Pohoiki, a ma Pualaa, a hiki ma Kapoho i ke ahiahi, loaa iaʻu kekahi poe hewa malaila, he poe ua pili i ke kanawai, a laweia ana lakou ma Hilo e paa ai.

Hai aku la au i ka olelo a ke Akua ia lakou, a noi aku ia lakou e mihi, i pakele lakou i ka make e hiki mai ana maluna o lakou.

A kakahiaka, hai aku la au i ka olelo a ke Akua i ka poe malaila, a ma Kula, a ma Koae, a ma Kahuwai, a ma Nanawale poeleele, a kakahiaka, hai aku au i ka olelo a ke Akua ma Waiakahiula, a me Kaohe, a ma Keonepoko, a ma Makuu, a ma Waikahekahe, alaila hiki ma Keaau i ka poaha o ka lua o ko Sabati o Ianuari, Ioaa ka‘u Wahine malaila. Elua au hai ana aku i ka olelo a ke Akua i na kanaka malaila.

A i ka Poaono, puka makou ma Hilo, a halawai pu me na hoahanau me ka olioli i ka Haku.

Na‘u na Barenaba.

[Translation]

Hilo, January 22, 1836. Aloha to you my brethren in Christ. I hereby make known to you my travels, work and visit to the lands of Puna.

[Departing from Hilo, he and his companions stopped first at Puaaloa in at Waiakea close to Panaewa, where one house was found; and from there they traveled on to Kuolo (near the Hilo-Puna boundary). They continued on to the Waipahoehoe villages inland at Keaau. Spending the night there, then they traveled overland along the trail to Kaunamano and arrived at Pulama in the evening.]

There, I spoke to them saying, “I have some thoughts for you.” They said, “Tell us.” So I spoke to them about Jesus’ coming to the earth, to save those lost in sin. And when I was finished speaking with them I asked them to turn to the Lord that they would have life. We then went and spent the night at a house.

In the morning we began our travel to Apua, but heard that most of the people of Apua and the people of Kealakomo were in the uplands. So we left Apua and went to Kealakomo. There were not many people there. The konohiki had gone out fishing so we did not have a meeting. I thought to count the people there, and asked some, “How many people are there at Kealakomo? How many men, how many women, how many children?” But the person did not answer out of fear, covering himself with a kapa…. Asking another someone else, and others, and none would answer.

In the evening, the konohiki returned and the people were gathered together. I spoke to them about the word of God. We then went on to Leapuki. In the morning I spoke the word of God them, and it was the same on Kamomoa, Pulama, Poupou, Kahaualea, Ki and Kupahua until night….

[Barenaba’s visit to Puna continues to Kaimu, and round the eastern point, stopping at various villages, traveling on to Waikahekahe, and back to Keaau.]

1836
General Letter
J. S. Emerson & Titus Coan, to Rufus Anderson
(Letter # 4)

According to a census of these Island taken in 1832, the population at that time amounted to 130,313. The census has been again taken during the past year, and the result gives us 108,578 as the present number of inhabitants of the S. I. [Sandwich Islands,] making a decrease of 21,734 in four years.…

…Table of Census for 1832 & 1836

District	Pop in 1832	Pop in 1836	Increase in 4 years	Decrease in 4 years
…Kau	5,800	4,766	0	1,034
Hilo, Puna & Olaa	12,500	12,058	0	442…[118]

July 25, 1836
Kaawaloa
Cochran Forbes, to Rufus Anderson

…Last fall I had every house enumerated and its inhabitants from the border of the Kealia station southward around to the border of Hilo station on the south east and found the whole population of my field to be as follows.

- This part of Kona, 3,536 adults, 1,473 children. Total 5,009
- Kau, adults 3,365, children 1,401. Total in Kau 4,766.

Which makes in all 2,874 children, and 6,901 adults for whom I and my wife are the only instructors.…[119]

In 1837 Isaaka Kanaina sent a letter to the paper, *Ke Kumu Hawaii*, describing a period of famine in Kapāpala:

Novemaba 7, 1837 (aoao 46)
Ke Kumu Hawaii
(Wi i Kapapala)

Punahoa, Hilo, Okatoba 11, 1838.
Eia koʻu manao, i koʻu hele ana aku ma Kapapala. I ka malama o Iulai 30 oia malama; Noho iho la au malaila i ke ao haumana i kekahi malama hookahi i ke kula he uuku wale no na kanaka o ia aina, he ku e wale no kauhale, aole i kahi hookahi, nolaila, pilikia iho la au, i kekahi hebedoma no ka ai ole, no ka mea, he wahi wi kela, he wahi hapa o ka ai, a noa ae la ka la Sabati, alaila, loaa iho la kekahi ai he hapuu, a he hua ulei kekahi ai.…

Isaaka Kanaina

[118] ABCFM Collection, Houghton Library, Harvard.

[119] ABCFM Collection, Houghton Library, Harvard. In Forbes' letter, in addition to the recitation of the population based on the last enumeration, and his requests for more missionaries, qualified teachers and funding, he suggests that the ABCFM should not wait "four more years till this population have diminished 21,431 as it did in the last four years" (July 25, 1836:7).

[Translation]

(Famine at Kapapala)

Punahoa, Hilo, October 11, 1838
Here are my thoughts after travelling to Kapapala. In the month of July, the 30th of that month; I resided there to teach the students for a period of a month at a school. There are only a small amount of people on that land, the houses are not all situated in one place, therefore I had trouble. And for one week there was no food to eat, for this is a place of famine. There are only small bits of food, and on the Sabbath. As a result some eat hapuu [tree fern shoots], and others eat the fruit of the ulei [Osteomeles]….

Isaaka Kanaina.

On May 7, 1841, Mark Ives of the mission station at Kealakekua, which at the time still covered the Kaʻū District, provided details on population statistics of the region.

> The condition of the schools has fluctuated; the chiefs have had the teachers and students out working the koele (planting fields).… The new law has improved conditions in the schools.… A total of 34 schools with 1,837 students are found in the district [South Kona and Kau].[120]

One year later, the Kealakekua Station Report, submitted on April 1, 1842 by C. Forbes stated that the Kaʻū Station had been developed, with Rev. J. D. Paris as the missionary:

> Kau has a population of over 4000; the missionary may ride horseback to almost every village.… [T]here are 14 schools.… [T]he church has established its own station and J. D. Paris has now been there for several months.… [A]t Waiohinu, the average sabbath is taught to 1200 to 1400 people.[121]

Vital Statistics

An important source of information on native Hawaiian residents across the islands is found in the announcements made by Hawaiians in various newspapers. The announcements were usually in the form of birth and death notices, and provide readers with important background on early residents of various lands. Many of these individuals still have living descendants who may provide guidance in the planning processes for stewardship and education within the national park.

Maraki 21, 1860 (aoao 3)
Ka Hae Hawaii
Olelo Hoolaha.

No Ka Mea, ua noiia mai au e Kaiwi, e hookohu iaia i luna hooponopono waiwai o Poo k, no Panauiki, Puna, Hawaii, i make aku nei. Nolaila, ua hoikeia i na kanaka a pau loa, ke pili, o ka poakolu, oia ka la 3 o Aperila, i ka hora 9 o kakahiaka, oia ka la a me ka hora i oleloia no

[120] Mark Ives, May 7, 1841 (Mission Station Report), Kealakekua 1839-1857, Mss. 2a H31 Kealakekua, Hawaii Mission Houses Library and Archives.

[121] C. Forbes, April 1, 1842, "Report of the Mission Station at Kealakekua 1839-1857." Mss 2a H31 Kealakekua, Hawaii Mission Houses Library and Archives.

ka hoolohe i ka oiaio o keia noi ana mai, a me na mea hoole i hoikeia, aia ma ka Hale Hookolokolo ma Hilo, Hawaii, kahi oihana ai.

S. L. Austin.
Lunakanawai Kaapuni.
Hilo, Hawaii, Mar. 4, 1860.

[Translation]

Public Notice

Because I have been asked by Kaiwi, to appoint an executor for the estate the late Poo (k.) of Panauiki, Puna, Hawaii. Therefore, know all men that on Wednesday, the 3rd day of April, at 9 o'clock in the morning, the day and hour aforesaid, will be heard the facts of this request, and those opposed be known, in proceedings at the Courthouse in Hilo, Hawaii.

S. L. Austin.
District Magistrate.
Hilo, Hawaii, Mar. 4, 1860

Dekemaba 5, 1860 (aoao 3)
Ka Hae Hawaii
Olelo Hoolaha

E Ike auanei na kanaka a pau, ma ke kauoha o Hon. S. L. Austin, Lunakanawai Kaapuni o Hawaii, e kuai Kudala ana au i kela apana aina o Poo [k], i make, e waiho nei ma Panauiki, Puna, i oleloia malalo penei:

E hoomaka ana ma ka kihi Hema ma kahi ahuapohaku ma ka palena o Panaunui, a e holo ana ma ke Aupuni, Akau 55 Hikina 25.50 kaulahao, i kahi ahuapohaku ma ka palena o Laiapuki [Laeapuki], alaila ma ia palena Akau, 43 ½ Kom. 36.90 kaul.; alaila ma ko ke Aupuni Hema 53 ½ Kom. 17.89 kaul., i kahi kumukukui ma ka palena o Panaunui, alaila ma ia palena Hema 31.14 Hik. 35.80 kaul, a hiki i kahi i hoomaka ai.

Maloko o ua Apana nei, he 78 25 Eka. Ina makemake kekahi mea e ike, aia ma ka Buke o ke Aupuni, Helu 1538.

He aina maikai keia me na Alani e hua ana maluna.

Ma ka la 9 o Ianuari. 1861, i ka hora 19 o kakahiaka e kuai ia ana kela aina; ma ka aina no e kuai ia ai.

D. H. Hitchcock.
Luna Hooponopono Waiwai o Poo.
Hilo, Hawaii, Nov. 28, 1860.

[Translation]

Public Notice

Know all men by these presents, that by the order of S. L. Austin, Magistrate of Hilo, Hawaii, that I will be selling at auctions the parcel of land of Poo (k.), deceased, and situated at Panauiki, Puna, as described below:

Beginning at the South corner, at a stone cairn on the boundary of Panaunui, and running along the Government land, North 55, East 25.50 chains, to a stone cairn on the boundary of Laiapuki [Laeapuki], thence along the boundary North, 43 ½ West, 36.90 chs; Thence along the Government land South 53 ½ West 17.89 chs., to a kukui tree on the boundary of Panaunui, thence along this boundary South 31.14, East. 35.80 chs, to the point of commencement.

There being 78.25 Acres within this parcel. If anyone desires to know about it, it is there in the Government [Royal Patent Grant] Book, Number 1538.

It is a good land with Orange trees fruiting on it.

On the 9th day of January, 1861, at 9 o'clock in the morning, this land will be sold; at the property being sold.

D. H. Hitchcock.
Executor of the Estate of Poo.
Hilo, Hawaii, Nov. 28, 1860.

Ianuari 11, 1862 (aoao 2)
Nupepa Kuokoa
Na Mea Hou o Hawaii Nei

…Ma ka palapala a B. Pahipahi o Kealakomo, Puna, Hawaii; ua ike iho makou i ka nalowale ana o kekahi mau kaikamahine opiopio i ka la 2 iho nei o Dekemaba. Ua loaa kekahi ma ka la 3 ae, aka, o kekahi aole i loaa a hiki i ka la i lohe hope ia mai nei. Ke kanikau hele nei na makua iloko o ku waonahele no ka laua kaikamahine aloha. Aloha ino laua.

[Translation]

New Things About Hawaii

…In a letter from B. Pahipahi of Kealakomo, Puna, Hawaii, we learn about the loss of two young girls on the 2nd day of December inst. One was found on the next day, the 3rd, but one has not been found to the time that we have heard. The parents are crying (lamenting) out in the forest for their beloved daughter. Sorrowful love for them.

Feberuari 8, 1862 (aoao 2)
Nupepa Kuokoa
Na Mea Hou o Hawaii Nei

Wahine Kahiko. — Ua loaa ia makou he palapala na W. Kaikuahineole o Kealakomo. Puna Hawaii, e hai mai ana i ka make ana ma ia wahi o kekahi wahine kahiko, he 95 ka nui o na makahiki o kona ola ana, a penei kana olelo.

“I ka la 22 o Dekemaba, make iho la kekahi luahine kahiko, o Pupuu kona inoa, o kona mau makahiki o ke ola ana he 95. Penei ke kumu o kona make ana; i ka po o ka, la 19 o Dekemaba, i ka hora 12 paha oia po; hele aku la keia luahine iwaho o ka hale, a hea ae la oia me ka leo nui, i ae la, E! he ua!! he ua!!! a pau kona kahea ana pela, alaila o kona waiho iho la no ia i kona kapa moe; ma ka puka o ka hale, a hele aku la, aole i hoi mai a hala ua la 2, a i ke 3 o ka la, hele aku la 2 kanaka e imi iaia, a i ko laua hele ana a kokoke i kahi o ua luahine nei e noho ana, alaila hea mai la ia me ka leo nui. "Eia wau! Eia wau!! ke waiho nei iloko o ka make,” a lohe laua i keia leo kahea alaila, hele aku la laua io na la, a i ko laua ike ana iaia, aia hoi he Pueo e ai ana i kona mau maka; a me kona io, a mahope iho amo ia ‘ku la oia i ka hale, a waiho ia ma kona wahi moe, a hala na minute 8 paha; alaila make koke iho la oia, o ka loa mai ka hale a hiki i kahi i loaa ai keia luahine, 257 paha na roda.

[Translation]

New Things About Hawaii

An Old Woman. — We received a letter from W. Kaikuahineole of Kealakomo, Puna, Hawaii, telling us about the death of an old woman who was 95 years old, the story is this.

On the 22nd say of December, an old woman died, Her name was Pupuu, and she had lived 95 years. Here is how she died; on the 19th of December, perhaps around 12 that night, this old woman went outside of the house. She called out with a loud voice, saying, “Oh! Rain!! Rain!!! After she had called thus, she left her kapa moe (blanket) at the door of the house, and walked away. For 2 days, she did not return. Two men went to look for her, and came close to the place where the old woman was sitting. She then called out with a loud vice, “Here I am!” Here I am!! Left to die.” They heard her calling, and they want to her, and when they saw her, there was an Owl eating her eyes and her flesh. They then carried her to the house and placed her on her bed. About 8 minutes pass, and then she died. The distance from the house to where they found the old woman was perhaps 257 rods (4,240 feet).

Maraki 22, 1862 (aoao 2)
Nupepa Kuokoa
Na Mea Hou o Hawaii Nei

Ua palapala mai o W. Kaikuahineole o Kealakomo, Puna, Hawaii, i kakauia ma ka la 24 o Feb., e hai mai ana no ka hoolilo ana o kekahi poe o Kamomoa, i ka Luakini o ka Haku, i wahi e waiho ai i ka lakou mau ukana. Aia ka ilaila kahi i waiho ai o kekahi wili pulu. Aohe ia makou ka hoahewa‘ku; aka, iloko o ko makou manao haahaa ana, aole paha i pono ka hana ana pela.

[Translation]

New Things About Hawaii

W. Kaikuahineole of Kealakomo, Puna, Hawaii wrote on the 24th day of Feb., saying that some people of Kamoamoa have turn the Church of the Lord into a place where they leave their things. They have left a cotton mill there. We do not wish to accuse, but it is our humble thought that it is not right to do this.

Aperila 19, 1862 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Hanau
Kelii — Ian. 20, ma Pulama, Puna, Hawaii, o Kelii (k.) na Kailiponi me Kahilihiwa.

[Translation]

Births
Kelii. – Jan. 20, at Pulama, Puna, Hawaii, Kelii (m.), to Kailiponi and Kahilihiwa.

Mei 24, 1862 (aoao 3)
Nupepa Kuokoa
Hanau

Hanau
Luaehu— Aper. 3, ma Pulama, Puna, Hawaii, hanau o Luaehu (w,) na Lehuloa ma Kauhi.

[Translation]

Births
Luaehu – Apr. 3, at Pulama, Puna, Hawaii, Luaehu (f.) was born to Lehuloa and Kauhi.

Iune 7, 1862 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Births
Kuamoo—Mei 29 ma Kapaahu, Puna Hawaii o Kuamoo (w.) na Nakamoa me Kaaipuhi
Keaka—Mei12 ma Pulama, Puna, Hawaii hanau o Keaka (k.) na Poha me Hakau.

[Translation]

Births
Kuamoo — May 29 at Kapaahu, Puna, Hawaii. Kuamoo (f.) to Nakamoa and Kaaipuhi.
Keaka — Mei 12, at Pulama, Puna, Hawaii, Keaka (m.) was born to Poha and Hakau.

Iulai 5, 1862 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Hanau
Mei 1, ma Apua, Puna, Hawaii, hanau o Ekepona (k.) na Pea me Kawaimaka.
Mei 14, ma Kealakomo, Puna, Hawaii, hanau o Kanakakauwa (w.) na Kahai me Kalanui.
Mei 26, ma ia wahi no, hanau o Rop. Kaili (w.) na Imaikalani me Kuheleloa.

[Translation]

Births
Mei 1, at Apua, Puna, Hawaii, Ekapona (m.) was born to Pea and Kawaimaka.
Mei 14, at Kealakomo, Puna, Hawaii, Kanakakauwa (f.) was born to Kahi and Kalanui.
Mei 26, at the same place. Kaili (f.) was born to Imaikalani and Kuheleloa

Augate 23, 1862 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Hanau
Iulai 8. Ma Leapuki, Puna, Hawaii, hanau o Onohea (w.) na Makuaole me Kawaaihoole.

[Translation]

Births
July 8. At Leapuki [Laeapuki]. Puna, Hawaii, Onohea (f.) was born to Makuaole and Kawaaihoole.

Iulai 19, 1862 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Make.
Iune 28, ma Panauiki, Kuakea, make o Kaili (w.)

[Translation]

Died.
June 28, at Panauiki, Kuakea, Kaili (f.) died.

Population of Puna in 1863

In June 1863, T. Coan reported that the total population of Puna was 2,000, “less than half the population when we commenced our labors in the field.”[122]

[122] ABCFM Collection, Houghton Library, Harvard. Report of Hilo Station for the year ending May 25, 1863.

June 1863
O. H. Gulick
Report of the Station of Kau
…Famine.

For two years famine has raged in Kau; that is to say taro & poi have been scarce. This owing, firstly to the drought, secondly to the free range of cattle & horses over lands once devoted to cultivation, and lastly to the pulu trade. The effect of the famine has been to send many of our people to Hilo, Puna, Kona & Oahu. Still there is but little suffering from the famine, as the mountains contain a bountiful supply of pala fern, and ti root which afford a tolerable substitute for the taro.…[123]

Augate 22, 1863 (aoao 3)
Nupepa Kuokoa
Na Palapala.
Ka make ana o J. Palapala.

Aloha No Ke Kuokoa: — O J. Palapala, he hoahanau oiaio oia iloko o ka Haku, i noho ma Kealakomo, Puna. Hawaii ; aka, no Paukaa, Hilo, kona wahi i hanau ai, a i kona wa opio, ua komo kela ma ke kula a Rev. D. B. Lyman, a mamua o kona puka ana mai, ua lawe kela a mare aku ia Maria, kekahi haumana o ke kula kaikamahine a Mrs. Coan ; a pau ko laua mare ana, ia wa, hoi aku laua a noho ma Kealakomo, Puna, ko Maria wahi hanau ia; a i ko laua noho ana malaila, ua malama aku no o J. Palapala i ka oihana ao kula. ame ka noho kahu Ekalesia, ana no ia apana, a hiki mai i ka makahiki 1862, ua kokoke iwakalua makahiki kona kiai ana i ka noho kumuao, ame ka noho kahu Ekalesia ana. A i ka lua o ka hapaha o ka makahiki 1862 i hala iho hei, loaa oia i ka mai ikaika loa; ua lapaau na kauka haole iaia, ma Hilo, a ma Honolulu, aole nae he loaa o ke ola ; nolaila, ua lapaau na kahuna Hawaii iaia, aole no he ola, a i ka la 8 o Iulai iho nei kona make loa ana. Mamua iho nae o kona make ana, ua hai kela i kana olelo ao ano haipule i kona poe ponoi, ame kona aloha ia lakou, a penei kana mau olelo i ka wa e mau ana kona e-a.

[Translation]

The passing of J. Palapala

Aloha Kuokoa: — O J. Palapala, a sincere brethren in the lord, residing at Kealakomo, Puna, Hawaii, though Paukaa, Hilo, was his place of birth. In his youth he entered the school of Rev. D. B. Lyman, and prior to his graduation, he married Maria, one of the students in the girls boarding school taught by Mrs. Coan. After their marriage, they went to live at Kealakomo, the birth place of Maria. While living there, J. Palapala taught the school, and was the pastor of the church of the district up until 1862. For almost twenty years he tended to and taught at the school and served as Church pastor. In the second quarter of the year, 1862, inst. he was taken by a strong illness. The foreign doctors treated him in Hilo and Honolulu, but he was not healed; then he was treated by a Hawaiian kahuna of medicine, and he was not healed, until the day he died on July 8th. Before he died, he spoke in his nature as a prayerful man to his own people and his friends, just as he had spoken in his time with them.

[123] ABCFM Collection, Houghton Library, Harvard. Report of Kau Station, June 1863.

Aperila 21, 1866 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Mare
Feb. 23, ma Panau, Puna, Hawaii, mare o Paakai k. me Kaaihili w. Na L. Kaina laua i mare.
Dek. 5, ma Pulama, Puna, Hawaii, mare o Kane k. me Kahele w. Na L. Kaina laua i mare.
Mar. 16, ma Kalapana, Puna, Hawaii, mare o Hauanio k. me Keoni w. Na L. Kaina laua i mare.
Mar. 23, ma Kupahua, Puna, Hawaii, mare o Pupue k. me Haalou w. Na L. Kaina laua i mare.

Married
Feb. 23, at Panau, Puna, Hawaii, Paakai m. me Kaaihili f., married. Their marriage performed by L. Kaina.
Dek. 5, at Pulama, Puna, Hawaii, Kane m. me Kahele f., married. Their marriage performed by L. Kaina.
Mar. 16, at Kalapana, Puna, Hawaii, Hauanio m. me Keoni f., married. Their marriage performed by L. Kaina.
Mar. 23, at Kupahua, Puna, Hawaii, Pupue m. me Haalou f., married. Their marriage performed by L. Kaina.

Aperila 28, 1866 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Mare
Hapai - Makalio. Ma Pulama-uka, Mar. 3, mareia e L. Kaina o Hapai me Makalio. No Puna, Hawaii laua.

Hanau.
Feb. 4, ma Pulamakai, Puna, Hawaii, hanau o Inoaole k. na Kualiii me Kalaukaa.
Feb. 21, ma Kapaahu, Puna, hanau o Kapohaku w. na Kauhane, keiki Kamehai.
Mar. 5, ma Kahaualea, Puna, hanau o Kulokuloku k., na Kaneiakama me Paakaula.

Make.
Ian. 8, ma Kahaualea, Puna, make Keaweheana k.
Feb. 5, ma Kahaualea, Puna, make o Kanakaole w.
Feb. 5, ma Pulamakai, Puna, make o Inoaole k.
Apr. 2, ma Kahaualea, Puna, make o Kaaha w.

[Translation]

Marriages.
Hapai - Makalio. At Pulama-uka, Mar. 3, Hapai and Makalio were married by L. Kaina. They are from Puna, Hawaii.

Births.
Feb. 4, at Pulamakai, Puna, Hawaii, Inoaole k. was born to Kualiii and Kalaukaa.
Feb. 21, at Kapaahu, Puna, Kapohaku w. was born to Kauhane, child of Kamehai.
Mar. 5, at Kahaualea, Puna, Kulokuloku k. was born to Kaneiakama and Paakaula.

Deaths.
Jan. 8, at Kahaualea, Puna, Keaweheana k. died.
Feb. 5, at Kahaualea, Puna, Kanakaole w. died.
Feb. 5, at Pulamakai, Puna, Inoaole k. died.
Apr. 2, at Kahaualea, Puna, Kaaha w. died.

Iulai 7, 1866 (aoao 2)
Nupepa Kuokoa
Hunahuna Mea Hou O Hawaii Nei

Make Emoole. – Ua hai mai ia makou o W. S. Kilauea, o Kealakomo, Puna, Hawaii, i ka pii ana o kekahi kanaka ma ko lakou uka i ka mahiai, ma ka la 15 o Iune i naue aku nei, a ma ka la 16 ae, pii aku kana wahine me kekahi poe e ae, a loaa aku ia lakou e waiho a make mai ana maluna o ka pue uwala. Aloha wale ia!

[Translation]

Fragments of News from Hawaii

Sudden Death – We have been told by W. S. Kilauea of Kealakomo, Puna, Hawaii. A man went to the uplands to his planting fields. He went on the 15th of June, and on the 16th, his wife, along with some other people went up there, and they found him dead on a sweet potato planting mound. Aloha!

Novemaba 24, 1866 (aoao 3)
Nupepa Kuokoa
(Vital Statistics)

Mare
Sept. 28, ma Kahaualea, Puna, Hawaii, mare o Kama k. me Kanepipi w. Na L. Kaina laua i mare.
Oct. 3, ma Kalapana, Puna, Hawaii, mare o Olehulehua k. me Kaea w. Na L. Kaina laua i mare.
Iulai 30, ma Kealakomo, Puna, Hawaii, mare o Koleamo k. me Kaumahana w. Na L Kaina laua i mare.

[Translation]

Married
Sept. 28, at Kahaualea, Puna, Hawaii, Kama k. and Kanepipi w. were married. Their marriage performed by L. Kaina.
Oct. 3, at Kalapana, Puna, Hawaii, Olehulehua k. and Kaea w. were married. Their marriage performed by L. Kaina.
July 30, at Kealakomo, Puna, Hawaii, Koleamo k. and Kaumahana w. were married. Their marriage performed by L. Kaina.

Augate 8, 1868 (aoao 3)
Nupepa Kuokoa
Olelo Hoolaha

O Ka Mea Nona Ka Inoa Malalo Ua hoonohoia e Ka Mea Hanohano R. A. Lyman, Lunakanawai Kaapuni Apana 3 Mokupuni o Hawaii, i Luna Hooponopono Waiwai, no ka waiwai a pau loa e E. Kekaula k. o Pulama, Puna, Hawaii, i make aku nei. Nolaila, i na mea a pau i aie iaia, e hookaa koke mai ia‘u a o na mea hoi a pau ana i aie aku ai, e hoike koke maloko o na la he kanakolu, a e loaa no au ma ka Hale Hookolokolo i ke Kulanakauhale o Hilo Kauakanilehua,

H. D. Keawehano.
L. H. Waiwai.
Hilo Hawaii, Iulai 22, 1868.

[Translation]

Public Notice

The one whose Name is below, was appointed by the Honorable R. A. Lyman, District 3 Magistrate, Island of Hawaii, as the Executors of the estate of E. Kekaula k., of Pulama, Puna, Hawaii, deceased. Therefore all who owe him money, to quickly pay me, and those to who he owes money to quickly make payment within 30 days. I may be found at the Court House of the City of Hilo in Kauakanilehua (the rains which resonate on the lehua).

H. D. Keawehano
Executor,
Hilo, Hawaii, July 22, 1868.

Maraki 22, 1877 (aoao 2)
Ka Lahui Hawaii
He Welina Aloha i ka Home

…Ke aloha i ke one hanau:—Ia “Puna kai nehe i ka ulu hala,” mai ka palena o Mawae i ka “Ulu lehua i Panaewa,” maewaewa ka hana a ke aloha e noho nei—a hiki i ka “Papa-lohi o Apua, ka palena i Okiokiaho,” paupauaho au i ke aloha e au nei—pale mai.

O Puna ia, o kuu aina hanau—"Lei no Puna i ka hala me ka lehua, o ko laila kahiko mau no ia.” O kuu onehanau na lai elua, Kaimu me Kaniumoe o Kalapana, ma ka inoa hui ia “Kalauonaone, mai ke kula-pili ano kanaka ole o Kaunaloa,” he loa kahi a ke aloha i noho ai;—a hiki i ka “Lehua nee i ka pahoehoe o Kikala,” e kalakala wale no i ke aloha aole e hemo, ua oi-ku, ua onipaa, ua “kee-keehi kulana o Ainaike” ke aloha i ke one hanau; a o ka'u ia e puana ae nei,

“Paa kuu manao aloha, &c.
I ka aina hanau o'u, &c.”

Ke aloha i na makamaka: — Owau nei, o ko oukou hoa‘loha e noho nei iwaena o na lehulehu hoakanaka o kakou, i loaa i na apona weliweli a keia mai i makau ia he lepera, ke haawi aku nei au i ko‘u welina no oukou.…

Aloha oukou a pau.
Ephraim Kanoe.
Kawaluna, Kalawao, Feb. 20, 1877.

[Translation]

A Greeting of Love for Home

[Ephraim Kanoe, a native of Puna, Incarcerated at Kalawao, speaks of his love for the land of his birth, Puna, and names wahi pana.]

…Aloha for the birth sands: — "Puna, where the sea rustles through the pandanus grove." From the boundary of Mawae at the "Lehua forest of Panaewa," scorned is the love of those who reside there—to the "Glistening Plains of Apua, the boundary at Okiokiaho," where one's love is exhausted in the currents.

Puna is the land of my birth — "Puna which wears the lei of hala and lehua, the ever-present adornments." My birth place of the two-fold calm, Kaimu and Kaniumoe of Kalapana, which together are known as "Kalauonaone, extending from the sparsely populated, pili-covered plains of Kaunaloa," where though the residents live far apart, aloha is found; — to lehua which move across the pahoehoe of Kikala. Though it is rugged, the love is not removed, it remains, it is steadfast, "tread firmly in place at Ainaike" love for the sands of one's birth, as I have mentioned,

"My thoughts of love are held fast,
For the land of my birth."

Love for the companions: — I am here, your friend who resides among the multitudes of people who have been marked by this terrible and feared disease, leprosy. I send my greetings to all of you.…

Aloha to all of you,
Ephraim Kanoe.
Kawaluna, Kalawao, Feb. 20, 1877.

"Hoola Lahui" Queen Kapiolani Visits Puna in 1877

Shortly after King David Kalakaua and Queen Kapiolani became the ruling monarchs of Hawai'i, they instituted a program in an effort to restore health, well-being, prosperity, and a renewed pride in Hawaiian knowledge. Both monarchs traveled around the islands at various times to meet with the people and instill a sense of national pride. In September 1877, Queen Kapiolani visited Puna, and a series of articles describing the visit were published in *Nupepa Kuokoa,* one of Hawai'i's leading native newspaper." Among the articles is the one published on September 22, 1877, which also includes reference to several of the noted families residing between Kaimū to Kealakomo:

Kepakemaba 22, 1877 (aoao 2)
Nupepa Kuokoa
Ka Moiwahine Kapiolani ma Kalapana

…Ma ka awakea o ka Poakolu nei, ua hehi mai la ua wawae ihikapu o ka Lani Moiwahine, i ka lai o na one elua o Puna nei, oia o Kalapana a me Kaimu no ka hana nui a ua Lani Moiwahine nei, e hapai nei oia hoi ka Aha Hui Hoola Lahui.… Hui Hooola a Hooulu Lahui o Kalapana ame Kaimu…

Mrs. K. Timoteo, Peresidene
Mrs. K. Ili, Puuku
Mrs. Emma Kalahoolewa, Kakauolelo.

Na Komite Hooko Hana i Kohoia:

Mrs. Manu Paakaula, Miss Mama Kapahee, no Kaimu;
Mrs. E. K. Piihonua, Mrs. Kaiu Kaaikauna, no Kalapana;
Mrs. Kekupu Kaloi, Mrs. Kaaukai Kumauna, no Kahaualea;
Mrs. Kawaimaka Pea no Laeapuki;
Mrs. Pae Kaulunahele no Kealakomo.

Apau ka hooponopono ana no keia mau me aua hookuu la ka halawai, a naue aku la ka hukai Alii ma ka Home o T. H. Kaaihili koonei keiki kuonoono, no ka paina ana i na me ai hoomakaukau ia.…

Malihinihele
Kalapana, Puna, Hawaii. Sept. 7, 1877.

[Translation]

Queen Kapiolani at Kalapana

On the afternoon of this past Wednesday, the sacred feet of her Royal Majesty tread upon the peace of the two sands of Puna, that is Kalapana and Kaimu, for the great work of her Royal Majesty, the Restoring the Health of the Nation.…

Members of the Association to Restore Health and Increase the Race at Kalapana and Kaimu are:

Mrs. K. Timoteo, President
Mrs. K. Ili, Treasurer
Mrs. Emma Kalahoolewa, Secretary.

Committees to undertake the work:

Mrs. Manu Paakaula, Miss Mama Kapahee, of Kaimu;
Mrs. E. K. Piihonua, Mrs. Kaiu Kaaikauna, of Kalapana;
Mrs. Kekupu Kaloi, Mrs. Kaaukai Kumauna, of Kahaualea;
Mrs. Kawaimaka Pea of Laeapuki;
Mrs. Pae Kaulunahele of Kealakomo.

Upon setting these matters in order and the meeting closed, the Royal procession continued on to the home of T. H. Kaaihili, a native son of the area, for meal of the foods that had been prepared.…

Malihinihele (Visitor)
Kalapana, Puna, Hawaii. Sept. 7, 1877.

1887: The Estate of "Lord George" L. Kaina

One of the prominent residents of Puna, was a gentleman by the name of "Lord George" Kaina, generally signed and referred to as L. Kaina. Kaina was a land grantee in Pūlama Ahupuaʻa, and was an early native businessman who held fee-simple and leasehold land in Keauhou (for ranching and pulu harvesting, and operation of the early guest house, which later became the Volcano House), and in Kapāpala and Kahuku. Kaina's personal background is fascinating; his descendants remain active in Hawaiian matters, and some still live close to their Puna lands.

L. Kaina, was born in 1826, and was actually the offspring of Lord George Byron by a native woman of chiefly Puna descent, who was known as Kaoiwikapuokalani. Thus, his name Lord George Kaina. Kaina is a figure of prominence in the history of Puna and Kaʻū, where in addition to his business interests, he oversaw government land affairs, served the Crown in land interests, was a district magistrate, served as road supervisor in Puna and parts of Kaʻū. When Kaina died, in early 1887, the following notice was published in the *Nupepa Kuokoa*; it is one of several public notices announcing intentions to settle Kaina's estate.

Maraki 26, 1887 (aoao 2/c4)
Nupepa Kuokoa
Olelo Hoolaha

Aha Kaapuni Apana Ekolu o ko Hawaii Pae Aina, ma ka hooponopono Waiwai. Ma ka Waiwai o L. Kaina (k), no Puna, Hawaii, i make.

No ka mea, ma ka la 2 o Feberuari, M. H. 1887, ua wa oia mai imua o ka Aha kekahi palapala i olelo ia oia no ke kauoha hope loa a L. Kaina no Puna, Hawaii, i make aku la; a me ka Palapala hoopii e noi ana e hooiaioia kela palapala kauoha a e hoopuka hoi ka Palapala lua hooko no G. W. C. Jones me C. E. Richardson, ua waiho ia mai e Mary Kaina me J. T. Brown kana kane mare. Nolaila, ua kauoha ia o ka Poakahi, oia ka la 25 o Aperila, M. H. 1887, ma ka hora 10 ke kakahiaka, ma ke keena hookolokolo o ia Aha, ma Hilo, Hawaii, oia ka la me ka hora e hooiaioia ai ia Palapala kauoha, a e hoolohe hoi no ia noi ana mai, a me ka poe a pau i pili, e kuleana ia Palapala kauoha, a me ka hoopuka ana mai ka palapala luna hooko.

A ua kauoha hou ia, e hoolaha no ia mea no na pelu ekolu iloko o ka *Nupepa Kuokoa.*…

F. S. Lyman,
Lunakanawai o ka Aha Kaapuni Apana Ekolu, H. I.'s. [124]

[124] English notice of this account was published in the *Hawaiian Gazette*, March 29, 1887:4

[Translation]

March 29, 1887 (page 4)
(In) Hawaiian Gazette
Public Notice

Circuit Court of the Third Judicial Court of the Hawaiian Island. – In the matter of the Estate of L. Kaina, of Puna, Hawaii, deceased.

A document purporting to be the last will and testament of L. Kaina, of Puna, Hawaii, deceased, having on the second day of February, A.D. 1887, been presented to said Probate Court, and a petition of the Probate thereof, and for the issuance of letters testamentary to G. W. C. Jones and C. E. Richardson, having been filed by Mary Kaina and T. S. Brown her husband.

It is hereby ordered that Monday the 26th day of April, A.D. 1887, at 10 o'clock A.M. of said day, at the Court room of said Court, at Hilo, Hawaii be, and the same is, hereby appointed the time for proving said will and hearing said application, when and where any person interested may appear and contest the said will, and the granting of letters testamentary.

And it is further ordered that notice thereof be given by publication, for three successive weeks in the *Hawaiian Gazette*, a newspaper printed and published in Honolulu.
Hilo, Hawaii, March 8th, 1887.

F. S. Lyman,
Justice of the Circuit Court, 3d Judicial Circuit. H. I.'s.

Huakaʻi Mākaʻikaʻi–
Hawaiians and Foreigners Write About Their trips and Experiences While Visiting Eruption Sites and Places in Puna and Kaʻū

Below will be found a number of historical descriptions early visits to lands within the modern park boundaries. We have chosen some of the earliest accounts from both English and Hawaiian-language publications, omitting many of the most frequently cited narratives, as they may be easily accessed through other sources.

First Foreigners Ascend Mauna Loa in 1794

In 1793-1794, botanist, Archibald Menzies visited Hawaiʻi with Captain Vancouver, during which time Menzies and crew members walked inland with native guides to botanize and take readings of the topography. While ascending Mauna Loa, Menzies observed that the Hawaiians kept "Morai" (heiau – ceremonial sites) along the trails in the forests and up the mountain, at which they regularly stopped in prayer and to make offerings. The following excerpt from Menzies' published journal describes this practice, and includes the European prejudices.

Forest Shrines

So bigoted are these people to their religion that here and there, on the sides of the path, they have little Morais, or spots consecrated to their deity, which none of them ever pass

without leaving something—let it be ever so trifling—to obtain his good will, and they were highly delighted, indeed, when we followed their example in throwing a nail or a few beads, or a piece of tapa, before their deity, which the women were not allowed to pass without uncovering their breasts and shoulders. [125]

Menzie's first attempt at reaching the summit of Mauna Loa, made from Kealakekua, was unsuccessful. On February 5, 1794, Menzies reported that he had consulted with Kamehameha who told him that the best route to the summit would be by approaching it from the south. Kamehameha also offered to provide Menzies with the assistance of a guide. Luhea, who would oversee natives engaged to support the trip.[126] Arrangements were made to begin the trip and the party took canoes, landing first at Hōnaunau, then traveling and spending nights at to Honomalino, Manukā and Pākini from where they started their overland trip. They passed by a "fine plantation belonging to Kamehameha, called Kahuku."[127] They continued on foot through Kiolokū, Punaluʻu (site of another plantation of Kamehameha), and after several days arrived in Kapāpala. Excerpts from the narrative describing the trip through Kapāpala—passing the upper section of Keauhou—follow below, with a description of the camp made near the upper forest limit. [128]

…Though we had much reason to be satisfied every step we went, with the kind attentions and unbounded hospitality of the natives, yet we could not help being now a little out of temper with them at the great distance they were taking us as it were round the foot of the mountain, till in the afternoon we reached a fine plantation called Kapapala, belonging to the king, from which they told us we were to ascend the mountain. As the chief had here to provide his last supplies of provisions for our journey up, we were obliged to stop for the night to allow him some time for that purpose.

In the evening we sent back one of the natives to Kealakekua with a note to Capt. Vancouver to relieve any anxiety he might be under respecting us, and to acquaint him with the distance we had come and the probable time it would still take us to accomplish our object. We were now within a few miles of the volcano [Kīlauea], of which there seemed to be this day a considerable eruption, and as the wind blew from that direction, the smoke, dust and ashes arising from it proved very troublesome to our eyes in travelling with our faces towards it.

February 13th. Before we set out on the morning of the 13th, I observed the barometer at eight, when the mercury stood at 28 in. 20 pts., which made our height at this place 1800 feet above the level of the sea. The thermometer was at the same time 67 degs.

After breakfast, everything being got ready, and the party arranged, we continued our march through the plantation for two or three miles further, and then began our ascent up the south-east side of Mauna Loa in an easy slanting direction, passing through groves of trees and clear spots alternately by a narrow rugged path without meeting any more cultivated ground after we quitted the plantation of Kapapala, or any houses till towards sunset, when we came to two or three old huts where our guides told us we must encamp for the night. The chief no longer depended on his own knowledge of the path, but brought men with him from the last plantation to conduct the whole party up the mountain, which now lay between

125 Archibald Menzies, *Hawaii Nei 128 Years Ago* (Honolulu:[W. F. Wilson], 1920), 85.
126 Ibid., 175.
127 Ibid., 184.
128 Ibid., 187-192.

us and Kealakekua. We had the volcano to our right most part of this day and in the forenoon the smoke and ashes arising from it made the air very thick, which at times proved very tormenting to our eyes.

At sunset the thermometer was at 54 degs., and the barometer stood at 26 in. 50 pts., which made our height from the sea 3,510 feet.

February 14th. At sunrise next morning the thermometer was so low as 41 degs., which was lower by 2 degs. than we found it near the upper edge of the wood on Hualalai at the same time of the day, and yet we were not here advanced half way up the woody region of the mountain. Whether this diffusion of cold much lower down be owing to their being but little wood on this side of the mountain, or to its being a much greater body than Hualalai, I cannot take upon me to say, as I have not sufficient data to determine. But the air was at this time so chilly that the natives complained so much of the cold that we did not stir from the place of our encampment till after breakfast, when we again set forward up the mountain in a reversed oblique direction to what we came the day before, but in so winding and circuitous a manner and through such pathless and rugged tracts, avoiding the clumps of forest here and there, that, had we not good guides with us, we should have met with insurmountable difficulties.

We had sight now and then of the lower edge of the snow which did not appear to be far above us. We therefore began to entertain the most sanguine hopes of reaching it, at least should we not be able to accomplish the full extent of our object in getting to the summit. In the afternoon, we turned our faces more directly up the mountain when we found the ascent very steep and rugged, and consequently more fatiguing. Towards evening, we reached the upper verge of the forest nearly over Kapapala, where we encamped for the conveniency of having wood at hand to burn and erect our huts with. The natives having pitched upon a clear spot overgrown only with strong tall grass they all set to work and in the course of two hours erected a small village of huts sufficient to shelter themselves and us comfortably for the night. These huts, though finished with such hurry, were neatly constructed and well thatched all over with long grass. A large one was built in the middle of the village for us to eat and sit in, besides a small one for each of us to sleep in, where they spread our bedding on a thick layer of the long grass, so that we enjoyed our repose comfortably as we could wish.

While this business was going forward, one of the gentlemen laying down his knife carelessly had it stolen from him. This was made known to Luhea, who immediately caused diligent search to be made for it, and made such a stir about it amongst the whole party that it was soon found again. One of the strangers who had followed us up was suspected of having concealed it, for which the chief was in such a rage at him for this dishonesty that he certainly would have put an end to his existence on the spot by plunging his knife into his body had we not interfered at the moment he had his hand lifted over him to commit the horrid deed. He then promptly ordered him to quit the encampment and not to show his face again amongst the party.

This was the only instance of an attempt to pilfer from us the least article during our whole journey, though we were often surrounded by immense crowds, and even at this time what with men and women who followed us up the mountain through curiosity and our own attendants who carried bedding, water and provisions of every kind for themselves and us, we were very little short of a hundred people of the party.

In this day's march we saw many strange looking plants, different from any we had before observed, but very few of them being either in flower or seed, it was not possible to make out what they were. Near our encampment I found a large, beautiful species of Vicia[128] clambering up amongst the thickets in full bloom.

[Footnote added by publisher in 1920]: [128] *Vicia Menziesii*, Sprengel, or V. *grandiflora* Smith. This species of legume has not been found by modern collectors.

Reaches the Upper Edge of Forest

Being now at the upper edge of the forest I observed the barometer at six in the evening, when it stood at 23 in. 73 pts., which is equal to 6,500 ft. in altitude. This may be considered the height at which the wood ceases to grow upon the sides of this immense mountain. The thermometer observed at the same time was at 41 degs., and as we had heated ourselves a good deal in this day's march up the mountain, we felt the air after sunset remarkably chilly and cold, which induced us to keep large fires burning near our huts the whole night. Notwithstanding this precaution, many of the natives were so restless with the cold and continued coughing that they enjoyed very little repose, and not indeed without cause, for when we got up next morning, the thermometer was at 28 degs, and the grass which grew about our huts was so stiff and whitened with hoar frost, and the earth that was in anywise moist or swampy was encrusted with icy concretions about our encampment. The frost must therefore have been keen during the night time, and from this circumstance I think we may consider the upper edge of the wood as the lower line of congelation upon this mountain. Meeting with it so low down as we here did and that, too, on a tropical mountain so closely surrounded by the mild temperature of sea air, will no doubt stagger the belief of those who have been led to consider the lower line of congelation within the tropics; and having a much greater altitude even in continental regions which are always allowed to be colder than islands of moderate size.

Natives Unwilling to Proceed

February 15th. The natives, who were all barefooted, could not stir out of their huts in the morning until after breakfast, when the cheering influence of the sun dispersed the frost, but they greatly dreaded its consequences further up the mountain where they said that the cold was so intense that it would certainly kill us and them, too, and they described its effects by contracting and shivering themselves and cautioning us very strongly against going higher up or exposing ourselves or them to such danger. Even the old chief Luhea was so strongly prepossessed of this opinion that he now entreated us in the most earnest manner to relinquish the idea of going higher, for that he and several others were already nearly overcome with the fatigue of the journey and that the cold of the mountain would kill them.…

Menzies wrote about spending a very cold night near the snow line and the circumstances that led his group to finally reach the summit of Mauna Loa on February 16, 1794. He described the scene in the following narratives:[129]

Arrives at Mokuaweoweo Crater

About eleven in the forenoon we arrived at the mouth of an immense crater at least three miles in circumference, and looking round us we conceived the western edge of it to be the

[129] Ibid., 197-198.

highest part of the mountain. I was therefore desirous to make that the place of observation with the barometer, but being on the south side of the crater, to get to this eminence we had to cross over a large hollow full of hideous chinks and chasms in all directions, and strewed over with large masses of broken and peaked lava in irregular piles, exhibiting the most rugged and disruptive appearance that can possibly be conceived. Mr. Howell's shoes being already cut and torn in pieces with the lava, and his strength being much exhausted with fatigue, he declined attempting the dreadful place. We therefore left him to the natives on the south side of it to wait our return, while Mr. Baker, Mr. McKenzie, myself and a servant who carried the barometer, crossed over this rugged hollow after a hard and persevering struggle,[—]

Reaches The Highest Point Of Mauna Loa

and by noon (February 16th, 1794) got to the highest part of the mountain on the western brink of the great crater, where I observed the barometer and found the quicksilver stood at 18 in. 40 pts., and that on board the Discovery at Kealakekua Bay, observed at the same instant of time was found to be at 30 in. 16 pts., so that the difference is 11 in. 76 pts., which will make the height of this mountain 13,634 feet above the level of the sea. But it is necessary to observe that the correction for temperature of the atmosphere has not been allowed for in this calculation, nor at any other station upon the mountain, which will make some difference in the result of the observations. The thermometer here was at 42 degrees. Mauna Kea bore by compass north by-east of us.... The sides of the crater (which was as near as we could guess about a mile in diameter) were quite perpendicular, and as we conjectured about 400 yards in height all round, excepting opposite to the hollow already mentioned, where its height was much less. The bottom of it was quite flat, being filled up with lava with a wavy roughness on its surface, apparently in the state in which it cooled in this immense furnace. At the edge of it we observed some smoke in two or three places which we conceived to issue from hot springs, as in our way back to the party we visited the entrance of a cavern out of which there issued very hot steam. In undergoing our struggle again across the rugged hollow we all felt more or less exhausted with fatigue, but Mr. Baker in particular became so weak and faint that we were obliged to stop for him two or three times till he recovered his strength.…

The narrative continues, with their meeting the rest of the party after a long and difficult walk down to the encampment at the forest line. It was not until January 1834, forty years later, that another foreigner—David Douglas—would again reach the summit of Mauna Loa.

Visit to Kīlauea in June 1825 by Botanist, James Macrae of the H.M.S. Blonde

In 1823, Liholiho (King Kamehameha II), his wife, Kamāmalu, and a group of retainers and foreign advisors, traveled from Hawai‘i to England. Liholiho and his wife died there, and in May of 1825, their bodies were returned to Hawai‘i by Lord George Byron in command of the *H.M.S. Blonde*. Prior to returning to England from Hawai‘i, Lord Byron[130] sailed his ship to Hilo and a party visited Kīlauea. One of the crew members, James Macrae – a botanist, penned detailed accounts of the journey from Hilo to the volcano of Kīlauea. The following are excerpts from Macrae’s longer narratives, which were his 1825 journal entries, published in 1922.

[130] Lord George Byron, the father of L. Kaina, by Kaoiwikapuokalani.

Journey to Kilauea Volcano[131]

June 24. Arranged with the blacksmith [a “Prussian” bullock hunter, who Macrae had met while travelling on the upper slopes of Mauna Kea], met at Mouna Kaah [sic], and five natives, to act as guide and carriers. The former recommended me to speak to Kaumanna [Kaahumanu] in order to get her to order the latter not to leave us till our return.

June 25. Talbot and Wilson and the guide appeared, but none of the natives, so the guide had to go in search of them. By 7 a.m. the guide came back with the natives, and we began our journey as the first party for the volcano from the ship. His Lordship and several others intend to follow us in a few days. We travelled thirteen miles by 1 p.m., five miles of that distance being through a wood over a narrow path of broken pieces of sharp edged lava, which we could hardly bear our own weight upon without pain to our feet. This wood has many trees, mostly Metrosideros of over 40 feet, but slender in proportion, and far inferior in size to those we met on our way to Mouna Kaah [sic]. Under their shade grow numbers of ferns which hide the lava.

At 6 p.m., having travelled 20 miles since leaving the ship, we reached a hut newly put up for the use of Lord Byron when he passes this way. The last six miles were through an open country, over solid greyish black undulated lava, covered with stumpy ferns, chiefly cythea [genus Cyathea], which the natives often burn during the dry season. We found also quantities of three sorts of cranberries on each side of the path. They were ripe and we]enjoyed them much although somewhat acid. The road through which we had come, continued all the way up towards Mouna Roa [Mauna Loa].

We were joined in the hut, for the night by numbers of natives, who without the slightest compunction, examined the skin of our hands and feet to see if it were the same colour as our faces. But a look from us would make the children under ten take to their heels. The old women generally nursed the children, carrying them on their backs, never in their arms. When travelling any distance, they tie the children to their back with a bandage of tapa cloth placed around the child’s neck and thighs, so as to have the woman’s hands at liberty.

June 26. Wet and foggy, so could not resume our journey till after 8 a.m. Reached the last native huts on the way to the volcano by 12, having travelled 10 miles over the same kind of undulating lava as yesterday. Our guide here spent two hours trying to procure some fowls or a hog to take with us, but the natives wouldn’t part with them unless we gave three times their values, so we started again with what little provision we had of our own with us. Our natives grumbled, saying they would have to eat ferns before they got back. However, after we had left the huts some distance, the natives who lived there sent after us a couple of fowls for which they would take no payment.

By 6 p.m. we reached two old hovels on the outskirts of the wood of acacia trees, having travelled about 18 miles since morning over lava covered with ferns, cranberries and low straggling beds of red flowering Metrosideros and along the last two miles, beds of strawberries growing under the ferns and grass on sandy pulverized lava. Here we stopped for the night, our guide saying we were not far from the volcano. Repaired the hovels, the natives making a fire to cook the fowls. Our guide reported he had seen the volcano smoking in the distance, but we hardly believed him.

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131 James Macrae, *With Lord Byron in 1825, Being Extracts from the MS Diary of James Macrae, Scottish Botanist* (Honolulu: [William F. Wilson], 1922), 61-63.

Kilauea Iki[132]

June 27. Misty and foggy morning, so could not start till 7 a.m., when we passed on our left a large old volcano crater, over 1000 feet deep, now covered with verdure on its internal declivities, and the bottom, which is level, having a few low growing red flowering Metrosideros bushes.

Arrives at Kilauea Volcano

At 8 a.m. we reached a shed in good condition, situated on the edge of the active volcano, which we now find we could easily have reached last night instead of staying and repairing the hovels. Besides we could have had the gratification of watching the burning craters during the night. Here we stood gazing on the immense depth below covered with clouds of smoke, while at short intervals a terrific noise was distinctly heard among the different burning craters.

Descends into the Kilauea Volcano Pit

In the meantime the natives were busy making sandals of grass to protect their feet from the lava when they got below. At 8:30 we all eagerly began to descend from the hut, but with walking sticks, there being nothing to hold by but short tufts of dry grass. The loose stones kept rolling amongst us all the way down to the first ledge, which we reached at 9:30, without any injury beyond bruises from stones. The vegetation ceased at this point, the burning craters being at least 500 feet below us. Our road became more difficult and steep, over large irregular sharp-edged stones torn from their bed, piled up loose upon each other and intermixed with flat pieces of honey-combed lava.

By noon, with difficulty and danger, some of us had reached the nearest smoking pillar, about 30 feet high and covered with sulphur, which gave it a beautiful yellow appearance. We waited here some time for the natives to come up who had hurt their naked feet and legs falling in through the hollow lava that lay in places resembling flues on the top of the more solid material underneath, which required the greatest caution to try it first with our sticks to see whether it would break before we attempted to advance a step upon it. We crossed many wide rents. Some of these openings were constantly smoking and smelt so strong of brimstone that got up our nostrils when going over them, as nearly to suffocate us.

While standing by the brimstone pillar, we noticed that at times there issued forth sudden gusts of smoke, strongly impregnated with brimstone, which obliged us to be careful to avoid when we approached near it for the purpose of picking up specimens of the hot lava covered with sulphur from the opening in the sides. The natives who had experienced difficulty in coming thus far, beside fear, now begged leave to return again to the top, which we readily granted, while we four went farther on to examine another pillar about 50 feet high, burning red at the top like a furnace and emitting to a considerable distance from it, lumps of soft lava and cinders of various colours. On getting near to the pillar, the terrific noise kept up underneath everywhere round it for a considerable way from where we stood, intimidated us that we were afraid that while we remained there, the part underneath us might be torn to pieces every minute.

[132] Ibid., 63-66.

Frightful was the noise kept up by the burning beneath among the numerous pillars, which were nearly hidden in smoke and impossible of approach, except to windward, owing to the strong smell of sulphur. The noise of the burning craters resembled a blacksmith's forge, and could be distinctly heard half a mile away. At 1 p.m., as we had not time to stay longer, we began to re-ascend at a point a mile further to the north of the hut from which we had started in the morning. We found the temperature to be 92 in the shade, and in the sun it exceeded the height of my thermometer, which was only marked up to 132.

The volcano is situated about 40 miles S.E. of Byron's Bay, at the foot of Mouna Roa [Mauna Loa]. According to the missionaries who measured it some years ago, its circumference is 7 miles round at the edge at the top, and five miles round the almost circular basin below. The depth in most places from 1000 to 1200 feet. The ledge, which is nearly perfect all-round the basin is rather more than half way down from the top. The number of burning craters, in the form of pillars, exceeded twelve, some of which were over 50 feet in height and generally of a bronze shining colour and of various shapes, with several unequal openings on their sides to the summit, where sudden gusts of smoke issue forth at intervals.

Adjoining the craters where we had travelled, the surface varied. In some places the ground was covered with sharp-edged granite stones, piled up above each other, intermixed with similar hard stones of a red colour, or smooth and white, but in general the basin is composed of black and greyish porous honeycombed brittle lava, often undulated like waves of the sea, and where late convulsions had taken place, it formed at short distances hollow burning passages of great length, which are full of red and white ashes. When the thin crust above these passages are trod upon, it easily falls in. Most of the lava was crystallized in small particles on the top like glass, which if fallen upon, tore the skin of hands and feet through our clothes.

The internal declivities on the west side are steep and free from vegetation, but on the south and east sides vegetation continues in most parts to the first ledge and consists chiefly of the red flowering Metrosideros, dwarfed in size, and mixed with tufts of two or three kinds of dry grasses. To the south we noticed a large space covered with brimstone, looking like the chalky cliffs of Dover and Gravesend. At 2 p.m. we gained the summit on the north side, where, near the top, I saw several bushes of sanders wood in flower, with a few other plants, but there were not found the same variety as met with when nearly above the zone of vegetation on the slope of Mouna Kaah [Mauna Kea].

On the flat land at the top were several hot springs underneath narrow deep openings divided in the earth at short distances apart from each other, and spread over for half a mile in breadth from the edge of the volcano's top. For more than a foot wide, these openings had on the surface of their sides, luxuriant patches of green moss growing from the moisture caused by the steam. Some of the water near the surface which we drank, was only warm. Here we noticed some sheds used by the natives when cutting trees for canoes. We also saw some remains of cooked fern (Cyathea) which our natives are glad to eat, and which we found not at all unpalatable.

We reached our previous night's resting place by 4 p.m., having met on our way with quantities of cranberries and strawberries. Some of the sulphur specimens which I had put in seed paper when down in the volcano at the first pillar, I found had already burnt through the paper and my coat pocket. Its taste was more acid than of sulphur. We then travelled homewards and reached the first huts soon after dark, and found waiting for us, the natives

that we had allowed to return from the volcano. They had some taro and poi ready, being all the food they could obtain. Having mixed the poi with a little sugar brought by Talbot and Wilson for the purpose, and warming the taro before the fire, we managed to satisfy our hunger, and then retired to rest, hoping to get home the next morning.

Description of Kīlauea Recorded in 1834 By David Douglas

Botanist-Naturalist, David Douglas kept detailed notes on his observations during his January-February 1834 visit to Kīlauea. As cited earlier in narratives about the 1790 explosive eruption of Kīlauea, Douglas spoke personally with a priest of Pele who had been an eyewitness to the aftermath of the earlier eruption—source of the footprints in the Kaʻū Desert. Douglas also took observations, describing the landscape of Kīlauea at the time. Following are excerpts from a letter Douglas wrote in May 1834, a short time before he was killed by a wild bullock on Mauna Kea:[133]

> The height of Kiraueah [Kīlauea] above the level of the sea has been greatly over-rated at 10,000 feet: it is only 3873 feet. The depth of its sides, down to the first black ledge or plain within it, barometrically ascertained, is 715 feet ; and to the lower black ledge 1058 feet by one observation, and 1096 by another;—in all these cases employing a reading before starting and another on returning, in lieu of a simultaneous observation, (and neglecting any correction for diurnal fluctuation of the mercurial column, for determining which, or the precise time of its occurrence, I have not a sufficient amount of materials.) The mean of these barometrical measurements differs but slightly from others which I made geometrically, and which gave 998 10 feet. From the lower ledge to the surface of the volcanic lakes, the depth, as near as I could judge, was 43 feet; which, added to the mean of the previous measurements, makes this awful place 1120 feet deep on the west, the highest side, and 1062 where my tent stood, at the northwest end. The latitude of this tent, by one meridian altitude of the sun, two passages of Sirius, and one of Canopus, is 19° 25' 42” N.
>
> At the bottom two lakes of liquid lava first arrest the attention. When the wind blows strong, one may approach to within a few feet of the edge of the smaller one, which is a nearly circular basin, of 319 yards diameter, situated at the north, or wide end of the crater; but the heat was so intense it was impossible to reach the brink of the larger, which is situated near the south-west extremity, and, as near as could be determined, 1190 yards long, of a heart shape, and a breadth between the lobes of about 700 yards. The black ledge, however, from which these are viewed, is otherwise a sight which fills the mind of the beholder with awe. A space of five miles square, recently in a state of igneous fusion, in the process of cooling has been broken up into immense ledges and rolled masses, like the breaking up of a great river of ice; and these are of every shape and form, from gigantic rolls, like enormous cables, to the finest threads, like human hair, which are carried by the wind for the distance of miles round this terrific laboratory. Numerous chimneys, also, of various forms and sizes, are dispersed over the second, or lower, ledge; some of which emit slag, scoria?, smoke, or steam, while others are comparatively tranquil. There were three cones or bluffs, which I observed in particular, of from 20 to 25 feet height, and about 120 yards breadth at the base, with lateral doors, like those of a baker’s oven, which, indeed, they otherwise closely

[133] David Douglas, “Extract from a Private Letter addressed to Captain Sabine… dated 3d of May 1834,” *Journal of the Royal Geographical Society of London* 4 (1834): 335-338. (Douglas’ death was originally thought to have been an accident, but was later determined to have been, murder (see Joseph Goodrich and John Diell, in *Ke Kumu Hawaii*, November 26, 1834.)

resembled: and into these, by kneeling on the ledge, it is possible to peep, and witness a terrific vacuity, a red-hot atmosphere, while the volcanic agency is at the same time discharging by a terminal vent-hole. Both lakes of lava have a steady southerly current, the force of which I was enabled to determine accurately by throwing blocks of lava on the lake, and noting the time they took to pass 100 yards: it is at the rate of three miles and nearly a quarter per hour. The south end of both lakes presents thus one of the most magnificent spectacles in nature—a vast caldron of lava in furious ebullition, sometimes spouting up to the height of 20 to 70 feet, rolling and tumbling in fiery waves, hurrying along, and finally precipitated down an elliptical fiery arch (that of the north, or smaller, lake having a span of 142 yards, with a maximum height of about 43 feet). In this awful arch the force of the lava is in a degree arrested by the escaping of the gases, or volcanic forces, and large blocks are thrown back, and literally spun into the filamentous glass already noticed, which is carried by the wind, like the refuse of a flax-mill, all round the volcano. The sound issuing at the same time from the archway can hardly be spoken of;—that of the whole steam-engines in the world would be a whisper to it.

The southern, or great lake is otherwise truly sublime. It is not constantly boiling, for at times it appeared quiescent, with serpentine fiery streaks on the surface, while at others the lava was thrown to a fearful height. Shortly after the numerous vent-holes discharged their steam or slag, the lake for a short time became tranquil; and this continued to be the case during seven days and nights, the period of my stay.

To the east of this crater, at the distance of 370 yards, there is a very perfect circular one of much smaller dimensions, which has enjoyed, within itself, a long repose, for on the same level with its black ledge are found living trees with 120 concentric rings, or annual layers of timber. In June, 1832, on the neck between the two volcanoes, and on the exact spot where Lord Byron pitched a temporary house when he visited Kiraueah (called by him the Volcano of Peli) in 1825, the ground opened and discharged liquid lava, for the period of three days, into both volcanoes, which considerably filled them up. This was preceded by slight earthquakes; and all verdure touched by the lava, as may be supposed, perished,—excepting the ferns, which, after a lapse of nineteen months, rose strong through the fissures, from one to ten feet deep, and have sent forth luxuriant fronds, as though nothing had happened to them, much less, that they had been deluged with fire. A night view at Kiraueah is indescribably grand; and never can I forget that in particular which I witnessed on the 23rd January.

The sun set in all the glory of a tropical sky behind the majestic dome of Mowna Roa [Mauna Loa], clothed in snow for 2000 feet from the summit; and as he crept behind the mountain the brilliancy and splendour of the volcano became more manifest. But when the nearly full moon rose in silvery brightness from the bosom of the ocean, and, as if this was insufficient, the splendour of Sirius and Canopus were added, the whole gave the heavenly vault an indescribable magnificence, especially when contrasted with the perpetual, lurid, electric-like cloud which overhung the volcano. I sat for hours and enjoyed the scene.

On the 24th of January the temperature, at noon, on the northern brink of Kiraueah was 66°, dew point 42°; while on the black ledge at the same time the first stood at 89°, the latter at 41°, the wind fresh from the N.E. The same thermometer laid on the lava in the sun's rays showed 115°; shaded, 112°; and on the brink of the small lake 124°. The dew-point here could not be found in three trials, the scale of the internal thermometer being under that range ; besides, the ether was boiling. At 5h on the same day I returned to the outer edge of the black ledge, where a delicious cooling breeze was blowing from the N.E., and the

thermometer stood at 78° 5'. Here the ether was readily expelled from the coloured bulb of the hygrometer, and the bottle of it usually employed for pouring on the ball was further cooled in a calabash of salt and water; yet when the instrument was carried to the brink of the caldron there was still no ring of condensation—air 113°. The dryness, in a word, was intense beyond description, and the heat overpowering. My very eye-lids felt scorched and dried up, to say nothing of the dreadful headaches which such exertion created.

The outlet of Kiraueah [Kilauea] is at the sea, in lat. 19° 11' 51" N., nearly in the same meridian as the volcano itself. The place is called in the native language Punahaha [Puu Nahaha], or " broken in;" in the course of fourteen miles of latitude many overflowings have taken place; and in some of the deep chasms seventeen layers may be counted, between each of which there is a fringed matting of fern bushes. The whole eastern point of Owhyhee [Hawaii island] from Kalanihala [Kalanihale], or Heavenly village, through the district of Puna, is one entire sheet of lava from the volcano.

I next ascended Mowna Roa, and on the 29th of January succeeded in reaching the summit. My last sleeping station on the mountain was at the elevation of 10,724 feet, and the evening of the 28th gave me no view. I was above the region of fleecy clouds, which appeared like a country covered with snow, and the immense cloud which hung over the volcano rose like a tower in the centre [sic].

Visit to the Mountain Lands of Keauhou and Kīlauea in 1840

In 1840, J. J. Jarves, editor of the Hawaiian Government -newspaper, *The Polynesian* (printed in the English language), accompanied "Mr. Cushingham," a lead member of the United States Exploring Expedition on a journey to the island of Hawai'i.[134] On June 26th, Jarves, Cushingham, and another associate landed at Kailua, Kona, on the Clementine. After procuring the assistance of Governor Kuakini, the party traveled from Kailua to Kawaihae, and then on to Waimea. Guided by "Honoa," who was reported as knowing all of the trails of the island, the party departed from Waimea and ascended Mauna Kea. They then descended to Humu'ula, crossed the Humu'ula plains to Keawewai at Keauhou (Ka'ū), and then went on to Kīlauea.

Jarves' account, provides readers with one of the earliest descriptions of travel through the forest and mountain lands of Keauhou—visited from Kalai'eha, traveling across the Mauna Loa mountain lands and lava plains of Mauna Loa, now known as 'Āina Hou, then descending across Keauhou, arriving at the "lua Pele" of Kīlauea on July 4th. The following narratives are excerpted from Jarves' account of the journey:

August 1 & 8, 1840
The Polynesian
Gleanings from the Editor's Note Books

…July 3. — Rose at five o'clock. Thermometer 48º. Started our natives immediately. A mile's more traveling S.S.E., carried us clear of the laurel trees, and we found ourselves upon one of those mc'adamized tracts of Hawaii, yclept "clinkers," or in other words, volcanic streams, which in cooling have slit, cracked, tumbled, and burst into every jagged and irregular shape of which nature is capable. Here came the tug of war for our shoes, which soon gave out, but having four pair apiece in our baggage, we reshod ourselves, and

[134] 1845, Chas. Wilkes. *Narrative of the United States Exploring Expedition During the Years 1838-1842, Under the Command of C. Wilkes, U.S.N.,* Volume 4. Philadelphia: Loa and Blanchard.

hastened on. The natives wore sandals made of raw hides, which requiring continual renewing, greatly delayed our progress. However, the “clinkers” were interspersed with some tracts of smoother lava, which at any other time we should have thought bad enough, but now proved a most agreeable change from their rougher neighbors. We occasionally came upon wild geese, which were very tame, and met with abundance of rain water in the hollows of the rocks. At one o’clock we reached a tract of “clinkers,” two miles across which was the very “blackness of desolation” itself. Just imagine the slag from all the forges and glass factories which have been in existence since the commencement of time, dropped in masses from the size of a small house to that of a marble, upon a plain like this; every mass being all points, every point sharp and cragged, and all uppermost, and you can form some faint idea of this highway. After pitching, twisting and tumbling over it, for two hours, to the eminent danger of our necks, and dislocation of our ankles, we came to better footing. We were now crossing the eastern spur of Mauna Loa, through a forest of dwarf ohia trees. The rain, which had been lowering all the morning, now began to pour, and soon thoroughly drenched us. At four o’clock we passed on our left, quite a lake of water, but owing to the storm could not stop to examine it. At five having found a cave, we concluded to encamp for the night, having been on foot twelve hours, though owing to the badness of the road, we had not advanced more than fifteen miles. The cave was but three feet high, and a couple of rods in depth. The rain had leaked through on to the floor, leaving us the choice only between wet or wetter ground. However, having crawled in, we soon disposed ourselves for the night, with the consoling prospect of having a cold or rheumatism to accompany us the remainder of the trip. Scarcely had we got asleep, when we were awakened all but suffocated with smoke; jumping up we found our natives had made a fire of wet wood at the mouth of the cave, and were coolly sitting at the windward, and seeing us gasping for breath. The way native and fire brands went out of the cave will prove a caution to them not to attempt to convert any future travelers into bacon. Lying down again, we passed a tolerable night, and awoke in the morning with merely a soreness in our limbs, which exercise soon wore off. At this height, five thousand feet, the Thermometer was 38º, indicating a low average temperature for this region; such being the cold of a July morning.[135]

August 8, 1840
Gleanings from the Editor’s Note Books – Hawaii. No. 3

July 4.—This day was the fourth, and was ushered in with hearty cheers. Traveling improved greatly, and having reached the summit of the spur, we had a distinct view of the volcano, presenting an immense pit, vomiting out steam and smoke. A short distance further we came to beds of delicious strawberries, and bushes of giant raspberries, from which we made a hearty meal . We no doubt shall be accused of telling a traveler’s bounce, when we state that some of the latter were five inches in circumference, but such was the case, proved by measurements, as all who eat of them can testify. They were very juicy, but had a slightly bitter, pungent flavor, which no doubt might be much improved by cultivation. The country was open, with a gentle declivity towards the crater, until within five miles of it, when we entered a dense forest of very large timber, covered with arborescent ferns. Either a whirlwind or earthquake had occurred recently, for the ground was strewn with overturned trees, some of which were four to five feet in diameter. All were torn up by their roots. Emerging from the forest, we skirted the woods in an easterly direction for a mile or so, and then struck off at a right angle for a few rods, when we came upon the summit of an old crater of great size. Twenty feet descent carried us into its basin, where we crossed two

[135] *The Polynesian*, August 1, 1840:30.

great rents in the earth, of which no termination could be seen. Their sides were covered with ferns, and they were five feet in width.

An eighth of a mile off there was another declivity, which formed the outer edge of Lua Pele. Descending this, a short run brought us breathless to the brink of the volcano. We were prepared to feel disappointment at first sight, but I must confess that this view came far beneath our expectations. “Can this be the mighty crater of which we have read and heard so much? There must be some mistake.” And we inquired of our guide again and again if there was no other. Where were the flames, the boiling caldrons, the fiery foam, the booming waves, the bubbling lava, the deep, unearthly bellowings, the awful and sublime; where were they?

After gazing until nightfall, we hastened to the hut, where we were to sleep, a mere shelter of roots and grass thrown upon a few sticks, and covered on the windward side only. It was but three feet from the brink, a perpendicular precipice of four hundred feet, a portion of which had lately slid down part way, and hung threateningly over the remainder. Back of it was a crack in the earth, through which the steam constantly escaped. So occupied were we with scene before us, that the danger to which we were exposed in sleeping here did not occur to us until we were ready to leave the crater, and the excitement was over. A slight shock of earthquake, and we should have known nothing more. However, having supped, we spread our blankets with our heads towards the abyss, to be prepared for any display which might occur during the night, which closed in with a cold drizzling rain, and the wind blew in furious squalls, threatening with every gust to drive our frail shelter into the pit below.…

The plain on the north, is much split up by fissures, from which steam continually issues, hot enough to cook meat or vegetables. In a few places it condenses and forms excellent drinking water. Four species of very palatable berries grew here abundantly, commonly called “huckleberries,” though they have but little resemblance in flavor and none in color to that fruit. To the north east of this plain, we find sulphur banks several hundred yards in extent, and about twenty feet high. The gasses were not powerful, and by digging into the earth, which was hot, soft and greasy, we obtained some beautiful specimens of sulphur in all its different forms, the best of which, however, soon lost their beauty by exposure to the air. The efflorescences at the mouth of the crevices were exceedingly delicate and beautiful. These banks appear to be volcanic rock, decomposed by sulphuric acids, for it is to be seen in all its stages from the hard rock to the soft paste. An hour’s steaming here dissipated all the pain and soreness which we felt from our exposure to the weather…[136]

King Kamehameha III Travels to Mauna Kea and Kīlauea in 1846

In 1846, King Kamehameha III, along with Abner Pākī, and a party of seventy others, traveled across the mountain lands of Hawai‘i, from Mauna Kea, across the Keauhou slopes of Mauna Loa, and on to Kīlauea. *The Polynesian*, English language newspaper of the kingdom, published a brief account of the journey in its issue of June 6, 1846. The following narrative, including a description of lodging at the crater’s edge, are excerpted from that article:

[136] J. J. Jarves, Editor. *The Polynesian*, August 8, 1840:34.

June 6, 1846
The Polynesian
His Majesty's Trip to Hawaii.

…On the 26th [May] the royal party started for Hilo by way of Mauna Kea and the volcano [Kīlauea]—seventy individuals in the suite, with pack bullocks and asses to carry provisions.

Twenty five of the company were on horses. The roads proved tolerable and water abundant. Four wild cattle were procured on the first day. On the evening of the 28th they arrived at Kilauea. Here Mr. Paki well-nigh lost his horse in a deep chasm into which he fell immediately after his rider had dismounted, and from which he was with much difficulty extricated. Four houses were found at the volcano, one sixty feet long, but none of them comfortable. The 29th was spent in exploring the crater, and in an abortive attempt to measure with a line the depth of the western bank. The crater was much filled up; even to a greater depth than previous to the great eruption of 1840. The royal party reached Hilo on the 30th May, at half-past ten, P.M.[137]

A Trip to the Crater of Kilauea in 1847

In 1847, J. J. Jarves, editor of the Kingdom's official newspaper, *The Polynesian*, published four-part series about a trip he made to Kīlauea Crater.[138] The account describes a trip made from Honolulu to Hilo, and the assistance offered by Hilo Businessman, Benjamin Pitman, whose wife was Chiefess Kinoole. Pitman developed services to facilitate visits to Kilauea, with a half-way house, and lodging on the crater's rim. Jarves describes the hiring of native guides and porters, travel and scenery between Hilo and the volcano, and then provides details on the setting around Kīlauea at the time of his visit.

November 6, 1847 (page 98)
The Polynesian
A Trip to the Crater of Kilauea, By J. J. Jarves (Part I)

The Kingdom of Hawaii for its extent is fruitful in natural objects of interest. Its scenery is diversified in character, from the sublimely grand to the minutely beautiful. This everyone knows who has traveled at all over its surface. But the lion of lions, the great magnet of attraction to the scenery explorer and lover of natural phenomenon is the far famed crater of Kilauea, which enjoys the reputation of being the largest known active volcano of the world, rivaling in extent of areas some of the conjectural furnaces of the moon.…

November 13, 1847 (page 102)
The Polynesian
A Trip to the Crater of Kilauea, By J. J. Jarves (Part 2)

…No sign of the crater was to be seen until we were immediately upon it, the woods hiding it from the view. At 3 o'clock, we reached the houses built within a rod of the edge of the outer circle of the crater, and in which we were to take up our lodgings. The main house was inferior in size and accommodations to the half-way house—still it was quite comfortable, and visitors have nothing to complain of. A native has charge of it, and its supply of dishes,

[137] J. J. Jarves, Editor. *The Polynesian*, June 6, 1846:10.
[138] *The Polynesian*, November 6, 13, 20 & 27, 1847.

furniture, oil lamps, &c. He also keeps a blank book in which travelers enter their names. One page was already filled, though he had had it but a few months.

He also acts as a guide into the crater, when desired. The tariff on prices established here we found to be 37 1-2 cents for a fowl, 62 1-2 for a hen-turkey, 25 cents for a small calabash of Irish potatoes, and $1 a head for lodging, &c.…

November 20, 1847 (page 106)
The Polynesian
A Trip to the Crater of Kilauea, By J. J. Jarves (Part 3)

The first appearance of the crater of Kilauea invariably disappoints. One's previous ideas of volcanoes are altogether set at naught. As for ourself, having been here once before, we knew what to expect. Not so with the others. As one after another of our party drew up, they seemed to be scarcely aware that they had arrived at the brink of the largest active crater on the globe.…

…We do not believe there is another sight like it. A deep—very deep pit, with walls perpendicular in most places, and a circumference whose extent at first glance few can rightly estimate, lays before one. Mauna Roa to the right sweeps up from the plain 10,000 feet above the highest wall of Kilauea, with apparently so gentle a rise, that a carriage and four could drive in a few hours to its summit. Yet it is two days hard travel over the wildest and roughest scenery to reach its top. Mauna Kea, with its snowy crown, rising still higher, appears in the northwest scarcely farther off. The atmosphere was clearer than crystal. Distances on all sides were to the eye amazingly diminished. This is one reason why Kilauea fails so much at first. Nature hereabouts has done all her work on a gigantic scale. A trial of distances on foot, soon determines this fact and respect and wonder at the scene proportionately increases. So perfectly distinguishable are objects on the farther bank, that the visitor is slow to believe that the distance in in a straight line is more than three miles and that 9 miles will hardly give the circumference of the crater. The burning lake, which so distinctly shows its lurid waves in the S. W. corner, is 2 1-2 miles off. Wilkes gives the best idea of the extent of this pit, when he says that the whole city of New York could be put into it and plenty of room be left. To this we might add that its tallest steeple would still be some 400 to 600 feet below the summit of its banks. Its entire aspect is that of desolation made desolate.

Confined as the fire was when we arrived to the southern lake, nothing could exceed its gloomy appearance. The entire floor was one rough mass of black lava, varied in a few spots only by slight smokes and sulphuric discolorings. The surrounding walls were of a greyish hue. The stillness of death lay over the whole. The lake was lazily swelling and heaving, with liquified rock occasionally tossing its fiery spray high enough into the air so as to just make its action visible from where we were, though not a sound reached us from it.

How dissimilar the entire scene to our former visit in 1840! Except for the outer walls we should not have recognized it as the same. The great eruption had then just taken place. In fact the lava was still flowing through subterranean channels into the ocean. The crater had been emptied. The black ledge, as the outer belt of lava, about a half a mile in width, attached to the sides of the crater is called, ranged from 400 to 600 feet below the upper ridge. Its inner edge was completely torn away, and lay disjointed and rent with immense chasms, in piles of ruin, sloping toward the body of the crater. This, which is bounded by the black ledge, was hollowed out like the interior of a bowls. Its deepest part was at least 200

feet lower than the black ledge. The surface of the lake was far below its banks. Chasms, fissures, smokes, gasses, and even fires were perceptible on all sides. The rocks were radiant with heat. Violent explosions on the banks of the black ledge throwing up vast fragments of rocks, were continually occurring. The lake was in great agitation, though with but little lava in it. Its jets were magnificent, thrown high into the air, with a terrific, unearthly sound. So continuous was the agitation of the whole crater and so powerful the heat, that it was impossible to descend into the center. Now, the whole scene was different. The lake had greatly extended its bank and was filled to overflowing. Portions of it were above the surrounding level. The great interior of the crater, a circumference of 5 or 6 miles, was like an inverted bowl. Its highest part was all of 200 feet above the black ledge, thus making a rise of the lava since 1840 of at least 600 feet. This was on the north bank of the lake. Repeated overflowing had filled up the canals, fissures, pits, &c., then to be seen until the entire crater had gained an average elevation of from [x00 to x50 - illegible] feet above the black ledge. These measurements we of course ascertained upon our exploration of the succeeding day and upon comparing notes with other visitors, but particularly from examining the best chart we have seen, made by the Rev. Mr. Lyman, a practical surveyor, who visited the crater in August, 1846.…

The principal sulphur banks are in the immediate proximity of the house. The amount of clear sulphur to be obtained from them appears small, but it is to be found in beautiful and delicate forms of crystallization, salts, &c. The ground is hot and greasy and the smell intolerable upon near approach to the leeward. On every side there are deep fissures and holes in the earth, throwing out scalding steam. Some of the are incrusted with sulphur. Others on their banks condense the steam into water, which when cool is very fine. So numerous are these cracks, that it is dangerous leaving the beaten paths. In their vicinity the earth is hot enough for natives to cook their food by burying it in the ground. These chasms are to be found on all sides of the houses, some within a rod. Many are very deep. At this time there were all in full puff. Steam and vapor rose from them in dense clouds so as to hide surrounding objects from view.…

[Jarves reports that Reverend Paris joined the party while on a trip from his Kaʻū parish to Hilo, and guided them down into the crater. Jarves wrote that upon returning to the Volcano House:]

Mr. Parris [sic], before retiring, at the request of Mr. Ten Eyck, held family prayers. The contrast between the simple devotion of a true Christian, which we now witnessed, and the fearful rites paid to the goddess Pele in this spot, not a score of years since, by the untutored islanders, was peculiarly impressive. No visitor, acquainted with Hawaiian history, fails to connect Kilauea as its chief seat with their pagan worship.

Rev. Henry T. Cheever Description of Kīlauea in 1850

Reverend Henry T. Cheever, visited Hawaiʻi via a whaling vessel in 1849-1850. His 1853 published book, from his journal entries, includes references to events in Hawaiian history, also retelling the account of Chiefess Kapiolani's breaking the kapu of Pele in 1823, and his own observations of the Kīlauea Volcano. Cheever made his trip to Kilauea, via Kaʻū, during the first week of January 1850, and penned the following accounts of his experiences in the land of "brimstone and fire."[139]

[139] Henry T. Cheever, *The Island World* (London: William Collins, Publisher, 1853), 207-229.

Exploration And Review Of The Volcanic Crater Kilauea

If a man comes for the first time to the eastern part of Hawaii by the way of the volcano of Kilauea, his brain, and body too, will have gotten such an impress from its tremendous fires, and his imagination will be so engrossed with the novel and stupendous displays of nature which his eyes have been beholding, that it will be some days before he can think or talk of anything else. It will not be strange if he visit it again in dreams, and stand upon the blackened brink of that stupendous crater, and descend once more, in his sleep, into that great pit of fire.… I have found myself thus exercised ever since arriving at Hilo, at the close of last week, and, though suffering sorely with feverishness and general mauvaise, induced by exposure, fatigue, and excitement, I am anxious to record first observations before their vividness and zest shall have at all abated.

We left Waiohinu the first Tuesday of the year.… Through the favour [sic] of Providence, we had fine weather, although it rained early in the morning, and threatened a storm. The horseback ride, and the more favourable climate of the sea-side and Punaluu, soon proved invigorating, and restored, in a measure, the tone of languid nature. The path from that village goes up very gradually to the volcano, distant from Waiohinu about fifty-five miles, of which we went the first day about thirty, stopping that night in a little mountain hamlet, at the house of a Church-member of the name of Jakobo.

Arriving there before our men, we went down into a valley that serves, in rains, for a tumbling water-course, and, after refreshing ourselves with a bath, we kneeled upon the rocks at even-tide in prayer to that overruling and wise Providence, who, leading us in a way that we knew not, had strangely brought together, in this volcanic heart of the Pacific, two quondam class-mates in the School of the Prophets. Returning, we found the natives of the village assembled for a meeting. Their pastor read the Scriptures, prayed and sang hymns, and addressed them at some length on their duties and the way of salvation. It was a pleasant meeting, in the open still air of evening; Mauna Loa towering up to the northwest, the evening star pouring down its mellow radiance, the blue abyss of ocean faintly visible in the distance below us, and the illuminated cloud of the volcano just beginning to reflect its beams.

Sleep scarcely visited me for the night, but an early departure next morning, and the fresh mountain air, revived the spirits. Our ride was, for a long time, through banana-trees, ohias, kous, and a species of mimosa, until we came to an immense field of smooth, flat, unbroken lava, called by the Hawaiians Pahoehoe. It was once evidently a great upland lake of mineral fire, seeming to have been suddenly congealed into a vitreous black rock, while its billows were still rolling, as if it had suddenly heard the voice of God.…

Not only are the large swells and hollows distinctly marked, but in many places it is to be observed that the surface of the great waves is ruffled by a ripple like that seen on the ocean in a calm, at the first springing up of a light breeze. There are interspersed a few tracts of volcanic sand, shining with crystals of olivine, pyroxene, and obsidian. And the furrows between the swells and petrified waves are filled with the same, or with a light spumous lava, like the froth of the sea drifted by the wind.... Being ahead of our guides, we lost our way and wandered some time.… At length, by retracing all our steps, we got out of this dreary domain into the travelled tract, and made for the volcano, whose sulphurous smoke and stench we now began to perceive driven along by the trade wind, and to see the vitrous [sic] threads of Pele's hair, caught in crevices and cob-webs, and shining in the sun with a metallic lustre [sic]. As you proceed, the lava is more decomposed, and the ground

cracked and rent into fissures and chasms from which there is issuing steam and vapour of smoke, and you seem to be in a region of lime-kilns or smelting furnaces. A mile or two further on you descend two or three hundred feet, on to a vast terrace-like sunken plain, rent here and there by earthquakes, and strewed with great boulders of lava, and sounding unsafe and hollow under the tramp of your horse, who begins to show his consciousness of a dangerous proximity to the great laboratory of nature, to which this is the vast outer court and hall of entrance.

By the time you reach the skirts of this sunken plain you begin to get an idea of the unique Hawaiian volcano; not like the pictures we have of other volcanoes, the truncated top of a mountain with a broad base and furrowed sides made by the overflow and hardening of its lava, and its summit distinguishable at a distance as the raised brim of a mighty caldron, but an immense gaping chasm, or hideous fire-eaten pit, variously estimated from nine to fifteen hundred feet deep, and from nine to fifteen miles in circumference.

The scientific Pole, Count Strezelecki, thus roughly sketched the results of his observations for a friend in *The Hawaiian Spectator*: “What I remember, and long shall recollect, as showing the mighty influence of mighty objects upon me, are the difficulties I had to struggle with before my eye could be torn away from the idle, vacant, but ecstatic gazing with which I regarded the great WHOLE, down to the analytical part of the wondrous and unparalleled scene before me; I say unparalleled, because, having visited most of the European and American volcanoes, I find the greatest of them inferior to Kilauea in intensity, grandeur, and extent or area.”

“The abrupt and precipitous cliff which forms the north-northeast wall of the crater, found, after my repeated observations, to be elevated four thousand one hundred and four feet above the level of the sea, overhangs an area of three million one hundred and fifty thousand square yards of half-cooled scoria, sunk to the depth of three hundred yards, and containing more than three hundred and twenty-eight thousand square yards of convulsed torrents of earths in igneous fusion, and gaseous fluids constantly effervescing, boiling, spouting, rolling in all directions like waves of a disturbed sea, violently beating the edge of the caldrons like an infuriated surf, and, like surf, spreading all around its spray in the form of capillary glass, which fills the air, and adheres in a flaky and pendulous form to the distorted and broken masses of the lava all around; five caldrons, each of about five thousand seven hundred square yards, almost at the level of the great area, and containing only the twelfth part of the red liquid.”

“The sixth caldron is encircled by a wall of accumulated scoria of fifty yards high, forming the south-southwest point; the Halemaumau, to which the bones of the former high chiefs were consigned, the sacrifices to the goddess Pele offered, the abyss of abysses, the caldron of caldrons, exhibiting the most frightful area of three hundred thousand square yards of bubbling red-hot lava, changing incessantly its level, sometimes rolling the long, curled waves with broken masses of cooled crust to one side of the horrible laboratory; sometimes, as if they had made a mistake, turning them back with spouting fury, and a subterraneous, terrific noise; of a sound more infernal than earthly. Around are blocks of lava, scoria, slags of every description and combination, here elevated, by the endless number of superimposed layers, in perpendicular walls one thousand feet high; there torn asunder, cracked, or remoulded; everywhere terror, convulsion—mighty engine of nature—nothingness of man!”

The traveller does not at once behold the living volcanic fires and boiling caldron, but the sudden view of the blackened perpendicular sides of such a vast abyss, steaming and smoking at a million pores, and glimmering all over, like a bed of live coals, the play-ground of primeval fire and earthquakes, fills one with amazement and awe at the vast force and intensity of those inward fires, that first uplifted and then fused such a stupendous mass of rocky materials, and after spouting over, and letting off, by its great subterranean sluice-ways, floods of mineral blood, has kept supplied with fuel, from age to age, its glowing furnaces.…

No susceptible mind, though but in a low degree religious, can survey such a scene without his thoughts involuntarily turning to the great Author of Nature with adoration and awe, from the new illustration of the divine attribute of Omnipotence thence derived.… It was about four o'clock in the afternoon that we arrived near the brink of this mighty crater of Kilauea, at a place near the northwest end, where our screen[140] was to be erected for the night. It being too late to explore the abyss that day, and our natives not yet having come up with food and baggage, we went to visit a sulphur bank a few hundred yards from the crater, out of which sulphureous vapour was issuing by various crevices, so hot in some places as instantly to scald the hand. It is one hundred and fifty to two hundred yards long, forty wide, and thirty or forty feet high.

The mound seems to have been originally lava, now decomposed by the powerful action of hot sulphureous gases, and made into a material not inappropriately called by the natives Kukaepele, or Pele's excrements, hardened into a red crust at top, but moist underneath, and all interlaid with shining crystals of sulphur, which you will hear curiously crepitate and rustle, whenever the outside is broken and the external air let in.

This mound can be ascended and travelled over its entire length, only that it is very hot and enveloped in mineral vapours, and will shake sometimes rather alarmingly under the feet, like a patch of tenacious clay in spring from which the frost is coming out. There are apertures all along its sides, whose edges are fringed with the finest crystals, of a delicate yellow colour, but so fragile and soft that a touch will crush them. At a few feet from the apertures the crust has somewhat hardened and cooled, and you may dig out with a staff some of the most beautiful specimens of crystallized sulphur that can be found the world over. They are of an orange yellow, in the form of acicular prisms and tetrahedral pyramids, attached on one side as a bed to embossed cakes of joint mud and sulphur, that sparkle like anything powdered or fretted with gold.

The grief of a traveller is, that he can so rarely carry away whole and safe any of these exquisite specimens. In packing or transporting, the crystals will almost inevitably get detached from their nidus, and after all his pains he will find some of his best specimens spoiled. Detached crystals can be collected by the peck, if one will have patience to gather them. On one side of the mound is a ravine to which you can see no bottom, it being probably as deep as the volcanic abyss into which you look.… The trees and shrubs that grow on its sides as far down as you can look are completely whitened, and in some cases, even crystallized over with sulphur. The genial heat and incessant condensation of steam there constitute a natural hot-house for those species of vegetation that can bear it. The entire hill, and region of inflammable matter under it, forms undoubtedly one of the great reservoirs from which the volcano is fed.…

[140] Defined, further on in Cheever's narrative, as: a " 'Lean-to' of cane and brakes" (types of vegetation).

Undermined as it constantly must be by the subduction of fuel for the volcano, and shaken by earthquakes, it will not be strange if this hill, and the entire sunken plain on which visitors encamp, shall someday slide off into the abyss. The rock there, in some places on the surface, shows a heat of one hundred and twenty degrees Fahrenheit, and travellers have often slept within a foot of a fissure from which steam was escaping hot enough to cook their potatoes. Such seams are numerous and wide, extending undoubtedly down to the igneous bed in which the whole tract has its slippery foundation, like a vast iceberg in the sea.

It is from steam escaping at these chasms, and immediately condensed by the cold mountain air, and falling by drops into hollows on the leeward, that the region is providentially supplied with water. The pools so formed on the compact lava are six or eight feet from the seams, surrounded with moss and rushes, and furnishing a copious supply of distilled water for man and beast. When the wind is strong, and especially morning and evenings, this vapour is flying like scud over the brink of the crater as a drizzling rain.

By the time of our return to the crater's brink, some of our party of natives, and other stragglers from both the Hilo and Kau side, had arrived singly and with their hogs, at the common encamping ground. The lurid fires of the caldron in the south-western part of the crater began to be visible, looking just as anyone who has seen molten ore in a foundry or smelting furnace, may imagine great liquid masses of that would look in the night, tossed to and fro on an ocean, and rising up and down in a mass, without losing its red heat or viscidity.

Night and the drizzling vapour having overtaken us before our tired natives could make anything better, we had to nestle all together under a screen or "Lean-to" of cane and brakes, thrown up against the wind, but open in front and looking toward the caldron. It was only a few feet from the precipice, so that by lifting one's self up from the reclining posture you could have in full view the fearful tossing of those fiery waves.

Natives and hogs having, it is probable, stopped under the same screen before, we found the ukulele tribe so numerous and rapacious that it was impossible to sleep. They would make their biting onsets in such numbers, and with such desperate fury, that a man could hardly help screaming out with very anguish. If, while our assailants took breath, we dozed a moment, it was only to be awakened by a more fell gripe from these pitiless robbers of your rest, that were no more to be shaken off or got rid of than Hercules's poisoned robe. At length finding, as the proverb goes, what can't be cured must be endured, we fell to making merry with our torment and our tormentors, and to shaking our flea-bitten sides with woebegone bursts of laughter at each other's jokes. And we concluded, not without reason, that the remembrance of Pele's fleas would be quite as indelible as that of her fires.

After much wearisome tossing and rolling, getting up and lying down, viewing now the salient jets and coruscations, and beautiful fire-works of the volcano, and now the placid moon and stars, I managed, with aching, flea-flayed fingers, to put together grass for a fire. It was so cold that ice had formed on a calabash that lay outside our screen. Our natives being wakened from sleep, which the ukulele did not care to harass when they had better blood for game, we soon dispatched breakfast and other duties.

After a morning hymn, and prayer by one of Mr. Paris's deacons that accompanied us as a body-guard, we made ready to descend into the hideous pit.... Let a man only have a good stout pole to put before him and lean upon, and a descent may be accomplished with tolerable ease by the north-eastern cliff of the crater, where the side has fallen in and

slidden downward, leaving a number of huge, on-jutting rocks, like giants' stepping- stones, or the courses of the pyramid of Ghizeh [sic].

By hanging to these, and the mere aid of a pole, you may descend the first pali (precipice) to where the avalanche brought up and was stayed: a wild region, broken into abrupt hills and deep glens, thickly set with shrubs and old ohias, and producing in great abundance the ohelo (Hawaiian whortleberry, formerly sacred to the goddess of the volcano), and a beautiful lustrous blackberry that grows on a branching vine close to the ground. Thousands of birds find there a safe and warm retreat; and they will continue, I suppose, the innocent warblers, to pair and sing there, till the fires from beneath, having once more eaten through its foundations, the entire tract, with all its miniature mountains and woody glens, shall slide off suddenly into the abyss below to feed the hunger of all-devouring fire.

No one who passes over it, and looks back upon the tall, jagged, cliffs at the rear and side, can doubt that it was severed and shattered by one such ruin into its present forms. And the bottomless pits and yawning caverns, in some places ejecting hot steam, with which it is traversed, prove that the raging element which once sapped its foundations is still busy beneath.

The path that winds over and down through this tract, crossing some of these unsightly seams by a natural bridge of only a foot's breadth, is safe enough by daylight, if one will keep in it. But be careful that you do not diverge far on either side, or let the shades of night overtake you there, lest a single misstep in the grass and ferns, concealing some horrible hole, or an accidental stumble shall plunge you beyond the reach of sunlight into a covered penstock of mineral fire, or into the heart of some deep, sunken cavern.

One can hardly wander through that place alone, even in the day time (as I was in coming up from the crater at evening), without having his fancy swarm with forms of evil.... The way through this tract descends not abruptly for about half a mile, to a steep bank of partially decomposed lava, somewhat furrowed by water-courses, by which you go down some hundreds of feet more to what everybody calls the Black Ledge.

This is an immense rampart or gallery of grisly black scoria and lava, about half a mile wide, running all round the pit, slightly sloping inward, and not unfrequently overflowed in eruptions. By it you learn the dimensions of the great lake to which this is now the shore. It may be compared to the wide beach of an ocean, seldom flooded all over except in very high tides; or to a great field of thick shore ice, from under which the tide has retired, leaving it cracked and rent, but not so as to break up the general evenness of its surface.

The upper crust is generally glossy, cellular, and cinder-like, brittle and crackling under the feet; but directly underneath the superficies, hard and compact, as proved by inspecting the great seams and fissures, from some of which flickering currents of hot air, and from others scalding steam and smoke, are continually issuing. Pound on it, and you will hear deep, hollow reverberations, and sometimes your pole will break through a place like the rotten trap-door of some old ruin, and open upon you a hideous black hole without bottom.

Over this great volcanic mole[141] or offset, we proceeded to make our way toward the caldron in the south-east, pounding before us with our pole, like men crossing a river to find whether

[141] The definition or comparison that Cheever intends is: "a massive work formed of masonry and large stones or earth laid in the sea as a pier or breakwater" (Merriam-Webster definition 4).

the ice ahead will bear them. We stopped every now and then to examine and get up on to some great cone or oven, which had been formed after the congelation of the crust, by pent-up gas blowing out from beneath the cooling lava, raising it as in great bubbles, and letting its black, viscous vomit dribble from the top, and flow down sluggishly and congeal before it had found a level, like ice in very cold weather over a waterfall. Thus it would flow over the Black Ledge, hardening sometimes in round streams like a cable, or in serpentine forms like a great anaconda; and again it would spread out from the foot of the cone a little ways in forms like a bronze lion's foot.

The surface was frequently broken, or ready to break, with the weight of one's body, from the fiery liquid having subsided after the petrifaction of the crust. Generally, too, the hardened lava seemed to have been flowed over, like ice near the shore when the tide rises and goes down, with a thin scum of lava that became shelly and crepitated under the foot like shelly ice.

Then, as we went further into the bed of the crater, gradually going down, we would come to places where, like as [sic] in frozen mill ponds, whence the water has been drawn off, the congealed lava had broken in to the depth sometimes of fifty and one hundred feet. Everywhere, too, there were great fissures and cracks, as in fields of river ice, now and then a large air-hole, and here and there great bulges and breaks, and places from which a thin flame would be curling, or over which you would see a glimmer like that which trembles over a body of fresh coals or a recently burned lime-kiln. Touch your stick there, and it would immediately kindle.

There were also deep, wide ditches, through which a stream of liquid lava had flowed since the petrifaction of the main body through which it passed. Cascades of fire are said to be often seen in the course of these canals or rivers as they leap some precipice, presenting in the night a scene of unequalled splendour and sublimity. In some places the banks or dikes of these rivers are excavated and fallen in with hideous crash and ruin; and often you may go up, if you dare, the edge on one side and look over into the gulf, and away under the opposite overhanging bank, where the igneous fluid has worn away and scooped it out till the cliff hangs on air, and seems to topple and lean like the tower of Pisa, just ready to fall.

It would be no very comfortable reflection, if a man were not too curiously eager and bold, and intent upon the novelties he is drinking in by the senses, to have much reflection or fear at such a time, to think how easily an earthquake might tumble down the bank on which he is standing, undermined in like manner with that which you are looking at right opposite.

On our left, as we passed on to the Great Caldron, we explored, as far as was possible between the heat and vapour, the great bank, or, more properly, mountain-side of sulphur and sulphate of lime (plaster of Paris), and obtained some specimens of no little beauty. There are cliffs of sulphur through which scalding hot vapour is escaping as high up above you as eight hundred feet; and lower down there are seams from which lambent and flickering flames are darting, and jets of hot air will sometimes whirl by you, involving no little danger by their inhalation. Around these fissures are yellow and green incrustations of sulphur, which afford a new variety of specimens.

When we had got to the leeward of the caldron, we found large quantities of the finest threads of metallic vitrified lava, like the spears and filaments of sealing-wax, called Pele's hair. The wind has caught them from the jets and bubbling springs of gory lava, and carried them away on its wings till they have lodged in nests and crevices, where they may be

collected like shed wool about the time of sheep-shearing. Sometimes this is found twenty miles to the leeward of the volcano.

The heat and sulphur gas, irritating the throat and lungs, are so great on that side, that we had to sheer away off from the brim of the caldron, and could not observe close at hand the part where there was the most gushing and bubbling of the ignifluous [sic] mineral fluid. But we passed round to the windward, and were thus enabled to get up to the brim so as to look over for a minute into the molten lake, burning incessantly with brimstone and fire.…

But the lava which forms your precarious foothold, melted, perhaps, a hundred times, cannot be handled or trusted, and the heat even there is so great as to burn the skin of one's face, although the heated air, as it rises, is instantly swept off to the leeward by the wind. It is always hazardous, not to say fool-hardy, to stand there for a moment, lest your uncertain foot-hold, crumbling and crispy by the action of fire, shall suddenly give way and throw you instantly into the fiery embrace of death.

At times too, the caldron is so furiously boiling, and splashing, and spitting its fires, and casting up its salient, angry jets of melted lava and spume, that all approach to it is forbidden. We slumped several times near it, as a man will in the spring who is walking over a river of which the ice is beginning to thaw, and the upper stratum, made of frozen snow, is dissolved and rotten. A wary native who accompanied us wondered at our daring, and would not be kept once from pulling me back, as with the eager and bold curiosity of a discoverer, all absorbed in the view of such exciting wonders, I was getting too near.

At the time we viewed it, the brim all round was covered with splashes and spray to the width of ten or twelve feet. The surface of the lake was about a mile in its longest diameter, at a depth of thirty or forty feet from its brim, and agitated more or less all over, in some places throwing up great jets and spouts of fiery red lava, in other places spitting it out like steam from an escape-pipe when the valves are half lifted, and again squirting the molten rock as from a pop-gun.

The surface was like a river or lake when the ice is going out and broken up into cakes, over which you will sometimes see the water running, and sometimes it will be quite hidden. In the same manner in this lake of fire, while its surface was generally covered with a crust of half-congealed, dusky lava, and raised into elevations, or sunk into depressions, you would now and then see the live coal-red stream running along. Two cakes of lava, also, would meet like cakes of ice, and their edges crushing, would pile up and fall over precisely like the phenomena of moving fields of ice; there was, too, the same rustling, grinding noise.

Sometimes, I am told, the roar of the fiery surges is like the heavy beating of surf. Once when Mr. Coan visited it, this caldron was heaped up in the middle, higher above its brim than his head, so that he ran up and thrust in a pyrometer, while streams were running off on different sides. At another time when he saw it, it had sunk four or five hundred feet below its brim, and he had to look down a dreadful gulf to see its fires.

Again, when Mr. Bingham was there, it was full, and concentric waves were flowing out and around from its centre. Having carefully observed its movements a while, he threw a stick of wood upon the thin crust of a moving wave where he thought it would bear him, even if it should bend a little, and then stood upon it a few moments. In that position, thrusting his cane down through the cooling tough crust, about half an inch thick, and immediately withdrawing it, forthwith there gushed up, like ooze in a marsh [page 222] or melted tar

under a plank, enough of the viscid lava to form a globular mass, which afterward, as it cooled, he broke off and bore away.

It is not easy for one that has not himself been in a similar position, to sympathize with and pardon the traveller at such a point, for he is unwilling to forbear and leave it till fairly surfeited and seared with heat and admiration, or driven off by some sudden spout and roar, or splash of the caldron. You gaze, and gaze, and gaze in amazement, without conscious thought, like a man in a trance, reluctant to go away, and you want to spend at least a day and night, viewing close at hand its ever-varying phenomena.

Had we only brought with us wrappers, I believe we should have been the first to have slept on the Black Ledge. Now that the edge of curiosity is a little blunted, and the judgment cool, we can see that there would be a degree of hazard and temerity in it which is not felt under the excitement of novelty and in the full tide of discovery. Forced by startling admonitions of instant danger, I had to quit suddenly the precarious footing I had gained on the caldron's edge, like a hungry man hurried from his repast, ere he has snatched a mouthful. But the look I caught there, and the impression of horror, awfulness, and sublimity thence obtained, live and will live in my conscious being for ever and ever.…

It was not, I trust, without some valuable additions to our stock of impressions in this line, that we reluctantly left that spot. Departing thence, we passed over a tract between the level of the brim of the caldron and the Black Ledge, in order to gain again the latter, most strangely rugged and wild, as if convulsion after convulsion had upheaved, and sunk, and rent, and piled the vast mineral and rocky masses; forming here great hills like the ruins of a hundred towers, and there deep indentations, while every block lay upon its fellow, ready to be dislodged, edge-wise, crosswise, endwise, sidewise, angle-wise, and every wise, in the wildest confusion and variety possible, as if Typhoean giants had been hurling them at each other in war.…

Rocks, too, in earthquake commotions have been started from the perpendicular sides of the crater in this part, and have rolled down eight hundred or a thousand feet with a force, one might think, that would almost shake the world.

When we had thus encompassed the crater, and had returned to the point where we first came down upon the Black Ledge, it was getting toward night, and I found myself so excessively heated and feverish, and throbbing with the headache, which most persons there suffer from, as to be unable to go for the castellated and Gothic specimens into some ovens that are found in the sides nearby. Leaving, therefore, my companion and the natives to hunt for them, I proceeded slowly back, and toiled up, with difficulty, the steep side of this stupendous crater, which may be set down at a moderate calculation as not less than twelve miles in circumference, and one thousand feet deep. In the centre of this vast sunken amphitheater of volcanic fire, “A dungeon horrible on all sides round, as one great furnace flaming,” the person who can go down into it, and come up safe from it, with a light mind, unthankful and unawed, is as wanting in some of the best attributes of mental manhood as of piety.... Our second night by the volcano, was one of rather more ease and comfort than the first, a screen having been erected for us in a new spot, beyond the domain of imported fleas. I slept a little at intervals, just raising myself at every awakening to look at Pele's fires, which spouted and played like fountains, and leaped suddenly with a flash from place to place, like electricity on wire in the experiments of the lecture-room.

Once when I arose at midnight and went out a little beyond the range of our screen, to enjoy in silence the august and grand spectacle, the violence of the wind was such as to take off my unguarded hat, and carry it clear over the brink of the crater, where it lodged for the night, but was recovered with little injury in the morning by one of our courageous natives.

One of the early visitors there said that, on coming near the rim, he fell upon his hands and knees awestruck, and crept cautiously to the rocky brink, unwilling at once to walk up to the giddy verge and look down as from a mast-head upon the fiery gulf at his feet. In a little time, however, like a landsman after a while at sea, he was able to stand very near and gaze unalarmed upon this wonder of the world.

I have myself known seamen that had faced unfearingly all the perils of the deep, and had rushed boldly into battle with its mammoth monsters, to stand appalled on the brink of Kilauea, and depart without daring to try its abyss. Gazing upon it, then, at midnight, so near its brink, as we were, was rather venturing upon the edge of safety, as I found to my cost. But woe to the man that should have a fit of somnambulism on the spot where our tent was pitched that last night! Baron Munchausen's seven-leagued boots could hardly save him from a warm bath in flowing lava cherry-red.

Morning broke again upon our open encampment, clear and bracing as upon the Green Mountains of Vermont. With fingers burned and bleeding from the climbing and crystal-digging of yesterday, we made all the despatch [sic] possible in collecting and packing specimens, but it was one o'clock before we were ready to leave. Having at length got off the natives with their burdens, two for Hilo and two for Kau, we kneeled for the last time by that wonderful old furnace, where the hand of God works the bellows and keeps up his vast laboratory of elemental fire. Then we mounted our horses and bade a final good-by, the one for Hilo, and the other for his happy Hawaiian home.

It was with regret that I left half explored a region so replete with wonder and novelties, where a man might spend a week in the rarest sightseeing without satiety. One wants to encompass the crater above as well as below; to go round about her, to mark well her bulwarks, to tell the towers thereof, and to spy out all the wonderful country round about; to apply the plummet and line, and take the gauge and dimensions of the vast openings into earth's fiery womb here to be met with; and to trace out some of those subterranean galleries and awful caves by which her redundant fires have from time to time flowed off sea-ward; and to explore all the region where, sixty years ago, Keoua, and his band of warriors were fatally arrested by an eruption[1].

[Footnote 1 in Cheever:] The army of Keoua set out on their way in three different companies. The company in advance had not proceeded far, before the ground began to shake and rock beneath their feet, and it became quite impossible to stand. Soon a dense cloud of darkness was seen to rise out of the crater, and almost at the same instant the electrical effect upon the air was so great, that the thunder began to roar in the heavens and the lightning to flash. It continued to ascend and spread abroad till the whole region was enveloped, and the light of day was entirely excluded. The darkness was the more terrific, being made visible by an awful glare from streams of red and blue light variously combined, that issued from the pit below, and being lit up at intervals by the intense flashes of lightning from above. Soon followed an immense volume of sand and cinders, which were thrown in high heaven, and came down in a destructive shower for many miles around. Some persons of the forward company were burned to death by the sand

and cinders, and others were seriously injured. All experienced a suffocating sensation upon the lungs, and hastened on with all possible speed.

The rear body which was nearest the volcano at the time of the eruption, seemed to suffer the least injury, and, after the earthquake and shower of sand had passed over, hastened forward to escape the dangers which threatened them, and rejoicing in mutual congratulations that they had been preserved in the midst of such imminent peril. But what was their surprise and consternation when, on coming up with their friends of the centre party, they discovered them all to have become corpses. Some were lying down, and others were sitting upright, clasping with dying grasp their wives and children, and joining noses (their form of expressing affection) as in the act of taking a final leave. So much like life they looked, that they first supposed them merely at rest, and it was not until they had come up to them and handled them that they could detect their mistake. The whole party, including women and children, not one of them survived to relate the catastrophe that had befallen their comrades. The only living being they found was a solitary hog, in company with one of the families which had been so suddenly bereft of life. In those perilous circumstances, the surviving party did not even stay to bewail their fate, but leaving their deceased companions as they found them, hurried on and overtook the company in advance at the place of their encampment.—Dibble's, History of the Sandwich Islands, pp. 65, 66. Lahainaluna, Mission Press, 1843. [page 227]

When some enterprising Yankee, or Yankeefied Hawaiian, shall have built there a house of entertainment, the thing will be possible, and Kilauea will be resorted to, from far and near, as one of the wonders of the world. Invalids and travellers from America may yet cross the Isthmus of Darien or the rocky mountains by rail-road, be ferried to Hawaii nei by iron steamers from San Francisco or Panama, and have their youth renewed by a sulphur bath from one of the steaming orifices of old Pele. Nor is it an impossibility, in this age of gold, that volcanic fire may yet retire from the bed of this crater, and, in the changes of mineral chemistry, leave all its veins and fissures so injected with shining metal from the central Pyrophlegethon [sic], that Hawaii shall yet become the El Dorado of the Pacific, the Colchis of modern Argonauts, and the very Ultima Thule of gold hunters from all nations.

It was not till late in the evening that I reached Ola, a district in Puna, where Mr. Coan had deposited a letter for me in the time of his last tour, and had charged his good people there to pay suitable attention to a stranger that was shortly coming through. Warned of our approach by the whoop and whistle of the natives, the hospitable inmates of a house there, with kindest intent, had kindled a large fire in the middle, and called together a goodly deputation from other houses. As the place had no outlet but by one little puka (door) in the side, it was so dense with smoke, and oppressive with heat and twice breathed air, as to induce a violent headache, that was by no means an equivalent for the wet feet and pure air by whose loss it was gained.

What with this and the feverishness incurred already by exposure and weariness, and the incessant fire of a flying detachment of ukulele that came in my skirts from the volcano, there was no sleep for the night, and I was in poor plight for travel the next day. Heavy showers, too, prevented an early departure. By nine in the morning of Saturday I was mounted for Hilo. The route lay through the tangled forests and ferns of Puna, fallen trees lying frequently across the way, and the road for a good part of the distance being made of the large stumps of ferns, a la mode corduroy…over which my horse travelled with more shrinking and difficulty than St. Anthony (I believe it was) used to walk barefoot, for penance, over a bridge paved with sharp flints… [page 229]

Journey Around Hawai‘i and Visit to Kīlauea in 1856

Okatoba 8, 1856 (aoao 1)
Ka Hae Hawaii
Helu 5. Ka Hele Kaapuni Ma Hawaii.
(Travel from Keaiwa to Hilo -- Kilauea Environs Described)

I ka la noa, aia ka la 28 o Iulai, i kakahiaka nui, haalele ae la kakou i kela aina momona a oluolu, oia hoi o Keaiwa, a hele aku la kakou ma ke alanui a hiki i Hilo.

Maikai ka hele ana i kakahiaka nui; aole wela i ka la, palupalu ka makani mai ka mauna mai a anuanu iki no hoi; ikaika ke kino a mama ka hele ana me ka manao oluolu. Nani loa ka nana‘ku ia Maunaloa; aole he ao iki maluna o ua mauna la, aiai loa ke ea, me he mea la, he momi moakaka lea. Ku mai la ke kia uahi maluna o ka Pele hou, e like me ke kia ao imua o ko Isariela poe ma ka waonahele i ka wa kahiko.

Aia ka waonahele o Hawaii mawaena o Keaiwa a me Kilauea. He waonahele maoli no kela, he one a me na pohaku pele wale no, aole he mea ai, aole wai. Maloo, maloo, maloo! Wela, wela, wela ! Luhi ke kino i ka hele ana, kaumaha ka manao no ka hamau a me ke ino o na wahi apuni. E lohe! Aia ka, he leo o ka manu liilii! ke himeni nei oia, me he olioli la! Heaha ka mea e olioli ai i ka manu liilii? O ka mea ai paha, aia no ma ka laau e ku mai la, he mau pua ulaula; he mea ono paha iloko o na pua ulaula? Aia no ka, ka mea ai o ka manu liilii! Nani ka malama o ke Akua no na mea liilii nana i hana ia!

E himeni oukou, e na manu liilii! e himeni oukou i ke Akua, nana ka mea i malama ia oukou. Nana no ka ai, nana ka wai, nana ka ululaau malumalu, nana ka muliwai kani oluolu ana, nana ka mauna, nana ke awawa, nana ka honua a nana no ka lewa. Nolaila, e himeni hou oukou, me ka olioli a me ke kaumaha ole a ma ka makau ole no hoi. Penei:

<u>Ka Mele O Na Manu</u>

Maikai ka honua—nua—nua,
Maikai no ke kai—kai—kai,
Maikai no na pua—ua—ua,
Ko kakou mea ai—ai—ai,
Hooiloli—oli—oli…

…Pela paha ka mele o na manu liilii; a oia wale no ka leo o ke Akua ma ka waonahele. Pela no hoi ma ka honua nei, aole nele loa kekahi wahi i ka leo ole o ke Akua, he mea e hoike ai i kona mana a me kona maikai. Nani no kana hana ma Kilauea a me na wahi a puni. Baila ka lava iloko o ka lua pele, pii maluna ka uahi a me ka mahu i ka lewa, halulu ka honua a naha ia, holo ae la ka muliwai ahi hoomake ana i kona holo ana; pau ka ululaau, pau ka muliwai, ua lilo ka honua i wahi pohaku wale no.

Holo mai la ka muliwai hoomake ana i ke kulanakauhale o kanaka, a uwe aku la lakou me ka weliweli a me ke kaumaha a me ka makau i ka hoopau ana o ko lakou wahi e noho ai. Auwe na kanaka ! Aka, hai aku la ke Akua i ka muliwai. “Pela wale aku kou holo ana.” A pau koko ka pilikia, pakeleia na kanaka a me ko lakou mau hale a me na mea kanu a me na mea a pau e pili ana i ko lakou ola.

I ka poalua, i kakahiaka nui haalele aku la kakou i ka uahi a me ka mahu o Kilauea, a hele ma ke alanui a hiki ma Hilo. Maikai ka hele ana, aole na, aole wela, oluolu no, a i ke ahiahi oia la, hiki loa ma Hilo, me ka luhi a me ka eha o ke kino, a hoopau koke no nae ia pilikia, i ka auau ana a me ka paina.…

[Translation – Summary]

On the free day [after Sabbath], that is the 28th day of July, in the early morning, we left this rich and pleasant land, that is Keaiwa, and went on the trail to reach Hilo.

Traveling in the early morning is good as it is not hot, and there is a soft breeze blowing from the mountain, a bit chilly; the body is strong and the feet swift, with kind thoughts. It is so beautiful to see Maunaloa; there was not even a little cloud above it, and the air clear, it was as clear as a pearl. The uahi (steam/smoke) rose above the Pele hou (new Eruptions), like the cloud banner before the Israelites in the wilderness in ancient times.

There is a Hawaiian wilderness between Keaiwa and Kilauea. It is a true wilderness of sand and pohaku pele (lava rock), there is no food, no water. Dry, dry, dry! Hot, hot, hot! One's body is burdened in travel, the thoughts are heavy in the quiet and waste of everything around. Listen! Behold the voice of the little bird! It sings with joy! What is the joy of this little bird? Perhaps something to eat on the tree that stands before us, with many red blossoms; perhaps there is something delicious within the red blossoms? That is the food of the little bird! It is glorious how God cares for the little things he has created.…

<u>The song of the Birds</u>

The earth is good—,
The ocean is good—,
The flowers are good—
(Source of) Our food—,
Rejoice—…

[The mele continues with similar lines, ending in praise to the creator.]

That perhaps is the song of the little birds.… The lava in the lua pele (crater) is boiling, the smoke and steam rise to the sky, the earth shake breaks apart. The fire lake kills all in its path; the forest is consumed, and when the lake is extinguished, the earth becomes stone.… On Tuesday, in the early morning we departed from the smoke and steam of Kilauea, and traveled along the trail to reach Hilo.…

A Trip to Mauna Loa's Summit in 1856

The traveling party sailed from O'ahu and landed at Kealakekua, from where the party traveled mauka through the forest and agricultural zone, to the pāhoehoe and 'a'ā flows, crossing to the upper regions. On the way, they spent the nights in several caves at various elevations until reaching the summit at Moku'āweoweo.

September 23, 1858 (page 4)
Pacific Commercial Advertiser
Life in the Hawaiian Islands [in 1856] — No. 7.
A Trip To Mauna Loa

[Mauka of Kealakekua] …Further on, and vegetation had disappeared, with the exception, here and there, of a tuft of grass, or a whortleberry [ʻōhelo] bush hiding itself behind a projection of lava. Crossing a bed of clinkers we came to the smooth rock again. Here we left our fowling pieces [gear used to shoot nēnē for food] as needless incumbrances and pushed along, passing two miniature craters, from which proceeded streams of what had once been liquid lava. At 2 P. M., we arrived at a pile of stones thrown up by the natives in ancient times, possibly for a landmark. Here the air became quite rarified, the thermometer standing at 55º, and one of our natives began to bleed at the lungs, which caused him to lag behind, and we all experienced a feeling of oppression breathing. Far below us the fog was quite dense, and was constantly rolling its masses up towards us, when, meeting the wind from the top of the mountain it would whirl to right and left, still striving to get upwards, like an army storming a fortress.…

Coming to a cave, which had once been occupied by a similar party of explorers as ourselves, we sat down, our heads aching, to rest for a few moments. Proceeding onwards for a short distance we again had to wait for our native attendants, upon who the rarified air of this elevated spot seemed to act severely, some of them bleeding considerably at the mouth and [illegible]. A scene was presented which defies description, and in point of beauty and magnificence exceeded anything we had ever before witnessed.…

But the night wind already began to warn us of the necessity of procuring a shelter. Fortunately the caves were found without trouble, and settling our natives into one, we retired to another, and, taking a single cracker for supper, we buried ourselves under our blankets. Our native would eat nothing, declaring themselves aole pololi [not hungry].…

August 15th. This was our fourth day, and peeping out from under our blankets we found the thermometer before sunrises was at 38º in the cave.… When the approaching light of the god of day warned us that we must be out, or we would miss the sight of a sunrise from Mauna Loa. The view was grand indeed, almost exceeding the sunset of the previous night.… We started, soon after sunrise for the summit, our heads still throbbing with the same ache as on the last evening. After many climbings over lava hillocks, often stopping to rest, at the end of three hours we arrived nearly exhausted at the summit, where all at once the great crater of “Mokuaweoweo” burst upon our view.

Standing upon the brink, a ridge of black lava, we gazed down into the immense abyss yawning before us with all its hidden fires, with feeling of awe, and, for relief, looking around; the unbroken horizon met our view in every direction, except where the peaks of Mauna Kea soared above the line. The morning was lovely, but the sun was uncomfortably warm here in this altitude of 13,760 feet, and the pain in our heads continued with unabated severity. To our judgements, after viewing it from different directions, we came to the conclusion that this crated was about 7800 feet deep and five mile in circumference on the outer edge. If our guesses were correct it would prove this crater to be somewhat smaller every way than that of Kilauea, several thousand feet lower down, and situated on the S. E. side of this mountain. In August 1851, there was an eruption here, the lava flowing in a northerly direction towards the valley between this mountain and Mauna Kea.

To the northward is another crater, and a larger one than the first, from which it is separated only by a dam or narrow ridge. It was in action, though not violently so. We judged it to be about 600 feet deep and 18 miles in circumference. In vol. 1 of *The Hawaiian Spectator*, page 98, we notice some statements by the late Mr. Douglas, who visited these craters in 1834. He makes the depth of this largest crater by measurement to be 1,270 feet and its circumference as 24 miles. The crater may have varied much in depth since then from repeated eruptions, but we think that Mr. Douglas rather over-estimated the circumference. And, furthermore, we doubt if he could have visited the point of this mountain, as he took his observation from the eastern side, that being manifestly much lower than this, the western side. He makes the height of Mauna Loa as 13,240 feet, and that of Mauna Kea as 13,764 feet, a mistake, as has been proved, of 330 feet in the first and 189 in the other, too low. In January 1852, the largest of these two craters overflowed and ran down the mountain towards Kau a few miles, then turning it ran in the direction of Honaunau, about half way down, when the eruption ceased.

As we stood near this wonderful precipice we saw a small, white smoke issuing from the north side of the crater. One of our party was too worn out and feeble to proceed, and leaving him to await our return we started in the direction of the smoke, hoping to find some means to boil our coffee pot, for by this time we stood much in need of refreshment. We made our way slowly along, picking our path over the rugged ridge of the precipice. Numerous fissures were seen full of water, covered with a thin coating of ice. We filled our flask and had a refreshing drink of this mountain water. From this spot we could plainly see the smoke which we had before observed, rising in clouds about 2,000 feet down the mountain, and probably 20 miles from where we stood. As we proceeded further on we came to a small cave-like opening, where, to our surprise, we found a bed of moss and green fern growing as healthy and as thrifty as in the forest below. There was quite a steam arising from this spot, indicating the presence of fire below. Here we noticed the marks of goats, though made long since, and picked up some walking sticks which had probably been left from travelers—there were old and rotten.…

Reverend James Kekela Visits Puna in 1858

Reverend James H. Kekela was born in 1824, at Mokulēʻia, Waialua, Oʻahu. He was a student of Reverend John S. Emerson of the Waialua mission station, and became the first native Hawaiian to be ordained as a Protestant minister. In 1852, traveled to Micronesia to investigate the development of a mission station there. The trip led to Kekela and his wife, Naomi Kaenaokane Maka, joining another missionary outreach, and in 1853, they moved to the Marquesas Islands.[142] Reverend Kekela periodically returned home to Hawaiʻi where he traveled around the islands, preaching and seeking support from native Hawaiians for the missionary efforts. The account below, by Simeon Kanakaole is excerpted from a letter in which he describes a trip made by Reverend Kekela and others through Puna in 1858.

Feberuari 9, 1859 (aoao 3-4)
Ka Hae Hawaii
Ko J. Kekela Palapala Aloha hope i na Ekalesia a pau ma Hawaii nei. Helu 3

…Novemaba 10, haalele au ia Hilo, a hele i Puna a i Keaau, a i Makuu, i Puula, i Pohoiki, a i Opihikao, i Kamaili, a i ke Sabati, i halawai nui makou i Kalapana, a hele nui mai la ko Kaimu, Kahaualea, Kamoamoa a me ko Panau poe, a piha loa ko lakou hale pule ma

[142] See *The Friend*, October 1902:6, 11, 13-14.

Kalapana. Maikai no na halawai a pau ma Puna, uuku wale no paha ka poe i hele ole mai, no ka lohe ole i koʻu hiki aku.

Nov. 15, hele au mai Kalapana aku, o maua pu o Kaulia, mai Hilo mai no, a hiki i Kealakomo, a i Apua, a i Kapapalakai, a malaila aku ko maua haele malihini ana ma ka pahoehoe o Kukalaula, a pomaikai ka puka ana i Keaiwa ma Kau, no ka mea, ua hele auwana maua ma kauwahi, no ka nalowale, ana o ke Alanui.…

Owau ko oukou pokii.
Simeon Kanakaole. Metalanimu, Ponape, Sept. 28, 1858

[Translation]

…November 10, I departed from Hilo and traveled to Puna, Keaau, Makuu, Puula, Pohoiki, Opihikao, Kamaili, and on the Sabbath, we held a larger gathering at Kalapana. Many people from Kaimu, Kahaualea, Kamoamoa and Panau came, the church at Kalapana was filled with people. We had a good meeting in all Puna, perhaps only a few people did not attend, as they had not heard of my arrival.

Nov. 15, I went from Kalapana, I, together with Kaulia, from Hilo, and we arrived at Kealakomo, from there to Apua, and on to Kapapala kai. And from there we two visitors traveled across the pahoehoe of Kukalaula, blessedly arriving at Keaiwa in Kau; we had wandered about here and there, lost along the trail.…

I am your brother,
Simeon Kanakaole. Metalanimu, Ponape, Sept. 28, 1858

A Visit to the 1859 Eruption Site On Mauna Loa

On January 23rd 1859 an eruption began on the northwest side of Mauna Loa at approximately the 11,000-foot elevation. The eruption lasted for approximately 300 days, and sent lava flows towards the coast of North Kona. In the first eight days, the flow traveled 32 miles, and reached the ocean destroying the village and fishpond of Wainānāliʻi, and part of Kīholo. The flow created a stir of action and curiosity, and was often described. The following narratives come from eye-witness account, which also includes a discussion about Pele as goddess and volcano.

March 5, 1859 (page 20)
The Friend
The Volcano in Action

Pele.*[143] — In a few remarks which we shall make upon the recent eruption upon Mauna Loa, the term *Pele* will be employed as conveying the same idea as volcano. This term,

143 * The most fearful of all their volcano deities was *Pele*, a goddess. Her habitation, the famous volcano of Kilauea, well accorded with her reputed character. Here, with her attendant spirits, she reveled in the flames; the unearthly noises of the burning mass were the music of their dance, and they bathed in the red surge of the fiery billows, as it dashed against the sides of the crater. This fire-loving family Is said to have emigrated from Tahiti soon after the deluge. Their names, as given by Ellis, were

derived from the ancient mythology of the Hawaiians, has passed into common use throughout the Pacific. It is very expressive, and conveys a vivid idea of the great volcanic changes which are and have been in progress upon Hawaii from time immemorial.

No wonder the former inhabitants of the islands, in their ignorance and superstition, fancied the vast craters, sending forth their fiery streams, were presided over by gods and goddesses, as terrible as *Pele* and all the other members of her fiery family. In the note below [see footnote associated with this article], will be found a sketch [description] of Pele and her household.

Some of the following statements will be made from our own observations, during a late visit to the scene of action, but the statements of others will be interwoven in the following paragraphs, in order that our readers abroad may obtain as correct an idea as language will convey of scenes which are exceedingly difficult to describe. Several persons, attempting to write upon the subject, have frankly acknowledged that it was impossible to furnish a

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characteristic of their habits, and show how readily the native intellect metamorphosed natural phenomena into personal qualities.

Pele was the chief goddess. Her principal followers were *Ka-ma-hu-alii* [Kamohoalii]—the king of steam and vapor. *Ka-poha-i-kahi-ola*—the explosion in the palace of life. *Ke-ua-ke-po*—the rain of night. *Kane-hekili*—thundering god. *Ke-o-ahi-kama-kaua*—fire-thrusting child of war. These were brothers and like Vulcan, two of them were deformed. *Makole-wawahi-waa*—fiery-eyed canoe-breaker. *Hiaka* [Hiiaka]-*wawahi-lani*—heaven-dwelling cloud-breaker; and several others of longer names and similar definitions: these latter were sisters. The whole family were [sic] regarded with the greatest awe. The volcano was their principal residence, though occasionally they renovated their constitutions amid the snow of the mountains. On such occasions, their journeys were accompanied by earthquakes, eruptions, heavy thunder and lightning. All were malignant spirits, delighting in acts of vengeance and destruction. The numerous eruptions with which the island has been devastated, were ascribed to their enmity. Many tributes were assessed to avoid or appease their anger; the greater part of which went to support the numerous and wealthy priesthood and their followers, who regulated the worship of *Pele*. These were held In the highest reverence, as holding in their power the devouring fires of the all-powerful goddess. To insult them, break their taboos, or neglect to send offerings, was to call down certain destruction. At their call, *Pele* would spout out her lava and destroy the offenders. Vast numbers of hogs, both cooked and alive, were thrown into the crater, when any fear of an eruption was entertained, or to stay the progress of one commenced. Offerings were annually made to keep her in good humor, and no traveler dared venture near her precincts without seeking her good will.

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

Pele and her family are said to have had a contest, in which they were almost overpowered, with *Kamapuaa*, half hog and half man; a gigantic animal, the Centaur of Hawaii. He traveled from Oahu to countries beyond the heavens, or where they supposed the sky to join the sea. In his route he visited Kilauea, and desired to pay his addresses to *Pele*. She rejected him with contempt, impolitely calling him “a hog, and the son of a hog.” In endeavoring to drive him away, a fierce battle took place.

Pele fled to her house, and her fires were nearly extinguished by great quantities of water, which *Kamapuaa* poured into the crater; the thirsty family, however, soon drank it up, and finally obtained the mastery over the demi hog, forcing him Into the sea, amidst a shower of fire and stones. This tale probably originated from an eruption, in which the lava of the volcano came in contact with the ocean. Another account states that he conquered Pele, and they were quietly married; in consequence of which no more islands were formed, or extensive eruptions took place. – *See Jarves’ History*.

description which corresponded to the ideas arising in the mind when viewing the grand spectacle. We hope, however, by summoning to our aid some of their recorded testimony, to embody such an amount of information as will convey a tolerably correct outline, at least, of the great eruption which has recently occurred on the northwest slope of Mauna Loa, on Hawaii.

Pele as First Seen.—The following paragraphs were written by the Rev. L. Lyons, residing at Waimea, Hawaii. The mission premises at Waimea are peculiarly well situated for making distant observations.

> "On Sabbath, on Jan. 23d, volcanic smoke was seen gathering on Mauna Loa. In the evening the mountain presented a grand yet fearful spectacle. Two streams of fire were issuing from two different sources, and flowing, apparently, in two different directions. The whole region, earth and heaven, were lighted up, and even the interior of our houses received the lurid volcanic light direct from its source. In the morning of the second day, we could discern where the eruptions were. One appeared to be very near the top of the mountain, but its stream and smoke soon after disappeared. The other was on the north side, further below the top. and was sending out its fires in a north-westerly direction. On the second and third nights, the dense smoke and clouds prevented us from having a fair view of Pele's doings; but on the four following nights we had a view—and such a scene! It seemed as though the eye could never weary in gazing at it. The burning crater seemed to be constantly enlarging and throwing up its volumes of liquid fire above the mouth of the crater—I will not venture to say how high—and the fiery stream rolled onward and onward, still adding grandeur and terror as it proceeded, till, on the morning of the 31st, about sunrise, the stream was compelled, though reluctantly, to stop, by meeting the waters of the ocean. Even then its resistless and opposing energy carried it on some distance into the sea. The poor inhabitants of Wainanalii, the name of the village where the fire reached the ocean, were aroused at the midnight hour by the hissing and roaring of the approaching fire, and had but just time to save themselves. Some of the houses of the inland portion of the village were partly surrounded before the inmates were aware of their danger. Wainanalii is near the northern boundary of North Kona, and about twelve or fourteen miles from Kawaihae. It is, of course, all destroyed, and its pleasant little harbor all filled up with lava. The volcanic stream was one mile wide or more in some places, and much less in others. It crossed the Kona road and interrupted the mail communication. The whole distance of the flow from the crater to the sea is some forty miles."

Pele Spouting.—During a period of nearly two weeks after the volcano burst forth, there was a display of intense fiery activity that must have been of surpassing grandeur. Those permitted to behold it were highly favored. An English traveler, Mr. Vaudrey, was encamped near the crater for several days, and saw all that was to be seen. We met him at Kealakeakua [Kealakekua], on the evening of his return, February 19. The jets rose one, two, three hundred feet, and, said Mr. V., "I would not say, but even five hundred feet!" For several days they were incessant, but gradually died away until they no longer appeared to rise above the crater's rim.

Prof. Alexander, in an interesting communication appearing in the *Advertiser* of February 24th, remarks as follows "As we began to emerge from the woods we had a fine view of the jet playing at a distance of twenty-five miles, to the height, as we afterwards estimated, of three hundred feet. It was of a deep red color, in form and movement exactly like a fountain, and was accompanied by immense columns of steam."

The editor of the *Advertiser*, who witnessed the play of this fiery fountain, describes it as follows:

> "This part of the scene was one of true grandeur—no words can convey a full idea of it to our readers. The molten fiery-redness of the lava, ever varying, ever changing its form, from the simple gurgling of a spring to the hugest fountain conceivable, is a scene that when viewed will be painted, in all its splendor and magnificence, on the memory of the observer till death. Large boulders of red-hot lava stone, weighing hundreds, if not thousands, of tons, thrown up with inconceivable power high above the liquid mass, could be occasionally seen falling outside or on the rim of the crater, tumbling down the cones and rolling over the precipice, remaining brilliant for a few moments, then becoming cold and black, were lost among the mass of surrounding lava."

The descriptions given by Mr. Vaudrey, fully confirm this highly colored picture, sketched by the editor of the *Advertiser*.

Pele Roaring.—Visitors approaching near the active craters are forcibly impressed with the intense activity within, by the deafening sounds which fall upon the ear. Prof. Alexander compares the noise of the flow to "a roar like that of heavy surf." Mr. Vaudrey compared the noise to that of the falls of Niagara, incessant, deep and solemn.

Pele Exploding.—During the morning of February 21st, long before we caught a view of either stream or crater, and while at many miles distance, we heard loud explosions, like those of heavy cannon. The sound came booming across the wide plain, and it required no stretch of the fancy to imagine they might have been actual discharges from a fort or man-of-war. On subsequently visiting the lava stream, we readily saw how these explosions were produced. The pent up gasses must find vent, and there was no little danger, if you approached too near the stream, of being "blown up."

Pele Flowing.—Lava, when in a liquid state, resembles the molten contents of an iron foundry when in full blast. If a person has ever witnessed the issuing of the melted iron, when the clay or sand is removed from the opening at the bottom of a furnace in a foundry, then he may form a tolerably correct idea of lava flowing in a liquid state. It cools very rapidly upon being exposed to the atmosphere, which will account for the surface of the stream soon becoming hard, while a few inches below, the hot lava is flowing at a rate corresponding to the angle of inclination. When lava flows over a precipice, or down a mountainous declivity, the speed is exceedingly rapid, especially when there is heavy pressure in the rear. Upon a level surface the flow is slow, and such as will allow the spectator to approach within a very few feet. The extent of country which has been overspread by this eruption cannot be accurately stated, but it must embrace not less than thirty, and may exceed fifty square miles. The depth of the stream varies from one to perhaps fifty feet. From the main trunk small streams are continually issuing forth, and spreading over the country, filling up hollows, crossing ravines, cutting down trees, mowing down bushes, and blackening every square foot of land over which they pass.

Pele's Hair.—During the period that the crater was sending up jets, the strong winds would dishevel *Pele's* locks, and scatter her flowing tresses to a distance of many miles. The Rev. J. D. Paris, of Kealakeakua [Kealakekua], and other persons, asserted that for days the atmosphere was filled with "Pele's hair." It covered both land and sea for miles. When the windows of Mr. Paris's house were open, it would blow in and overspread his

books and furniture. It has the appearance of finely drawn glass. Visitors at the old crater of Kilauea will not need a description of “Pele's hair.”

Pele at Night.—The most favorable time for viewing the craters, eruptions and streams, is at night. The appearance from the encampment was that of a distant city in flames. At times the reflection from the clouds is very bright and exceedingly grand. The light has been seen at sea over fifty miles, and some have asserted as far as one hundred. The view is continually changing, according to the activity at the fountain head, and the progress of the various streams through the forests and over the plains. We might add many additional remarks upon the recent eruption and its ever-changing appearances. It is a fruitful topic for discussion, and the scene admits of endless descriptions. A person who has once gazed upon the burning mountain, will never forget the impression made upon the mind. The present eruption will not want for able pens to portray its wild, bold and terrific features. Party after party have visited the scene of action.

We cannot refrain, in concluding our remarks, from expressing our great obligations to the Captain and wardroom officers of H. B. M's ship *Calypso*, for their kind hospitality during our late trip to Kealakeakua [Kealakekua]. It has never before been our privilege to be so comfortable while upon a trip among the islands. Long shall we remember our voyaging companions, and the many pleasant incidents connected with the late visit of the *Calypso* to Hawaii.

Description of the Pānau Vicinity in 1861

David Howard Hitchcock, born in 1832 at Kaluaʻaha, Molokaʻi, was the son of a missionary, and father of renowned volcano artist D. Howard Hitchcock. The elder Hitchcock was a surveyor, lawyer, legislator, and boundary commission agent. The article below, was penned by Hitchcock in his role as a surveyor. His narratives describe travel to Pānau via the inland trail from ʻŌlaʻa, the nature of the landscape, occurrence of pulu harvesting, and environment of the time.

Feberuari 6, 1861 (aoao 2-3)
Ka Hae Hawaii
Maikaikai ana

No ka loaa ana iaʻu o kekahi hana malaila, ua puka koʻu manao e hele i Panau, i kekahi aina o Puna, Hawaii. Ua hala ka aina awakea, hoomaka kou hele ana. Elua alanui e hele ana i kela wahi; ma kahakai a mauka aku ma Olaa. Makau au i ke ala kahakai no ka loihi, a hele aku au i Olaa. Aole o kana mai o ka ino o ke alanui mai Kukuau a hiki i Olaa, kelekele loa, poho launa ole, aa oioi. Kai noa ua kokua mai ke Aupuni no keia alanui ino loa, no ka mea o ke ala keia mai Puna a Kau, a Hilo. Nui ka hele ana o na kanaka, me na bipi, lio, ma keia alanui, aka, ma koʻu manao aole ala like ka ino ma keia aina. Ina ua loaa $1,000 paha, alaila, ua hiki ke hana maikai ia keia alanui. Elima hora i hala iaʻi i ka hele ana, i na mile he 15 a ahiahi loa puka aku au i Waiuli, a malaila moe au. Eia kuu mea i ike ai malaila, na hale inoino loa, noho pu ka puaa iloko o ka hale. Ninau au iaʻu iho, heaha ke kumu o keia mea. Manao iho la au no ka aie nui o na kanaka. A mahope ike pono au i keia pilikia nui.

Kakahiaka ae hoomaka hou au i ka hele; pii au ma ke alanui e hele ia nei i ka lua o Pele, a kokoke e hapalua o ka ala i hala, huli aku au i ka alanui e iho ana i Panau. A awakea hiki aku la au i kai o kekahi luapele kahiko. Kupaianaha ka hana a ke Akua. Hohonu no keia lua, poepoe maikai no ke kae. Nui ka mahu e pii mai ana mailoko mai. Makemake au e iho e

makaikai aka no kuu pilikia i ka hana aole i hiki. Haalele au i keia lua, makau au i ke alanui, no ka nui o na lua ma kapa a me na wai hohonu. Hala mai kela alanui ino, maikai no ka iho ana a puka aku i Panauiki.

Eia koʻu mea i ike ai ma kela alanui, a kaumaha koʻu naau. Nui na kahua hale e waiho nei, aole wahi kanaka iki e noho ana malaila. Ke ulu nei na piku a me na laau kilika, aole nae mea e malama, ua pau na kanaka o kela wahi i ka make, a neoneo no ka lakou mala ai, me ka ulu o ka nahelehele ma ko lakou kahuahale.

Aole i ahiahi loa puka aku au i Panauiki, kahi o'u e hele ai. He aina pohaku nui wale, aka, maikai ka ulu ana o ka alani malaila. Nui ka hua ana o ka ai o kela wahi a he aina makemake ia e na kanaka o keia wahi. He umi paha hale malaila, a ua nui no kanaka e noho ana ma kela wahi; aka, ninau aku au, “Aia mahea kanaka.” Pane mai kahi, “Aia i ka pulu.” “Pehea ke kuai ana o ka pulu?” “Aole kuai; pauloa makou i ka aie.” Auwe ka make o kanaka i keia mea he aie. Aia a pau ka makemake o kanaka e aie, alaila e waiwai ana.

Noho au malaila a pau kuu hana, hoi mai nei au. Hookahi mea pilikia o Puna, ka wai ole; ka wai o Panau, kahi au i noho ai, he wai iki no, ma ka lauki kahi e loaa ai. Hana iki no kela poe i ka loaa ana o ko lakou wai. Nui na mea e ae au i ike ai, aka, aole e hiki iaʻu ke hai aku i keia wa.

D. H. Hitchcock.

[Translation]

Sightseeing

Because I had some work there, I decided to travel to Panau, a land in Puna, Hawaii. It was after noon and I started out. There are two roads to travel to that place; along the shore and inland of Olaa. I was afraid that the coastal road was too long, so I traveled via Olaa. There is no end to the difficulties of the road from Kukuau to Olaa, it is very muddy, with many hollows, and sharp aa. Why does the Government not help with this terrible road? It is the road from Puna to Kau and Hilo. Many people travel upon this road with cattle and horses. In my opinion there is no other road as bad as this one. If perhaps $1,000 were gotten, this road could be made good. Five hours and 15 miles later, I reached Waiuli, and slept there. Here is what I saw there. The houses are in very bad condition, and the pigs live together in the house. I asked myself, what is the reason for this? I thought it is because of the great taxation on the people. Later, I understood the real reason for this trouble.

In the morning I began my travels again; ascending on the trail to the lua o Pele, and passing about half way there, I tuned on the trail that descends to Panau. At midday I arrived at the edge of an ancient crater. Mysterious is the work of God. This is a deep crater, perfectly round on the rim. There was much steam rising from within it. I wanted to descend into it to visit, but because of my work I did not. I left the crater with fear of the trail for there are many craters and deep water pits. Passing that bad trail, the descent and arrival at Panauiki was good.

Here are some things I saw along the trail, which make my heart heavy. There are many houses left, but no people living there. There are growing figs and silk (mulberry) trees,

but no one caring for them. The people of that place are all dead, their taro gardens are barren, and wild growth atop their houses.

It was not yet evening when arrive reached Panauiki, the place to which I was traveling. It is a land of many stones, but there is good growth of orange trees there. There are many fruit to be eaten at that place, and it is a lands that is desired by the people. There are perhaps ten houses there, and many people living at that place; but I inquired, "Where are the people?" One answered, "There getting pulu." (I asked) "How are the pulu sales?" (The response was) "It's not to sell, we all do it to pay off debts." Alas this debt is the to be the death of the Hawaiians (kanaka), so where is the value?

I stayed there and when I completed my work, I returned (to Hilo). There is one problem in Puna, there is no water. At the place I stayed, there is but little water, some get it from the leaves of ti leaves. There is little for the people to do in getting their water. I saw many other things, but I cannot tell them at this time.

D. H. Hitchcock.

Notes of a Visit to Kīlauea by W. T. Brigham in 1864-1865

William T. Brigham, who later became the first director of the Bernice Pauahi Bishop Museum, visited Kīlauea and Mauna Loa in 1864-1865.[144] During these early visits, Brigham surveyed the caldera of Kīlauea and the crater of Halemaʻumaʻu which he wrote as Halemaumau, and took it to mean "the enduring house of Pele."[145] During his 1865 visits, Brigham interviewed Hawaiian who were engaged in picking pulu, and learned some of the place names of the volcano area. In August 1865, Brigham and native assistants completed the survey, and he prepared notes describing various cultural properties and geological features. The excerpts below describe the scene leading to development of the map.

In 1864, Mr. Horace Mann and the author approached Kilauea from the south west on the Kau trail. For ten miles we had seen the cloud of smoke over the crater, and for more than half that distance we had traversed beds of pahoehoe, and large tracts of sand deep and difficult for our horses. No aa and but little scoriae were visible from the path. The eruption of 1789, is said to have thrown out the sand, but the winds have entirely changed its original location. It is dark, fine and uniform, and it now lies covering the pahoehoe in places to the depth of several yards. Soon after one o'clock we came upon the brink of the crater near Uwekahuna, the highest part of the bounding wall, and from here in the afternoon is a favorable view of Kilauea, perhaps the best.

From below us steam and sulphurous vapors rose in a sluggish column, but we saw no fire and heard no noises. The great sunken plain before us, covering four or five square miles, looked bright in the clear sunlight, and even the walls on which we stood were of a light gray color. The whole circuit of the walls on the west and north sides is much cracked and interrupted. We rode along over several cracks, one of which, a little more than a yard wide, had opened about a year since, accompanied by an explosion heard distinctly at a distance of twenty miles. Some of the cracks were parallel with the edge of the abyss, others were at

144 William Tufts Brigham, *The Volcanoes of Kilauea and Mauna Loa on the Island of Hawaii*. Memoirs of the Bernice Pauahi Bishop Museum, Volume II – No. 4. (Honolulu: Bishop Museum Press, 1909).
145 Ibid., 83.

right angles to these, and in one place the small cracks were so numerous as to resemble a geometric spider's web.

Passing over the high cliffs on the northwest, the road leads down by a steep descent of fifty feet to a plain a mile long, and three-quarters of a mile wide, gravelly, and covered sparsely with a growth of dwarf ohia and ohelos, and dotted with small oval or circular fumaroles, from which steam was issuing silently and abundantly. The steam had no odor, and ferns and other plants grew luxuriantly over the openings. Around these steam holes the muddy and tenacious red soil retained pools of excellent water condensed from the steam. There was no trace of sulphur or acid in it that could be detected by the taste or by the more delicate test papers. The rock through which these steam holes passed was completely decomposed from a hard gray clinkstone to a red loamy earth, soft and worn smooth by the ascending vapors. It was quite evident that these fumaroles were not originally formed by the vapor, but were simply cracks through which the steam escaped, and the circular shape resulted from the falling in of the surface gravel and soil. The steam was quite hot, and we saw the remains of several cattle who had gone too near in search of water.…[146]

…When we were near Halemaumau , we came to a cone formed of spattered lava and cemented scoriae some twenty-five feet high, with a bright light at its apex. This was the first fire we had seen, but we passed by, eager to reach the great lake. This we reached after ascending a gradual incline. It was eight hundred feet in diameter, and the lava was fifty feet below the cliff on which we stood, covered with a dark crust which was broken around the edges, and there the blood-red lava was visible, surging against its walls with a dull, sullen sound.…[147]

The next day, Brigham and Mann departed from Kīlauea and traveled on to Hilo. He then returned to Kīlauea in August 1865, describing changes in the scene and creating a map (*Figure 5*):

August 2, 1865, I again visited Kilauea to make arrangements for a survey. The appearance was much the same as last year, although the bottom had evidently risen, and several new cracks had opened, while others had closed. The banks of Halemaumau had changed considerably; the platform on which I had slept before was gone, and the diameter was now at least a thousand feet. The islands had disappeared, and the lava was not more than thirty feet below the top of the bank. We went down in the crater in the evening, and fell asleep with the usual resolve to wake up now and then to enjoy the fireworks; but we were so weary with the tiresome ride from Hilo, that we slept till after midnight, when a puff of sulphurous vapor from a crack under our heads, waked us up choking, and we beat a hasty retreat. In a few minutes, however, the gas ceased to blow, and after enjoying the changing fire of the pool for half an hour, we slept until five in the morning, when our guide advised us to return, as we were to breakfast on the upper bank some three miles distant.

We went round by a new pool which had opened during the winter on the northern side near the bank. It was small, hardly two hundred feet long and fifty wide, but the melted lava was not more than a foot below the bank, so that we could work it with our sticks. It was blood-colored and very viscid, and exhibited the same motions as the larger pool—the currents to the sides, and the cracking and bubbling, but on a much smaller scale. Fire was visible at night at various points between this and Halemaumau.

146 Ibid., p.80-81.
147 Ibid., p. 85.

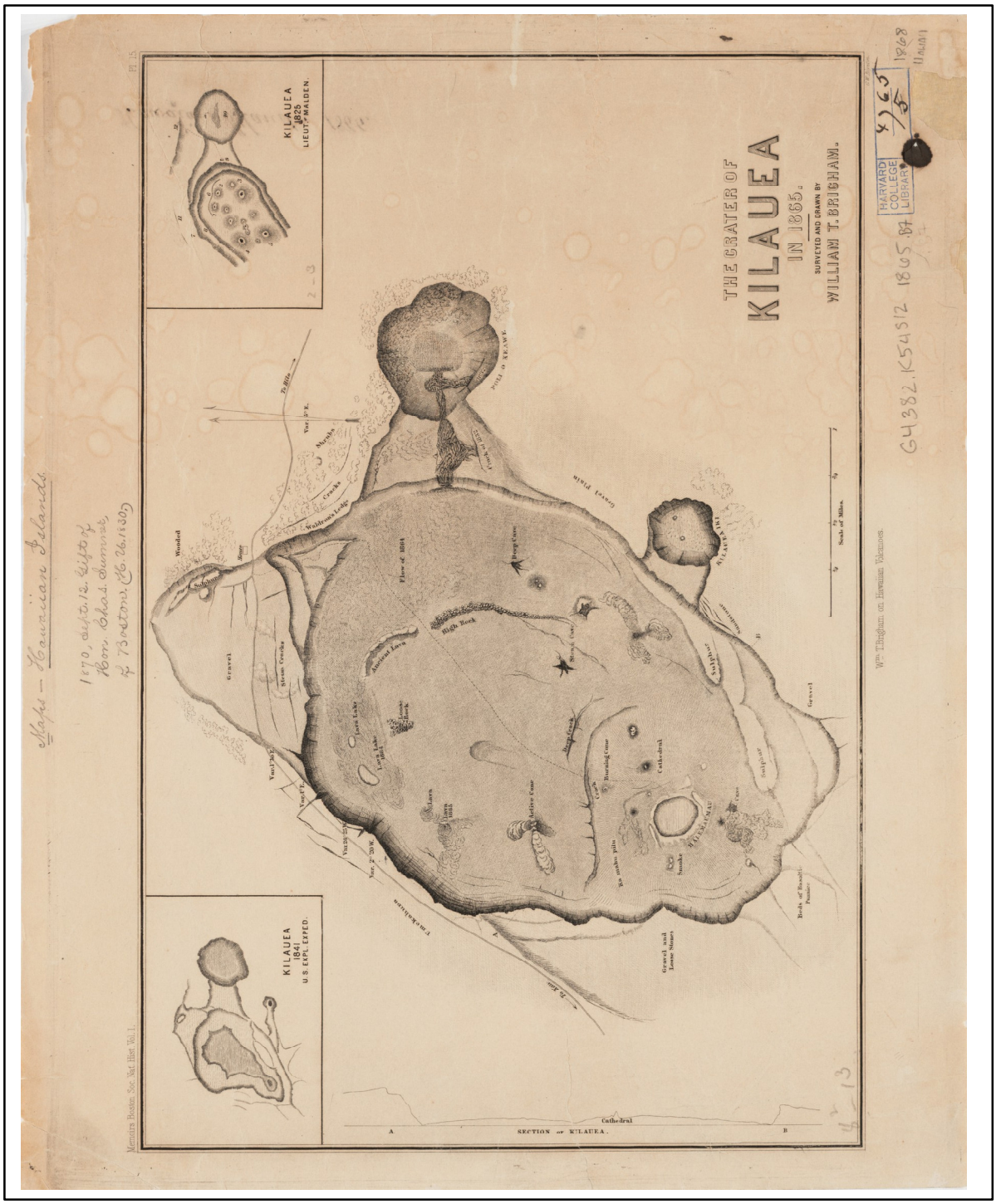

Figure 5. The Crater of Kilauea in 1865.
Surveyed and Drawn by William T. Brigham.
Harvard Library, Map Collection G4382.K54S12 1865.B7

The next night I slept on the upper bank, in the grass house, while several of our party spent the night in the crater. They could not approach the place where we had slept the night before, owing to the change of wind, and during the night the whole shelf fell in with a loud noise. This formed a small island which was soon broken and melted by the boiling lava.

August 22, I returned to Kilauea from Hilo, having since my last visit explored the district of Puna and the pit craters on the course of the flow of 1840. I brought with me surveying instruments and photograph apparatus (wet-plate most unsuitable to the vicinity of sulphur fumes), and after spending a day in selecting stations and drilling my kanakas in chaining, commenced the survey from the grass house on the northern bank. Going eastward the ground was covered with bushes and full of steam cracks which made chaining very difficult. Waldron's Ledge looks like a continuation of the wall behind the northern sulphur bank, and on meeting the crater edge it turns eastward toward the large lateral crater Kilauea iki, enclosing this with a circular wall four thousand feet in diameter, and deeper than the main crater at present. Descending the steep precipice we came upon the western edge of the gravelly isthmus which separates the two craters.

In the midst of this issued the lava stream of 1832 which ran down into both. Its appearance is still fresh, and where it descended into Kilauea over a precipice of 60° and more than two hundred feet high, it has formed a fine lava-fall perfectly continuous, although for a short distance it is nearly perpendicular. It is hollow and of small volume. The ascent from this isthmus is not so steep on the southern side, and above, the soil is gravelly and barren, supporting but few plants.

The wall of Kilauea is much cracked and broken on this side and is also much lower. The second lateral crater, Keanakakoi on the southeast is much smaller than Kilauea iki. Its walls are quite perpendicular on the side towards Kilauea, and the depth is greater than that of the main crater.

The bottom is gravelly, level, except where a small mound rises near the northern side. Near the edge of Kilauea was a ledge of sandstone much split into vertical parallel plates and evidently formed by the cementation of the volcanic sand common on the banks of this side. There were many curious circular depressions in the hard gravelly soil, about three feet in diameter, and from six to eight inches deep, which I did not at first understand. I soon found that they were over cracks in the subjacent rock, and the sand, which is quite loose a foot below the surface, had settled into these small fissures, causing the depression in the sandstone above, which is almost as flexible as Itacolumite. There were evidences of severe showers over this plain, as the torrent channels were numerous and deep, and always emptied into the crater.

The traces of the ancient adze-making, which gave Keanakakoi (the workshop of the adzes) its name, were abundant, but the fragments of the adzes usually abundant in such quarries were not noticed.[71]

([71.] Every trace of stone-working has been hidden by a subsequent flow of lava which has for more than twenty five years covered the bottom of this crater.)

At the edge of Keanakakoi, as it was late in the afternoon, my natives built a stone house to shelter the instruments, and we decided to cross Kilauea as the nearest way home. We climbed down a steep gravel bank apparently formed by the action of sulphurous vapors on

the rock of the walls, crossed a small sulphur bank from which steam was issuing, and continued our way over the portion of Kilauea which was overflowed the year before. It was very disagreeable walking, as the crust was quite thin and brittle, and we constantly broke through, only a few inches perhaps, but there was a constant feeling of insecurity, for we could not know but that the breaking crust covered a deeper crack in the harder lava beneath. Half way across we found a cone three or four feet high covered with spatters of lava of various colors. Crossing the crater again the next morning in the rain it was difficult to find our way owing to the steam, but we at length reached the bank. It was two o'clock before the mist cleared away enough to permit the use of the theodolite. The large sulphur bank near this end of Kilauea was of a bright green color owing to a large proportion of sulphate of protoxide of iron which seemed to be constantly forming. Much of the sulphur is in large amorphous masses as if melted.

The ground on this side of the crater is smooth, free from stones, and so terraced and sloped that it is difficult to define the boundaries of the great pit. As no rock is visible it is impossible to determine the direction of the disturbing forces, but the present condition of the bank seems to indicate a falling in of the walls in several places, probably over one or more of the subterranean streams of lava that have deluged Puna. The side of the mountain is weaker here than elsewhere, and most of the subterranean eruptions have forced their way through it, forming several lines of cracks and craters extending to the sea. One of Wilkes' signal posts was found rotted off at the base, but otherwise sound.

On the southwest side the smoke from Halemaumau was very suffocating, and I was obliged to pass through it with a wetted handkerchief to my face; so little aqueous vapor was in the smoke that the cloth dried with great rapidity. The ground was covered with Pele's hair, which collected on the leeward side of the ridges and stones, and also extensive beds of the Hawaiian pumice or limu. This limu is identical with that seen on Mauna Loa, and is the froth of the burning lake. As the steel chain was drawn through it the links were completely polished. The deposit was so loose and friable that in one place I sank up to my waist in it. Stones and fragments of scoria were lying about apparently loose, but we found it almost impossible to break them off, so firmly were they cemented to the gravel rock below. The action of the sulphurous vapor seems to speedily dissolve the Pele's hair, and this with the silica in the rock itself makes a solid cement. There is an easy descent into the crater at the southwest end, and beyond this the nearly perpendicular rock wall rises rapidly to the highest point at Uwekahuna.

I reached the highest point on the Kau trail about dark, and sent home the instruments, while I followed slowly along the bank, watching the fires which were gleaming brightly seven hundred feet below. The small new pool close beneath the bank was exceedingly beautiful, as it emitted but little smoke, and constantly cracked and broke up its crust, forming an everchanging network of fire. A line of fire was burning all the way from this to Halemaumau, but the level of the new pool is more than fifty feet below the old.

Saturday it was rainy and impossible to obtain sights with the instruments, so I went into Kilauea to explore the caves. Halemaumau was not in a very lively condition, and passing beyond that, I went into a cave of considerable extent, where the curious silicious tubes had formed on the rock roof, and obtained many of these fragile specimens, some of which were coated with beautiful white crystals. This cave was more than fifty feet below the level of the lava in the main pool, and the walls did not seem very secure. A small lava stream had recently poured into the mouth of the cave, but there were no vapors, nor any uncomfortable heat. Taking advantage of a change of wind, I passed around Halemaumau, and ascended

a cone with two peaks formed by lava spatters, but completely closed on the top, as nearly all the others in the crater were, and found steam hissing from many apertures. On breaking off the crust fine crystals of various salts were found thickly coating the inner surface, and in one place we found much potassa nitrate. I went from cave to cave, from cone to cone, collecting many kinds of lava and some salts, and finished by a bath in a steam cave, where the steam issued from the floor at an agreeable temperature, and condensed on the roof falling in rain. The water was quite sweet, and no smell of sulphur was noticeable in the cave. On the roof the little tube stalactites were constantly forming by the solution of the silica in the rock above, and I broke off the twisted, brittle tubes sometimes a foot long. On the floor the drops had made stalagmites of various forms. This steam bath was most delightful after the smoking I had just experienced in a cave where the end was red-hot, and into which my natives did not dare to follow me.

Sunday was the first bright day I had had, and the pulu[74] pickers from the region came to my hut after the morning service, and told me the names of the various parts of the crater, and legends of various eruptions.[75]

[Brigham footnotes:]

74. Pulu is the silky covering of the opening fronds of several species of tree ferns, and was formerly exported in large quantities to California for bedding, etc. The material proved undesirable in a dry climate, the export ceased, and the present generation knows nothing of this interesting business.

75 It was here that I got the name Poli o Keawe (bosom of Keawe, or place of torment of Keawe), which I gave to the larger lateral crater on my map of this survey instead of the name given by Ellis, which I now resume. The name of Poli o Keawe was certainly applied to some place in the immediate vicinity of Kilauea, but I have not been able to identify it. It may be added that the natives have generally lost the accuracy of local knowledge possessed by their fathers, and when they do not know the name of any place will not own to their ignorance, but often give any name that occurs to them.

Monday was rainy, but I completed my measurements, and in the evening made a series of observations to determine the declination of the magnetic needle. The electric currents in the lava and the large amount of iron in the rock, made strange work with the compass: I have seen the needle turn suddenly through an arc of forty degrees. The remainder of the week was too stormy to take photographs, and I was reluctantly obliged to send back my instruments and return to Hilo.[148]

Travel to Puna and Kaʻū, Kīlauea (Kaluaopele) and Wahi Pana Described in the 1860s

Thousands of narratives by native Hawaiians and foreigners provide readers with glimpses into the Hawaiian sentiments about Pele, wahi pana and the ongoing volcanic phenomena. Among those articles in the late 1860s, are those cited below.

148 Ibid., 89-93.

Maraki 9, 1865 (aoao 3)
Nupepa Kuokoa
Ka Hele Huakai ana o ke Kula Kaikamahine
o Kau e makaikai i Kalua Pele

Ua ike iho nei makou i kekahi mau Palapala a na Kaikamahine Kula o Kau i kakau ai i kekahi makua o lakou, a ua loaa mailaila ka moolelo o ka lakou hele pu ana me na Kumu a lakou e ike i ka hana kupanaha a ke Akua i hana'i ma Kilauea.

Penei ka lakou i olelo ai;— “O keia hele ana a makou, aole hele a pau ma ka lio; o kekahi poe hele wawae no a luhi, alaila kau maluna o ka lio, a o ka poe i kau mua maluna o ka lio, iho ilalo a hele wawae aku. Moe makou ma Keaiwa, oia ka Poakahi, ka la 30 o Ianuari. Hoomaha makou malaila i ka Poalua, a i ka Poakolu hele makou i Kaluaopele. Hiki makou ilaila, moe hou a ao ae ka Poaha, oia ka la 2 o Feb., hoomaka ko makou iho ana ilalo o ka lua.— Hele mua makou e ike i ka loko ahi hou, he loko liilii. He Pele hou keia i hu i ka makahiki 1863 iho nei, ma ka aoao mauka o ke alanui, oia ka aoao Akau o ka lua. Ua nani ka hana ana a ke Akua malaila. A pau ka nana ana a makou malaila, hele makou mailaila‘ku a nana i ka lua nui. Kupanaha maoli ka hana a ke Akua, i ka a wale ana o keia ahi me ka wahie ole. Eia hoi kekahi mea kupanaha,— o ka hoohehee ia ana o ka pohaku i ka mau ana i kela makahiki i keia makahiki.”

Penei ka kekahi; — “Ka huai ana o ka Pele, me he paila ana la o ka wai iloko o ka ipu hao. A no ia ike ana a makou, he nui ka mahalo no ka ke Akua hana mana, hana kupanaha maoli.”

Penei hoi ka kekahi;— “A hiki makou iloko i ka lua, hookomo makou i na kamaa la-i. O ko makou kamaa ia. Hele ke alakai mamua — a mahope aku makou. O ko makou nui he 22, huiia me na Kumu ekolu 25. Hele makou a loaa he wahi lua uuku, he lua hou, a pau ka nana ana, hele hou makou i kekahi lua nui.

“Ua like ka aleale ana a ka Pele me ke poi ana a ke kai. Pela iho la ke ano. Nani maoli ka mana a nui ke akamai o ke Akua, i kona hana ana i kela mea kupanaha loa, a me ka a ana mai o ke ahi mailoko mai o ka pohaku me ke kumu ole.”

[Translation]

Trip by the Kau Girls School to visit the Volcano

We saw a communication from the Girls School, written by one of their parents, and received a story of their traveling with the teachers to see the mysterious work of God at Kilauea.

Here is what they said:— On this trip of ours, not everyone rode a horse, some of the people walked by foot and when they were tired, they then got on horse, while those who were first on the horses then walked by foot. We spent the night at Keaiwa, that was Monday, the 30th day of January. We rested there on Tuesday, and then on Wednesday, we traveled to Kaluaopele. We arrived there and slept that night, then on Thursday, the 2nd day of Feb., we began our descent into the crater. – We first went to see the new fire lake. It is a little lake. This is from a new eruption in 1863, on the upland side of the road, that is the North side of the crater. The work of God there is glorious. When we finished looking about there, we then went to the great crater. Truly wondrous is the work of God,

the burning of the fires without kindling. Here is one amazing thing—sliding of the stones which continues year after year.

Here is something;— “The erupting of the Lava (Pele), like boiling water in a pot. And seeing this, we praised God and his powerful work, truly wonderous work.”

Here also is this;— “When were arrived in the crater, we put on ti-leaf sandals. Those were our shoes. Guides went before us and behind us. There were 22 of us, pus three teachers, so 25. We then went to little crater, it is a new crater. When we were finished looking, we went again to another large crater.”

“The wave of lava are like the crashing of waves in the ocean. That is what it is like. The power and wisdom of God is glorious, his wonderous work, the burning of fire from stone with no source.”

Maraki 23, 1865 (aoao 2)
Nupepa Kuokoa
The Earthquake

A severe earthquake was felt about 1 o'clock A. M., on the 3d inst. round the whole island of Hawaii and on Oahu, and very probably on the intervening islands,— though as yet we have not heard from them[. W]e hope to hear whether it was experienced on the island of Kauai.

It was one of the most severe earthquakes experienced during this century. It seems to have been most severe in Eastern Kau at Keaiwa, which is the point nearest the volcano of Kilauea from which we have yet received reports.

“A Resident” from Waimea, Hawaii writes —The most stirring piece of news we have had lately, came to us Friday morning, the 3d inst. 15 minutes before one o'clock, in the shape of the severest earthquake we have had for many years. Indeed we have not had but one equal to it I think in 27 years. There were two very distinct shocks, the last, as usual, much more severe than the first. The motion was lateral, but such was the confusion of thought on being thus summarily roused from sleep, that I could not possibly say from what point of the compass it came. There was no rumbling perceptible. As far as I have heard, all the sleepers in our quiet place, were made sensible that if our earth is stable, our little island is not immoveable.’

Rev. J. D. Paris writes from Kona, Hawaii: — “We have had the most terrible earthquake I ever experienced. It occurred on Thursday night about half past 12 o'clock. The stone walls were thrown down, all over the Konas, and our house, which is a very strong frame, was shaken and shivered, as though it were the slightest fabric. “He looketh upon the earth and it trembleth. He toucheth the hills and they smoke.”

Rev. O. H. Gulick writes from Waiohinu of Kau; — “At 1 A. M. Mar. 3d. we had the heaviest earthquake known in modern times in Kau. It woke all hands in Waiohinu.”

The most interesting details however are from Keaiwa, Kau. Our correspondent writes: — “We were waked at one o’clock out of sleep by the most severe earthquake we ever felt. I think it continued for more than a minute. Shock after shock shook the house as if it would tare [sic] it from the foundation. Windows and doors rattled, bottles fell, and there seemed to be great convulsions and noises in the earth right under our house. After the hard shocks, it

passed off gradually, as we were dressing we heard a report as if something had come bounding up against the side of the mountain, from the inside, then it came rumbling and rumbling down, till it reached us as another shock. We felt as many as five more slight shocks before morning. At the volcano, there did not seem to be much more light than we often see."

Jacob is an active old man nearly 80 years of age, who every other week carries the mail perhaps 90 miles to Hilo from Waiohinu and back again. He is the principal luna in the Keaiwa church. Long may he live to do good and read the *Kuokoa*.

Our Keaiwa correspondent says that "Jacob and another man were up when the earthquake came on, reading the *Kuokoa*. He says there was first a loud report, and they thought it was thunder, then came the slight shocks of the earthquake, which increased in severity every shock, for a minute or so, then it passed off as it came, with slight shocks. He thinks it was three or four minutes in duration. He had never before experienced as severe an earthquake as this. There have been many times when they have been very frequent, but not severe like this. Before one of the lava flows on the pahoehoe below us he said they had slight shocks repeated at short intervals through the whole day, and at night they saw the lava flow."

We trust our friends on the island of Hawaii will keep us fully informed of all that occurs there regarding earthquakes and volcanic action, especially those who live at the Volcano. It is possible that an eruption may be working its way to the surface.

[Narrative given in Hawaiian language in the next columns.]

He Olai.

Ma ka hora 1 o ka po o ka la 3 o keia malama, aia hoi he olai ikaika ka i ike ia ma na wahi a pau o ka Mokupuni o Hawaii, a ma Oahu nei no hoi ; a pela loa aku la no hoi paha ma kekahi mau Mokupuni aku o keia pae moku, aole nae maopopo loa iaia makou, no ka mea, aole i loaa mai ka lono mai kekahi mai o ia mau Mokupuni, ke lana nei ko makou mau manao e lohe ia mai ana no, he olai no paha ma ka Mokupuni o Kauai.

O ke keu keia o ke olai ikaika i ikeia ma keia Keneturi (haneri makahiki). I ka nana aku, he keu aku ka ikaika ma ka aoao hikina o Kau, ma Keaiwa, oia no hoi kahi o Kau i kokoke loa aku i ka Luapele o Kilauea, a mai laila hoi makou i poloai ia mai ai, a lohe ai i keia mea kupanaha " Na kekahi kamaaina" o Waimea, Hawaii i kakau mai.— Penei. "Ka nuhou okalakala oia ke olai i loaa mai nei ia makou, i ke kakahiaka o ka Poalima la 3 o keia malama, he 15 minute mamua aku o ka hora 1 ma ke ano ikaika maoli o ke olai. Ua nui ko makou mau makahiki aole nae i ike ia kekahi olai e like me keia, hookahi wale olai ana e like ai me keia, iloko nae o na makahiki he 27. Elua wale no mau hoohakui maopopo ana i ikeia, o ka hakui hope ana iho nei nae ka oi o ka ikaika i ko ka mea mua.

Ke hele la na aoao a halana, a he mea pioleke ia o ka manao i ka hoeueu ia o ka hiamoe, a nolaila aole e hiki ia'u ma ka aoao hea la o ke Panana kona hiki ana mai. Aole no hoi leo haalulu i loheia aku e a'u, o na mea a pau e hiamoe ana ma ko makou wahi lai ku, ua puoho ia lakou mai ka hiamoe mai."

Ua kokua mai o Rev J. D. Parisa o Kona Hawaii penei;— Ua loohia iho nei makou i ke olai weliweli loa, a'u i ike ole ai mamua, ma ka po o ka Poaha, i ka hapalua paha o ka

hora 12 o ke aumoe. Nui na pa pohaku i hiolo ilalo ma na wahi no apau o Kona. O ko makou hale no hoi, i hanaia me na laau nui ua naka nae ka hale, i ka ua mea he ikaika launa ole o ke olai, me he hale la i hanaia me na laau liilii. “ Nana mai no oia i ka honua, a haalulu iho la ia. Hoopaa mai oia i na mauna, uwahi ae la lakou.”

Ua kakau mai no hoi o Rev O. H. Gulika o Waiohinu, Kau :— Ma ka hora 1 o ka po o ka la 3 o keia malama, ua loohia mai makou e ke olai ikaika i ike ia i keia mau Kau. A ua hoohikilele ia ae ka lehulehu o Waiohinu.

O ke keu aku no nae o na mea ano e i haiia mai o ko Keaiwa ma Kau. Ua kakau mai ko makou hoa kakau palapala penei : Ua hoala ia ae makou ma ka hora 1 o ka po, mai ko makou hiamoe ana e ka ikaika lua ole o ke olai a makou i ike ai. I kuu manao ana ua oi aku mamua o ka minute, ka hoonei ana o ka honua e naka ana ka hale, me he mea la e lawe ia ana ka hale mai ke kahua ae. E nakeke ana na puka aniani, a me na puka komo, helelei na omole ilalo, i ka nana aku he leo haalulu iloko o ka honua, malalo pono ae no o ko makou hale. Mahope iho, o ka hakui ino ana, ke emi malie aku la no ia o ka ikaika a hiki i ka pau ana. Ia makou e komo kapa ana, lohe aku la makou he leo, me he mea la e upai ana i na aoao o ka mauna, mai loko mai, a pela ka haalulu hele ana mai ilalo a hiki i o makou la, o ka naka hou mai la no ia o ka honua, o ka loaa hou iho la no ia o makou i ka naka ana, elima no hoi naka ana ; mamua o ke owehewehe ana o ke kakahiaka. Ma Kaluapele he pouli malaila, aole malamalama e like me ka mea i ike pinepineia.”

Aia kekahi kanaka kahiko eleu o Iakoba kona inoa, nona na makahiki i aneane aku i ke 80, oi hoi ka mea lawe leta mai Waiohinu a i Hilo, ua aneane e 80 mau mile ka loa mai Hilo a i Waiohinu, he keu a ke ahonui. He luna ekelesia no oia no Keaiwa. E loihi e pono ai kona noho ane ma ka pono a me ka heluhelu ana i ke Kuokoa.

O ko makou hoa kakau palapala o Keaiwa. Ua hai mai oia penei. “ O Iakoba a me kekahi kanaka e ae, ua ala e no laua “ e heluhelu ana i ke Kuokoa” i ka wa i olai ai. Olelo mai oia o ka mea mua, he halulu nui a manao ihola laua he Hekili, alaila o ka nawele malie mai la no ia o ka nakanaka ana o ka honua, a o ka hele mai ia no ia i ka nui loa, aole o kana mai, a e like no hoi me kinohi, pela no hoi ka hopena, i ke emi malie ana. Ma kona manao ana ua oi aku mamua o ke 3 a 4 paha mau minute o ke olai ana. I mai oia aole olai e like me keia ka ikaika, ana i ike ai mamua kahi wale no keia, he nui wale no na olai ana mamua aku nei aole he ikaika e like me keia. I mai no hoi oia, mamua aku nei ua kahe a wai mai ka pohaku hehee maluna o ka pahoehoe, malalo aku o lakou me ka halulu no o ka honua aole he ikaika, aole no hoi he loihi o ka manawa o ke olai ana mai ke ao a po ko lakou ike ana i ke kahe a ka pele.”

Ke paulele nei makou i ko makou mau makamaka ma ka Mokupuni o Hawaii, no ko lakou hoolako ana mai ia makou i na mea kupanaha malaila, oia ke olai, a me ka hana a ka pele, o ka poe no nae o Kaluaopele. He mea maopopo no, o na hua o ka honua, e hana ana no ma kona aoao iho a hiki i ka ili honua.

A Visit to Puna in 1867

This account, by Rev. A. Pali and associates, comes from a trip they made around Hawai‘i to share reports about missionary work in Nu‘uhiva. Among the stops were the villages of Kaimū and Kealakomo.

Novemaba 16, 1867 (aoao 4)
Nupepa Kuokoa
Ka Holo Kaapuni ia Hawaii

…Sepatemaba 12. A ao ae la: halawai ma Matuu, a awakea ae halawai i Puula, a ahiahi iho, halawai ma Opihikao, he apana makaala ia, i ka lohe ana i ka pu e kani ana i ka po, hele nui mai lakou e lohe i na mea hou. O Mr. Makuakane ke kiai o na haipule o Opihikao.

Sepatemaba 13. Hele aku maua o Makuakane a halawai ma Kalapana, ua akoakoa mai na kanaka e lohe i na mea hou. O Balenapa ke kiai ma Kalapana a me Kaimu. A loaa mai ka lio no'u e hele ai i Kealakomo, aole nae he kanaka nana e alakai ia‘u ilaila. Olelo mai kekahi wahine, “Ea. He lio ike i ke alanui keia, ma kona wahi e huki ai, oia ke alanui e hiki ai i Kealakomo.” He oiaio loa no, ua huki au mauka e pii ai i ka Mauna, a huki no ka lio i kai, a pela ia i alakai ai ia'u iloko o keia aa uliuli e huhewa loa ai. Eia ka o ka lio ke alakai pololei o ka malihini o Fatuhiva mai. Aloha no keia lio, ua makau no wau, i na e lalau ka lio, e moe ana maua i waena o ke aa. A hiki pono aku maua i Kealakomo, a pau ka halawai olaila, moe iho ia po no.

Sepatemaba 14. A ao ae la; ua haalele au i Puna, ua alakai aku ke kanaka nana na Hoki ia‘u i Keaiwa ma Kau. He alanui inoino keia, ua loihi no hoi a ahiahi hiki aku ma kahi o ko‘u hoa aloha o Rev . J. Kauhane.…

[Translation]

…September 12. At daylight there was a meeting at Matuu [Makuu], at noon a meeting at Puula, and in the evening, a meeting at Opihikao, it is an alert district, upon hearing the conch at night many came to listen to the news. Mr. Makuakane, the holder of prayers at Opihikao.

September 13. We two went with Makuakane and met at Kalapana, the people gathered to hear the news. Balenapa is the guardian at Kalapana and Kaimu. I then got a horse and proceeded to Kealakomo. There was no one to guide me there. One woman said, “Say, the horse knows the trail, the side to which it pulls, that is the trail to reach Kealakomo.” It was true. I pulled towards the uplands, to travel up the mountain, and the horse pulled towards the shore, thus I was guided in the dark lava lands. So it is that the horse correctly guides this stranger from Fatuhiwa. Love for this horse, I had been afraid that the horse would wander, and that we would spend the night in the aa. But we arrived at Kealakomo, and when the meeting there was finished, we slept there.

September 14. At day light; I departed from Puna, led by a man and his Donkey, to Keaiwa, Kau. It is a terrible trail, long, and in the evening I arrived at the place of my beloved friend, Rev. J. Kauhane.…

“Na hiohiona, o ka aina kuamakani O Kau a me na Wahi Pana” (1869)
(The Landscape of Ka‘ū with its Back to the Wind and some of its Storied Places)

I. P. Kumauna, a native resident of Moa‘ula, Ka‘ū submitted the article below, to *Nupepa Kuokoa*, sharing some of the history of wahi pana and current events in Ka‘ū with its “wind-blown back.”

Dekemaba 18, 1869 (aoao 1)
Nupepa Kuokoa
Na hiohiona, o ka aina kuamakani O Kau a me na Wahi Pana.

E Ka *Nupepa Kuokoa*; Aloha oe – E oluolu paha oe e hookomo iho i keia mau hua e kau aela maluna, a penei noia. O keia moku, o, Kau, he aina maikai no a nui no ka waiwai i loaa mai ma ka hana, lima a me na hana e ae. O ke kumu o keia loaa no ka noho, ana mai o na haole a me na pake.

No Keauhou. O keia aina oia ka aina e pili ana me Puna, aina maikai keia mamua, i ka wa e noho ana kanaka maoli a i ke ia wa he haole malaila o Ceoti ka inoa, he mau wahi pana no oia o Kapukapu, he hula ana ia he pali kapu nohoi, mamua; aia i uka o keia wahi o Kaluaopele, e lua ala nui, pii ma kalua, a hele ma, Kau, nei.

No Kapapala. O ke ia aina he kanaka maoli wale no mamua ai ke ia wa he mau haole e lua o Li. Me Kale, o ka laua hana ne hanai, bipi ahe mau kanaka ke pa no aia ma keia mau wahi; he mau wahi pana no, Anakekea, Puukakawahie a me Puukaunene.

No Kaalaala. He maikai ka waiho ana o ka aina he lepo wale no uuku na pohaku malaila ulu nui kamauu he mau kanaka no e noho nei malaila o ka la kou hana he Pulu Hapuu a he kumu kala nui no hoi na koonei poe e huli nei aole haole malaila.

No Keaiwa. Mau Hale no malaila e 4, I luakini hookahi, Hale Kula, ao ka hale o ke kahu o ia hale pule, maikai ka waiho, ana o ka aina mai uka a kai o ka hana nui a na kanaka o ka Pulu no he oluolu ku pono no ka noho ana, o na kamaaina, ao kakou o ka malihini aohe kupono nui ke anu i kahi wa nui ka lepo i kahi wa haomai i na maka pipipi, kela oia na mea a kakou e hoowahawa ai aka, malihini, ia lakou nei hoi he wai auau ia i na na aku ka hana oia no oe o ka nuuhiwa, la iho lua kamoomoo maanei.

I. P. Kumauna. Moaula

[Translation – synthesis]

Features of the land with its back to the wind,
Kau, and its Storied/Sacred Places

Newspaper *Kuokoa*; Aloha to you – Might you please publish the above words, they are this. This district, Kau is a good land and there is wealth to be had by the work of one's hands and such. This is the reason that there are foreigners and Chinese residing here.

About Keauhou. This is the land that adjoins Puna, this was a good land before, in the time when native Hawaiians resided there, at this time a foreigner is there, G. W. C. Jones is his name. There are many wahi pana, such as Kapukapu, which before was an ocean side path, and sacred cliff. There in the uplands of this place is Kaluaopele, a great rising crater, then going to Kau.

About Kapapala. This land only had native Hawaiians before, now there are two foreigners, Li and Kale, who are raising cattle, and natives at these places. There are also wahi pana (among them) Anakekea, Puukakawahie and Puukaunene.

About Kaalaala. It is a well situated land, there is soil and only a little rock. A lot of grass grows there, and there some Hawaiians living there, whose work is gathering pulu of the hapuu; looking about there are no foreigners there.

About Keaiwa. There are 4 houses, there [is] 1 church, one School House, and a house of the minister of that church. The land is well situated from the uplands to the shore. The major work of the people is the collection of pulu, and the living is of the natives is comfortable, it is not so for the strangers.…

I. P. Kumauna. Moaula

Features of Puna Described in 1872

Dekemaba 7, 1872 (aoao 3)
Nupepa Kuokoa
Na Hiohiona o ka Apana o Puna nei.

…E oluolu oe a me kou L. H. e hookomo iho i keia wahi puolo ma kahi kaawale o kou waihona, a nau hoi ia e puunaue like ae iwaena o na kini o kaua.

O ke ano o keia aina he maikai no, a ke waiho la ula nei no, me ka nui o ka inoino i haawiia mai e ke Akua, oia ke a-a a me ka nui o na laalaau puhala a me k aka lehua, he nui ka ino, a he aina no na wa malihini e komo ai ka hoowahawaha iloko, ke hele mai a noho maanei, a ke waiho nei keia apana e huli ana kona alo i ka hikina a me ka akau, a ma kona mau hiohiona, he ku i ka hoowahawaha.

Eia maloko o keia apana, he nui wale na wahi pana, eia ma keia apana ka lae o Kumukahi, e huli pono ana oia i kahi a ka la e puka mai ai, a ma keia lae kahi a na malihini e makaikai ai, a malaila no hoi oe e ike ai i na makani elua, a malaila kaawale ko Puna nei makani, a kaawale hoi ko Hilo makani, o na malihini e hele makaikai nei ilaila ke kau nei ko lakou mau hoailona, Eia no ma keia wahi o Waiakaea, Kukii, a me Kamiloholu, a maluna pono o keia mau puu, ka Heiau a Umi, a ke mau nei no kona kulana a hiki i keia manawa, a maanei no o Waiapele, oia ka wai kupanaha a hiki i keia manawa, a ua like no kona ano me ka hanawai o ka puaa, he omaomao kona ano, a he hohono no hoi, o ka mea kupanaha loa, i na e kui ana ka hekili, e pau loa ana ka ia i ka make. A ma keia apana no kahi a Kamapuaa ma laua o Pele i moe ai, mahope iho o ka pau ana o ka hakaka ana. Aia no malaila o Nakiakaunu, o ka niu moe o Kalapana a me ka wahine a Hopoe.

Robert F. Kahao
Kanane, Puna, Hawaii. Nov. 13, 1873[2].

[Translation]

The Appearance of the District of Puna

The nature of this land is good, and it is extensive. The great problems, given by God are the aʻa and the great forests of hala and lehua trees. They are very difficult to penetrate. When visitors come to this land they sometimes speak despairingly of it, looking to the east, north and all around the district. But, within this district there are many wahi pana (storied place). The point of Kumukahi is in this district. It faces directly to the portals of the sun. And many visitors travel to see it. It is also there that you will

see the two winds. The winds separate there, one wind blowing into Puna and another wind blowing into Hilo.

Also here, are Waiakaea, Kukii, and Kamiloholu, and atop the hill [Kukii] is the heiau of Umi, that may still be seen to this day. Waiapele is also here. It is a mysterious pond. The water is like the urine of a pig, greenish, with an unpleasant odor. But the really peculiar thing about it is that when the thunder claps, all of the fish in the pond die. It is also in this district that Kamapuaa mated with Pele following the end of their battle. There also is Nakiakaunu, the reclining coconut trees of Kalapana, and the dancing woman Hopoe.

An Account of the Pele Priesthood and Chiefess Kapiolani

J. J. Jarves (1872), cited earlier, also include an account of the journey of Chiefess Kapiʻolani to Kīlauea in 1824, where she defied the kapu of Pele, and added his own eyewitness accounts of the volcanic phenomena, including the impacts of the April 1868 earthquakes on the lands of Keauhou at Kaʻū:

The immediate region about the crater of Kilauea, Hawaii, being remote from all the mission stations, remained for several years much under the influence of the priesthood of Pele. It was seldom visited by the ruling chiefs, and its inhabitants living within the circuit of the former devastations of the volcano, and in sight of its terrific action, were more deeply imbued with heathen superstitions, than those whose idols had been destroyed, and whose faith had been yearly weakened by an increased foreign intercourse. Here, apart from their fellows, they existed an almost distinct race. Sacrifices were daily offered to Pele, and occasionally her prophets wandered into the more civilized districts, denouncing awful retribution for the general apostacy. But these denunciations had been too frequent and faithless to excite anything but ridicule among the better informed, while the chiefs remonstrated with these self-deluded agents on their folly, or sternly ordered them to renounce their claims to inspiration.

Gradually a spirit of inquiry was awakened even here. The first blow given to this dominant belief was in the summer of 1823, when a party of missionaries visited the crater. In defiance of the threats of the priests and the fears of the people, they partook of the sacred fruit, and boldly invaded her very fires. The impunity with which this was done, astonished the natives; but they attributed it to the superiority of Jehovah to their goddess, rather than to an entire absence of the supernatural.

But early in the year 1825 [Dec. 1824], their credulity was staggered by the boldness of Kapiolani, who, with a daring which, when her previous associations are considered, does her infinite credit, determined to convince its votaries of the falsity of their oracles. She visited the wonderful phenomenon; reproved the idolatry of its worshippers, and neglected every rite and observance which they had been taught to consider as necessary for their welfare. In vain the priests launched their anathemas, and denounced upon her the vengeance of the offended deity.

She replied she feared them not; the fires of the volcano were the work of the God she worshiped; she would abide the test of daring Pele in the recesses of her domains. Venturing to the brink of the abyss, she descended several hundred feet toward the liquid lava, and after casting the sacred berries into the flames, an act than which none more sacrilegious, according to their ideas, could have been done, she composedly praised

Jehovah amid one of the most sublime and terrible of his works. The sincerity of her faith could not have been put to a severer test.[149]

Mauna Loa & Kilauea

[Describing Mauna Loa and Kīlauea on its lower slopes] …On this vast mountain exist two craters, that of Mokuaweoweo on the summit, and Kilauea on the southern slope, both of which are seldom inactive. The summit crater is surpassed in extent only by that of Haleakala on Maui. It was first described by the lamented English traveler, Douglas, who visited it in 1834, and subsequently lost his life on the same mountain [Douglas was killed on Mauna Kea]. Its size, as measured by Lieutenant Wilkes, is 11,000 feet long and 8000 feet wide, being about six miles in circumference. Its average depth is 800 feet. The bottom of this crater is rent by terrible chasms, which to all attempts yet made are unfathomable. It is divided into three lesser ones, the most northern of which is known as Mokuaweoweo.

The crater of Kilauea, being much more accessible that than of Mokuaweoweo, is the chief point of interest with tourists. It is approached either from Kau, (the most southern district of the island,) over a tolerably good road, or from Hilo, distant 29 ½ miles, over a rough and often muddy road, requiring from six to ten hours, to accomplish it, according to its condition. The "Volcano House," kept by an intelligent Hawaiian, is provided with the necessaries and food required by travelers. The government steamer makes monthly trips to Hilo, and weekly trips to Kealakeakua [Kealakekua] Bay, occasionally running to Kau. The cost of the round trip from Honolulu to the crater and back, by either route, is from sixty to one hundred dollars, according to the tastes of the traveler.

The crater of Kilauea, called by the natives "Lua Pele" or Pele's Pit, is simply a deep pit of oval form, about two by three miles in extent, its walls varying from five hundred to one thousand feet in height. Its bottom or floor is very uneven, and subject to frequent changes caused by eruptions. The level of this floor appears to have varied several hundred feet during the past forty years. It is seldom seen in action throughout its entire extent, the lava flow being generally confined to one or more lakes, which are sometimes connected by streams of lava flowing from one lake to another.[150]

King David Kalākaua's Visit to Puna and Kīlauea (Hawai'i Island) in 1874

Hawaiian Ali'i share a close relationship with the gods, goddesses and the creative forces of nature. The Mo'okū'auhau Ali'i (Royal Genealogies) incorporate these "akua" in the genealogies of Hawaiian monarchs. The line from which King Kalākaua descended, shares pilina (relationships) with Pele Honuamea and many other akua. The King, like his ancestors before him, traveled to Kīlauea to pay homage to Pele. The account below, shares with us an overview of a visit by King Kalākaua to wahi pana in Puna and Ka'ū, and his stay at Kīlauea. Interestingly, the Hawaiian-language newspapers of the period are all but silent on the events associated with the King's visit to Kīlauea, and the narrative below simply offers a broad discussion on the journey. In Part III of this study,[151] references are found in communications by J. S. Emerson, regarding King Kalakaua's visits to Kīlauea for religious purposes. We suggest that it is likely that further descriptions of the King's personal practices were kept out of the papers to minimize further criticism by church leadership and their businessmen descendants.

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149 J. J. Jarves, *Jarves' History* (Honolulu, Hawaii; Pacific Commercial Advertiser, 1872), 123.
150 Ibid., 214.
151 Part III, pages 172 & 219.

September 19, 1874 (page 3)
Pacific Commercial Advertiser
A Diary of a trip to Hawaii and Maui
[King David Kalākaua visited Hawai‘i Island with visits to Hilo, Puna and Kīlauea (August 30-31); and a visit with Lord George Kaina at his ranch in Pānau.]

August 24th. At 5:30 P.M. His Majesty went on board the steamer Kilauea for a trip to the windward islands. He was accompanied by Major E. H. Boyd of the Staff, Hon. P. F. Koakanu, Judge Wright of Iowa and your correspondent, with a small retinue of servants and boat boys.…

[August 26th] Reached Hilo at noon. There were some twelve hundred people at the landing, and as His Majesty reached the shore with Governor Kipi, who had come out to meet us, he was received with loud cheers. We rode to Gov. Kipi's house, who welcomed us to Hawaii.…

[August 27th] …His Majesty addressed a large assemblage of the people at the Court House. We listened to some fine singing and a good band. At 11 o'clock mounted our horses, accompanied by Gov. Kipi, our party numbering some forty, cantered along the beach a mile or so, and then turned into the forest and on to the lava.

Rode all day within sight and sound of the ocean. About 2 o'clock reached Haena. Rested there an hour and took lunch. Rode all the afternoon over lava most of the way, covered with grass, lauhala and cocoanut trees. Saw scattering flocks of goats. Occasionally met small parties of natives who had gathered to cheer and greet the King and offer him cocoanuts and fruits. Capt. Eldarts, Deputy Sheriff of the Puna District met us some six miles out from his ranch, and we had a rapid ride in over a rough road—or rather a rough place to put a road, when the Department of the Interior has time to attend to it. Crossed the great lava flow of 1840, and at about 7:30 reached Eldarts' place, where a large number of people received the King with enthusiasm, and for several hours continued their songs, etc.…

[August 28th] …Started at 9:30. Visited an ancient temple on the top of a hill [Kūki‘i in Kula], then came to the school house at Kapoho, where the school children came out and sang a song of greeting and welcome to the King. Rode on, over the same kind of road as yesterday, and came to Opikao [‘Ōpihikao], where we rested for lunch. Before reaching there, came to a large party of natives gathered in a cocoanut grove, who cheered the King, and gave us cocoanuts. At Kauweleau, a party of children sang a fine song of welcome, and made a little address to the King, who spoke to the people and explained as usual. Here was a fine collection of bright looking children, and some of the finest looking young girls we saw during the trip. Halted a few minutes and drank cocoanuts at Puaakanu, in a fine grove of trees, at the place where Pele and the god Kamapuaa met and made up their little grievance. Saw one or two villages and churches on the beach and off from the road. Rode along the beach through a large grove of cocoanuts, a portion of which was washed away by the great tidal wave of 1869 [1868?], and so came to Kaimu, where we stopped for the night.

The Major and I had a fine bath in a little crack in the lava, some 80 feet long by 10 wide and 6 deep, a quarter of a mile from the shore and where the water rose and fell with the tide. It was in a lovely grove, and as romantic a place for a quiet swim as I ever saw. Then had supper, singing, and talking with the people who gathered in numbers.

[August] 29th. The King made a speech to the people, and at 10 we started. Rode some five miles and past a village and church on the beach. Found a fine body of water in a cleft in the lava where we rested and watered the horses. Drank cocoanut milk from nuts offered us by the natives, and soon turned off the government road (which might with a little energy and work be made passable for horse carts and bullock wagons; and thus add immensely to the commerce and trade of the district) and rode for ten miles over the worst track I ever saw, with not the least apology for or attempt at a road, and reached Kaina's ranch, called Pulama, close under the foot of a long range of hills. It is a lovely place, and well worth the hard ride to get there. It looks like good coffee ground, and we believe Mr. Kaina intends experimenting with coffee in the hills back of the house. We remained there all the rest of the day and night, and about 6 o'clock, Capt. Eldarts and his son, who had accompanied us thus far, started home. He seems a fine gentlemen, and to have great influence among the people, who universally respect and look up to him. All during the day and evening the people were continually arriving, bringing provisions, nuts, etc., and all greeting and cheering the King. Among those who came were a native and his wife and five children, two of the latter genuine albinos. I spent the afternoon listening to long stories of Pele and the god Kamapuaa and their various adventures.

[August] 30th. Left Kaina's at 10 o'clock. Rode a couple of miles over same kind of a place to put a road as yesterday, and then struck the government road. Rode up a pali to the top of a hill and had lovely view of ocean and beach, and then over a fair sort of a road downhill all the way, and finally arrived at what I was told was the summit of the hill, and then continued going down until a little after 1 o'clock we reached the Volcano House, where we were pleased to meet our fellow-townsman F. A. Schaefer. I have been on top of many a mountain, but this is the first one I ever rode downhill all the way to get to the top. We rode through some fine forests full of lovely ferns, some of them enormous tree-ferns.

The forest seemed full of berries—a fine large, sweet sort of cranberries, raspberries, whortleberries and others, which, if they were by roads so that they could be transported to the landings, and then we had a reciprocity treaty with the States so as to get them there free of duty, might be made a source of wealth! We passed many extinct craters, and in one place the road ran on a narrow rim between two large extinct cones, deep down into which we could see. Mauna Loa was covered with clouds and did not deign to show her head. We wandered around the crater and lava lakes of Kilauea, and enjoyed the sight to our full capacity. Then did justice to a large supper and sat by the open fire awhile, read the wit and wisdom in the Visitors' Book, and went to bed with our windows looking out on the blazing fires of Pele's old home.

The volcano has been so often described that I will not trouble your readers by doing it again. During the night it rained, but during our whole trip we were not out in a shower, except once a little when returning from some visit in Hilo, nor did we with but one exception find any dust.

[August] 31st. A lovely morning; all up before sunrise. Mauna Loa was entirely clear of clouds, and as the rays of the rising sun gilded its top and sides, it looked as mild and childlike as a May morning and as though it were a mere bagatelle to walk to its top—all of which appearance I was assured was a deception. We started at 7 o'clock, and reached Hilo in good order at 4 p.m., having halted two hours at the Halfway House for lunch, and a half hour to rest and eat mountain apples.…

1873-1875: Narratives from Visits to Puna, Kaʻū and the Volcano Region

Henry M. Whitney and Isabella Bird provide readers with interesting notes about Kīlauea and environs, and the Volcano House operations. Whitney was editor of the *Hawaiian Gazette* (a Kingdom newspaper), and author of *The Hawaiian Guide Book*, also frequent traveler with members of the ruling family. Bird, an adventurous British woman—ahead of her time—and world traveler, was a thoughtful and observant visitor. Excerpts from their narratives about Puna, Kīlauea, Kaʻū and Mauna Loa follow below:

January 13, 1875 (page 2)
The Hawaiian Gazette
Editorial Correspondence – No. 4.
Volcanic Specimens from Kilauea
(by Henry M. Whitney)
Volcano Hotel, December, 1874.

No traveler who visits this place should be content with simply recording his name and observations in the record book, but should take time to look through the volumes, which contain the autographs of several thousand visitors, some whom have since their visits attained considerable fame. Of these volumes there are two at hotel, and in all there must be four or five, with dates as far back as 1840, when the American exploring expedition commanded by Captain Wilkes, was here, and made extensive explorations.

The full record book to be found at the Hotel, and which is probably volume 4, commences the date February 2, 1865, and closes with December 31, 1872, covering a series of eight years. Under the first date, travelers and passers-by are requested by the Donor of the volume "to record their names in it, and to note all or any volcanic phenomena that may come under their notice during their visit. By so doing," it is added "this record may become of great value years hence to the scientific world."

These remarks are in the handwriting of Mr. Orramel Gulick, but the name of the modest donor of the book is not inserted. We spent an hour or two examining its pages, and a few notes:

In 1863, a large overflow of lava is recorded, which covered one half of the floor of the basin, or 1,000 acres. At this time was formed a large lake under the northern bank, distant one and a half miles from "Halemaumau." How long this continued active is not stated.

In August, 1865, we find a record by Chas. Walcott Brooks and Wm. T. Brigham, who state that "Vesuvius is nothing compared to Kilauea, and the lava is of an entirely different nature."

Some of the observations made in the book, are quaint, others humorous, while many are attempts at the grand and sublime.…

Under date of April 2, 1868, when the last great earthquake and eruptions took place, it is recorded that the fire in Halemaumau became extinct and continued so till May 27. Singularly enough, the shock was not felt by the inmates of the hotel, nor was the tall chimney broken or injured in the least, nor any damage done to the premises.…

Regarding the other three volumes of record books I can find no trace of volume one, dating from 1840 to 1847, and it probably has been lost. Volume two was rebound in 1860 for Mr. Benj. Pitman, and is probably now in his possession. Volume three is said to be in the possession of a gentleman on Hawaii. It would be well if these could be collected and preserved in the national library in this city for future reference. In this way they would be safely kept, and be useful and accessible to all.

While volume two was in my possession, a few years since for binding, I preserved some data which will be of interest here. Its records commence with Oct. 13, 1847, and end in 1857, covering ten years. The first entry in it is made by Hon. A. Ten Eyck, U. S. Commissioner, who visited the crater with J. J. Jarves and his wife, H. B. Johnson of New Bedford, Rev. J. D. Paris, Stephen H. Williams, Capt. Otis Webb of ship *Ohio*, Capt. Geo. A. Covell of ship *Vernon*, and others.…

1875
The Hawaiian Guide Book
By Henry M. Whitney
To the Volcano Kilauea

Two routes may be taken to the crater Kilauea, on the slope of Mauna Loa, one by Puna, the other by Olaa. It will be advisable to combine both, by going one way and returning the other. Time being an object, the trip to and from the crater via Olaa can be accomplished in three days, which will give one day and two nights at the volcano house. [152]

The Puna route leaves Hilo by way of the bay beach, through cocoanut groves, bamboo thickets and fish ponds across the Waiahuma [Waiolama] and the Waiakea bridge[s], through the bread-fruit orchard, out of Hilo village into the uneven pasture land of Waiakea, whose broad acres soon become thickly set with the pandanus, (screw palm,) and after four or five miles enters the forest that stretches from the ocean to the limit of vegetation on Mauna Loa. The vegetation throughout this tract is fully as luxuriant as that near Panama or on the borders of the Amazon; it is perhaps the most accessible to strangers of any tropical jungle on the islands and forms one of the wonders of the volcanic trip. In its flowering season the forest is gay with red and yellow, and the parasitic creepers, the ieie, seem aflame with color. Birds, native and imported, keep this flower garden alive with motion and with song: noteworthy the black oo whose wings hide the rare, yellow feathers used for the royal mantles of the ancient chiefs. Some of the ohia trees are 60 or 80 feet high, and are often seen in full bloom to the very tops, while the undergrowth of strawberries and ferns is next to impenetrable. This continues for three or four miles, and then follow groves of the pandanus, and at Kaea [Kea‘au] the ocean appears and the houses in Puna. Cocoanut trees here begin to form a prominent part of the landscape, clustered in groups of hundreds and thousands.

Twenty-five miles of fair riding will carry the traveler to the comfortable ranch of Capt. Eldarts, who entertains guests for a reasonable compensation. This vicinity is noticeable for the ancient heiau upon a palm crowned cone; for a fresh water reservoir in an extinct crater; for a hot water cave; and for an open stone basin, below a lofty cliff which contains a pool of warm, blue water that sparkles when stirred. The temperature is so delightful that a half hour's bath is delicious. The greatest depth is not less than 18 feet, and the water is so buoyant as to make diving difficult. This section of Puna is quite fertile, whenever soil for

[152] Henry M. Whitney, *The Hawaiian Guide Book* (Honolulu: published by author, 1875), 78-95.

cultivation can be found. Bread-fruit and cocoanuts are abundant. After a good rest at Eldart's the route continues over a vast tract of rough lava, on which the ohia woods are beginning to secure firm and permanent hold ; the sea is skirted by successive rows of cocoanut trees, some so thickly planted as to hide the ground from the rays of the sun. Eighteen miles of road rough and smooth, volcanic scenery variegated by bread-fruit, guava, ohia, pandanus and cocoanut trees, and interspersed with miniature churches and grass houses, ends the journey at Kaimu, near the sea, where comfortable quarters for the night may be obtained at a native house. The next day, after a warm and tedious ride of six or more hours over lava flows ancient and recent, lava waves, lava billows, lava sand, lava ashes, lava cinders, lava smooth and lava rough, lava marked, barren and desolate, and lava grass-clad in spots, fern-hid, tree-covered, and in places densely tangled with impenetrable parasitic vegetation, the Crater of Kilauea and the Volcano House are reached by the Puna route in three days from Hilo.

The short route to Kilauea Crater, leads out of Hilo village by Volcano street, adorned with white cottages in flower gardens shaded by fruit and ornamental trees. The road soon becomes densely fenced with the *ohi* [ohia] bush, then crosses the end of the famous Waiakea fish ponds and only fairly starts in the wilderness after passing Gov. Lyman's cattle ranch in Waiakea. It is no broad macadamized thoroughfare, and will try the patience of most travelers. Ten miles bring the traveler into the magnificent woods with their gorgeous trees, plants, creepers, ferns, and thick undergrowth, conspicuous with many colored flora of the woods.

Fifteen miles from Hilo Olaa is reached, the half-way stopping place. The intermediate territory is covered with ti plant and ferns, while the road consists mostly of pahoehoe lava, scantily covered with bunch grass and occasional bushes and trees.

"The Half-way House" at Olaa is merely a cluster of grass houses, a passable rest for travelers, who wish to spend the night, and obtain pasturage for horses. Here several orange trees display their rich fruit in sight of the road. Although this point is 1188 feet above the sea level, and ten miles from Keaau, (the nearest point on the sea shore) the roar of the sea may be distinctly heard during a heavy surf. Leaving Olaa, the route is over pahoehoe in all its varieties, thickly covered with wild grass, straggling ferns, creeping vines, and that vegetation which in tropical lands seeks only water to become impenetrable. Fires have swept over parts of the adjoining land and the blackened rocks with their scant supplies of soil, demonstrate how little alluvial earth nature requires to run wild, when it has plenty of light, warmth and moisture.

Here the ascent hitherto very gradual becomes more rapid, reaches into a second rim of Koa woods, becomes more level and after a short gallop, the traveler finds himself, (eight hours from Hilo,) on the brink of the famous crater, and, four thousand feet above the level of the sea, dismounts from his tired animal and enters the—

Volcano House

Which is a commodious thatch house, standing on a grassy plat, under the lee of a hill which partially shelters it from the damp and chilly east wind that sweeps over the crater. It is a comfortable one story house, built expressly to accommodate tourists, having ample accommodations for all parties that have made the trip in the last ten years. The enclosure is extensive, the out-buildings are commodious, the table well spread, and if previous notice is given, special effort is made to furnish every tropical luxury in season. The temperature

here often approaches the freezing point, and an open fire in an old-fashioned chimney, throwing its shadows over the walls, and comfortable easy chairs, give the stranger a home feeling even on the brink of a crater.

The sleeping rooms open out of this common parlor; their windows look directly into the pit, and at any hour of the night, by turning the head, the flames and reflection may be seen, now like an aurora borealis; now like a prairie on fire; now like a burning city, and again like a fan of flame. The Volcano House is under the management of Messrs. Stackpole and Gilman, one of whom is generally on hand to welcome travelers. Guides and every convenience for descent are always in readiness and await an order.

Hot Sulphur Steam Baths And Sulphur Banks.

Some few rods[153] to the right of the Volcano House, a steam-crack has been harnessed into use by Yankee invention. A bath house is built and a steam-box fashioned, where any desired heat from simple moisture to boiling may be controlled at will. This sulphur bath is most refreshing, resting the system and preparing it for a night of sweetest repose.

North-west of the Volcano House, less than a quarter of a mile, are Sulphur Banks, several hundred yards in extent and twenty or thirty feet high. The sulphurous steam is not very highly charged with noxious gas and the traveler may with safety collect the crystals that abound in this formation. The finest are by the side of miniature cones or blow-holes and must be carefully detached as they break easily, especially when moist and warm. The slopes are damp and slippery from the constant steam which escapes in clouds from a crevice of the cleft where are wonderfully fine specimens of pendent flowers in pure and stained sulphur. The rock in various directions, near and remote, is penetrated with steam fissures, whence clouds continually puff forth; which condensed, make delicious drinking water.

The Descent into Kilauea

Probably no two visitors ever see Kilauea alike, their emotions may be similar, but absolute likeness is impossible, when the restless fiery lava is producing constant change; but of all the descriptions yet published of this wonderful exhibition of nature, we have seen none which equals in truth and vividness that of Miss I. L. Bird, a Scotch lady who visited these islands in 1874, and has since issued a book descriptive of her travels.* She writes: [154]

"We think of a volcano as a cone. This Kilauea is a different thing. The abyss, which really is at a height of nearly 4,000 feet on the flank of Mauna Loa, has the appearance of a great pit on a rolling plain. But such a pit! It is nine miles in circumference, and its lowest area, which not long ago fell about 300 feet, just as ice on a pond falls when the water below it is withdrawn, covers six square miles. The depth of the crater varies from 800 to 1,100 feet in different years, according as the molten sea below is at flood or ebb. Signs of volcanic activity are present more or less throughout its whole depth, and for some distance round its margin, in the form of steam cracks, jets of sulphurous vapor, blowing cones, accumulating

[153] A single rod is approximately 16.5 feet in length."Hawaiian Archipelago." London, 1875. [Footnote preceding Henry M. Whitney's quotation of Isabella Bird.]

[154] Bird's own publication is the source of many descriptive narratives of the Volcano area and other locations around the islands. She identifies "Upa" as her native guide, "who was most picturesquely got up in the native style with garlands of flowers round his hat and throat" (Bird, 1875:45).

deposits of acicular crystals of sulphur, &c, and the pit itself is constantly rent and shaken by earthquakes. Grand eruptions occur at intervals with circumstances of indescribable terror and dignity, but Kilauea does not limit its activity to these outbursts, but has exhibited its marvelous phenomena through all known time in a lake or lakes in the southern part of the crater three miles from this side.

"This lake, the Hale-mau-mau, or House of Everlasting Fire of the Hawaiian mythology, the abode of the dreaded goddess Pele, is approachable with safety except during an eruption. The spectacle, however, varies almost daily, and at times the level of the lava in the pit within a pit is so low, and the suffocating gases are evolved in such enormous quantities, that travelers are unable to see anything. There had been no news from it for a week, and as nothing was to be seen but a very faint bluish vapor banging round its margin, the prospect was not encouraging. * * *

"The first descent down the terminal wall of the crater is very precipitous, but it and the slope which extends to the second descent are thickly covered with ohias, ohelos (a species of whortleberry), sadlerias, polypodiums, silver grass, and a great variety of bulbous plants, many of which bore clusters of berries of a brilliant turquoise blue [ʻukiʻuki; Dianella of the lily family]. The "beyond" looked terrible. I could not help clinging to these vestiges of the kindlier mood of nature in which she sought to cover the horrors she had wrought. The next descent is over rough blocks and ridges of broken lava, and appears to form part of a break which extends irregularly round the whole crater, and which probably marks a tremendous subsidence of its floor. Here the last apparent vegetation was left behind, and the familiar earth. We were in a new Plutonic region of blackness and awful desolation, the accustomed sights and sounds of nature all gone. Terraces, cliffs, lakes, ridges, rivers, mountain sides, whirlpools, chasms of lava surrounded us, solid, black, and shining, as if vitrified, or an ashen gray, stained yellow with sulphur here and there, or white with alum. The lava was fissured and upheaved everywhere by earthquakes, hot underneath, and emitting a hot breath.

"After more than an hour of very difficult climbing we reached the lowest level of the crater, pretty nearly a mile across, presenting from above the appearance of a sea at rest, but on crossing it we found it to be an expanse of waves and convolutions of ashy-colored lava, with huge cracks filled up with black iridescent rolls of lava, only a few weeks old. Parts of it are very rough and ridgy [sic], jammed together like field ice, or compacted by rolls of lava which may have swelled up from beneath, but the largest part of the area presents the appearance of huge, coiled hawsers, the ropy formation of the lava rendering the illusion almost perfect. These are riven by deep cracks which emit hot sulphurous vapors. Strange to say, in one of these, deep down in that black and awful region, three slender metamorphosed ferns were growing, three exquisite forms, the fragile heralds of the great forest of vegetation, which probably in coming years will clothe this pit in beauty. Truly they seemed to speak of the love of God. On our right there was a precipitous ledge, and a recent flow of lava had poured over it, cooling as it fell into columnar shapes as symmetrical as those of Staffa. It took us a full hour to cross this deep depression, and as long to master a steep hot ascent of about 400 feet, formed by a recent lava-flow from Hale-mau-mau into the basin. This lava hill is an extraordinary sight—a flood of molten stone, solidifying as it ran down the declivity, forming arrested waves, streams, eddies, gigantic convolutions, forms of snakes, stems of trees, gnarled roots, crooked water pipes, all involved and contorted on a gigantic scale, a wilderness of force and dread. Over one steeper place the lava had run in a fiery cascade about 100 feet wide. Some had reached the ground, some had been arrested midway, but all had taken the aspect of stems of trees. In some of the

crevices I picked up a quantity of very curious filamentous lava, known as “Pele’s hair.” It resembles coarse spun glass, and is of a greenish or yellowish-brown color. In many places the whole surface of the lava is covered with this substance seen through a glazed medium. During eruptions, when fire-fountains play to a great height, and drops of lava are thrown in all directions, the wind spins them out in clear green or yellow threads two or three feet long, which catch and adhere to projecting points.

“As we ascended, the flow became hotter under our feet, as well as more porous and glistening. It was so hot that a shower of rain hissed as it fell upon it. The crust became increasingly insecure, and necessitated our walking in single file with the guide in front, to test the security of the footing. I fell through several times, and always into holes full of sulphurous steam, so malignantly acid that my strong dog-skin gloves were burned through as I raised myself on my hands. * * *

“Suddenly, just above, and in front of us, gory drops were tossed in air, and springing forwards we stood on the brink of Hale-mau-mau, which was about 35 feet below us. I think we all screamed, I know we all wept, but we were all speechless, for a new glory and terror had been added to the earth. It is the most unutterable of wonderful things. The words of common speech are quite useless. It is unimaginable, indescribable, a sight to remember forever, a sight, which at once took possession of every faculty of sense and soul, removing one altogether out of the range of ordinary life. Here was the real “bottomless pit” — “the fire which is not quenched” —“the place of hell” — “the lake which burneth with fire and brimstone” — the “everlasting burnings” — the fiery sea whose waves are never weary. There were groanings, rumblings, and detonations, rushings, hissings, and splashings, and the crashing sound of breakers on the coast, but it was the surging of fiery waves upon a fiery shore. But what can I write! Such words as jets, fountains, waves, spray, convey some idea of order and regularity, but here there was none. The inner lake, while we stood there, formed a sort of crater within itself, the whole lava sea rose about three feet, a blowing cone about eight feet high was formed, it was never the same two minutes together. And what we saw had no existence a month ago, and probably will be changed in every essential feature a month hence.

“What we did see was one irregularly-shaped lake, possibly 500 feet wide at its narrowest part and nearly half a mile at its broadest, almost divided into two by a low bank of lava, which extended nearly across it where it was narrowest, and which was raised visibly before our eyes. The sides of the nearest part of the lake were absolutely perpendicular, but nowhere more than 40 feet high ; but opposite to us on the far side of the larger lake they were bold and craggy, and probably not less than 150 feet high. On one side there was an expanse entirely occupied with blowing cones, and jets of steam or vapor. The lake has been known to sink 400 feet, and a month ago it overflowed its banks. The prominent object was fire in motion, but the surface of the double lake was continually skinning over for a second or two with a cooled crust of a lustrous grey-white, like frosted silver, broken by jagged cracks of a bright rose color. The movement was nearly always from the sides to the centre, but the movement of the centre itself appeared independent and always took a southerly direction. Before each outburst of agitation there was much hissing and a throbbing internal roaring, as of imprisoned gases. Now it seemed furious, demoniacal, as if no power on earth could bind it, then playful and sportive, then for a second languid, but only because it was accumulating fresh force. On our arrival eleven fire fountains were playing joyously round the lakes, and sometimes the six of the nearer lake ran together in the centre to go wallowing down in one vortex, from which they reappeared bulging upwards, till they formed a huge cone 30 feet high, which plunged downwards in a whirlpool

only to reappear in exactly the previous number of fountains in different parts of the lake, high leaping, raging, flinging themselves upward. Sometimes the whole lake, abandoning its usual centripetal motion, as if impelled southwards, took the form of mighty waves, and surging heavily against the partial barrier with a sound like the Pacific surf, lashed, tore, covered it, and threw itself over it in clots of living fire. It was all confusion, commotion, force, terror, glory, majesty, mystery, and even beauty. And the color "Eye hath not seen" it! Molten metal has not that crimson gleam, nor blood that living light! Had I not seen this, I should never have known that such a color was possible.

"The crust perpetually wrinkled, folded over, and cracked, and great pieces were drawn downwards to be again thrown up on the crests of waves. The eleven fountains of gory fire played the greater part of the time, dancing round the lake with a strength of joyousness which was absolute beauty. Indeed after the first half hour of terror had gone by, the beauty of these jets made a profound impression upon me, and the sight of them must always remain one of the most fascinating recollections of my life. During three hours, the bank of lava which almost divided the lakes rose considerably, owing to the cooling of the spray as it dashed over it, and a cavern of considerable size was formed within it, the roof of which was hung with fiery stalactites, more than a foot long. Nearly the whole time the surges of the further lake taking a southerly direction, broke with a tremendous noise on the bold craggy cliffs which are its southern boundary, throwing their gory spray to a height of fully forty feet. At times an overhanging crag fell in, creating a vast splash of fire and increased commotion.

"Almost close below us there was an intermittent jet of lava, which kept cooling round what was possibly a blow-hole forming a cone with an open top, which when we first saw it was about six feet high on its highest side, and about as many in diameter. Up this cone or chimney heavy jets of lava were thrown every second or two, and cooling as they fell over its edge, raised it rapidly before our eyes. Its fiery interior, and the singular sound with which the lava was vomited up, were very awful. There was no smoke rising from the lake, only a faint blue vapor which the wind carried in the opposite direction. The heat was excessive. We were obliged to stand the whole time, and the soles of our boots were burned, and my ear and one side of my face were blistered. Although there was no smoke from the lake itself, there was an awful region to the westward, of smoke, and sound, and rolling clouds of steam and vapor whose phenomena it was not safe to investigate, where the blowing cones are, whose fires last night appeared stationary. We were able to stand quite near the margin, and look down into the lake, as you look into the sea from the deck of a ship, the only risk being that the fractured ledge might give way.

"Before we came away, a new impulse seized the lava. The fire was thrown to a great height; the fountains and jets all wallowed together; new ones appeared, and danced joyously round the margin, then converging towards the centre they merged into one glowing mass, which upheaved itself pyramidally and disappeared with a vast plunge. Then innumerable billows of fire dashed themselves into the air, crashing and lashing, and the lake dividing itself recoiled on either side, then hurling its fires together and rising as if by upheaval from below, it surged over the temporary rim which it had formed, passing down in a slow majestic flow, leaving the central surface swaying and dashing in fruitless agony as if sent on some errand it failed to accomplish.

"Farewell, I fear forever, to the glorious Hale-mau-mau, the grandest type of force that the earth holds! 'Break, break, break,' on through the coming years.…"

After Isabella Bird's descriptions of Kilauea, Whitney continues with his writings about Kaʻū.

The District of Ka-u,

Which commences at the crater of Kilauea, extends to about ten miles beyond or north of the south point of this island, and includes hundreds of square miles devastated by eruptions. Leaving the volcano, the road winds around the Lua Pele (crater pit) in sight of its black walls, and over the strawberry and ohelo beds, on and on. Distance, in this region, cannot be accurately measured by the eye, as many a long gallop will prove.

Ashes, sand and lava prevail hour after hour, to be succeeded by clinkers and pahoehoe, with, a few scattering trees. The tragic camp where the army of Keoua met its terrible destruction, is in this vicinity. Bingham says, "It may be briefly stated, on the authority of natives who were contemporary with Keoua and Kamehameha, and who represent themselves as having been witnesses, that while they encamped two days and three nights at the crater of Kilauea, there were repeated eruptions or the sending up of flame and smoke, cinders and stones. On the third day they set forward towards Kau. The earth trembled and shook under their feet, a dense dark cloud arose from the immense crater, lightning and thunder burst forth over their heads, and darkness covered them, and a shower of cinders and sand, thrown high from the crater, descended on the region round about, and great numbers of Keoua's men were killed and were found there many days afterward, apparently unchanged, and were at first mistaken for a living company."

Near the verge of the broad lava field, ten or more miles from Kilauea, are caves, some of narrow limits; one, an ancient burial place, has two *mauka* (mountainward) and two *makai* (sea-ward) corridors, extending several miles. They are unexplored, and will probably remain so forever, unless some traveler, more daring than any who have preceded him, is found to accomplish the task.

Reed's Ranch

At Kapapala, is a tract of land bounded by the ocean and the sky, or as high on Mauna Loa as grass can grow, and has an extent of pasturage like a pampas in Brazil. At the shore the cattle are tame and form a rich herd; but in the upper forest region they are wild, and are hunted only for their hides. The proprietor counts cattle, sheep, goats and acres by the tens of thousands. Here the stranger is sure of a cordial reception, and at this point preparations may be made for the ascent of the 14,000 feet elevation to the summit crater of Mokuaweoweo.

Ascent Of Mauna Loa

The frequent excursions made by travelers during the past three years to the top of this mountain, have dispelled the terrors which former travelers had thrown over its rough gorges and broken clinker a-a lava fields. Even ladies have conquered the untrod heights, and have seen Mokuaweoweo in eruption. Douglass, the ill-fated English explorer, first described the summit as "twenty-four miles in circumference, and in terrible activity! The interior a tremendous sunken fire five miles square, being a lake of liquid fire sometimes tranquil, sometimes rolling its blazing waves with furious agitation and casting them upwards in columns of from 30 to 170 feet high." The greatest depth, measured by a line and plummet, was found to be 1270 feet. The American missionary Goodrich made the ascent previously, but did not see the crater in action. Mr. Douglass was 17 days in performing the

trip, and subsequently lost his life on this same mountain. [Douglas was killed on Mauna Kea].

In the winter of 1840 Com. Wilkes left Kilauea December 18th, with a large company of officers, sailors and natives and reached the crater on the 22d. The wind blew a gale over the snow-covered summit, the thermometer fell to 13° Fah., and two men, a sailor and a native, died from exposure.

Mokuaweoweo remained inactive until August, 1872, and on Sept. 2d of that year, a party numbering twelve, of whom the compiler was one, left Honolulu by steamer, reached Kaalualu, Kau, on the 4th, obtained horses at Waiohinu for the ascent and the trip to Hilo; left at 9 A. M. of the 5th, reaching Kapapala, distant 24 miles, the same evening. Thence at 3 P. M. of the 6th, the party with guide and five attendants began the actual ascent, so gradual that in three hours, ten miles brought them to the mountain station of this ranch, where the party spent the night. At six the next morning they left this last habitation, rode three hours through a succession of ohia and koa groves by an easy grade to the “camping ground,” nine miles from the mountain station, and sixteen from the ranch, at an elevation of 7,000 feet. Here they left their superfluous baggage, lunched and started afresh, following the guide through bushes becoming more scanty, until at the end of three miles, no sign of vegetation could be seen. The face of the mountain is very rough; the remaining twelve miles leading over desolate lava rock. At 5 P. M. Sept. 5th, after fourteen traveling hours they stood on the brink of

Mo-Kua-Weo-Weo [Moku-‘āweoweo]

This crater on the summit of Mauna Loa is in the centre of its vast dome, nearly 14,000 feet above the sea; it is oblong and about 8,000 feet in length, by Wilkes' survey of 1840; its eastern wall 470, and its western 784 feet deep. In 1840 the floor of the crater was level; in 1872 one-third of the floor was depressed two or three hundred feet below the rest. In this sink, midway between the north and south wall, and near the western extremity, is the new crater. Action began Aug. 9th and has since been almost incessant, throwing up a fountain of crimson lava, estimated at 200 feet high. The party were somewhat affected by the mountain sickness, but camped at the brink of the crater for the night, and returned next morning, reaching the mountain station at 4 P. M. The total distance from Kaalualu to the summit is 61 miles, and from Hilo to the same point 66 miles. Since that date, the crater has been visited by numerous parties, most of whom found it in action. One visitor, Mr. W. W. Hall, in the autumn of 1873, succeeded in making a descent into the abyss, and approaching nearer to the fountain than any other party. His description published in the "Hawaiian Gazette” of Jan. 18th, 1874, as well as that of the Editor of this Guide Book, published in September, 1872, are minute in detail, and may interest travelers, who propose making the trip.

The Hawaiian Archipelago
By Isabella Bird (1875)

In addition to the narratives by Isabella Bird quoted above by H. M. Whitney, Bird, who visited the area in January 31-February 2, 1873, wrote about her observations of the “Volcano

Book" and the "Volcano Inn."[155] She notes, with some disdain, what today would be classed as cultural insensitivity in some visitors' comments about Pele.

> …I have been looking over the "Volcano Book," which contains the observations and impressions of people from all parts of the world. Some of these are painstaking and valuable as showing the extent and rapidity of the changes which take place in the crater, but there is an immense quantity of flippant rubbish, and would-be wit, in which "Madam Pele," invariably occurs, this goddess, who was undoubtedly one of the grandest of heathen mythical creations, being caricatured in pencil and pen and ink, under every ludicrous aspect that can be conceived. Some of the entries are brief and absurd, "Not much of a fizz," "a grand splutter," "Madam Pele in the dumps," and so forth. These generally have English signatures. The American wit is far racier, but depends mainly on the profane use of certain passages of scripture, a species of wit which is at once easy and disgusting. People are all particular in giving the precise time of the departure from Hilo and arrival here, "making good time" being a thing much admired on Hawaii, but few can boast of more than three miles an hour. It is wonderful that people can parade their snobbishness within sight of Hale-mau-mau.
>
> This inn is a unique and interesting place. Its existence is strikingly precarious, for the whole region is in a state of perpetual throb from earthquakes, and the sights and sounds are gruesome and awful both by day and night. The surrounding country steams and smokes from cracks and pits, and a smell of sulphur fills the air. They cook their kalo in a steam apparatus of nature's own work just behind the house, and every drop of water is from a distillery similarly provided. The inn is a grass and bamboo house, very beautifully constructed without nails. It is a longish building with a steep roof divided inside by partitions which run up to the height of the walls. There is no ceiling. The joists which run across are concealed by wreaths of evergreens, from among which peep out here and there stars on a blue ground. The door opens from the verandah into a centre room with a large open brick fire place, in which a wood fire is constantly burning, for at this altitude the temperature is cool. Some chairs, two lounges, small tables, and some books and pictures on the walls give a look of comfort, and there is the reality of comfort in perfection.
>
> Our sleeping-place, a neat room with a matted floor opens from this, and on the other side there is a similar room, and a small eating-room with a grass cookhouse beyond, from which an obliging old Chinaman who persistently calls us "sir," brings our food. We have had for each meal, tea, preserved milk, coffee, kalo, biscuits, butter, potatoes, goats' flesh, and ohelos. The charge is five dollars a day, but everything except the potatoes and ohelos has to be brought twenty or thirty miles on mules' backs. It is a very pretty picturesque house both within and without, and stands on a natural lawn of brilliant but unpalatable grass, surrounded by a light fence covered with a small trailing double rose. It is altogether a most magical building in the heart of a formidable volcanic wilderness. Mr. Gilman, our host, is a fine picturesque looking man, half Indian, and speaks remarkably good English, but his wife, a very pretty native woman, speaks none, and he attends to us entirely himself.
>
> A party of native travellers rain-bound are here, and the native women are sitting on the floor stringing flowers and berries for leis. One very attractive-looking young woman, refined by consumption, is lying on some blankets, and three native men are smoking by the fire. Upa attempts conversation with us in broken English, and the others laugh and talk incessantly.

[155] Isabella L. Bird, *The Hawaiian Archipelago. Six Months among the Palm Groves, Coral Reefs and Volcanoes of the Sandwich Islands* (London: Murray, 1875) 57-59.

My inkstand, pen, and small handwriting amuse them very much. Miss K. [Karpe, Bird's travelling companion in this part of the trip], the typical American travelling lady, who is encountered everywhere from the Andes to the Pyramids, tireless, with an indomitable energy, Spartan endurance, and a genius for attaining everything, and myself, a limp, ragged, shoeless wretch, complete the group, and our heaps of saddles, blankets, spurs, and gear tell of real travelling, past and future. It is a most picturesque sight by the light of the flickering fire, and the fire which is unquenchable burns without.

About 300 yards off there is a sulphur steam vapour-bath, highly recommended by the host as a panacea for the woeful aches, pains, and stiffness produced by the six-mile scramble through the crater, and I groaned and limped down to it: but it is a truly spasmodic arrangement, singularly independent of human control, and I have not the slightest doubt that the reason why Mr. Gilman obligingly remained in the vicinity was, lest I should be scalded or blown to atoms by a sudden freak of Kilauea, though I don't see that he was capable of preventing either catastrophe! A slight grass shed has been built over a sulphur steam crack, and within this there is a deep box with a sliding lid and a hole for the throat, and the victim is supposed to sit in this and be steamed. But on this occasion the temperature was so high, that my hand, which I unwisely experimented upon, was immediately peeled. In order not to wound Mr. Gilman's feelings, which are evidently sensitive on the subject of this irresponsible contrivance, I remained the prescribed time within the shed, and then managed to limp a little less, and go with him to what are called the Sulphur Banks, on which sulphurous vapour is perpetually depositing the most exquisite acicular sulphur crystals; these, as they aggregate, take entrancing forms, like the feather work produced by the "frost-fall" in Colorado, but, like it, they perish with a touch, and can only be seen in the wonderful laboratory where they are formed.

In addition to the natives before mentioned, there is an old man here who has been a bullock-hunter on Hawaii for forty years, and knows the island thoroughly. In common with all the residents I have seen, he takes an intense interest in volcanic phenomena, and has just been giving us a thrilling account of the great eruption in 1868, when beautiful Hilo was threatened with destruction. Three weeks ago, he says, a profound hush fell on Kilauea, and the summit crater of Mauna Loa became active, and amidst throbbings, rumblings, and earthquakes, broke into such magnificence that the light was visible 100 miles at sea, a burning mountain 13,750 feet high! The fires after two days died out as suddenly, and from here we can see the great dome-like top, snow-capped under the stars, serene in an eternal winter.

1876: "Na Kamahele i ka uka o Puna"

Hawaiians have always celebrated journeys taken to visit ancestral homelands and wahi pana. The early method of documenting these "huakaʻi" (trips) was through oral transmission of moʻolelo, mele and hula. As seen in the preceding sections of this study, after western contact native Hawaiians were forced to publicly dismiss the practices of old, and adapt to the beliefs of the colonizing foreigners. Through the skill of writing, Hawaiians (both pure and "hapa" or part), added a new tool to their ability of passing stories and information on to a wide audience. Thousands of narratives were published in the Hawaiian papers, and rich accounts including both traditional knowledge and observations of the time. Between January 18 to March 29, 1877, an account of a trip from Hilo to Kīlauea, down into Puna and back to Hilo was published

in the newspaper *Ka Lahui Hawaii*. The authors were all relatives,[156] and together they describe noted places, customs, and the landscape through which they traveled. It is worthy to note that there are references in the narratives of the steadfast love that native Hawaiians have for the lands upon which they reside—despite the land being well-supplied with lava fields.

Ianuari 18, 1877 (aoao 2)
Ka Lahui Hawaii
Na Kamahele i ka uka o Puna.

…Haalele iho i ka nani o Hilo ma ka hora 11, A. M. Nov. 29, 1876. A pii aku la a pulu elo iho la i na drops rain kanilehua i ka uka o Paieie.… [Author describes journey to the uplands of ʻŌlaʻa.] … He keu a ke kaulana Olaa no ke kiamanu, no na o-u holo wai, no ke olona a me ia mea aku ia mea aku, aka, he ano waonahele no kona hapa nui ka nana aku, a aia na wahi kauhale kakaikahi e pipili aku ana mawaho aku o na pohai ulu laau ohia.… Haalele i ka ulu lehua Olaa ma ka hora huihui 7 P. M. Nov 30, a pii aku la ia loa no na mile he 15 a oi aku. Me ke kau nui o ka manao, e ake no e ike koke aku i ka home mauna o Madame Pele, kahi kaulana ma keia ao holookoa.

Ae, o neia mau mile e pii ia nei, aole ia i ano like me na mile he 14 i hala ia makou mahope i ka la mua; oiai he ano lepo ia me kahi pahoehoe, aka, o keia wahi a makou e pii nei, he ano pahoehoe a one ia, nolaila, he mama ae koonei hele ana mamua o kela hapa i hala.

He nui a makena wale na ululaau ohia e maalo mau ana imua o makou, me he mau lae aina la e oni ae ana iloko o ke kai. A ia makou hoi e komo aku ai iloko o na ululaau, ua hele ae la a haale ka wai i ka maile, a ina hoi e puka aku iwaho i na lehua, e ike aku no oe, he mea e ka popohe ula wena mai o na pua lehua iluna o ka pahoehoe, a he mea nani no hoi ke ike aku i na ohelo e nee mai ana i ka papa. A oiai makou e ano kokoke aku ana i Kilauea, aia hoi, ua anuhea mai la ka nahele i ke ala o ke kupaoa. Oiai he mea nui hoi ia no ia wahi. Ia makou e pii nei no ke kiekie 3000 kapuai a oi aku, alaila, ua liilii mai la ka ulu ana o na laau, no ka make anu paha.

Aole i emo ka makou holo ana aku, kapalili iho ana na lau liilii o ke koa ma ko makou mau papalina, a halialia mai la na hiohiona aloha o ia uka mauna a ka Wahine i noho ai.

A ia makou e pahee malie ana i na lihau noe anu o na aheahe huihui o ia home mauna o Hiiaka ma, aia hoi, mohala mai la imua o ko makou mau maka, ka nani lua ole o kona mau ululaau, kona mau alanui nani, na mea ulu nenee ilalo, a pu-a mai la na ohu wai noe huihui a me he mea la no hoi e puana ia mai ana.

E na Kamahele ui i ka uka o Puna—e—Eia kuu home la, kipa mai ke aloha ia nei. Ae; me ko makou mau puuwai ilihia i piha i ke aloha, ke puana ae nei makou a haawi aku i ka hoomaikai ia oe e na Lani, a ia oe hoi e ke 'lii wahine nona keia home mauna eehia launa ole.

I kipa mai nei makou ia nei, a nana i kau mau hana eehia a kupaianaha hoi. E Madame Pele, e hoaumoe pu ana kakou ia nei i keia po, a apopo hoi ia huli hoi aku no ka paia ala i ka hala. O makou no o au mau moopuna aloha nui—Charlotte A. Hanks, Eliza N. Crowningburg, Clarissa Jackson, Lizzie Chung Hoon, Lilia Richards.

[156] Lilia H. Richards of Koloa, Kauai; Charlotte A. Hanks & Lizzie Chung Hoon of Honolulu, Oahu; Eliza N. Crowningburg & Clarissa Jackson of Makawao, Maui.

(Aole i pau.)

[Translation]

Travelers in the Uplands of Puna

…Departed from the beauty of Hilo at 11 A.M. Nov. 29, 1876. And ascended inland to Paieie in the moistening kani lehua rain drops.… [Author describes journey and names places while traveling to the uplands of ʻŌlaʻa.] …Olaa is well-famed for the bird catchers, for the o-u holo wai (an exceedingly fine kapa), for the (growth of) olona, and other things, but it is a forest region through much of it, as one looks about. Houses are scattered, close to the encircling ohia groves.… Departing from the lehua grove of Olaa in the chilly hour of 7 P.M., and ascended 15 miles or more. With great thoughts and desire to soon see the mountain home of Madame Pele, the place that is famous around the world.

These miles traveled were not like the first 14 we had passed, as there was some soil and also pahoehoe, but this place we now ascended there was pahoehoe and cinder, therefore our travel was faster than in the first half.

There were large and numerous forests of ohia which we saw before us, their appearance was like points of land out jutting into the sea. And when we entered into the forests if was like being in calm rippling water, and if you exited from the lehua, you saw round red blossoms of the lehua upon the pahoehoe; and another beautiful thing was to see the ohelo moving upon the plains. Thus we were close to Kilauea, and behold, the forest cool and imbued with fragrance. That is one of the notable things of that place. We had ascended 3000 feet or more high, and the growth of the forest was reduced, perhaps because of the severe cold.

In a little time, the leaves of the koa were quivering in the mist, dropping moisture upon our cheeks, and we reflected with aloha on the mountain uplands, in which the Woman (Pele) resides.

We moved on calmly in the cold mist and gentle breezes of the mountain home of Hiiaka, and beheld with our eyes the beauty unlike any other, of her forest. Along her beautiful path, the growth below it, and rising cold mists, as if being told:

O fair Travelers in the uplands of Puna—e—Here is my home, be welcomed with aloha. So with hearts filled with awe and aloha, we spoke, giving our appreciation to you, o Heavenly one, and to you, o chiefly woman to whom this home, awe-inspiring mountain home like no other, belongs.

We visited and saw the awe inspiring, mysterious works. O Madame Pele, we shall all sleep tonight, and tomorrow we will turn our path to the place where the fragrance of the pandanus is found. We, and my beloved grandchildren are with great aloha— Charlotte A. Hanks, Eliza N. Crowningburg, Clarissa Jackson, Lizzie Chung Hoon, Lilia Richards. (Not completed.)

Pepeluari 1, 1877 (aoao 3)
Ka Lahui Hawaii
Na Kamahele i ka uka o Puna
(Koena mai kela pule mai)

Maanei e hoike aku ai makou i ke ano a me ke kulana, a me na mea e hoopuni ana i ka lua pele kaulana o kakou oia hoi o Kilauea. Ke waiho nei no keia lua me kona mau ano pahaohao a kupaianaha no hoi, ma kekahi wahi ka honua nona ke kiekie i aneane eha tausani kapuai maluna ae o ka ilikai. Ke hoomanao ae hoi a ka poe ana kaapuni i ua lua nei, ua oleloia, 9 mile kona anapuni, a ua ane no hoi paha e 3 mile ka avarika o kona anawaena. Ke hoomaopopo iho hoi i ka loa mai Hilo taona a i Kilauea, he ane he 29 mile ia; a mai Kilauea aku a i Kalapana makai ae o Puna ke hele, he 23 mile ia, a mailaila aku a hehi hou i ka one o Punahoa he 38 mile ia; nolaila, he ane no e piha pono na mile he 90 ka loa o ia mau ala hele. Ke hoomaopopo iho nae, he loa ia e maluhiluhi ai na wahi oiwi i ka luaiele ia i o i anei.

Ma ka makou hoomaopopo iho ke ku nei keia lua, maluna o kekahi kahua nani, a kilakila no hoi; nona na ululaau uliuli a nani e hauoli ai na maka ke nana aku; nona hoi na lehua nenee i ke one, a kaua e ka malihini e ako ai a haalele, nona na ohelo nee i ka papa e noke aku ai kaua i ka ai a haalele. He mea mahaoi ole ke olelo ae aia no ma na wahi a pau e hoopuni mai ana i keia lua ka lehulehu a me ka makena wale o nei mea he painiu. Ua like no kona ano kino me ko ka hala kahiki, aka, he ano huihui memele nae kona pua. Mai kona ano ili lahilahi loa ae mawaho i ihi ia, ka lei nahenahe a Hiiaka ma e lei ai, oia ka lei painiu. He mau tausani eka o ia uka mauna i hoopihaia me neia mea ano ulu.

A ma ka ihona o ke alanui o Puna, e ike no auanei oe he makena wale o na lau painiu e waiho kahela ana i ka noe, e kaomi hui ana i ka pua o ka ohelo, e hene ai ka pua lilia i ke kula. Aia no he lehulehu wale o na mahu wai mehana e pu-a mai ana ma o a maanei a puni ka lua, ilaila kaua e ka malihini e noke ai i ka auau a oluolu, alaila no hoi make i ka haukeke i ke anu ke hoi ae ma hai. He oiaio, he mehana ka wai o keia mau mahu wai, aka, i ko lakou haule ana mai, a waiho ma kapa no kekahi mau minute, alaila, lilo ae la i mea huihui loa, a hiki ole no hoi i kekahi wa ke inu no ke anu.

Maanei no ka luhi nui ole i ka hoomoa ana i ka ai, aia maloko o koonei lepo a me ke one hoi, ua wela loa ka mahu, a ina e hooia aku ke kalo, uala, hapuu a me na mea like, a waiho no kekahi manawa, kii aku, ua moa, he ai wale no, ua ike pono makou ia mau wahi.

Aia no hoi kekahi mau wahi elua e paila ana me he imu enaena la, a e hu ae ana ke kalapa (sulphur) he mea hoi ia lawe nui ia e kekahi poe no na hana ana i kekahi mau mea, a he mea hoi e hoaiai ai [illegible] papale waiokila i noke ia a lena. He ulu nui hoi ke [illegible] ma koonei nahele e hoopuni mai ana i ua lua nei, a nolaila no paha i holo ai ma ke mele la:

“Aala kupaoa ka nahele.”

Ke huli a nana ae mai ka aoao hikina hema ae a i ka hikina, a i ka akau a hiki ma ke komohana o keia lua. Ua hoopuni ia oia me na pio pohai ulu laau ohia i awili pu ia me ke koa. Ma ke kaawale mai ka lua aku he hapawalu mile ma kahi wahi, a he hapalua mile a oi aku ma kahi wahi. A mawaena mai hoi o na laau loloa a me ka lua ponoi, e ulu ana na ohia liilii nenee. O ke kahua kahi e ulu ana kela ano ohia nenee, he one no ia i uhi paa ia maluna o ka pahoehoe manoanoa, he poho nae me na mawae ma kela a me keia wahi o ia honua a pau loa.

Ke ku nei ka hale hookipa ma kekahi wahi palahalaha maikai kokoke no i ka lihi o ka lua ma kona aoao akau, a e huli aku ana kona nanaina i ka hema. Nolaila, ke waiho nei ka lua pele o Kilauea ma ke alo ponoi mai no o kona hale hookipa, a he hiki no ke noho iloko o ka hale hookipa a e nana aku i ka a mai o ka pele ilalo o ka lua; a e ike pono loaia no, ke ole e uhi ia e ka ohu a me ka noe. Ua ano like no ka waiho ana mai, me ka nanaina aku o Koolau mailuna aku o ka pali o Nuuanu. He oluolu a huihui maikai ka la o anei nei oiai ka makou kipa ana aku. Ua hoomaka makou e iho ilailo o ka lua ma ka hora 12 ponoi o ke awakea, a hiki hou mai mawaena o ka hora elima a me eono o ke ahiahi. Maluhiluhi a oopa na wahi wawae i ka iho ana a me ka pii ana mai, aka, hoomanawanui no nae a ike pono i ke ahi pele mamua pono iho o alo e a-a ana. I ka nana aku i ke kahua o ka papahele olalo o ka lua, ua hele a awaawaa iluna ilalo, he mau mawae hoi, he mau ahua, he ano naele wale no ke hehi aku, a ma ka loko ponoi e a ana o ke ahi o Halemaumau ia (pela ia mai) he kohu kai e poi ana ma kumupali ka hehee o ka pahoehoe, a me he palau la e hoohuli ana i ka eka lepo, pela no ka huli ana o na apana pahoehoe wela ma o a maanei, a nalowale iho la; kupaianaha no ke ike aku! Ku i ka hooweliweli na ano hana a ka pele ai honua. I kekahi wa e lohe ia aku no mai ka hale hookipa aku, ka halulu a me ke kani mai o na pohaha pele e pahupahu ana a lele liilii ae la na pohaku i ka lewa, e lohe pu ia aku no hoi ka owe me he nalu la e haki ana iloko o ke kaikoo nui.

Ia makou i hoi mai ai a hiki ma ke ala e pii mai ai i ka pali, kokoke e hora 6 paha ia, ua hoomaka mai la ka noe e uhi mai i ko makou *way home*, aka lohe aku la no nae makou ia poor Joe e kahea mai ana i ka welelau o ka pali, oiai, e imi mai ana kela me ka hopohopo o paa ia makou e ka noe. Kupinai ae la kona wahi leo nahenahe i na welelau pali a hoi iho la ilalo iwaenakonu o ka ohu. A mahuihui ana i ko makou mau wahi pepeiao, oiai makou e hoiliili painiu ana—Where are you? Come Home!—By and by you will lose your way! Kahea aku la makou iloko oia ohu e halii iho nei iluna o makou. Here we are! Here we are!—Come! A i ka hoomao ana ae o ka ohu, ua hui pu iho la makou, a hoi pu aku la e pue ana i ke anu, me ka hau huihui e nou mai ana.
(Aole i pau.)

[Translation]

Travelers in the Uplands of Puna

Here, we will make known the nature and character of our volcanic crater, which is Kilauea, and about the things around it. This crater with its many mysterious and wonderous features, is situated on an elevated section of the earth, nearly 4,000 feet above the ocean's surface. Those who have traveled around the crater estimate it to be 9 miles in circumference, an average (avarika) of 3 miles from its center. It is known that it is 29 miles from Hilo town to Kilauea, and from Kilauea to Kalapana, on the shore of Puna it is 23 miles; and from there traveling again back to the sands of Punahoa, it is 38 miles. Therefore, it is almost 90 miles via the trails. It is known that the journey can be tiresome in traveling here and there.

We understand this crater to be atop a beautiful open, high terrace, the forest is dark and beautiful, giving joy to the eye when it is beheld; on it are the lehua which seem to move across the cinders, which we visitors gathered upon departing. It is also where the ohelo that move along the flats are found and which we ate before departing. It is not at all presumptuous to say that all about this crater there is an abundance of painiu [native Hawaiian lily]. Its character is something like that of the pineapple, but its flowers are somewhat yellowish. Its fine form is sacred and it is made into the pliable lei of Hiiaka

and her companions. There are thousands of acres in the mountain region filled with these growing things.

And in descending the trail to Puna you will see great abundance of the painiu, spread out in the mists, together with the blossoms of the ohelo, like the lily flowers on the plain. There are many steaming vents, rising here and there, all around the crater; it is there that we visitors had a pleasant bath, putting an end to one's quivering in the cold. It is true that the water of these vents is warm, but as the steam drops, settling like a blanket after some minutes, then one becomes very cold.…

It is here where without difficulty, one may cook food in the soil and cinder for the steam is very hot. If one places kalo, uala, hapuu and other things, leaving them for a time, they are cooked and may be eaten. We actually saw these places.

There are two places that are boiling like a raging imu, and the sulphur (kalapa) is overflowing. Some people gather it and take it with them as a thing of interest; there is a layer of yellow there. The forest growth surrounds the crater, and that is perhaps why the mele states:

"Sweet fragrance of the forest."

Turning to look to the south east, the north, [and] to the west of the crater, it is surrounded by the arching forest of ohia and koa, set off about one-eighth of a mile to half a mile, more or less, from the crater. In the mid-section between the tall trees and the crater are growing the little moving lehua, and there is cinder atop the broad pahoehoe, along with hollows and fissures all about this elevated shelf.

The guest house stands on a good flat area, close to the northern edge of the crater, from where one looks south. One may then see the crater of Kilauea at the front of the guest house. One may sit inside the guest house and see the eruption in the crater. It is easily seen if there is no mist or light rain covering. It is like when one is looking at the Koolau from above the cliffs of Nuuanu. It was pleasant and cool on the day we visited. We began our descent into the crater at 12 noon, and reached the center. At 5 or 6 o'clock in the evening climbed back up the trail, wearied and with lame feet. But wait, we saw lava fires directly in front of us. But below at the inner crater ledge, were cracks, fissures, mounds, movement, and within the opening were the burning fires of Halemaumau, it looks like waves crashing upon the cliffs, the pahoehoe slides about like soil overturned by a plow. That's what it looks like as the pahoehoe moves to and fro, to be lost. It is a wonderous site! Fear rises within to see the work of Pele who consumes the earth (Pele ai honua). Sometimes at the guest house, there is quivering, and one hears ringing, cracking and explosions. And small stones are sent flying into the sky. One can also hear the lava, like the murmuring and crashing of high seas.

We returned and arrived at the trail that ascends the cliff, close to 6, The misty rains started and covering our way home, but we heard poor Joe calling from the cliff top; thus feeling about with some trepidation, we heard the echo of his sweet voice within the mist. While our ears were cold, we gathered some painiu, and heard—"Where are you? Come Home!—By and by you will lose your way." We called out from within the mist which spread above us, "Here we are! Here we are! Come!" ....
(Not completed.)

Pepeluari 22, 1877 (aoao 2)
Ka Lahui Hawaii
Na Kamahele i ka uka o Puna

[Departing from Kīlauea, the group traveled via the Volcano-Puna trail, descending the cliffs to Pānau.]

…Ke ane ae nei e kohiku ka la, a ke hele la a ohea na hoa i ka luaiele a na lio, a i ahona no, i ke kaomi hui a na kehau o ka uka, oiai lakou, e ahe malie ana ma na rumi liilii iloko o na ululaau. He hoomanao iho no makou, he hiki pono no na lio ke holo mama ma keia ihona, no ka mea, he ano one no hoi, i like pu no me ko Kilauea. He loa keia holo ana, a he wao nahele no hoi, a ua aui ka la, hoea ana makou mailoko aku o ka ululaau, a hookaulua iki ma Panau, e lunch ana hoi iluna no o na lio. Maanei, ua hiki e nana pono aku i kai o Puna, a e waiho molale mai ana na aina, ano pahoehoe i uhi ia me ke pili, a he a-a hoi ma kahi wahi, a he mau ulu niu hoi kahi me na ulu puhala me ke kukui. Ano hoihoi ole no paha na malihini i keia mau wahi, aka, o ko laila poe, ua aloha no lakou ia wahi. A ma ka hora 4 o ke ahiahi, ua hiki makou i ka niu moe o Kalapana. (Aole i pau.)

[Translation]

Travelers in the Uplands of Puna

…Almost worn out by the sun, we companions were lazily born on our horses. At last a kehau (mist-laden breeze] of the uplands came down gently blowing through the forest growth refreshing us. Our horses knew the path which opened up and they could then move quickly along the descent, for it was cindery, similar to that of Kilauea. The travel was long in the wilderness, and the sun was receding as we entered a forest, delaying for a while at Panau, as we ate lunch atop our horses. From here, we clearly see the coast of Puna, and the land laid out before us, with pili-covered pahoehoe, and scattered aa at some places. There are many groves of coconut trees, groves of pandanus, and kukui.

There is not much of interest for the visitors in this place, but the people there love their place. At 4 o clock in the evening we arrived at the reclining coconut tree (niu moe) of Kalapana. (Not finished.)

Maraki 1, 1877 (aoao 2)
Ka Lahui Hawaii
Na Kamahele i ka uka o Puna

Eia makou i ka niu moe o Kalapana i keia wa, a ma ka nana ana aku hoi i ke ano o keia wahi, ua paapu ia no hoi e na ulu niu me na ulu puhala, a he ano kamoe aku iluna ka waihona o ka aina. Hookipa oluolu loa ia makou e na kamaaina oia wahi a makou i moe ai; a ma ka hora 10 oia kakahiaka, haalele aku la hoi makou ia wahi, a hoomaka mai la e hele iloko o na kipona enaena o ka la e pahola pono mai ana imua o makou. He oiaio no hoi, he makena no hoi na a-a ma kela a me keia wahi a ka maka e au ae ai, aka, nui no hoi ka ulu wehiwehi i na ulu laau ohia, puhala, kukui niu, e ulu ana maluna oia mau a-a a me na pahoehoe. O Puna, he aina ano palahalaha oia, e kamoe malie aku ana iluna a hiki i na mauna, a, aole no hoi he mau awa kumoku kupono o kona mau kapa kahakai. Oiai makou e naue ana no na mile he 27 a hiki i ke Ili-palanehe i ke kai, e honi ae ana no hoi makou i ke ala o ka hala e pala mai ana ma hai o ke alanui, a hoomanao ae la i kona inoa hoomahie, o

“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 kamahele 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 liwi polena,
I ka uka paoa i ke ala o Puna.”

He nui wale paha oi na wahi pana o Puna, aka, no ko makou awiwi loa hoi, aole makou i ike maka ia mau wahi. Ia makou nae i hiki mai ai ma Kalehua a nana ae ma ia wahi a puni, he wahi ano mauna liilii kolaila, i uliuli i na kukui, na ulu a me na niu malaila, a ma kolaila kahakai ae a me na wahi e hoopuni mai ana, he mau wahi no i kaulana o Puna, pela mai hoi kamaaina ka hahai mai. Aia ilaila o Haehae kahi a ka la e hiki mai ai; ilaila ka hoi Kamiloholu i Waiakaea, ilaila no hoi na wai auau e mehana ai; i uka ae olaila, kahi kaulana i holo ai o Kahawali maluna o kona holua, oiai kona hoohoka ana i ko makou kupuna wahine.

Ma ka nana ana aku no hoi ia Puna, he makena io no hoi ke a-a a me ka pahoehoe, aka, ua aloha no ko laila keiki i kona one hanau, a he mea ole wale no ia mau mea iaia.

O makou iho no,

Lilia H. Richards No Koloa, Kauai.
Charlotte A. Hanks no Honolulu, Oahu.
Lizzie Chung Hoon no Honolulu, Oahu.
Eliza N. Crowningburg no Makawao.
Clarissa Jackson no Makawao.

[Translation]

Travelers in the Uplands of Puna

We are now here at the niu moe o Kalapana, and as one looks about this place it is filled with groves of coconut trees and pandanus, appearing to lay across the land. We were kindly welcomed by the natives of that place where we would sleep, and at 10 the following morning, we departed and began our travel with the scattered light of the sun before us. It is true that even the aa is rich at these places where the eyes may see.…

…Puna is a broad land, rising gently towards the mountain. There are not many good boat landings along its coast. While we passed the 27 miles to reach the pebbles nestled on the shore [Hāʻena at Keaʻau], we inhaled the sweet fragrance of the ripening hala fruit along the trail-side. This caused me to remember the name that distinguishes the land, “Puna Paia ala i ka hala” (Puna of the fragrant pandanus groves). The native of this land regularly wear garlands of hala, and when the wearing of the lei is finished, the lei is set outside the walls of the homes; and at night when it is time to sleep, that is when the gentle kehau breeze blows. In the days of the ancestors, those who traveled along the

trail side, were invited into the homes they would smell the fragrant hala, and see the adornments of hala nodding in the breeze. That is how Puna became famous as "Ka Paia ala i ka hala." There are still scattered about some of the children of the lands who remember with love, their kulaiwi (native lands – where their ancestors' bones are buried). This is remembered in the lines of a mele:

> "Return, o let the aloha return,
> To the fragrant groves of the hala,
> The sweet song of the Iiwi polena,
> In the fragrant uplands of Puna."

There are likely many more wahi pana of Puna, but because we were traveling quickly, we did not actually see these places. We arrived at Kalehua and saw the surrounding areas. There are small mountains there, green with the kukui and groves of coconut trees. Along the shore and the surrounding area there are many famous places of Puna, so say the natives. There is Haehae, the place where the sun arrives; there is Kamiloholu [fishpond] at Waiakaea, there I bathed in the warm waters; there in the uplands is the famous place where Kahawali raced atop his holua sled, and thwarted our ancestress [Pele].

As one looks about Puna, it is a land well-supplied with aa and pahoehoe, but the children (descendants) of the lands love their birth place, and the lava is not a concern to them.…

1879 "Ka Huakai no Puna Paia Ala i ka Hala…"

In 1879, J. Iosepa and family members from Kipahulu, Maui, traveled to Hawai'i, visiting with family and friends, and stayed for two months in Puna, after which he traveled to Ka'ū. Iosepa's narratives include references to storied place in Puna and at Kīlauea, and names a number of residents in the Puna lands which are now a part of the national park. The narrative then continues, speaking of places in Ka'ū as one travels through Kapāpala.

Iune 28, 1879 (aoao 4)
Nupepa Kuokoa
Ka Huakai no Puna Paia Ala i ka Hala a me ko Laila Mau Anoai

…No Kaimu. He aina nani maoli no o Kaimu, nui ka niu hele ka ulu ana o ka niu a loko o ke kai poi mai no ka nalu malalo o ka ulu niu, o keia aina ka aina hanau o ke keiki kaulana o keia kau e hele nei, Hon. J. Nawahi. Aia malaila no kahi hanau o ke keiki puukani himeni o Puna i keia wa J. M. Kauila, ke walea ala no ua keiki la i ka olu o ka lau niu, i ka pa mau ia e ka makani olu o ua wahi ala, he A-e hele ua keiki ala a eaea kai.

No Kalapana. He aina maikai keia, mai Kaimu a Kalapana, oia na aina no kanaka iki o Puna, he palahalaha keia aina. Malaila ka luakini nani o "Maunakea" e ku nei.

Ina oe e hoea aku iluna o Puaakanu a nana aku, me he moku kalepa ala ka hele a paihiihi lua i ke kai, malaila ko'u wahi i noho loihi ai no na pule ewalu, he nui na kanaka o Kalapana. He hale kuai e ku nei no L. Kaina, o S. W. Kaikuahine ke kupakako e noho ala. Aia malaila ka niu moe o Kalapana e kaulana nei.

“Holu ka niu moe o Kalapana,
Lapuu i ka makani,
Kuu ka peki a ka ua eele koa,”

O na kanaka o Kalapana o ka helu ekahi lakou o ka poe oluolu loa. He kokua, he heahea, aole au e poina ia T. H. Kaaihili, J. Ili, S. T. Piihonua, S. W. Kaikuahine, J. A. Kaaukai, J. M. Kauila, J. Paakaula, D. W. Kaaikauna, ka ohana a Mr. Kaheiki, no lakou koʻu mahalo piha.

No Kahaualea. He aina maikai no keia, nui no na kanaka e noho ala malaila, aia malaila o W. Kaloi ko laila a keiki lalawai ia.

No Pulama. Aia ia aina i ka pili kuahiwi, aia no hoi ke keiki lalawai o Puna e noho nei malaila, L Kaina.

No Panau. He aina kau mai keia i ke kiekiena malalo iho o Leapuki, oia ka aina hanau o J. M. Naeole, a me J. K. Naeole, na keiki kaulana oia pali, a me Rev. E. Kekoa, o ke ano o ka noho ana o Puna, he aina oluolu, he oluolu na kanaka, oia ka mea maa mau i na kanaka, e noho ana ma na aina hikina he nui ka niu ma Puna, ohia ai, hala kahiki, uala, kalo, ulu. E ai i ka ulu a he kuenenuu ka maona. Mai kahi “lehelehe” o koʻu apana mai Pualaa, a i kahi “lehelehe’” mao o Keauhou, he olu wale la no na kanaka.

Huakai hele ma Kau. Ma ka la 6 o Mei o keia makahiki no, haalele aku la ia Kalapana, ma ke ala mauna ka hele ana, na hoahele oia hele ana, o Mr. Naaleewalu ke pailaka, W. Kaloi, Mrs. K. Kaloi, Kaapana, Mrs. K. Kaapana, J. K. losepa, Mrs. Mary losepa, Mr. J. U. losepa, Miss Maryann K. losepa, Miss Ruta Pamaiaulu, a moe aku la ma Puuhuluhulu, a ao ae la 7, hele aku la makou a hoike mai la ko makou alakai, “aia ka uahi o ka lua,” nana aku la au a hoomanao ae la au i ke mele a Lohiau.

“He opua uahi kela no ka uka o ka lua,
Ke hoopaio ae la me ka Puulena,
Kauo mau iluna o ka Puuhiikiu,
Kuu hoa o ka hale ahi.”

Hiki pono ae la ke kuhikuhi minute i ka hora 12, alaila, o ka hora 8 ponoi ia, hiki aku la makou i na hale hookipa, he hale nani a maikai ke kahua o ke ku ana, ke ole au e kuhihewa, he 90 kapuai ka loa, he wahi nani maoli no o Kaluaopele, hoohihi koʻu naau ia laila, ninau aku la au i ko makou alakai, owai la ka inoa o keia wahi e ku nei na hale? Hai mai la kela, o Nani Kaauea, hoomanao ae la au i keia mau lalani mele.

“Nani Kaauea he kuahiwi no ka lua
He kauhale hookipa ia na ka malihini,
E kali ana ike ahi aka wahine,
Ike ahi pulupulu aunaki ole.”

Uhi ia ae la ka lua e ke awa, nalo ae la ka lua ia wa, ma ka lokomaikai o ka mea malama oia wahi, hookipa ia aku la makou e inu kope, me ka lilo ole, hoomanao ae la au na ke Akua ia haawina, pau ka paina ana, hele aku la e makaikai i ka lua, me he mea ala e 9 mile paha oia ke anapuni, he ku i ke eehia ke nana aku i ka lua, he wahi ahi no e a ana, nana aku hale ka pahoehoe ke ike aku ia lalo o ka lua.

"Pau Kilauea i ke ahi,
Owela no i ka mauna,
Kunia ae la a wela ka laau,
Haoa ke-a lele ka pohaku,
Pau ae la ka hala,
Na lehua o Puna,
Mapuna wale mai ana no
Ke aloha o'u nei."

Ia makou e nana nei, e kilohi ana i ka nani o ka lehua o Puna, nee mai la ka ua noe o ka mauna, hoomanao ae la au i ke kau a Lohiau.

"O Puna aina lehua ulu i ka papa,
I ulu kaunoa iluna o ka laau,
I ka papaa, o wela ke kua,
Akua ka lehua o Puna i ke ala,
Alanui hele mauka,
O ke ala a ka hewa e, hewa-e,
Hewa ka huakai malihini,
Ke hele, hele hewa i ka nahelehele,
O Moolau e."

A ma ka hora 12 o ke awakea, haalele aku la makou i ka lua, hele mai la o ke one o Kahualoa, a me ke one o Ohiakalani a me ke-a o Keamuku.

No Kapapala. He aina nui maikai keia, he mau hale no na haole e ku nei. A he wahi hanai bipi no hoi mamua, pela no a hiki mai i keia wa, a oia no hoi kahi i uhi pu ia ai e ka lepo i ka makahiki I868.

No Keaiwa. Oia kahi noho o Rev. J. Kauhane, he aina maikai o Keaiwa, palahalaha ka aina, nui na mahina ko malaila, ua moe ma kahi o kuu hoa aloha E. P. Hoaai, nona ka mahalo a me kona ohana.…

J. K. Joseph
Kipahulu, Maui, Mei 26, 1879

[Translation - synthesis]

A Trip to Puna of the Fragrant Pandanus Groves

…Pertaining to Kaimu. Kaimu is a truly beautiful land. There are many niu (coconut trees) which continue growing into the area where the ocean breaks with them. This land, is birth place of the child of this place, the Hon. J. Nawahi. There was also born there the well-known singer, J. M. Kauila.…

Pertaining to Kalapana. This is a good land, from Kaimu to Kalapana. Puna is a land of people who are spread out. The beautiful church, "Maunakea" is situated there.

If you arrived from above Puaakanu and look out, it looks like a sailing ship gently moving across the ocean. I stayed at this place for eight weeks. There are many people

at Kalapana. There is the store of L. Kaina, S. W. Kaikuahine is the bookkeeper who resides there. There also is the famous niu moe (reclining coconut tree) of Kalapana.

"The reclining coconut of Kalapana nods,
Arching in the wind,
Swaying back and forth in the Eelekoa rains,"

The kindness of people of Kalapana is first rate. They are helpful and welcoming. I cannot forget T. H. Kaaihili, J. Ili, S. T. Piihonua, S. W. Kaikuahine, J. A. Kaaukai, J. M. Kauila, J. Paakaula, D. W. Kaaikauna, and the family of Mr. Kaheiki. My full appreciation is given to them.

Pertaining to Kahaualea. This is a good lands, with many people living there. W. Kaloi, is the successful native of that place.

Pertaining to Pulama. This land is next to the mountain, and L. Kaina the prosperous native of Puna lives there.

Pertaining to Panau. The lands is up high above, and Laepuki [Lae'apuki] is below. It is the birth place of J. M. Naeole and J. K. Naeole, the famous natives of those cliffs, and also of Rev. E. Kekoa. The manner of living in Puna, is refreshing, the people are kind. That is the way of the people who reside on this eastern land. There are many niu, ohia ai (mountain apple trees), pineapple, uala, kalo, and ulu trees growing. When one eats the breadfruit there, one becomes overly stuffed. My district from Pualaa all the way to Keauhou is full and the people are always kind.

Travel to Kau. On the 6th of May of this year, I departed from Kalapana, traveling along the mountain trail. My companions were Mr. Naaleewalu, the guide, W. Kaloi, Mrs. K. Kaloi, Kaapana, Mrs. K. Kaapana, J. K. Iosepa, Mrs. Mary Iosepa, Mr. J. U. Iosepa, Miss Maryann K. Iosepa, and Miss Ruta Pamaiaulu. We slept at Puuhuluhulu, and at 7 the next day, we traveled with our guides to see the "uahi o ka lua" smoke of the crater. Looking about I recalled the chant of Lohiau.

There is billowing smoke in the uplands of the crater,
Battling with the Puulena,
Carried above Puuhiikiu,
My companion of the house of fire."

We arrived at the guest house, which is beautifully situated. If I am not mistaken, it is 90 feet long. Kaluaopele is truly beautiful, my heart soared while there and I asked our guide, "what is the name of this place where the house stands?" He answered, "It is Nani Kaauea," and I remembers the lines of the mele.

"Beautiful is Kaauea mountain at the crater,
It is the guest house for the visitors,
Waiting to see the fires of the woman,
The fire which burns without kindling."

The crater was covered with thick rains, and lost in the mist at that time. By the kindness of the one who keeps the place, we were welcomed and had coffee to drink. I remembered the lessons of God, and after our meal, we went to visit the crater. It is

about 9 miles in circumference. One is overcome with reverence when standing at the crater. It is a place of burning fires, a house of pahoehoe seen below the crater.

"Kilauea is consumed by fire,
The mountain is hot,
Burned and hot are the trees,
Fire scorched stone flies,
The pandanus are consumed,
As are the lehua of Puna,
Surging forth,
The love of mine."

As we stood looking and seeing the beauty of the lehua of Puna, the mist rains of the mountain move down, and I remember the kau (prayerful chant) of Lohiau.

"Puna is a land where the lehua grow on the flats,
The kaunoa grows upon the trees,
Burned by the heat of the god,
The lehua is a god of the path to Puna,
The trail that goes to the uplands,
The path of misfortune,
Mistaken by the procession of the visitor,
Mistakenly traveling in the wilderness,
Of Moolau."

At 12 o'clock noon, we departed from the crater, and traveled across the cinders of Kahualoa, the cinders of Ohiaokalani, and the stones of Keamuku.

Pertaining to Kapapala. This is a good lands, and there are several houses of the foreigners here. It was a place where cattle are raised, and so it is to this time. It is also the place where the soil covered an area in 1868 [Keaīwa].

Pertaining to Keaiwa. This is the place where Rev. J. Kauhane lived. Keaiwa is a good land. It is spread out and there are land fields of sugar cane planted there. We slept at the place of my friend, E. P. Hoaai. To him and his family is my appreciation.…

[The party then traveled to Pāhala and on to Punalu'u where they boarded the "Likelike" and returned to Maui.]

1879: Kingdom Hosts American Government Guests at Kīlauea

August 16, 1879 (page 2)
Pacific Commercial Advertiser
(Kingdom Hosts U.S. Dignitaries at Kilauea, Volcano House)

We are pleased to note that our government officials are inclined to maintain and in fact enhance the historical Hawaiian reputation for hospitality to strangers. On Tuesday next, as we are authoritatively informed, the steamer *Likelike* will leave for the Circuit of Hawaii at 4 o'clock P.M., (instead of 5, as usual,) and his Excellency the Minister of the Interior [S. G. Wilder] will take guests, the Hon. Mr. Money and wife; Governor Low; Mayor McCoppin; Senator Gwin and daughter. The latter with Mr. J. D. Spreckels, will land at Maui, while the

other excursionists will proceed on to Hilo, where they will arrive at an early hour on Thursday. Without delay they will proceed to the volcano on horseback, spending the night on the brink of that great seventh wonder of the world—a visit which entitles one to boast over his fellow men; —on Friday morning the party will leave the breezy heights of Kilauea for the seaport of Keauhou, where the steamer from Hilo will take them on board. Thence they will coast around Kau and Kona, arriving at Mahukona in Kohala at daylight on Saturday.… This is dispatch [speed] in inter-island travel that has never been equaled before.

August 30, 1879 (page 2)
Pacific Commercial Advertiser
A Visit to the Volcano

Unquestionably the most expeditious as well as pleasant and satisfactory trip to the Volcano of Kilauea and back that has ever been accomplished, was that performed by the party which left Honolulu on Tuesday the 18th instant, at 4 p.m., and returned on Sunday the 24th, at 5 a.m., having been absent four days and thirteen hours. His Excellency the Minister of the Interior was the host, the steamer *Likelike* the conveyance, and the invited guests were our distinguished visitors from California—Dr. Gwin, Gov. Low, Hon. Messrs. Money and McCoppin, and others, including several ladies.… [Describes voyage from Honolulu to Hilo Bay, and the trip by horseback up to the volcano.]

That very day at the hour of ten in the morning, the volcano which, with the exception of occasional demonstrations of life had been rather torpid—as if in honor of the strangers who had come so far to visit it had burst forth in an eruption of unusual power and grandeur. From the old pit of Halemaumau (in Hawaiian, "House of Everlasting fire"), in which although the fire has never quite disappeared since the memory of man, and wherein it has sometimes lain for months like a sleeping giant, it has burst forth with renewed life, and the pit was seething like a vast cauldron, throwing high its pillars of liquid fire and flame, and sending forth its streams of lava, with loud explosions and strange subterranean sounds.

Guide to Visitor Services for Travel to the Volcano in 1880

Ever since the first westerners' visits to Kīlauea and Mauna Loa in 1823 and 1825, foreign residents of the islands were devising ways to cash in on the opportunity to develop a tourist trade to accommodate the growing interest in the volcanoes. By the 1840s, lengthy guides to the islands, with a with emphasis on the scientific aspects of the volcano were being published (see Wilkes, 1845), and lodging was being provided at Kīlauea. For the hardy, trips to the summit of Mauna Loa were even available. In 1880, George Bowser's *Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide* provided one of the most detailed guides and statistical references of the time, and the allure of Hawai'i was made available to readers around the world. The following excerpts from Bowser's guide identify individuals who could be engaged as guides to the volcano. Bowser also described his own travels to Kīlauea from Ka'ū and Hilo, along with notes on Kīlauea, its activity at the time; and a description of the Volcano House and associated facilities and services.

Volcano Guides and Services listed in the Alphabetical Directory: [pp.177-280]

- Jones, G. W. C, Proprietor, Volcano House, Hilo road, Kaluapele Kau, p o ad Kaluapele, 30 ½ ms
- Ieke, native volcano guide. Hilo road, Kaluapele, Kau, 30½ ms

- Kaluhea, native volcano guide. Hilo road, Kaluapele, Kau, 30½ ms
- Kamai, native volcano guide. Hilo road, Kaluapele, Kau, 30½ ms
- Kaumuhu, native volcano guide, Hilo road, Kaluapele, Kau, 30½ ms
- Lentz, W. H., manager, Volcano House, Volcano Road, Kilauea, 30½ ms
- Maa, John, expressman and volcano guide, 24 Jail Street, Hilo
- Mahelona, volcano guide. Hilo Road, Papaikou, p o ad Hilo, 4 ½ ms
- Puni, Joe, volcano guide, 34 Volcano road, Hilo
- Roback, August, native volcano guide, Hilo road, Kaluapele Kau, p o ad Kaluapele, 30 ½ ms
- "Volcano House" Hotel, Hilo road, Kaluapele Kau. p o ad Kaluapele, 30 ½ ms
- West, Henry, volcano guide and barber,16 ½ Front Street, Hilo
- West, Henry, volcano guide, 33 Amauulu Street, Hilo

Traveling from Punalu'u Landing in Ka'ū to Kīlauea, Bowser wrote: [pp. 557-561]

…I started on my way to return to Hilo, by way of Kilauea, the first stage on my journey being to Punaluu. This place is between eight and nine miles north of Honuapo and is a regular calling place for the steamer. The place is pretty, and the views to be had from it are splendid. The Hawaiian Agricultural Company whose plantations and farms lie to the northeast of the place have built a large storehouse there. There is also a general store there, and the omnipresent Chinaman, with his coffee saloons. There is good bathing to be had here too, and the roads in the vicinity are all good. The sugar mill of the Agricultural Company is the largest but one that has ever been erected. An account of it has already been given in my description of sugar plantations....

From Punaluu, as far as the dairy farms of the Hawaiian Agricultural Company at Kapapala, I found a good road, and no adventures; but after passing that place I got lost in a lava desert and had to sleep on the bold gray stones under the canopy of Heaven. Travelers have need to beware that they take the right track (which is not the right hand one) when they get to a place some two or two and a half miles from the Company's farm. The left-hand track leads direct to the Volcano House, which is only about thirteen miles from the farm. I took the right-hand track, which leads over some twenty miles of lava beds to the Ohia forest. The trail over the lava is often very indistinct, but I found that a little search soon brought me onto it again. This was all very well in the daylight, but as soon as the short tropical twilight had faded the case became hopeless. About seven in the evening we lost the track, and there was nothing for it but to take off our saddles and tie our horses to a stunted tree, where they had to remain till morning without a lead or any water. My interpreter and I then set about to find some place of shelter for ourselves, and, after walking about for nearly an hour, we at last came upon quite a large heap, of lava, by which we managed to camp for the night in a little shelter, using our saddle-bags as pillows. Being tired, in spite of my cold lava bed and the fact that we had nothing either to eat or to drink, I managed to sleep very soundly, except that I awoke two or three times feeling very cold and miserable. But for the disagreeable circumstances under which it was taken, our trudge in search of shelter would not have been devoid of interest. The night was very fine, and though there was no moon, the stars shone brightly, and the glare from the volcano in the distance lighted up everything for miles around. The light came chiefly from the smoke over Kilauea, which was illuminated by the burning lakes below; but occasionally flames and sparks of fire could be seen. The desolation around me, these solemn fires, the distant and dimly-seen mass of Maunaloa, with its snow-capped summit, and the silent solitude of the place, all combined to make a deep impression on my mind.

As soon as it was daylight we were stirring, and found the trail immediately. This soon brought us into a romantic and picturesque country, through which we made the rest of the journey to Panau. It took us till noon to reach that place being obliged to leave one of my horses behind and walk all the way.

I halted at Panau till the next morning to recruit, and was divided in my mind whether to strike across to the volcano or to continue my journey to Hilo by the road which I had unintentionally taken. As I should probably not have another chance of visiting the southeast coast of the island, I determined on the latter course. Next morning I set out for Kapaahu, which is on the sea coast, about two miles from Panau. This place is by the coast road 40 miles from Hilo. The road to it from Panau is good and through a delightful country. The place is the paradise of the cocoa palm, and my whole journey round the coast was so pleasant that I was glad I had not turned back over the horrid lava beds to Kilauea, as I could afterwards take the direct road to the volcano from Hilo, which, though by no means a good one, is, from its being more frequented, much less tedious traveling.

Two miles. further on I came to Kalapana. Here there are to be found good bathing, plenty of fresh water and thousands of cocoa-nut trees. The village consists of about thirty native houses and a church.

The houses are of wood with thatched roofs. At one of them the owner, Kaapana, gives accommodation to travelers who wish to stay at the village. Plenty of plover, snipe, turkeys, ducks, and other birds, are here to tempt a sportsman to avail himself of Kaapana's hospitable roof. This, too, is the place of places to see tropical trees, shrubs, creepers and ferns, in all their perfection, with scenery of the wildest description.…

Bowser continued on to Kehena and around Puna toward Hilo. Having completed his circuit, Bowser returned to Kilauea from Hilo, and provided readers of his guide with the following account:

…I had now to complete my examination of the beauties and wonders of Hawaii by making a visit to the volcano of Kilauea. My plan of operations being confined to the inhabited parts of the islands, I did not, except in the case of Haleakala, attempt any mountain climbing. Maunaloa, Maunakea and Mauna Hualalai have all been scaled and descriptions of their ascents have been given by those who were ambitious enough to make them. My book is for the ordinary tourist who will, like myself, confine his excursions to lower ground. I started from Hilo on a fine day; and, although I did not altogether escape without a few showers, there was no rain to inconvenience me in such a climate as this. For quite a mile and a half the road is through the suburbs of Hilo, after which I came to another ranch of Messrs. Shipman & Eldarts. For the next two the country is wooded; and then the road plunges into dense forest with rich undergrowth for more than four miles. This is followed by swampy ground, the chosen abode of the ti tree, hard to travel over in wet weather. Emerging from this, I came on my old acquaintance, the lava; here, all of the description, called by the natives pahoehoe, and by white men satin rock. Two or three miles of this brought me to the Half-Way House, which is kept by a native named Hawelu. Here meals are to be had and fodder for one's horses, but having unwisely started late from Hilo I had to hurry on. My experience leads me to tender this advice to tourists: Start early from Hilo and stop for a couple of hours at the Half-Way House to recruit your horse, and yourself, too, for the journey is by no means an easy one. The balance of the distance to the volcano house—about seventeen miles—is still over pahoehoe, interspersed with an occasional stretch of good road. At the end of the tedious journey I found a hearty welcome and plenty of good

cheer awaiting me. Mr. Lentz, who keeps the Volcano House, does all he can for the comfort of his visitors. The rooms and beds scrupulously clean, the sitting-rooms good, the fare of excellent quality and of quite unexpected variety, and the charges quite moderate.

The Volcano House [*Figure 6*] is situated close to the great crater of Kilauea, and at an altitude of 4,440 feet from the sea level. At that height I need hardly say that the evenings are quite cool. On arrival, I, of course, took the regulation natural sulphur bath, which proved to deserve well its reputation as a restorative after the fatiguing journey. Near the baths are the celebrated sulphur banks. Mr. Lentz pointed out the way to me; and I should certainly advise all tourists to visit these curious formations. They are not more than three hundred yards from the house, and are very interesting, continually changing and re-forming.

Figure 6. The 1877 Volcano House, ca. 1885
Photo in *Paradise of the Pacific*, 1934
(copy photo, KPA-N710)

I devoted the next day to the crater, but am not going to add another to the many accounts that have been written about it. The way down to the platform of the crater is by a zigzag pathway about three quarters of a mile long. The walls of the crater are a continuous series of precipices. The highest of these is nearly nine hundred feet; this is at the west side of the crater, and is, as far as I could judge, absolutely perpendicular. The lowest part of the rim is about three hundred feet high, and is in the neighborhood of the old sulphur banks.

From north to south, the crater is about three miles in diameter, and it is nearly nine miles in circumference. There are two active craters within this enormous chasm, neither of them very large in comparison with the area of the floor they are pierced through. When I was there, on April 12, 1880, these were in full activity. The spectacle was sublime, but beyond my powers of description.

No proper account of the place can be given within the narrow limits of space which I can accord to it. Each man who would really know what it is like must go for himself and see it,

for no one can depict the scene as it should be done. I say this after having read nearly every account of visits to Kilauea that has been written, and after imagining, before I went there myself, that I had formed in that way a pretty good idea of the place. Such ideas were entirely exploded by the reality, because, as I have already said, it is beyond the power of man to describe the scene as it really is.

Pronunciation of "Halemaʻumaʻu" (1885)

April 18, 1885 (page 2)
Pacific Commercial Advertiser
Dr. Frank Cowan's Poem

Editor P.C. Advertiser – Sir: Kindly allow me space in your valuable paper to make a few remarks. In carefully and thoroughly perusing the introductory work of the learned and renowned American scientist and traveler, Dr. Frank Cowan, printed by your office to-day, and entitled "A Visit in Verse to Halemaumau," [157] I venture to make some slight corrections in the pronunciation of the principal Hawaiian names, and others, as set forth in the said work.

No doubt some *haoles* have given the doctor to understand that they know more about the pronunciation and meaning of Hawaiian words than we Hawaiians do of our mother tongue, they probably knowing that the learned doctor was a new-comer.

For instance: "Halemaumau – pronounced as if spelled Hah-lay-mow-mow, and signifying, literally, House Everlasting, or figuratively, the Grave," in my solitary opinion, I think, it is altogether out of gear. Correctly, it ought to be pronounced as Ha-le-ma-u-ma-u (Hah-lay-mah-oo-mah-oo), and signifying, House Fern, or, House of a god growing among the ferns on the mountain. [See Andrew's Haw. Dict., 53.]

Maumau, name of a fern that grows luxuriantly round about the crater and properly called Amaumau, and shortened as Amau. This fern is similar to the Hapuu, or Pulu Fern from which pulu fiber is picked. These ferns are at times used by the natives to build houses when up in the mountains.…

…I submit and humbly subscribe myself to be, yours respectfully,

Hawaii Opio
Honolulu, April 17, 1885

A Tradition of Pele and a Visit
to the Cave of Luʻukia at Kapāpala

In the account below, a writer signed R. S. S., submitted a tradition he learned while traveling through Kapāpala on the way to Kīlauea. The author, a member of a party of five who made their first journey to the Kīlauea, via Kapāpala, informed readers of a storied lava

[157] The letter writer, "Hawaii Opio," refers to an account of Dr. Cowan's visit, to Kilauea – Halemaʻumaʻu, published in the *Pacific Commercial Advertiser*; details are provided in the issue of April 16th, 1885. Further discussions on the visit and merits of the poem, published as a pamphlet offered for sale, are covered in issues of the paper between April and May 1885.

formation, being the remains of Lu‘ukia, and about the voyage of Pele and family to Hawai‘i from Kahiki. Pertinent excerpts sharing the writer’s understanding of Hawaiian traditions follow:

May 16, 1885 (page 3)
Saturday Press
The Volcano Trip. A Twice Told Tale
“The Celebrated Cave of Luukia” at Kapapala

…As we rode away from Kapapala we passed not far from the celebrated cave of Luukia. “I tell the tale as 'twas told to me,” good Judge Fornander and legendaries all; and if I tell it not aright so much the better for you.

Once upon a time, when Kauai was even more famous for its pretty girls than now, because its population was larger, there lived in the valley of Hanalei a young chiefess named Luukia. She was taller than an ohia of ten years growth, and more graceful than the mango tree of Kona. Her eyes were brighter than the waters at Nawiliwili; her voice was sweeter than the sounding sands at Waimea; and her cheeks were more red than the scarlet lehua.… Luukia used to dance the hula so adorably that the stars would stop in their courses to gaze upon her, yet so delicately, so chastely, so divinely that her friends used to think she had forgotten something.

Pele had heard much of Luukia, and, being proud of her own prowess In the hula art, thought it would be worth the candle to have the Kauai damsel pay her a visit, that, perchance, she might learn the steps that made the other famous. So she invited Luukia to visit Kilauea, and Luukia accepted the invitation.

She journeyed without adventure, followed by a numerous retinue, until she reached Kapapala, where she tarried overnight, tasting its hospitality and, doubtless, enjoying it.… As she started forth, her ill fortune directed her steps past the fateful cave. She looked in, hesitated and was lost.

She entered, followed by her suite. “What a jolly place to hula in,”' she said. “It is that,” assented her first maid of honor.

“Let’s !” said Luukia. “Yes, let’s,” chimed in the others.

And so, without more ado, the tom toms beat, the gourds rattled, the kiheis were doffed, the paus were donned, and Luukia and two of her most proficient followers began the dance of death. Faster they danced and faster more divinely fair the Kauai maid; more wildly furious her followers.

In the maddest excitement of the dance the tom toms suddenly ceased at the appearance of an intruder. An old woman, weird and wrinkled and bent with age, came in front of Luukia and begged that she might hula with her.

Luukia’s worst fault was pride, scornful haughtiness that withered its provokers. She turned her magnificent eyes upon the intruder and said, “You’re rather too old and rather too ugly to dance with Luukia.”

Had she been less young and less unwary the would have noticed a baleful fire leap into the crone’s haggard eyes. The old woman turned and passed down towards the farther end of

the cave. As she did so the attendants saw fire start from her neck; and then they knew she was Pele. One of the attendants succeeded in reaching the mouth of the cave and escaped to tell the awful tale. The others, and with them the rash Luukia, were [over] whelmed by the out-bursting lava, that swept in a fiery torrent through the cave.

The faithful still show the place where Luukia stood, and point to an oddly shapen piece of lava which the imaginative seem to think looks something like a hula skirt in wildest whirl. When I saw it I was not sufficiently imaginative to trace the resemblance.

From the half-way house to the Volcano House is only eleven miles; but four hours are necessary to make that ride comfortably. It is a fine ride. The trail is over pahoehoe for the most, with sandy spaces at intervals; and to the left the wooded slopes and bare brown summit of Mauna Loa. The apparently gradual incline of the mountain is broken by a few rounded hills, and crossed by several black bands that indicate the more recent lava flows. The Kilauea bluffs, above the crater, are visible from half of Kau district; and so we knew when we neared the vicinity of the crater, without the assurance of our guide.…

[Looking down on Halemaumau from a narrow ledge.]

…In the time of the great deluge (Kaiakahinalii) there was a mighty agitation in the Pacific and the southern seas were a bubble, as if monsters were at work beneath the surface. Monsters there were at work but not of the sea. That mighty commotion was the northward course of Pele, who, with her five brothers and eight sisters, was on their way from Tahiti to Hawaii. When they landed—Kamohoalii, Keoahikamkaua [Keoahikamakaua], Makolewaiwaa [Makolewawahiwaa], Hiiakahoikepoliopele [Hiiakaikapoliopele] (“the cloud-holder that hisses the bosom of Pele”), and all the rest of them, went to live in Kilauea. So runs the legend.…

R. S. S.
Pohoiki, Puna, April 10, 1885.

“Halemaʻumaʻu” – The Correct Pronunciation of the Crater Within Kīlauea

Thomas G. Thrum, who compiled and published a large collection of Hawaiian traditions and histories of the islands in his *Hawaiian Annuals*, wrote about how one might visit the volcano area and provided readers with a tradition on the correct pronunciation of Hale-maʻumaʻu.

April 30, 1886 (page 3)
Daily Honolulu Press
An Ideal Volcano Trip
Notes and Narratives En Route

…Language fails to adequately convey a correct idea of this wonderful and immense pit. Able and scientific pens have dealt with the subject, and yet there is but one universal expression of surprise, by all visitors to Kilauea, at the grand, somber immensity spread out before them.…

…A visit to the sulphur banks, a short distance from the Volcano House, is a natural one for all to make, not only for examination of the beds of sulphur, but also the numerous steam cracks in the vicinity, some of which emit their noisome vapors with much force. A bath house is erected for the convenience of those desiring a sulphur steam-bath, and bathers

can regulate the heat to suit themselves. At the back of the sulphur banks and running to the east, are two fern glens that are delightful in their rank tropic verdure. There are also some attractive spots of a similar nature to be found on the way down into the crater, to the right of the path.…

…If time will allow a trip to Kilauea Iki should not be missed, as it is but a mile from the house. It is an extinct crater of considerable depth, its steep sides are covered with verdure, and its bottom is a smooth floor of lava that flowed in from Kilauea proper. Brigham's map of 1865 erroneously calls it "Pole o Keawe [Poli o Keawe]," and Captain Dutton's recent work on Hawaiian Volcanoes, repeats the error.

Speaking of this error recalls what probably is another. Early visitors will remember, perhaps, that where Halemaumau existed was what was known as Old South Lake, followed sometime after by an adjoining one that was known as the North Lake. These two, in course of volcanic changes, became one, known later as Halemaumau. It was not until 1881 that New Lake came into existence. The question arises when the term Halemaumau is applied. Parties resident at the Volcano say that this name rightfully belongs to an extinct crater several miles to the south-east of Kilauea, overgrown with ferns and moss, hence its name Hale-mau-mau more properly Hale-maʻu-maʻu, meaning damp fern house.

The forest verdure al this time of the year is also an interesting field for pastime, study and recreation, and botanists, vying with geologists, can revel in their opportunities at this point.

The pulu tree-fern is at home in this region and the silver sword is obtainable without a climb to Haleakala. The yellow flowers of the mamani [māmane] tree and the red feathery-blossom of the ohia-lehua brightens the variety and studies in green, which our forests afford. The enlivening chirps of many birds add to the pleasure and render a tramp through the woods bright and exhilarating.…
Thos. G. Thrum

"Na Wahi Pana o ko kakou Lua Pele Kaulana"
(Storied Places of our Famous Volcano in 1886)

In 1886, several articles appeared in the native *Nupepa Kuokoa*, in the form of letters to the paper—the first from "Huli i ka Oiaio" (Seeker of Truth), who asked for help from readers of the paper in understanding the history of Kīlauea, and certain places associated with the volcano. Reply to the questions was made by S. W. Kawai, who had learned the answers from his father-in-law, apparently an elder kamaʻāina of the region, who had knowledge of the place names, locations of sites, and traditions of Kīlauea and vicinity.

The letters in Hawaiian, with accompanying translations prepared by Maly, follow below. We note here that the timing of these communications coincides with the detailed survey of Kīlauea conducted by J. S. Emerson and F. S. Dodge, who produced Registered Map No. 1274, "Kilauea Crater Triangulation" later in1886. See also, later in this study, letters penned by Emerson and Dodge from Kīlauea and the Keauhou environs.

Sepatemaba 25, 1886 (aoao 2)
Nupepa Kuokoa
Huli i ka Oiaio

Mr. Lunahooponopono: E oluolu ia mai e kou poe heluhelu neia mau wahi ninau pokole e au hele aku nei no kona mau Haina pololei, e pili ana no na wahi kaulana o ko kakou lua pele ma Kilauea. He pohihihi ke kumu o keia mau ninau a e kaa ia mai ai no keia mau mea no na mea a pau, a pela aku penei:

1 – O wai ka inoa o ka mahele ma ka aoao akau o ka lua kokoke i na kio lepo pele?

2 – Ua pololei anei ka inoa “Kilauea iki” i kapaia i ka lua hohonu ia kokoke me Kilauea ma ka aoao hikina akau, a aole hoi i mamao loa mai ka hale aku? Volcano House.

3 – O ka aoao hea o ka lua kahi i kapa ia ka “Pali-o-Keawe?”

4 – O wai ka inoa o kahi lua pele uuku pili kokoke me Kilauea ma ka hikina hema?

5 – O kahi hea o ka lua ka i kapaia o Halemaʻumaʻu, a heaha kona ano?

O keia na kumu pohihihi o ka mea kakau, a e oluolu na makamaka kamaaina o ko kakou lua pele kaulana e hoopololei mai.

Huli i ka Oiaio

[Translation]

Seeker of Truth

Mr. Editor: If someone of your readers might be so kind to correctly answer these little questions of mine, pertaining to the famous places of our volcano at Kilauea. It is because there is confusion about this, that these questions are set forth here, for everyone. They are such:

1 – What is the name of the division of the crater on the north, close to the lava pools?

2 – Is the name “Kilauea iki” correct for that deep crater near Kilauea on the northeast, and not far from the house? Volcano House.

3 – On what side of the crater is the place called “Pali-o-Keawe?”

4 – What is the name of the little volcanic crater close to Kilauea, on the south east?

5 – Where is the crater called Halemaʻumaʻu,[158] and what is it like?

So here are the things that are confusing this writer, may a friend and native our famous volcano be so kind as to correct it.

Seeker of the Truth.

[158] Halemaʻumaʻu, as written in the original Hawaiian text.

In reply to the letter of “Seeker of the Truth,” S. W. Kawai replied on October 30, 1886:

Okatoba 30, 1886 (aoao 2)
Nupepa Kuokoa
Ia “Huli i ka Oiaio.”

I mau wahi hoaiai iki no na ninau a “Huli i ka Oiaio” e pili ana i na wahi pana o ko kakou lua pele kaulana, ke panai aku nei au i keia mau wahi haina me na ninau malalo iho penei:

1 – Owai ka inoa o ka mahele ma ka aoao akau o ka lua &c?

Haina: Ke kahi hapa ia o Kilauea-nui.

2 – Ua pololei anei ka inoa Kilauea-iki?

Haina: Ae.

3 – O ka aoao hea o ka lua kahi i kapaia o Pali-o-Keawe?

Haina: O ka aoao komohana akau o Kilauea-iki, oia hoi ke alanui mua.

4 – Owai ka inoa o kahi lua uuku pili kokoke me Kilauea ma ka hikina hema?

Haina: O Kawelelauokauwahi; o ka lua o ka inoa o Kaluakakoi; oiaio maluna.

5 – O kahi hea o ka lua i ka i kapaia o Halemaʻumaʻu, a heaha kona ano?

Haina: Aole he wahi o ka lua i kapaia o Halemaʻumaʻu, a o kona ano nae, he o-pu amau ia, a i oleloia he hale no Kamapuaa.

Ma koʻu noonoo ana, aole i pololeiloa ka ninau mua, he ano hemahema iki. E pili ana paha i na pali, a i ole i ke alanui paha. He nui na wahi pana o ia aoao e waiho nei.

Oia ae la kaʻu mau mea i lohe i ka olelo a koʻu makuahonowai kane.

Me ka oiaio.
S. W. Kawai.

(E ka makamaka, ua ikeia ka inoa o ia mahele holookoa ma ka aoao akau o ka lua, e like me ka ninau mua, oia hoi kahi o na kio lepo pele. A ina o na hoakaka ma kau haina, he hapa ia no Kilauea-nui, alaila ua pono ia.)

[Translation]

To “Seeker of the Truth”

To clarify some of the questions asked by “Seeker of the Truth,” pertaining to the noted places at our famous volcano, I am now sending the answers with the questions, thus:

1 – “What is the name of that division on the north of the Pit, &c?”

Answer: That is a part of Kilauea nui.

2 – "Is the name Kilauea iki correct?"

Answer: Yes.

3 – "What side of the crater is named Pali-o-Keawe (Keawe's cliff)?"

Answer: It is the northwest side of Kilauea iki, it is the old trail.

4 – "What is the name of the small crater close to Kilauea, on the southeast side?"

Answer: Ka-welelau-o-ka-uwahi (The-tip-of-the-smoke). The second name is Ka-lua-ka-koi (Adze making cave); the true one is above.

5 – "What part of the crater is called Halemaʻumaʻu and what is it like?"

Answer – There is no place in the crater called Halemaʻumaʻu. It was a clump of amau ferns that was said to be the shelter of Kamapuaa.

According to my way of thinking, the first question is not quite right and somewhat vague. Perhaps it applied to the cliffs or to the trail. There are many storied places on that side.

These things I have learned from my father-in-law.

With truth,
S. W. Kawai

(Friend, the name of the entire north side of the crater is wanted, according to the first question, including the sulphur bank. If, as you have stated, it is a part of Kilauea nui, then so it is.)

On November 13, 1886, "Seeker of the Truth" replied with appreciation to S. W. Kawai, and he also requested some clarification on the location and extent of Pali-o-Keawe.

Novemaba 13, 1886 (aoao 2)
Nupepa Kuokoa
Ia S. W. Kawai

Lunahooponopono o ke Kuokoa: — Oiai au e haawi aku nei i ka mahalo i kekahi o kou mau makamaka heluhelu, S. W. Kawai, no kona oluolu piha ma ka hoomaikeike ana mai nei i ka inoa o kekahi mau wahi pana o ka luapele kaulana Kilauea, nolaila ke noi hou aku nei au i kou lokomaikai e hoomoakaka leʻa loa mai i keia wahi pohihihi i koe o "Huli i ka Oiaio" penei:

Ua hoike mau nei oia, o Pali-o-Keawe ka i kapaia aku ma ka aoao komohana akau o Kilauea-iki; alaila, oia no anei kahi puali e hookaawale ana ia Kilauea-iki me Kilauea-nui? A i ole, aole anei i kapaia aku ka aoao akau o Kilauea-nui o Pali-o-Keawe; oia hoi kahi o na mawae mahu e puka la a me na kio lepo pele e waiho la?

Me keia mau mea, e kala ia mai au e kuu hoaloha maikai S. W. Kawai, me ka mahalo.

Huli i ka Oiaio.

[Translation]

To S. W. Kawai.

Editor of the Kuokoa. — I hereby extend my appreciation to one of your reader friends, S. W. Kawai, for his great kindness in giving the names of some of the storied places of the famous volcano, Kilauea. I am also, therefore asking you to clarify one more thing that still puzzles the "Seeker of Truth," it is:

He said that the name Pali-o-Keawe was given to the northwestern side of Kilauea-iki, then is it that narrow part that separates Kilauea-iki from Kilauea-nui? If not, is the north side of Kilauea-nui not called Pali-o-Keawe; that is the place where wisps of steam rise and a sulphur bank is found?

With this, may I be pardoned by my considerate friend S. W. Kawai. With appreciation.

Seeker of the Truth.

We did not locate a reply to the above inquiry when we reviewed subsequent issues of *Nupepa Kuokoa*.

The Mauna Loa Eruption at Kahuku (1887)

On January 16, 1887, an eruption began at around the 6,000-foot elevation in Kahuku Ahupua'a. Within three days the flow had traveled some 24 miles to enter the sea along the coast at Pu'uhue. The eruption changed large tracts of land held by the Kahuku Ranch, and came within a short distance of the ranch headquarters before it ended about one month later.

The Friend of February 1887 carried a piece about the outbreak of the eruption, also referencing the start of the crater called Halepohaha; and a temple of the King Umi is near the place, which was visited by Kamehameha III.

February 1887 (pages 13-14)
The Friend
Eruption of Mauna Loa with Frequent Earthquakes

Sunday, January 16, 1887, fire was noticed on the summit of Mauna Loa, near Mokuaweoweo. It was seen first about 8 p.m., but died out in a couple of hours. On the 17th, between 2 and 3 a.m., there were three quite severe shocks of earthquake, the first that have been felt for some time. A number more were noticed during the morning, and in the afternoon they increased rapidly. Up to 7 p.m. 100 were counted. From that hour until midnight there was often not one minute's interval between them, and at 4 a.m. of the 18th, 314 distinct shocks had been recorded. They continued, although fewer in number, until midnight.

At 7 p.m. the eruption began in good earnest. The starting point is on the slope of Mauna Loa, about a mile to the north and a little above the well-known extinct crater called Halepohaha. A

temple of the King Umi is near the place, which was visited by Kamehameha III. The new crater is perhaps twenty miles from the sea and about ten north-west and above the fissure from which poured out the lava flow of 1868. The night was dark, but clear and cold, with strong trades blowing. At the start, a column of bright red smoke and steam shot up hundreds of feet, but no lava was to be seen. There is a comparatively level plain in the vicinity, and the reflection showed that the lava was rapidly covering it. At 8 p.m. jets began to appear along the lower edge of the plain, and at 8:30 a large stream poured over, ran around the base of Halepohaha, and headed for Kona, or in a southwesterly direction. Another stream followed shortly afterwards, flowing more directly towards the sea, and branching into smaller streams as it ran down the slope. By 9 a.m. the edge of the plain for a mile in length was overflowing. The lava followed about the same course to the sea, dividing into numerous branches, to unite and divide again.

The column of red smoke and steam, with which the eruption began, had given place to a surging mass of fire fountains, that were leaping hundreds of feet towards the heavens, falling and rising incessantly. Throughout the night the lava poured out without abatement, and at daylight of the 19th had crossed the Government road. The trades were blowing strongly the whole day. At 11:30 a.m. one of the streams reached the sea between the South Point and Ka Puu o Pele, as at that time a large body of steam arose in that direction. The eruption continued without change during the day. At dark the branch that had run towards Kona at the commencement, appeared to have been checked; but there was no alteration in the force of the main flow during the night. The morning of the 20th was clear and cold with trades still strong.

The lava was nearing the sea at several points, while fire fountains at the head were very active. One singular feature was the large number of smoke columns arising from the flow, whirling like water-spouts until they were wrenched off at the base, and carried away by the wind. The trades died away about dark and the smoke and steam was held along the flow by the Kona wind. This threw a bright reflection over the Kau district. Heavy thunders and sharp lightning, with slight showers of unusually large drops mixed with hail, were added to the performance. The main flow reached the sea at 7:30 p.m., a few miles to the westward of the terminus of that of 1868. The force at the summit appeared to be somewhat diminished.

The morning of the 21st was calm and but little could be seen on account of the smoke. Towards noon a southwest wind made matters worse, and Kau was enveloped in smoke on its west side. This cleared away at dusk, and it was evident that the force of the eruption was decreasing. Had heavy thunder and thunder showers during the afternoon. At daylight of the 22nd the fire fountains were about the same as on the 21st. Light trades were blowing, which carried the smoke away, and allowed a clear view of the coast at the point where the main stream was flowing into the sea. A column of steam a quarter of a mile in width, and three or four hundred feet high, was constantly ascending, and joining above with the smoke and steam from the fire fountains. After sunrise its whole eastern side was glistening like a pillar of snow.

At the place of observation, six or seven miles distant and to windward, the roar of the tumult beneath this column could be plainly heard. At 9:15 a.m. had a peculiar earthquake. All of the others have been from a northerly to a southerly direction and without noise. This was apparently from east to west, and although the jar was light, it was accompanied by a rattle similar to that produced by running a stick along a picket fence.

At 10:30 a.m. some gentlemen who had been up the mountain for the purpose of photographing the flow brought the following intelligence:—

The head of the flow is not, as has been supposed, at the lava fountain above Halepohaha, for the molten stream was visited by them some miles farther up than that point. One of these gentlemen is about the oldest foreign resident of Kau and is well acquainted with this side of the mountain. In his opinion, the lava comes from Pohakuhanalei, where the fire was first seen on Sunday, 16th inst., as beyond the point visited by them a line of smoke was seen extending to that crater. They all agree in estimating the rapidity of the stream at thirty or forty miles an hour. They say that the fountains which had been observed from below, are caused by this rapid stream of lava dashing against the numerous cones and portions of ancient flows with which the plain is thickly covered, and that there is no sign of a crater or fissure where they appear.

Reports from Pahala, Punaluu and Naalehu also show the earthquakes to have been numerous and severe, especially the one of Sunday night, January 23rd, at 11:30, that was experienced in this city.

The steamer *W. G. Hall*, at anchor off Punaluu at the time, was so shaken that Captain Bates prudently steamed seaward several miles lest a tidal wave would follow as it did in 1868. Four or five buildings are reported thrown down, cisterns broken, and the boilers at Pahala displaced.

While much fear has been felt in parts of the district, principally among the Portuguese, fortunately no injury to life has been sustained. Latest advices by the *Kinau*, January 30th, report the flow still coursing in three streams to the ocean, and reaching the sea two miles from the flow of 1868; in consequence, excursion parties are the order of the day.

A number of accounts were also reported in the Hawaiian-language newspapers. Among them is an account published in *Nupepa Kuokoa* on February 12, 1887, which includes references to features observed on the landscape at the time. Additional articles are included in the digital archive collection organized for this study, and transferred to HAVO staff.

Feberuari 12, 1887 (aoao 2)
Nupepa Kuokoa
Ka Huakai Makaikai i ke Ahi Pele….
…Na Hiona o ia Po i Ike Mua ia
[A trip made on the *Kinau* to see the Maunaloa Eruption at Kahuku]

Ku iho la ka moku ma kahi e mau anana kaawale mai ka aina mai. Uiuiki mai la ke ahi pele ma na mawae a me na alualua pohaku o ke kahakai, a ua kohu kukui no na kauhale i ka hoomaopopo aku. He kakaikahi loa na ahi o keia ano i ike ia aku. a o ka punohu keokeo o ka mahu e pii pohukuhuku ae ana iluna, oia ka mea nui i ikeia, a ke kuhi nei kekahi poe he nalu. Ua kohu mau kiko keokeo lakou iwaena o ka honoa hauliuli e waiho mai ana, a ke pu-a lakou iluna a nalo aku la, alaila ua waiho iho la ka honua he pouli pu mai o a o. No kekahi mau minute, ike ia aku la ke ahi o Mokuaweoweo iluna o Maunaloa, a e pololei ae la kona malamalama iluna a iloko o na ao panopano e haakokohi iho ana maluna o ka piko o ka mauna. O ka aina mauka pono o kahi o ka moku e ku nei, oia no kahi a ka pele i kahe mai ai a hiki i ke kai. He pouli anoano pu ia wahi, he nehe malie ka leo o na nalu, e popoi ana ma na kipapali, a he nape holu a halana malie ke kai.

O Kahuku keia wahi ka ilina i moepuu ia e ka pele, a o ka uliuli o ke aa pele ka hapanui o ka aina ke nana aku. He po mahina keia, aka ua pani'a paa ia kona nani e ka uahi pohina o ka lua. Aia iloko o kekahi poe na nune ana. He ahi pele paha keia. he kauhale paha? A i ole o kau ohua paha keia o *Malulani* ua hoolele ia iho nei ianei, a na lakou kela ahi e uiuiki mai la? Pela iho la na nune ana, na manao wale ana, ahiki ik kahoalualu ia ana iho o na lihilihi maka e ka hiamoe. Koe aku kahi poe.

One a Uka o Kahuku

Na ke ahi pele ke kaena ia mai, ua one-a kai o Kahuku iaia, a na keia makapeni hoi ke kaena hope ua one-a uka o Kahuku i na ohua o ke *Kinau*. No ka mea, ma na hora kakahiaka nui wale, aia na waapa ke a-lo la i na ohua no ka aina. Emoole, halo'alo'a ae la ke aa pele ma na ohua makaikai e auwana hele ana mao a maanei. E pinana ana maluna ona pohaku na kane a me na wahine, me na laau loloa ma na lima i kookoo. Maluna o ka waapa mu ai pae iuka , malaila ke kau ana o ka mea kakau, a hele aku la e halawai pu me Madame Pele.

Na Ohua Ma Ke Kahua Pele

Ma kahi e pili kokoke loa ana i ke kapa kahakai, he mau ahua pohaku aa pele ke waiho ana a ua hele wale no hoi a napele o loko i ka noke ai paha a ka pele. No kekahi wahi laula loa o ka aina, ua uhi paa wale ia no e ke aa. He ano pilikia ka hele ana maluna o ke aa, no ka mea he napele wale no, a he hoomama wale ka hehi ana maluna o pohaku i ai ia e ka pele ka makaala loa o poholo ilalo. Na mawae liilii a me na poopoo pohaku, e ike ia no ke ahi ilalo, a ua like me ka hao wela enaena ke nana aku. He wela maluna o ke aa, a ua hiki ole ke hoomanawanui i ka hele a hala iwaena. He hulili enaena maluna o ke aa pele ke nana aku a puni; he mama ka pohaku, aole kaumaha. Iwaena o keia kahua aa pele, e punohu kikokikoi mai ana ka uahi a me ka mahu. a hoomanao iho la ka mea kakau, ma kahi a ka uahi e pu-a ana, aia no he ahi malalo. Ma kahi pili kokoke loa i ke kapakai, e paila ke kai, e pii ana no hoi ka mahu, a he wela ke kai ke hoopa iho. Me ke kanalua ole aole he wahi ia ola keia wahi.

Ma ke kauwahi o ke kahakai he one; he wahi uuku loa nae, a o na ohuku pohaku wale iho la no ka hapanui. O |ke kulana kahi i kahe mai ai ka pele, he kamahao maoli no. Aia mauka loa he mile mamao mai ke kahakai aku, e ike ia aku no ka iho aoao ana ae a ka pele e moe ana nai ke komohana a i ka hikina, alaila iho pololei hou mai la no ke kai ma na mana ekolu, a oia no paha na muliwai ahi ekolu i hoike mu aua mai. A he wahi mamao loa mai keia manamana ana alaila hui hou ae la i kai hookahi, a oia no ka iho pololei ana ma ke ano palahalaha a hiki i ke kai.

E ike ia aku no iwaena o ka uliuli o ke aa pele, he mau ponaha kuakea, a oia no kahi holopapa ole ia e ka pele. Aohe mamao loa kahi e ike aku o ka hoomaka ana o ka pele e iho i kai, no ka mea, panopano i awili pu ia me ka pohina uahi, ua hiki ole ke ike aku ia luna o Maunaloa. Hookahi wale no wahi hiki i ka ike a ka maka ke hoomaopopo aku, oia ka palena kahi a ke ao i uhi iho ai. He kupanaha na hana a ke ahi pele maluna o ka aina.

Ma ka aoao hikina o keia kahua aa pele, e moe loihi mai ana ke aa pele o ka 1868, a mawaena o keia mau kahua aa pele, he wahi oawa pahoehoe, a oia kahi o ka aina e hookaawale ana i keia mau kahua pele. Aohe laau ulu o keia wahi, hookahi wale no he wahi kumu puhala e ku ana ma kahakai. Koe keia oawa pahoehoe, e ulu ana he mau laau nahele me ka mauu pill. Ma ka makaikai ana i keia kahua pahoehoe, aia he poopoo ana lehulehu i

poai puni ia me ka pa pohaku, a me he la no na kanaka lawaia keia wahi i hana, no ka mea e waiho ana no na ikoi upena a me kekahi mau ohe kamokoi i hele a popopo. Ike aku la in a pohaku nunui maluna o ke aa pele a manao aku la he paa, aka i kou wa e hehi aku ai maluna, he helelei wale no, a me ka nihinihi loa o ka hehi ana e hiki pono ai ke kau ma kahi kiekie a hanu i na ea kupono mai ka wela hahana a ka pele e pii ae ana. Ma na wahi alua ilalo, he hiki ole ke Hoomanawanui iho; e pii mau ae ana nae a wela, nae a hohono ano e o ka pele, a e kahe mau ana kou hou ke hoomau loa i ke ku ana ma ia wahi. He ooi wanawana ka pohaku, auliuli pu mai o a o.

Aia na ohua ke au hele la maluna o ke aa a me ka pahoehoe me he poe kao la, a o kekahi poe hoi aia ma na kipapali kai i kui opihi ai; piha na hainaka a hoihoi iluna o ka moku . Lele no hoi kekahi poe me na mea ai, a ua hoohala na ohua he mau hora loihi o ka makaikai aa pele a me ka pele liilii ma ka aina. He haahaa na kipapali kahi e lele ai na ohua, he malie, ke kai, a he olino ka la. Ma ke komohana o keia wahi, e onioni ae ana na puu liilii a me na puu one o na Puu o Pele, mauka pono o ka aina e kikohukohu mai ana na materia pohaku eleele a me ka honua apuupuu. Maluna aku e ku hoomakua mai ana o Maunaloa, me kona mau ao hakumakuma, a o kahi hoi a ke kupueu wahine o ka lua i noho ai.

Ma ka aoao hikina e moe loihi ana ke aa pele o ka makahiki 1868, a ma kona aoao iho e ku kakai ana na pali kahako o Molilele mai ua o ka aina a hiki i ke kai, alaila oni aku la ka lae o Kalae iloko o na kuakea a ka ehukai o na nalu o ka moana kai hohonu e pehi mau ana. A o ka moana kai keia i kaulana i ke mele “Ke kai kauhaa a ka malihini.”

Nee ae la ka manawa no na hora auina la o ua Poakolu la o ka makaikai o na ohua i ka aina o Madame Pele, alaila, ua lawa ia no kekahi wa hou aku Hoi mai la kela me keia me na apanapana pohaku pele a me na mea ano e no hoi ia loaa aku ma ko lakou ala i auwana hele ai.…

[Translation - synthesis]

[Kahuku Eruption of 1887]
…Characteristics Observed on the First Night

The boat stood off several fathoms from the land. The eruption fires were glittering in the fissures and in the rocky holes at that shore. One would think it was the light from houses. The fires of the nature were seen scattered about, and white mist and steam were billowing and spreading out above. The was mostly what could be seen, some people thought that it was waves.… For several minutes the fires of Mokuaweoweo atop Maunaloa could be seen, and the light rising straight up above the summit of the mountain in the darkness. Inland of where the ship stopped was the place from where the lava was flowing to the ocean. It was dark and moved gently, sounding like the waves crashing upon the cliffs, and swaying gently on the sea.

Kahuku is this place where the lava has been laid down, and a large part of the land has been darkened by the aa. It was a clear moon night, but because of the dark smoke, its beauty was blocked from sight. Some of the people spoke among themselves, saying that perhaps it is eruptive fires, and others that it was the lights from houses.…

The Burning Uplands of Kahuku

From the raging fires of the eruption, were the burning sands on the shore of Kahuku.… This writer hoped that some of the passengers on the *Kinau*, would see the burning sands inland of Kahuku. Shortly, some of the travelers were on the skiffs, they went ashore with walking sticks and went to meet Madame Pele.

Passengers at the Eruption Site

At a place along the shore, there were some aa rock mounds (hillocks) with lava still perhaps flowing in them. A wide section of the land is covered by the aa. Traveling on the aa is troublesome, and one must walk quickly with care, lest one fall below. In the little cracks and lava blisters, the fire may still be seen below. It is very hot above the aa, and one cannot delay while traveling across it.… At places on the shore, the ocean boils and there is steam. The water is hot to touch. There is no life in such places.…

…On the eastern side of the eruption site is the lava flow of 1868, and between these two eruptions sites is an area of pahoehoe, that is the land that left between the two eruptions. There are no trees growing in this place. There is but one pandanus tree standing on the shore. There are some scrub bushes and pili grass. Traveling around this flow, there are many round holes surrounded by rock walls on top of the pahoehoe. Many of these are made by the fishermen of this place, and they leave their nets and floaters, and bamboo poles, some of which are now rotten. I also saw a very large stone in the flow and thought that it was solid, but at the time I went to it, I could smell it and feel the heat of the eruption rising from it.… There in the depths the lava continues to flow. The stones are sharp and jagged, and it is dark from side to side.

The passengers with me walked like goats atop the aa and the pahoehoe. Some of the people went along the ocean cliffs and gathered opihi; filling handkerchiefs, and then returned to the boat.… To the west of this place are seen the hills and dunes of Puu o Pele, and directly above there the land is spotted with black stones and rugged earth. Above is Maunaloa, rising like a parent with the lowering clouds, and that is the place where this lively woman of the pit [Pele] resides.

To the east lies the long form of the eruption from the year 1868, and on its side descending down to the steep cliff edge of Molilele. From that land to the sea, is the point of Kalae in the whitish spray of the deep ocean waves. This ocean is famously known in mele as “The dancing sea of the visitors.”

Time passed on to the afternoon hours of Wednesday, for the visit of our passengers to see the land of Madame Peele, and then it was enough until another time.…

Rev. C. M. Hyde Suggests an “Origin of the Hawaiian Legend of Kamapuaa”

Charles M. Hyde, a congregational minister, arrived in Hawai‘i in 1877. His work focused on Hawaiian education and he served as one of the original trustees of the Kamehameha Schools. He was exposed to various aspects of Hawaiian traditions, and in the narrative below, published in the *Pacific Commercial Advertiser*, he suggested a link between the natural sounds associated with the volcanic phenomena and the association of Kamapua‘a with traditions of Pele.

September 13, 1888 (page 2)
Pacific Commercial Advertiser
Origin of the Hawaiian Legend of Kamapuaa

Mr. Editor: I have long wondered why a pig should have been supposed by the Hawaiians to be the mate of their goddess Pele. I can see the resemblance of the word Pele to other words for fire, heat, flame, burning, etc. In other languages we have Baal, Belus,-etc., the sun-god, or fire-god. The Hawaiian Pele is the goddess of subterranean, volcanic fire. On a recent visit to the crater of Kilauea, on approaching Dana Lake, the noise of the steam escaping from Halemaʻumaʻu (house among the ferns), sounded exactly like the squealing of hogs, so that I involuntarily stopped to ascertain where the pig-pen was from which the noises proceeded. It occurred to me at once that the sounds I heard had given rise to the belief in Kamapuaa, the monstrous pig of the Hawaiian legends, the husband of Pele. The Hawaiians would naturally attribute to that animal the sounds heard in the crater of Kilauea, and hence originated the old Hawaiian legend of Kamapuaa.

C. M. Hyde. Honolulu, Sept. 10, 1888.

Visit by Samuel Parker and Guests to Kīlauea–
Commemorated with Mele in 1889

Samuel Keaolilani Parker, the grandson of John Parker and the chiefess Kipikane, and the son of Ebenzer Parker and Kilia Nahulanui. As an heir of the vast Parker ranch holdings, Samuel ("Kamuela") Parker was a prominent businessman, connected with Hawaiʻi's chiefly lines, and served the monarchy in several capacities. Parker's interests and connections spread across the Hawaiian Island. The article below, W. P. L. Malulani, recounts one of the trips he, family members and close associates made to visit Kīlauea and to pay respects to Pele.

Maraki 23, 1889 (aoao 3)
Ko Hawaii Pae Aina
Huakai Makaikai a ka
Hon. Samuel Parker i ka Madame o Kilauea

Ma ka Poaono, la 2 o Maraki, ua haalele keia huakai a ka nani me ke kiekie i ulu ai i ke taona o Lobailani, a kahea ia ae la me keia olelo, (all board) a e lele opu ana ua lio no lakou na inoa, Kapuakakoili, Ohikalauokepahili, Kahaiopuaowailua, e hula pai ana, e kikaha ana ma o a maanei, na lio hoi i wae pono ia mai ke kuahiwi, mai o Maunakea. E kani hone ana kela mele a ka Rev. M Kuaea i haku ai, a oia keia —

Mai na waha mai o na liwi maka polena mai o Mana, Iwaokalani me Umiokalani:

No Kilauea ke aloha la,
Lua ahi nani o Hawaii la,
Mea ole ka loa o ka mauna la,
I ka lawe a ka ihu o na lio la,
Inu aku i ka wai o ka mahu la,
Hooiho mai paa i ka noe la.

Eia ka mea lohe ia aku ma ka waha o ka lehulehu o Hilo, nani o Samuel Parker, o ke kulana no o ke paniolo pipi o Waimea a e ao, nani lua ole no hoi na kaikamahine a ka Hon—aohe

wahi hemahema iki o Hoohila, ua unu ia mai a pau pono ua mea hanohano e poina ole ia ai iloko ona anahulu he 52.

Nana aku no hoi i na hoa hele o ua mau opio nei o ka ua Kipuupuu o Waimea, oia nani okoa aku no hoi la a ka puuwai hauoli e hoohihi ai, a penei ke puana ae me ke kohukohu—O kahi kino pupuka a kau ae iluna o kekahi o keia mau lio, o ka ike ana no ia i ka nani o Himela a hooluolu i ka Honua.

Ke kau pauia nei ka nani o na lio a oi aku mamua o na iniha ekolu, komo iloko o ka nahele o Paieie, e luhe mai ana na lau o ka palai nupanupa a‘u e hii nei. ka maile laulii e kolili ana, na kukuna me na lihilihi o ka lehua maka nohea i ka uka o ka Li‘u.

Ilaila ike ia na pulapala a Iwikauikaua e ka ua Kanilehua e loku ana me ka hala ole—Paana aenei ka leo, ike ia mai la keia huakai e ka poe o ka po i hala e aku. Puka iwaho o Kukulu ia hoomaha, hoopaapaa i ka nui o na mile i hala, o ka‘u mai ke taona ianei, he 4 mile, o ka puuku hoi o ka huakai (Geo. Bell) 7.

Hoeu ka huakai e wiki e au ku ana i ka halfway house. E ku mai ana o Hawelu me kana lede me ka makaukau nui a hoomaha ilaila, panee ia mai la na ono a pau o ka uka i Olaa. O ka poe i ike ole ia Samuel Pala, ninau mai la, eia ka haina, o ka moopuna keia a ke poohina o Mana, i ka uka o Waimea malalo o na kuahiwi.

Haalele ka huakai i ka halfway house, ke nopu nei ka la ike uka o Kanekoa, hookahi mea nani a na maka e alawa ae ai ma o a maanei, o na pua lehua o ia waokele.

Hiki ma Pohakuloa, he nani keia wahi, kuupau ka holo o na lio, paa ole i ke kaohi mai.

Hiki i ka hale hookipa e ku makaukau mai ana ka Maby, ke nana nei i na mea a pau me ke kamahao lua ole, pela i paneeia mai ai ke mele kaulana a Hiiaka i ka lua o Pele.

Ike aku la i ka nani,
O ke ahi a ka wahine,
Ai nomenome i ka uka,
I ka piko o Halemaumau,
E auume pu ana,
Me na makani paio,
I ka lalo o Mohoalii,
E nana ana o Hiiaka,
I ka luna o Uwekahuna,
Pali kapu o Kaauea,
Wahi a ke kaula nui,
Lohiau kona inoa,
Aohe mana o ka pule,
I ka la o ka piula.

Iho ka huakai ilalo, halawai me ka madame, haawi na makana e like me ka lokomaikai i loaa.

Ma ka la 4, huli hoi ka huakai no ke taona o Hilo, me ka haawi ana i ke aloha farewell ia Pele.

Eia ka nui o ka poe ma keia huakai, Hon. Samuel Parker, Miss Iwaokalani, Miss H. Umiokalani, Miss Doreka Richardson, Miss H. Brown, Mrs. Reply o ka Vadalia, Mr. Clifford (Artist) me 2 mau keiki mai Bosetona mai.

Hiki Hilo taona a kau ma ke Kinau, haawi ke aloha hope loa no Hilo Bay, a hookahi no hoi a'u aloha i ka po me ke ao he Good morning.

W. P. L. Malulani.

[Translation - synthesis]

The Sightseeing Trip of Hon. Samuel Parker to see Madame Pele

On Saturday, the 2nd day of March, this group of travelers departed from the beauty rising high above the town "Lobailani," with the call "all aboard," and our horses, named Kapuakakoili, Ohikalauokepahili, Kahaiopuaowailua, leapt dancing about, moving to and fro, as do the horses selected from the mountain of Maunakea. Rev. M. Kuaea sang out a mele he composed—

From the mouths of the cherished Iiwi polena birds of Mana, Iwaokalani and Umiokalani:

The love is for Kilauea,
Beautiful fire pit of Hawaii,
The length of the mountain is like nothing,
When taking it by the nose of the horses,
Drink in the steaming waters,
As the misty rains cover all.

Here is what is heard from the mouths of the multitudes of Hilo, glorious is Samuel Parker, who is the rancher of Waimea, and nothing compares with the daughters of the honorable one. Hoohila finds nothing to criticize.… [The party departs from Hilo traveling inland through ʻŌlaʻa to Kīlauea.]

…They entered the forest of Paieie, with the leaves drooping with verdure, the maile laulii quivering, and the ray-like bristles of the sweet centered lehua in the uplands of Kaliʻu.

There the descendants of Iwikauikaua, witnessed the pouring Kanilehua rains which hushed the voices of those traveling in the darkness of the passing night. Existing at Kukulu, they rested, and discussed how many miles had been passed since town, some saying 4, but our steward of the trip (Geo. Bell) saying 7.

The travelers then quickly made their way to the halfway house. Where Hawelu and his Lady were standing ready for them to rest a while. They then moved on to the uplands of Olaa. And for those who had not seen Samuel Parked, they asked who he was, and the answer was the grandson of the gray-headed one of Mana in the uplands of Waimea, below the mountain.

The party departed from the halfway house, for the verdant uplands of Kanekoa, and there was one beautiful thing seen all about there, the lehua blossoms of the forest.

Arriving at Pohakuloa, such a beautiful place, and the horses were ready to go forward, they could not be held back.

Arrived at the guest house prepared by Maby, who looked after all things beyond compare, and this famous chant of Hiiaka at the crater of Pele came to mind.

See the beauty,
Of the fires of the women,
Nibling away in the uplands,
At the summit of Halemaumau,
Drawn together,
With Namakanipaio,
Below Kamohoalii,
At the heights of Uwekahuna,
The sacred Cliff of Kaauea,
Place of the great seer,
Lohiau is his name,
There is no power in the prayer,
On the day of exhaustion.

The travelers went below, and meet with the madam, they offered their gifts for the goodness received.

On the 4th, the travelers the turned back to the town of Hilo, giving their aloha farewell to Pele.

Here are the people of the tour group, Hon. Samuel Parker, Miss Iwaokalani, Miss H. Umiokalani, Miss Doreka Richardson, Miss H. Brown, Mrs. Reply o ka Vadalia, Mr. Clifford (artist), with 2 children from Boston.…

W. P. L. Malulani

1880 – 1913: Queen Liliʻuokalani Visits Kīlauea

The importance of Kīlauea and the countless wahi pana associated with ʻāina in the Kaʻū and Puna Districts is discussed in thousands of native Hawaiian accounts. Among those accounts are found references to the Moʻokūʻauhau Aliʻi (Royal Genealogies), which provide documentation of the link between Hawaiian monarchs and Pele Honuamea. The moʻokūʻauhau connect the aliʻi to the gods and goddess and creative forces of nature, represented in the kino lau (myriad body-forms) identified as geological and natural phenomena. From ancient time, aliʻi have all traveled to Kīlauea to pay homage to Pele. Historic monarchs continued this custom, even in times of tribulation. Queen Liliʻuokalani was among the notable aliʻi visitors between 1880 to the early 1900s.

Following the revolt against the Kingdom in January 1893, in which Lorrin Thurston and S. B. Dole (both missionary children), were leaders, they implemented a plan to have Hawaiʻi annexed to the United States. As this was underway, Queen Liliʻuokalani made numerous efforts to restore the Kingdom to its rightful monarch, sovereignty, and system of governance. One of her efforts was the writing and publishing of her own history in early 1898; revealing much about the Hawaiian people, her own life, and the politics of the period. Annexation moved

forward and took place on July 7, 1898. Publication of the Queen's book raised a stir, and the Hawaiian newspaper *Ke Aloha Aina* (Love of the Land), published excerpts, translated in Hawaiian from her book *Hawaii's Story by Hawaii's Queen, Liliuokalani* (1898).

The excerpts below, share the memories of a visit made by Queen Liliuokalani and guest to Kīlauea in 1880, in which the party stayed at the old "hale hoomaha o ka luapele" (crater rest house), and includes references to traditional and historical customs. The account opens, describing the scene at Kīlauea, and then starts with a description of Hawaiian customs of making gifts to the goddess:

> [Arriving at Kilauea] …There is now a modern hotel at a spot commanding a good view of the points of interest; but at the date of this visit [ca. November 1880] we were received and made very comfortable in a large grass house with thatched roof, under which some forty persons could have been accommodated. Here we were most hospitably received, our tired horses were cared for and sheltered near to our resting-place, and we did ample justice to the evening meal which had been provided for our company. After our refreshment, darkness quickly succeeded the setting of the sun (there being no long twilight, as in more northern climates); so we spent the evening in watching the fiery glow in the crater, the brilliance of which seemed to be spreading along the level floor or surface of the pit. From a flooring of light and heat the surface changed at times to billows of actual fire; then jets burst up or fountains played high in air, standing by themselves a moment like burning columns; then steam intervened to stifle the flames. Mist following this, the crater was for a while hidden from our sight, and nature's gorgeous fire-works suspended. At one of these intervals we retired for the night; but at two o'clock we were all awakened by our host to see an exhibition such as has seldom been furnished for the inspection of any of the many tourists who visit that region. This was a most brilliant illumination at the summit of Mauna Loa itself; and far from lessening, its manifestation seemed to render more vivid, the fires of the crater of Kilauea. The mists had cleared away in that direction and we thus had the good fortune to watch on one and the same occasion the outbursts of light at the summit and the jets of dancing flame in the sides. It was a night never to be forgotten by any of our party, and well worth the time and labor of the journey, were there no more to be enjoyed. That which was nearest to us, the rising, boiling sheet of liquid fire, seemed to show no abatement by reason of the vent at the mountaintop, but in its agitations disclosed each moment sights more and more wonderful to our gaze. The next day was spent by our party in descending the crater to the very limits of its seething fires, but I remained at the hotel [Liliuokalani, 1898:89-90].

Novemaba 12, 1898 (aoao 6)
Ke Aloha Aina
Ka Buke Moolelo Hawaii I Hakuia E Ka Moiwahine Liliuokalani Ma Wasinetona, Pai a hoopukaia e Li a me Shepard o Bosetona, Amerika Huipuia

Unuhiia no ka pomaikai o na poe heluhelu o *Ke Aloha Aina,* Mokuna XI
Ka Huakai No Mauna Loa.

O ko makou lahui, na kanaka Hawaii, aole lakou he hoolei aku i ke dala, aka, ua lawe aku lakou i na lei a me na pua, elike me ia e ike ia ai i ka wa e kaawale aku ai o na hoaloha maluna o na mokuahi, ka hoohiwahiwa ia, a me ia mea lakou e kiola aku ai i iloko o na ale hanupanupa o ka lua ahi.

I keia wa a'u e kamailio nei no keia huakai, ua hoi hope aku la ko'u hoomanao ana no kahi a'u i kakau ai no ka hoopau ia ana o ka weli ia ana o ke akuawahine ahi, e ko'u makuahine hoahanau ka moiwahine Kapiolani, ma keia wahi no. Nolaila, i mea e hoopau ia ai ka pohihihi, he mea pono paha ke hoike ia ae, o ka inaina o ka luapele i keia wa he wahi poino ole ia, aole hoi keia hana ma ke ano he hoomana, aka, ua hiki no ia me na mea maa i ikeia ai ke kiola ana i na kamaa kahiko i ke kaa o ka wahine mare, ai ole, ke kiola ana i ka raiki maluna o na paa mare hou, he mea i hana nui e na oe o ke kulana kiekie a me ka naauao. Mahope o hoohala ia ana oia la ma ka maikaikai ana i ka a ana o ke ahi, ua huli hoi mai l ka huakai i ka hotele, me ka lulu a me ka pololi, aua makaukau hoi no ka haawi ana mai i ka hauoli no ka paina ame ka hoomaha ana a lakou i iini nui ai.

He hookahi po i hoi ia ma ka hale hoomaha o ka luapele oia au kahiko, alaila, ua hoi aku la makou no ke kulanakauahle o Hilo. Aole nae i emi iho ke ahi i kona hoikeike ana mai i kona nani nui. E mau ana no ka baila o ka lua, a maluna hoi o Mokuaweoweo, ua hiki ke ike maopopo ia kahi o ka lua mai ka malamalama o ke ahi e puka mai ana…

Aka, i huli ana o ko makou kua maluna o keia mau mea kupaianaha, ua hooia mai ka nani o na mea a ke Akua i hana ai, e ku lalani ana ma ko makou alahele a hiki i ke kai, a ua manao ia o ke alanui nanaina nani hookahi keia maloko o Hawaii.

[Translation]

The History Book of Hawaii Written by Queen Liliuokalani at Washington Published by Lee and Shepard of Boston, United States

Translated for the pleasure of the readers of *Ke Aloha Aina*, Mokuna [Chapter] XI
Trip To See Mauna Loa

…They were all provided with some offerings to Pele, the ancient goddess of fire, reverenced by the Hawaiian people. This custom is almost universal, even to the present day. Those born in foreign lands, tourists who scarcely know our ancient history, generally take with them to the brink of the lake some coin or other trinket which, for good luck, as the saying is, they cast into the lava. Our people, the native Hawaiians, have no money to throw away on such souvenirs of the past; but they carry wreaths of the pandanus flower, leis, made like those seen aboard the steamers at the departure of friends, necklaces, and garlands of nature's ornaments, which are tossed by them into the angry waves of the basin. As I have mentioned this incident, my thoughts have gone back to that paragraph wherein I wrote of the overthrow of the superstitious fears of the fire-goddess through the brave acts of my aunt, Chiefess Kapiolani, when in 1824, she defied the power of the elements at this very spot. So, to prevent misunderstanding now, perhaps it would be well to notice that this propitiation of the volcano's wrath is now but a harmless sport, not by any means an act of worship, very much like the custom of hurling old shoes at the bride's carriage, or sending off the newlywedded couple with showers of rice; usages which form a pleasant diversion in the most highly cultivated and educated communities.

After a day spent in watching the activity of the crater, the party returned to our hotel, weary, hungry, and ready to enjoy the refreshment and repose of which they were in need. One night more was spent at the volcano house of the olden time, and then we all started on our ride down the mountain for the city of Hilo. The display had not diminished in extent nor in its strange, wild beauty. The lake in the crater was still boiling, and over

Mokuaweoweo the location of the opening was easily distinguished by the brilliant glow of light. But turning our backs on these natural wonders, nature was perhaps more lovely in the charms by which she lined our pathway towards the sea; for this road is justly considered to be one of the most beautiful exhibitions of the scenery of the tropics in Hawaii, and our cavalcade passed between lines of verdure or flowers enchanting to the eye and fragrant to the sense; there were the bright blossoms of the lehua, both yellow and red varieties, and other plants or trees shading and pleasing each of us as we advanced [Queen Liliuokalani, 1898:89-91].

May 26, 1891 (page 7)
Hawaiian Gazette
Queen Liliuokalani Visited the Volcano on May 15th

Report comes by the *W. G. Hall* that the Volcano is slowly but surely increasing in activity; the lava is rising in Halemaumau, with other appearance [sic] that Madame Pele is on a rampage.

Her majesty Queen Liliuokalani attended by her suite visited the Volcano on the 15th inst. About forty guests were registered at the Volcano House.

The lumber is being conveyed to the place where the new buildings are to be put up.

May 9, 1913 (page 1)
Honolulu Star Bulletin
Queen Liliuokalani Leaves Tomorrow For Visit To Volcano

To the surprise of her friends who believed she would never leave the island Oahu again, Queen Liliuokalani will sail tomorrow on the Mauna Kea for Hilo where she will see once more the home of ancient Pele, the fiery Kilauea volcano.

Accompanying her will be Senator Curtis P. Iaukea, Mrs. J. A. Dominis, Mrs. Harry Webb and Rose Otis, her maid. The party will not return for a week or ten days, the queen desiring to meet of number of her old friends in Hilo.

This will be the queen's first trip from the island since her return from Washington five years ago.

Kepoolele Apau, Now (1896) 124 Years of Age, as Young Woman,
She Traveled to Kīlauea With Chiefess Kapiʻolani in 1824
(Origin of the Name Apau)

During the Government Census, Alatau Atkinson, General Inspector of Census, came across a census form identifying a native Hawaiian woman who claimed to be 124 years old. Upon meeting with her, he called on W. D. Alexander and Emma Nakuina to assist in interviewing her to verify the facts and learn of her life. It is reported that Kepoolele Apau died around Nov. 9th, 1898. Excerpts of the 1896 article follow:

December 8, 1896 (page 1)
Hawaiian Gazette
Oldest On Record
Life History of Oldest Person in Hawaii Nei.
Kepoolele Apau, 124 Years Old
Familiar with Earliest Events in History
Visited Kilauea Volcano With Kapiolani I – Trained by the Missionaries
The History of Kepoolele Apau.

"She was born in Keahialaka, in Puna, Hawaii, and was about 6 years old when Kamehameha made the attempt to sink a well at Kalae, in Kau.

"Kepoolele, her first name, was called after a chief, Kaiakauilani, brother of Haalo, who was Kaahumanu's mother. This Kaiakauilani was accused of having caused the death of some high chiefs by sorcery, and a petition was made to the King to have his head cut off as a dangerous character, thus, the name Kepoolele (the dissevered head).

"Her second name of Apau, by which she has been know longest, was given to her in commemoration of Kapiolani's visit to the crater of Kilauea, and her defiance to Pele, when it was generally prophesied that Kapiolani would be swallowed bodily by Pele for her temerity. Apau means 'you will be ate up.' She was a woman grown at the time she received the name.

"Her father's name was Kapa, afterward Piena. Kapa was called after the mother-of-pearl fish-hook [ka pā uhi] of Kaleipuu ([Kaleiʻōpuʻu] otherwise Kalaniopuu). Kapa was born during a fishing expedition of the King of that name, Kapa's father being a head fisherman of Puna at the time and thus the name to commemorate that visit of the King. Her mother's name was Kanealoha. They were fisherfolks."

Visit to Puna and a Large Heiau at Pānau Nui (1906)

June 25, 1906 (page 8)
Pacific Commercial Advertiser
Atkinson And His Trip
(Heiau at Panau Nui and Volcano)

Secretary A. L. C. Atkinson,[159] with his entourage, had a busy time in Hilo during his few days stay. He went all over the Mokouku [Makaoku] land and heard what the owners there had to say about the situation on Saturday. On Monday he went up to the new jail and looked over the work, following this with an inspection of the new High School site. Monday night he had a meeting with the Kaihenui Settlement Association to talk over the 13 Mile proposition and on Tuesday the tracts at Waiakea were gone over.

Tuesday morning the party left for Kapolo [Kapoho], Puna, by train and then took horses for Kalapana where they figured on spending the night. It was the intention next morning to go along the coast to visit and photograph the famous heiau at Panau Nui, probably the best

[159] Alatau Atkinson arrived in Hawaiʻi in 1869, and served in several capacities. He was a supporter of the annexation of Hawaiʻi to the United States, a journalist, an advocate for English as the formal language in schools, and appointed in 1903 as "Secretary of Hawaii" by President Theodore Roosevelt.

preserved ancient building on the islands [the heiau, Waha‘ula at Pūlama]. Thence they would go to the Volcano House where Eben Low would join them and pilot them to the Humuula Sheep Station over the old cattle trail and thence they were to ascend Mauna Kea. From Mauna Kea they were to go by the old Judd road and to Kailua. They expected the trip to take about a week.

1913: A Visitors’ Guide through Ka‘ū and Puna

In 1913, Henry W. Kinney, published a book titled *The Island of Hawaii.* In it he described for residents and visitors alike, the scenery and facets of the history that one would encounter while traveling around the island. His narratives included visits to Kīlauea and the larger Ka‘ū Puna Districts. The concept of creating Hawaii National Park was well underway at the time of writing, and Kinney’s text described the scene around the Kīlauea volcano at the time, and how one might access various places of interest. From Kīlauea, Kinney departed and described travel into Ka‘ū, through Kapāpala and on to Kahuku. In the section about Puna, Kinney shared background on the region of Kaimū and Kamoamoa, discussed some of the history of Waha‘ula Heiau, mentioned the ranch walls and cisterns in the Kamoamoa vicinity, was shown several petroglyphs in the area. He also spoke of the elder Pea who resided along the trail that ascended the cliffs to Makaopuhi (1913:6-13, 67-73 & 77-81). Excerpts from Kinney’s publication follow below:

The Crater of Kilauea

Kilauea the greatest show place of the group, is the largest active volcano in the world, and is withal easy of access, it being possible to go in an auto within a couple of hundred yards of the very rim of the pit, wherein seethe the fiery liquid lava cauldrons of Halemaumau (the house of everlasting fire).

The crater contains an area of 4.14 square miles. The pit itself is about 200 yards wide, the lava rising and falling constantly at various heights. For several years past the crater has constantly been very active, its main lava fountain, “Old Faithful” being always at work. The Volcano House records teem with descriptions of the wonderful phenomenon, and it has been called “nature’s titanic workshop,” Inferno and a thousand other names, but no description has as yet been found adequate.

Various Points of Interest

Right by the Volcano House are the sulphur banks, banks of red earth, brilliantly colored by constantly issuing sulphur steam and sulphur forming scintillating crystals. The hotel has taken advantage of one of these cracks for a sulphur steam bath. Close to the hotel is the observatory, recently erected, for the observation of volcanic phenomena. It contains an interesting collection of seismographs and other instruments, in charge of eminent scientists and is open to public inspection.

On the Hilo side of the Volcano House an automobile road, passing through forest, runs (7 miles) to the pit. The Crater Hotel is connected with this road by a short-cut. Vehicles are left in a corral within a few hundred feet of the edge of the pit. At the pit, on this side, is a rest house, and a trail leads around the entire pit, connecting with the observation station on the north side, where there is also a rest house. The pit should be seen at both daylight and at night, and it is a good plan to arrive there before dusk and wait until after night has fallen.

Behind the observatory is a cave, easy of access, where visitors often leave cards. From this point a horse trail leads (3 miles) to the Volcano House through the main crater bed, passing the Devil's Kitchen, the Picture Frame, Pele's Bathroom, and other interesting volcanic freak formations.

The auto road to the pit passes Kilauea-iki, on the right going down, a great dead crater 800 feet deep. A foot path runs over the ridge which separates this crater from Kilauea, joining the auto road further down. Further on the auto road passes the site of an old prisoners' camp, and still further on it passes the dead crater Keanakakoi, on the left. The Crater Hotel short cut strikes the auto road near Kilauea-iki. The great chain of dead craters on the Puna side of Kilauea gives the occasion for a splendid excursion. The Cockett trail, beginning five miles down the crater auto road, where there is a sign post, leads past six of these. The first is within half a mile of the start of the trail. The second, Puhimau, is so called because of the steam which issues forth constantly. The third is densely wooded, and easy of descent, and the fourth, the Devil's Throat, is a very deep, narrow hole with a diameter of only about fifty feet. The fifth is very large, with a deep funnel-shaped pit at the east corner, and a cone and steam cracks at the west corner. The sixth is a double affair, half of it being densely wooded.

The trail leading to these craters is excellent and very pretty. With a guide it is possible to cross hence to the junction, where one road (west) goes to Keauhou, and another, the Kalapana trail, leads past the second, and even more interesting chain of craters. The road to Keauhou is passable for autos as far as the Ainahou ranch, whence a poor trail leads to Keauhou, formerly a steamer landing, but now used only by a Japanese as a fishing place. The ranch is a sheep station, inhabited by a lone white man. Before reaching the ranch, the road passes a trail, marked by a tree with five marks blazed therein, which leads to the "Makamanu" cave, a long lava tunnel, with several entrances where the top is broken. One of these tunnels is double. The Keauhou road begins near the Crater Hotel and leads past the small Kaluaiki crater on the right and the two small Twin Craters on the left, all of them densely wooded and very pretty. The Kalapana trail forks, on the left, from the main road, and is good for riding. The first side trail, east, goes to the Puuhuluhulu peak, whence a magnificent view is had of the entire country. It is 3443 feet high. The crater, by the same name, is a very pretty one. The next trail, on the west side, leads to a round to a crater with steam cracks. The third trail, on the east, goes to the Alealea crater, large and deep with a double floor, and the last trail, also on the east, leads to the largest and most famous of the chain, Makaopuhi, a magnificent, double-floored crater, beautifully wooded, with smoking sulphur hanks. About 4 miles further east is another crater, which is seldom visited, there being no trail made to it. From the Makaopuhi side trail junction, which is about 8 miles from the Volcano House, the trail continues, into Puna, through splendid forest. No habitation is passed, except that of Pea, a Hawaiian rancher, until Kahaualea is reached (see Puna). The last part of this trail, before it strikes down into the coast flats, is not particularly good, but can be traversed on horseback.

Northwest of the Volcano House is another interesting region. The first east side road from the main road leading to Kau, goes into the famous fern forest, with its magnificent growth of gigantic tree ferns. The second east trail leads to the gate of the Shipman ranch. Just beyond this a trail, turning sharply to the left, leads to the tree moulds, formed where the lava surrounded trees, and, burning them out, left holes as casts of the trees.

The main trail leads to the ranch house, and through the paddocks into the splendid forest of gigantic koa trees, beyond the old lumber mill, whence leads a railroad track, used for

hauling the logs to a point close to the Volcano House, whence they are taken by wagon to Glenwood. It affords a good walk through koa and fern forest, emerging near the hotel. Both koa and fern forests are traversed by good trails, made by the loggers. From the ranch house a trail leads west to a small peach and fig orchard. Another trail leads from the ranch house to Puu Oo ranch on the mountain slope. A trail follows the N. W. side of the crater to the Uwekahuna bluff, whence a good view is had of the crater, pit and surrounding country.

The Volcano is famed in both legends and history. The legend has it that Pele, the goddess of volcanoes, immigrated, with six sisters, a brother and others, from Kahiki, and settled on Hawaii, after having lived on Oahu, Maui and Molokai. After having lived in various Puna craters (see Puna), Pele settled at Halemaumau, although she also caused the Mauna Loa and the Hualalai eruptions. In this region she was feared more than any other deity, and no one dared approach without making an offering of ohelo berries. At times of eruptions great sacrifices were made to appease her anger. The demi-god Kaneapua [also known as Kamapuaa] once approached the crater as a suitor to Pele. In spite of the advice of her sisters, she made fun of Kaneapua, and after an exchange of repartee, a battle began, Pele using fire and Kaneapua water, Pele narrowly escaping having the crater fires drowned out. A truce was finally made, whereby the Wailuku river was fixed as a boundary. Pele agreed never to cause eruptions north of the river, and, as a matter of fact, no lava flows have ever occurred north thereof; while Kaneapua agreed never to cause freshets south of this boundary [Kinney, 1913:7-13].

Kau

Deserts separate Kau on the N. E., from Puna, and on the N. W. from Kona. At each end is an extensive cattle ranch, and the rest of the district is divided between two sugar plantations. There are two landings, one for each end of the district, and most of the section makai of the government road, which runs throughout the district, is barren.

Leaving the Volcano House (which is near the Kau E. boundary) the road traverses a sandy plain, on the N. side of the crater, and enters a section of excellent road, which is in the course of construction by a gang of prisoners, whose camp lies on the mauka side of the road [Namakanipaio]. About five miles from the Volcano House [V.H.] the road strikes through about five miles of barren a-a flow, which is good road. In about the middle of this section is a water tank. A short distance beyond it is a gate and a ranch employee's house, the last habitation, near the road, until Pahala is reached. The old Halfway House (Dolway's) was about thirteen miles from the V.H. The ruins of a water tank and a couple of cypress trees now only mark the place. This section is covered with sparse forest. Westward of this lie grassy plains, and about eighteen miles from the V.H. the road passes the main gate leading to the Kapapala ranch house. Pahala is the first village reached.…

…A short distance east of Waiohinu a fair road strikes makai, leading to Kaalualu, at one time the landing for West Kau, but now consisting merely of a shallow inlet, where is the Kaalualu ranch house and a few houses. It is an unprepossessing spot, visited mainly on account of the good plover shooting. The legend has it that an ancient chief, named Puuokoihala, ordered the people of Kau to bring a big hookupu (offering of food, etc.) to Kapua, on the S. Kona beach. They went along the beach, with great bundles of food, but on arriving at Kapua they were told that the chief had gone in a canoe to Kailikii, back towards Kau. They retraced their steps, but on arriving there were told that the chief had continued back to Waioahukini. Again they went on back, but were told to follow him to Kalae, and thence again to Kaalualu. Here they were told to follow him to Waiohinu, but their

patience was exhausted. They went swimming, ate the hookupu food, and placed stones in its place inside the ti leaf wrapping and the calabashes which had contained it. Finally the chief came from Waiohinu, and enquired, angrily: "Where is the food?" They answered: "Here is your food," and threw the stone bundles at him, killing him.[160]

A very rough trail leads eastward from Kaalualu towards Honuapo, passing a small fishing place, Kamilo, known as "Kamilo-paekanaka," from the word pae, i. e., to, float ashore. It derived its name from the fact that the bodies of men who had been slain and thrown over the cliffs along the coast, would generally float into the inlet by the village. It was also famous as the place where love messages from Puna and the country in that direction could be picked up, the Puna affinity sending his, or her, message in the shape of a hala or made lei enclosed in a calabash, which would float ashore here.

From Kaalualu a trail leads to South Point, the most southerly point on the Islands. Here is a lighthouse, east of which is the Ilio o Lono," a rock resembling a dog, which is said to be the remains of a Kauai chief, who came to Kau, looking for trouble and who was turned into this rock. Here are also the remains of a kuula, a famous fishermen's temple. Beyond Kaalualu and as far as the Kahuku ranch house is a splendid grassy plain. This may also be reached by a road leading makai from Waiohinu, on the east side of the court house, which passes through the Waiomao homesteads, beyond which a trail strikes makai, and back eastwards, to Kaalualu, while the road continues to the ranch house, which is prettily situated in a grove of trees. Makai of the ranch house is the "Garden of Eden," a splendid garden situated on the bottom and the slopes of a deep pit. It was planted by Col. Norris, the eccentric owner of the ranch, who died a short time ago, and whose grave is here. It is only a short distance from the gate on the main government road [Kinney, 1913:67-71].

Puna

[Traveling to Kaimū and Kalapana]
…As the road slopes towards the beach, a very fine view is afforded. At the beach the road enters first the village of Kaimu, exclusively Hawaiian, with a large grove of cocoanut trees surrounding a fine semi-circular sand beach. Care should be exercised in bathing on account of the undertow. Less than a mile further on, westwards, lies the village of Kalapana, one of the largest Hawaiian villages in the Islands. There are no white inhabitants, and only a couple of Chinese stores. Here is the headquarters for a couple of stages, which make irregular trips to Pahoa (Rate: 75 cents a passenger one way).

Kalapana still supports quite a large population, and is a very pretty village, having, like all the Puna coast villages, a fine growth of cocoanuts, puhala and monkeypod trees. The landing is so rough that it is used now only for canoes. Near the bluff, which rises from the sea at the landing are the niu moe (sleeping cocoanuts). These were bent, when young, by visiting chiefs, the trees bearing afterwards the name of the chief who had bent it. On this bluff, named Puu o Hakuma, is a very interesting and easily accessible cave, which was

[160] Kaʻū natives tell a different story, naming the chief Halaʻea, while Kohaikalani was the chief associated with the story of the hill, Puʻu ʻEnuhe." Associated with the account of the chief being killed in the waters off of Ka Lae, an ancient saying is remembered "Kō ʻia e ka au o Halaʻea" Drown off by the current of Halaʻea. While Kinney's story may have confused two Kaʻū traditions, the essence or gist is that the people of Kaʻū were worshipful and honored both gods and chiefs, but they also only took so much abuse. Thus, the saying "Kaʻū mākaha" (Kaʻū of the fierce fighters) [Mary K. Pukui, pers com., 1976].

used in ancient days as a place of refuge in war times. Makai of the last house in the village, at the foot of the bluff, is a cement mausoleum, and about a hundred feet west thereof is a path to the top of the bluff. A couple of hundred yards east of the top of this trail at about the middle of the flat top of the ridge, are some stone fences, among which can be located the cave entrance, a hole with stone slab sides, through which one must crawl, down a narrow winding passage, to the main chamber. The passage was purposely made narrow, so as to make it impossible for more than one man to enter at a time, and winding to prevent the throwing of spears into the chamber. The main chamber is quite large, and partly built up with slabs. From the side opposite the entrance another passage leads several hundred feet to a wide kind of balcony in the cliff, directly above the breakers. This passage is quite large and easily traversed. It is impossible to make the trip without candles or other artificial light. At Kalapana is also the remnant of the Niukukahi heiau, in a dense undergrowth. It was a very noted temple for the god Kuahailo.

At Kalapana the road proper ends, but a trail leads along the coast, though some distance from it, for about eight miles, when it strikes mauka to the Volcano. It passes through a beautiful piece of country to the Kahaualea village, where are located a ranch and a Hawaiian village. Here is the Punaluu pond, a mineral water deposit in a lava crack, a famous bathing place, very picturesquely located. A bit further on, about three miles from Kalapana, is the famous Wahaula heiau, the last place where idolatry was extensively practiced.

Wahaula Heiau

This heiau is one of the best preserved and most interesting in the Islands. It is situated on a bluff rising sheer above the sea, amid a lauhala and cocoanut grove. One leaves the trail so as to strike about the middle of this grove. The heiau is said to have been built by Paao, the famous high priest (see Mookini, Kohala) in the eleventh century, but to have been rebuilt later on. It is about 132x72 feet in extent, but is in addition to this surrounded by a larger enclosure, where the common people might stay. The main portion was the place of the priests, and was entirely covered by an immense grass house, divided into several rooms. The main entrance is in the middle of the makai wall, with a side entrance east thereof. In the west end is a raised dais of stones, with two semicircular indentations, the seat of the priests. Through the middle runs a stone path, on which were placed the bodies of the victims, after they had been sacrificed on the great flat stone which occupies a conspicuous place near the northeast corner.

The Hawaiians tell the following story of the destruction of this heiau house: A great wrestler lived near it. It was his habit to kill travelers who might come alone to visit the heiau. A girl lived in a cave in the bluff where the trail strikes mauka towards Kau. She would signal to him when strangers came along, and to her he would bring the bodies of his victims, whereupon she ate them. (This in spite of the well-known fact that the Hawaiians were never cannibals). A Kona chief had a friend who had been sacrificed in the heiau. This friend's spirit appeared before the Kona man and bade him go to the heiau to recover his bones. In spite of warnings, the chief set out alone, but first he anointed his body with slippery kukui nut juice. By this means he was able to withstand the attack of the wrestler, whom he finally killed. He then entered the heiau in the day, when the akuas (spirits) were absent. He hid himself under the bones of his friend. When the akuas returned that evening, they voiced their suspicion that there was a human in the heiau. The spirit of the friend reassured them that such was not the case, and they went to sleep. At midnight the Kona man crowed like a

rooster, and the akuas left, thinking it was morning. The Kona man then took his friend's bones and departed, but first he set fire to the grass house.

The heiau was named Wahaula, “red mouth,” as this was a feature of the idols it contained. The tabu thereof was fire, and any man on whom fell the shadow of the smoke of the temple fires, was sacrificed. Near this heiau, as in many other places in Puna, may be seen regular rows of holes in the a-a, which are used for the cultivation of sweet potatoes, which, in spite of the absolute lack of any vestige of visible soil, send their roots so far under the lava that they find nourishment.

Beyond the heiau, on the makai side of the trail, is pointed out the footprint of Niheu, a demi-god, as well as the mark of an arrow which he shot at another demi-god who came to fight him. Further west, makai of the place where the trail turns mauka, is Kamoamoa, where the ranch driving pens are. Here are two wells with fair water, and also a fine natural arch by the sea. Here are also a few interesting rock carvings. The most easily found of these is about a hundred yards from the paddock extension towards Kalapana, and may be located by following the line of this extension’s makai wall in an easterly direction.

The trail is straight, with a bad grade, but paved, until it has reached well up the bluff, where it passes the Pea house, the last habitation before the Crater Hotel is reached. From Pea’s it is a good eight miles to the Makaopuhi crater (See Volcano). The trail is narrow, passes through splendid forest, and is, though seldom used, quite easily followed [Kinney, 1913:77-81].

1921: Petroglyphs in the Kaʻū Desert Region

Albert S. Baker took up an interest in petroglyphs around the island of Hawaiʻi and wrote about his findings in several issues of the *Hawaiian Annual*. In the Annual for 1921, he described a series of petroglyphs and the heiau of Kamoʻoaliʻi in lower Kapāpala Ahupuaʻa, below Kīlauea. The occurrence of the petroglyphs had been brought to his attention by Dr. Thomas Jaggar who was exploring the geology of the area. At the same time, Baker records that Jaggar also came across the “footprints” in the hardened mud- and ash-flow of the 1790 eruption. These narratives are among the few in this period that speak directly about cultural resources in the park. Baker wrote:

…the petroglyphs [were] discovered by Dr. T. A. Jaggar, Jr., in the Kau desert, in the summer of 1920. We started in from the main government road by a very vague trail at first, although it soon grew much easier to follow. We left the road a little way on the Kilauea side of a pile of stones on a rock ridge, just a little in from the road on the Pahala side of a clump of trees in the pasture on the opposite side of the road, which clump is itself a little to the Pahala side of the main Kapapala Ranch gate, about an hour’s ride by automobile from the Volcano.

Following this trail, which is one of several ancient Hawaiian trails which lead from different parts of Kau into Puna, we come in about two miles to the so-called 1868 crack or rift, which is interesting in itself because of its tremendous length and weird depth and unique ball lava, the balls often being wrapped in extra layers of pahoehoe.

It may be well to note just here, that the recent Kau flow from Kilauea came out of this same crack much higher up, say some six miles from the crater, building Mauna Iki over the crack, a miniature Mauna Loa in shape, some two miles long. The flow is easily seen from the main

road into Kau, having altered the whole skyline on that side. It flowed some five miles in all, with a little more issuing some nine miles from the crater and flowing about a mile. Previous flows from Kilauea have been in 1823 in Kau, partly covered by this flow, which broke out at the end of 1919; 1840 in Puna; a possible 1868 flow in Kau; and [one issuing from under] the sea in Puna in 1884. In 1790 was the eruption from the crater of ashes, gas, sand, mud, pebbles, and boulders, over the whole neighborhood.… One has to be particularly careful when leaving the 1868 flow, not to take a trail to the shore, as cattle trails branch off in several directions, but to follow the same general direction in which we have been traveling.

[Photographs depicting petroglyphs in the area included in original publication.]

The first petroglyphs are some two and a half miles from the crack, or four and a half from the road, at the head of an ancient lava channel, by temporary bench mark (T.B.M.) 1,249, between branches of the 1823 aa flow. They are few in number, extending for about 150 feet along the trail perhaps. There are a few crude human figures of single line form, a few larger ones with bodies wholly cut out, and also some concentric circles and dots. One similar human figure is on a high rock above the trail about ten minutes' walk farther on, and a half hour more, or within ten minutes of the end, at temporary bench mark 1,027, in black fresh-appearing lava of the 1823 pahoehoe, is an anchor, two circles near each other, a circle enclosing a dot, and two semi-circles or what are more like horseshoes or crescents perhaps, etc., for about 100 feet .

[Photographs – two men at Kamoʻoaliʻi Heiau, included in publication.]

The end of our journey is in the Kamooalii region, by Kamooalii Heiau; a small heiau about twenty feet square, the lower half paved, just below the trail and this main group of some half acre of petroglyphs. This place is some two and a half miles from the first petroglyphs, or seven from the main road, perhaps 700 feet above the sea and 1,000 below the road, a couple of miles from the sea and twice as far below the end of the recent flow, in a wild lava region, in sight of Keauhou and the high Puna bluffs. There are many small caves all about, some patches of grass, and many goats to add life to the scene. All this region is within the new Kilauea National Park, which runs from shore to mountain-top, and will eventually comprise something like 100,000 acres.

One stone in the outside wall of the heiau toward Puna has petroglyphs, including a single line human figure with jointed legs and three-fingered and toed extremities. As in the larger fields on Hawaii the forms are very diverse. One man seems to grasp a stick, others have arms upraised, some figures seem to be animals, while circles, single and concentric, with and without dots, and semicircles are very common. One man has circles for legs, as does one figure at Kahaluu, Kona. Some figures are merely outlined and some wholly cut out.

An anchor seems to be represented here also, and what looks like a very good starfish, as well as well as many unrecognizable hieroglyphics in general, though some suggest oriental writings or even Greek letters.

Much is very crude, partly due to the nature of the rock, where an outer crust chips off jaggedly, leaving a darker surface underneath, as with the Naalehu petroglyphs, but some is in the usual hard pahoehoe and deep cut and smoothly done.…

…Although not petroglyphs, it seems wise before leaving Kau, to tell of the bare footprints discovered by an observatory expedition to the Kau lava flow in the spring of 1920. To reach

this place we go directly in toward Mauna Iki on a trail from the present so-called half-way house, much nearer the Volcano than the few ornamental trees and rusty iron tanks marking the site of the old half-way house. It is in the real desert region, some two miles from the road and a mile or two from the center of Mauna Iki, at the sandy region reached just past a prominent old aa flow.

The 1790 sand, mud, and ash eruption went all over this region, falling in layers over the rough rolling pahoehoe at different levels and different angles. The lower sun-cracked mud layer has Pisolitic mud rain-drops on its lower surface, just as the upper ash layer, above a foot or two of sand, is largely composed of them. Small stones also fell in the upper ash layer. These now stone layers are only an inch or two thick, and care must be exercised not to break them by too heavy foot pressure, as much has already been destroyed by the tramping of cattle and the ravages of time. Not only sun-cracks still show beautifully in what was the lower mud layer, but occasionally impressions of real rain drops may be seen. Both layers are yellow.

[Photograph depicting and area of the "Footprints in Pisolitic Ash Layer" included in original publication.]

The best footprints show here; heel, ball of foot, and all of the toes, and of all sizes, even to a child's footprint. In places the once mud, but now stone, shows squeezed up around the footprints and between the toes in a most natural manner. A few prints are found in the lower layer, but most of them are in the upper layer, showing, however, that people were traveling during different periods of the 1790 eruption, as well as just after it. The footprints have been found by Dr. Jaggar here and there, in a strip some three fourths of a mile wide, from a mile above this spot to two miles below it. The fact that these footprints, over 130 years old, are headed in all directions, makes one think that the people were not fleeing, but either sightseeing or perhaps looking for those who had been killed in Keoua's army. Both Keoua's army and these other travelers probably passed the Volcano on the side of the present road, judged by the direction in which this strip of footprints extends and also because the fumes would have been very bad on the other side [Baker, 1921:49-58].

Heiau Formerly Stood at ʻŪwēkahuna

January 31, 1927 (page 16)
Honolulu Star Bulletin
Temple Once Stood On Uwekahuna Bluff Near Volcano House

Uwekahuna bluff on the island of Hawaii is the high west point of the main crater wall of Kilauea and is one and three-fourths of a mile from the Volcano House. A magnificent view is obtained from the bluff, the craters of Kilauea-iki and Keanakakoi being seen across the main floor. The bluff marks the site of an ancient temple of which nothing now is left.

1931: Petroglyphs in Puna

Albert S. Baker cited above, returned to Hawaiʻi Island in 1930 to search out petroglyphs which had been mentioned by Kinney (1913) and others. In the 1931 edition of the *Hawaiian Annual* Baker described his trip and findings. Once again he presented information on cultural properties that was largely missing from many early narratives associated with development of the national park, and also credited Peʻa, the elder kamaʻāina of Pānau as guide to the places he visited:

…Very little has been known of petroglyphs in Puna. Mr. Stokes, in “Notes on Hawaiian Petroglyphs” in the Bishop Museum Directors' Report for 1909, gives but sixteen lines of print to a half dozen figures scattered along the shore trail east of the junction of the Volcano-Kalapana trail with a trail coming along the shore from Kau.…

…Mr. Kinney, in a small book, “The Island of Hawaii,” printed in 1913, speaks of a few “rock carvings” near “the ranch driving pens” at Kamoamoa, makai of the place where the trail turns mauka to go to the Volcano…. I looked for these petroglyphs years ago, but could not find anything, although following Kinney's directions carefully. This last summer, however, by looking on the opposite side of the cattle pens from where Kinney locates them, we found a very few dim and evidently ancient human figures, cut on the side toward the pens of the bulge of lava which runs inland from the natural lava arch in the water, which arch is on the Kau side of the pens. Again we could not find any petroglyphs where Kinney puts them on the Kalapana side of the pens.

What led me to make a new hunt here, and for many miles beyond this point toward Kau, was a report which reached me many months ago that on a fishing trip Mr. P. C. Beamer of Hilo had seen some unusual petroglyphs back of a deserted village site on the Puna 'shore nearly at Apua Point, just before the Kau line. An interview with Mr. Beamer led to the finding of Mr. G. K. Pea of Kaimu, who had been with him on this fishing trip, and who used to live far up the bluff on the Volcano-Kalapana trail. Fortunately we found much more than we started out to see, for Puna also has many petroglyphs.

Driving fifty miles from the Volcano, via Olaa to Kalapana and on a couple of miles more to Kapaahu, Mr. Pea met me with horses, extra horseshoes, etc., for the rough going, and we were off for eight hours in the saddle before our return to the automobile, having ridden slowly for eighteen or twenty miles in all.

About half-way between the great Wahaula Heiau and the turn makai from the Volcano trail, was what looked to me like a freak lava footprint, some fifteen inches long, like the freak high heeled shoeprints in the lava at the City of Refuge at Honaunau. This, I was told, was the footprint of Niihau, a strong man in the old battles between Puna and Kau. Mr. Stokes saw this years ago as he came down from the Volcano, and Mr. Kinney says that it is pointed out as “the footprint of Niheu, a demi-god.”

Soon after this we saw the petroglyphs already mentioned at Kamoamoa. The single illustration of these printed herewith shows my guide and another man! We saw one triangular human figure here with the whole triangle of the body cut out, instead of just the outline as in the others.

[See photo in original publication.]

We crossed to the next little clump of coconut trees at a small deserted village site less than a mile beyond [Laeapuki], but from this on gradually traveled inland, part way between shore and pali. All this part of the journey there was but scanty evidence of any trail, and when we did see a short constructed bit of ancient trail, perhaps over a hollow or up a rise, we generally found it better to ride beside it rather than upon it. The best we could do, I had two shoes pulled from my horse by the rocks. The few fishermen who travel this coast probably always go by a trail much nearer to the water.

This plain between ocean and pali was once infested with highwaymen, I was told, who even killed in order to rob, so that only strong parties of travelers went this easier way from Puna to Kau, while small parties were afraid to go this way and climbed the long high pali to go around. For a half hour before we got to Puuloa, perhaps so-called because in front of this “long hill” or pali, we saw occasional single petroglyphs, both human figures and a few other forms.

This great field of petroglyphs at Puuloa is not marked by that name on the U. S. Geological Survey Topographic Map, but is the latter part of the general region there marked “Kaena,” and extending a little beyond it, before we turn down to the shore again near Kaena Point. It is in the general section of land marked “Panau Nui.” The petroglyphs here are spread over a section of land perhaps a mile long by a quarter of a mile wide and at least a quarter of a mile back from the shore, wherever the rolling pahoehoe will allow. It is a most interesting region because of the variety of forms, many of them quite unique. They are not only in great variety, but are crowded into all the space and occasionally an evidently later petroglyph overlaps a more ancient one. It seems to be the main big field for this side of the island.… I was too lame, hot and tired to more than glance at the edge of this great field, but I did get a dozen photographs, a few being chalked to make them show better, and others as they were. I was not expecting any such mass of them.

Many of the forms are quite familiar, including the various human figures, circles and concentric rings, dots, the usual phallic symbols, etc. Triangular human bodies were the most common forms which I saw. The dots within and without the circles in the illustration given herewith are of unusual number, as are also the length of the lines from the circles in another picture.

[See photo in original publication.]

But it is really too complicated, with all kinds of marks, lines, figures, circles, outer circles, and dots, all interlacing. It is the most mixed up field I have seen, with a great variety of symbols. I saw circles connected by lines like dumb-bells, figures like paddles, and one like the breast bone and front half ribs of a man. If only I had had more time and the energy to cover the ground I am sure that I should have seen more new forms. I was away from the Volcano fourteen hours as it was.

While I had to be satisfied with a brief visit to this great field, and with finding a few petroglyphs where I had sought them years ago at Kamoamoa, I did learn that Mr. Beamer's find was a small group two or two and a half miles beyond this great field at Puuloa and nearer the shore. I had started to visit these, but Mr. Pea decided to show me something better, the best he knew, which he thinks only one other Caucasian has visited, anyway in recent years, and evidently he did not make it known. I was too tired to go on another five miles round trip, but three of the original fishing party agree that this field of petroglyphs, also with unusual long lines among its figures, lies back of a deserted village site of the Kahue land on a flat a little back from the water, halfway between Kaena and Apua Points, a couple of miles or so beyond the Puuloa field, as mentioned. A number of raised konane stones are also reported at this same village site. There was no evidence of a village at Puuloa.

Again, for a half mile along the water front at the site of Keauhou village, across the line in Kau, and in around a little from the point, at the Kau end of the village, a good five miles or so from the last, are a few more petroglyphs, according to both Mr. Pea and Mr. Everett

Brumaghim of the National Park Service. Mr. Brumaghim has also found a very few petroglyphs still farther on within the Park borders, perhaps still another five miles or so. These are below the trail, near the shore, on the Puna side of a small ravine, perhaps a mile beyond a green waterhole, which later I saw showing green from the end of a new trail ending on the pali above in the Kipuka of Bishop's Cave, eight miles from the Devil's Throat on the Chain of Craters Road. These petroglyphs are at the ravine beyond the place marked Kaaha on the U. S. Topographic Map to which reference has already been made. This shore trail then continues on and up through the Kamooalii petroglyphs already mentioned, perhaps roughly another five miles, and on to the Kapapala Ranch gate, as described in the 1922 Annual.

This Kau-Puna coast may look barren, and it is, indeed, very difficult to reach, but this whole strip of coast land, now deserted, is full of interest to a student of old Hawaiian life [Baker, 1931:62-67].

Kanikau – Mele Hoʻomanaʻo
(Lamentations and Chants of Commemoration)

In addition to the more familiar narratives of history and noted places, Hawaiians were also contributing accounts to the readership of Hawaiian-language newspapers through personal stories and connection with family and land. Through mele (chants or songs) and kanikau (lamentations and dirges), they told of loved ones, storied places on the landscape, and of journeys not to be taken again as a result of the passing of family members. Through such writings, they also documented eye-witness accounts of the geological phenomena associated with “ka hana a ka wahine o ka lua” (the work of the woman of the volcano). In the selections below, readers catch a glimpse of the deep love shared between kānaka, ʻāina (biocultural landscape), and akua. We have included translations of selected lines which speak of wahi pana within the park lands.[161]

Okatoba 17, 1861 (aoao 1)
Hoku o ka Pakipika
He mele no Kawaikini

Kiekie Maunaloa kahela i ka makani,
Haki iluna ka oiwi pali o Hualalai,
Oni mai Maunaloa me Kulilikaua,
Ka lae ohia makani o Kaniahiku,
Hiolo ka leo o ka laau, nei ka leo o ka pohaku,
Kawewe ka ua i ka pali o Hooilo,
Nakeke ku la i ka papa o Uwelehu,
Kai hakui lua lalo o Kilauea,
Kai popoi mauka o ke ahi alaka Keahialaka],
Huli kakala ka nalu o Puaakanu,
Ke holo la i ka lala o Kahualoa,
I na kakua ale poi a la awaawa,
O kuu moana au i Wahinekapu,
Ka lipo naele ohia o Kaliu,
Kahea ka leo o ke kai kua mauna,
Ka ohia leo nui maika o ka pohakau,

[161] Additional selections of mele and kanikau are included in Appendix A.

E wawalo ana i mauna Kualoiloi,
He kai kuaau lehua ko Panaewa,
He ua kahiko hala ko Keaau,
Ke kahiko mai la i ka papa o Malio,
He ua kiawe lehua ko Hopoe,
Popohe i ka la ka pua wai Koolihilihi,
Wahine kahee manai kui lehua o Ohiaokalani,
Lani poi mai la uka o Oluea,
E huli mai ana ka ua me ka makani,
Owili ka ua kalae hala o Koolau,
Mama ke keiki ahai lauahea,
I holo aku e makaikai e nana ia Kalua,
E mahalo ana i ka nani o Kahooku,
Hooma mai i na papa lau ohia o Papalauahi,
Me na wahine i Kalaakamalama,
Kukuohi ka nahele o na Kiakaunu,
I na awala makani a ka puulena,
Malalo maluna ma ka lae lehua o Kuihanalei,
I kui lima ia ka hala o Halaaniani,
He haili ano aloha ka la o Kukalaula,
Na ka noe ohu kolo o na Mauna,
I hu no a paa luna o na Kuahiwi,
Kaumaha luna i ka Hekuwawa,
Make maeele i ke anu a Kahooku,
Ua neki wale i ka ino o ka ua nahunahu,
I ka pilikia haiki a Kaauwea,
I ahona Omaolala i ka ua Awa,
I ka nui makemake ia e Kekuawahine,
I hoolana mai ka pua Ohelopapa o Kalua,
Ka puukiuki wai o Akanikolea,
I puapua mai ka nani o na Mauna,
Hihia lua na lehua o Moeawakea,
Okalakala ka lae ohia o Kaunukupukupu,
He keiki kupueu kolohe na Hinaaimalama,
Ke wahi la i ke kuahu kapu a Lono,
Naha ka hihi pea kapu o Poliokeawe,
O wa o hanini mai auanei Mokuaweoweo,
Ke hoale mai la e ale luna o Kaheawai,
Upai ka ehu makani o Puukoae i ka lai,
Kau me he iwa la pohaku o Hanalei i ka makani,
Ka hoohaha a na kuahiwi la i ka malie,
E apo nei ia luna o Huehue,
E hii nei ia Hainoa i ka makani,
A makani moe lehua ke hau ka hele Mauna,
Awiwi ka hele i ka uka o Haliukua,
Lili luna Poliahu i ka ua o noe,
He ua noe pau pili hau no Lilinoe,
Paa na hale ohu makahi o Kukahauula,
I ka hoolale a ke kehau makani olalo,
I na hoe kauli a Kauamalana,
I paia maia a maloeloe ka hau o Lihue,

Lapuu kela i ka pua o ke Koolau,
I huli mai e apo ke anu o Kupakoili,
I pue aku a hala ka loa o Pohakuloa,
Hala ka auwea makani o Kapueuhi,
E hao mai ana ka ua, hao mai ka Omakawai a ka awaawa,
Hao mai la ke anu i ka uka o Kaelehao,
Hao ka moani i na lae makani o Puaenaena,
Hulei lua i ke kai na lae hala o Paiae,
Pipii ka ihu o Kumukahi i ka makani,
Wehewehe pono ka lako i ke kai o Haena,
Kiekie Haupu, ke poo o na mauna,
Nani ka lala pali o Kaunuohua,
Ke kui ia mai la e Honokikiopua,
Hono na umauma pali o Malelewaa,
Ka oiwi hemolele o ke alo o ka pali,
Pahee ke alo pali o Haihala i ka makani,
Kupu no a kiekie iluna o Mauna Loa,
Kaakelakela o na lehua o Kaana,
I ku ia mai ke iu me Papalauahi,
He like wale no ka hono o na kuahiwi,
Ke nana iho ia Maohelaia,
He nani ke kula pili o Kalaeloa,
Ka molalelale i Apua Kalamaula,
I ka hoomea e ke kiu alani makani o Lehua,
Miki mai la ke kai a ke Kioea,
I ka lana no a ka pua Akulii.
Hoolale ke o a Kalailuahine,
E akahele oe e lawelawe malie,
E lana auanei ke kaha o Iloli,
I ka hoamahui ia e ke Kaeleloli,
Loli malie i ka lai ka ia o Kalaau—e,
A pa lehua noe ke kai o Hilia,
A Hilia au ike i ke lai o ke Kaao,
E lawe ana ka Ikioe makani olalo,
Makaukau ka hele a ka Waiolohia,
Aohe nana wale iho ia Luahinehaele,
I ka pau o ka manao ia Nininiwai,
Owai la kona kuleana o laila,
E i aku o Makuaakaahewahewa,
Aloha wale na lehua o Waiakoloa,
E hehia nei e ke Kumumaomao,
Ka oio hele la i Kaliu—la,
Keiki hele la i ke kaha o Punakou—e,
O ka hookohu no kau a ka mea hale,
E kuhi ana no oe he oiaio,
Maanei kaua e ke aloha—e.

Honolulu, Oct. 12, 1861. S. Lohiau.

[Translation - Synthesis of select lines]

Majestic Maunaloa spread out in the wind,
Breaking forth above the cliff of Hualalai,
Maunaloa and Kulilikaua come forward,
To the ohia point of Kaniahiku in the wind…
…Broken is the plain of Uwelehu,
Like the two-fold ocean breaking below Kilauea,
An ocean crashing in the uplands of Keahialaka,
Turning and dashing the waves of Puaakanu,
The heat moves over Kahualoa,
The wave backs breaking in the gulch,
My ocean currents at Wahinekapu…
…The round sun blossoming on the spring of Koolihilihi,
The woman who strings the lehua blossoms of Ohiaokalani,
Heavens crashing upon the uplands of Oluea…
Travel to see the crater,
Admire the beauty of Kahooku,
Discolored the plains of ohia at Papalauahi,
As are the women at Kalaakamalama,
Jagged is the forest of Kiakaunu,
In the twisting Puulena wind,
Below and above the lehua point of Kuihanalei,
The hala aniani is strung by hand,
A recollection of love in the sun of Kukalaula,
And the creeping mists of the mountain,
Overflowing and steadfast upon the mountain ridges,
Weighting down the heights of Hekuwawa,
Numbness in the cold of Kahooku,
Crowded together in the storm of biting rains,
Troubled in the narrow pass of Kaauea,
Omaolala is fortunate in the misty rains,
Greatly desired by the goddess,
Lifting the Ohelopapa blossoms of the crater,
The clumps of ukiuki surrounded by water at Akanikolea,
The beauty of the mauna rises above,
Doubly twisted are the lehua of Moeawakea,
Jagged is the ohia point of Kaunukupukupu,
A rascal descendant of Hinaaimalama,
The place of the sacred altar of Lono,
Broken is the sacred boundary of Poliokeawe,
Mokuaweoweo is rumbling and overflowing,
Billowing are the waves atop Kaheawai,
Dust swirls in the breeze of Puukoae,
Pohaku o Hanalei is like a frigate bird in the wind…
Crouched down passing the length of Pohakuloa,
A lamentation passes in the breeze of Kapueuhi…

On January 1, 1862, Joseph N. Kaapa, a male relative (perhaps brother) of Maleka Ii (wife of noted Hawaiian historian, John Papa Ii), shared his grief at the passing of Maleka Ii. The "Kanikau no Mrs. Maleka Ii" describes the storied and sacred landscape of Keauhou and

neighboring areas, also lamenting that they will never travel the beloved ʻāina together again. Excerpts from the mele kanikau follow below. The complete kanikau includes many storied places across Puna and Kaʻū.

Ianuari 1, 1862 (aoao 4)
Nupepa Kuokoa
Kanikau No Mrs. Maleka Ii

He Kanikau no Mrs. Maleka Ii
Kanikau aloha keia nou e Maleka,
Kuu kaikuahine aloha nui e…
…E ake aku ana e hala mai Halape, moe aku i Keaiwa,
Aloha ke alanui mauna e waiho mai la,
Ke ala a kaua e hoi ai i ka poli o, o ka makua
Hele aku he loa ka pahoehoe,
He ala kekee me na puu kinikini, a hiki aku i Pohakau,
E hoolai ana i ke one o Kahualoa,
He loa ka piina o Ohiakalani,
Loaa aku i ka makani o Namakanipaio,
E hooholu mai ana i ka lau o ka nahele,
A luna o Uekahuna kakou, ku aku nana i ka lua,
E mahalo ana i ka hana kupanaha a ke Akua,
E kilohi ana i ka nani o Pele,
O ka wahine ahi ai honua,
E hoaleawai mai ana ilalo o Halemaumau,
He mau aku no ka ihoʻna a hiki i Kaauea,
Hoomaha aku i ka hale Kamalauki,
E hoopumehana ana i ke ahi a Kukaohialaka,
I ka hoopulu ana mai a ka ua awa
A me ka hau anu o ka mauna,
Aloha wale ia mauna anu mehameha a kaua e hele ai,
O ka huli hoi keia i ka Home, pau ka ikeʻna ia kaua,
Huli aku ke alo i ka Hikina,
Nana'ku i ke kua o ka aina hanau;
I uhiia mai e na ao ua eleele o ka lani,
O kona kahiko nani no ia,
Hoolele hauli wale ka manao i ka hauoli,
Aohe loa o Pohakuloa, i ka uhu a ka manao,
E pae aku ana i hala mai o Oma-o-lala…

Na Joseph N. Kaapa
Waiohinu, Kau, Nowemapa 28, 1861.

[Translation - synthesis of select lines]

A Lamentation for Mrs. Maleka Ii.

This is a lament of love for you, Maleka,
My beloved elder sister…
…Desiring to pass by Halape,
and land at Keaiwa

Loved is the mountain path set there,
The path traveled by us two, in the bosom
of the parent (Pele)
Having traveled the length of pahoehoe,
It is a crooked path with myriad hills
to reach Pohakau,
Causing the sands of Kahualoa to quake,
Long is the ascent to Ohiakalani,
Where is found the wind of Namakanipaio,
Which causes the leaves of the forest
to sway,
We were at the heights of Uekahuna,
peering into the crater,
Admiring the wondrous work of
the Goddess,
Gazing upon the glory of Pele,
the woman whose fires consume the earth,
The lava ripples like water below,
in Halemaumau,
Having frequently descended to Kaauea,
Resting at the house, Kamalauki,
Warmed in the fires of Kukaohialaka,
Moistened in the pouring rains
and the cold dew of the mountain,
Loved is the cold and lonely mountain
that we two have traveled,
From here, returning Home,
never to be seen again by us,
The face has turned to the East,
Looking upon the back of the birth land,
It is obscured by the dark rain clouds in the
heavens,
They are its adornment,
Overwhelming the thoughts with joy,
It is not far to Pohakuloa, the thoughts groan,
Reaching past Omaolala…

Iune 5, 1862 (aoao 4)
Ka Hoku o ka Pakipika
He Kanikau no Libeta [Ribeka] Wini

Uwe helu ae nei o Kaleimanu,
Aloha ino no kuu kaikamahine,
Kuu hoa pili, kuu kokoolua o ke ala,
Mahea la oe i nalo iho nei,
Huli ae nei au aole oe,
Aia ka oe i ke one lau ae o Kahualoa,
Na wahine ako painiu o Uwekahuna,
Kukamahunuiakea – e…

…Kuu kaikamahine mai ka papa lohi o Apua,
I ka wae eli a Malulani,
Aia ka oe i ka wai hu o Kauwila,
I ka iliili o Koloa, i ka wai o Unahea e…

Na Kaipo Leimanu
Hauhaukoi, Mei 12, 1862.

[Translation]

I, Kaleimanu, am here crying, recounting memories,
So much love for my daughter,
My close companion, my support along the path,
Where are you, now lost,
Are you there in the broad sands of Kahualoa,
With the women who gather the painiu of Uwekahuna,
Or Kukamahunuiakea—…

…My daughter on the long plain of Apua,
At the place where one digs for water at Malulani,
Are you perhaps at the overflowing spring of Kauwila,
Perhaps at the pebbles of Koloa, in the spring of Unahea…

Aperila 18, 1863 (page 1)
Nupepa Kuokoa
He inoa no Keola.

Malamalama Puna i ke ahi a ka wahine,
Malamalama no e a i Mokuaweoweo,
Ka huakai a ke ahi i Papalauahi,
Iho mai ka uahi kokolo i na pali,
Haaheo mai ka Puulena me ka Moani,
Haele lua I ke alo o Wahinekapu
Awala lua ka awaawa i ke one o Kahualoa,
Pukukui lua ka ua noe anu Kaauea,
Ua huinaha ia Kilauea e waiho nei,
Ua I—a ponoia ka lala pali o Uwekahuna;
E akahana iho oe i na Kiakaunu,
Aohe hana a ka la i Moeawakea,
Ua noho aloha laua me Kalaniuauli,
O ka oi o Puna o Kumukahi,
O kahi a ka la I hiki mai ai,
Ua hiki aku la ka Moani aia i Hilo,
Ua imi aku la ia Huia,
I hoahui no ka ua Kanilehua,
Ua hoowalia e ka ua ke one o Hanakahi,
Akahi au a ike ia Halaaniani,
Ua Kaupaonaia laua me Kookoolau,
Ua nani, ua maikai ke alo pali o Holei,
Ua pilia pono i ka ua a ka Hoolua,
Ua panipania mai la na pali o Kaekehao,

Lohi mai Apua napa i ka la,
Puahi ka la I ka papa o Maukele,
Hao kuni ka la wela ka papa o Puuloa,
Ala Puuloa wela Hauananaia,
Me he kala hale maikai la ka pali o Kapukapu.
Wahine maikai Puna i ka hala me ka lehua,
Kahiko i ke ala me ke onaona,
Noho no i ka uka o Kaniahiku,
Ehiku oʻu po no ke aloha,
I anahulu hoi i ko kuu manao la—e.
Maikai Puna molale kaluna o Wahinekapu,
Ke nana iho ia Poliokeawe,
O Halemaumau kai piha pono i ke ahi a ka wahine,
Hahai no e like me Puuonioni,
Ke kaoo a ke ahi helu i na pali,
Iho mai ka hau anuanu i na kuahiwi,
I ka nahunahu eha ia e ka awaawa,
O Uwekahuna ka oi o ka lua,
Aohe wahi hemahema o Kulilikaua,
Ua lawa pono i na kiowai a ka ua i ka lani,
Hanupanupa ka lae a ino o Kookoolau,
Hooma-u ka ihu o Hopoe i kehukai,
Paopao-a i ka hanu a ka Puulena,
I ke Kalena ia e Kaulumano,
Maikai ke alo uha o Kauakea,
Akahi au a ike i ka nani o Hilo,
Ua kuea ponoia Kanukuokamanu e Kaipalaoa,
Ua luia mai ka piko o Keone me Waiolama,
Ua pukua e ka ua ke one o Ohele.
Kikii ka wai i ka papa o Wailuku,
Pau pono na Omakawai a ka ua,
I ka hana eha ia o Kaulumano;
Eha iho la na kihi poohiwi o Maiai,
Ko Hilo kikina laki no ka ua,
I laki no i na papahi lei a Kamoani,
Hoonuanua i ke one o Hanakahi,
Hali ka Puulena lu i ke ala,
Paoa ke kai o Huia o Punahoa—e!
O koʻu hoa no oe i ka ua Kanilehua,
O ko Mana kamalii mai hoi ka he-wa-lae.

Alapai.

[Translation - synthesis of select lines]

Puna is alight in the fires of the woman,
The fires light up Mokuaweoweo,
The fire marches forth at Papalauahi,
The mist creeps along the cliffs,
The Puulena proudly blows,
Passing in the presence of Wahinekapu,

The sands of Kahualoa swirl in the gulch,
Cold mist rains assemble at Kaauea,
The four corners of Kilauea are set out,
Rains upon the branching cliff of Uwekahuna,
You descend carefully along Kiakaunu,
Nothing is done by the sun at Moeawakea,
They two sat with love at Kalaniuauli,
The point of Puna is Kumukahi,
Place where the sun arrives…
…Beautiful and perfect is the cliff-face of Holei,
Rising in the Hoolua rain,
Cutting off the cliffs of Kaekehao,
The length of Apua bent in the sun,
The hazy sun on the plain of Maukele,
The heat strikes and burns at the plain of Puuloa,
Puuloa rises in the heat of Hauananaia,
The cliff of Kapukapu is like the ridgepole of a house,
Puna is like a fine woman adorned in hala and lehua,
Adorned in fragrance and sweet scent,
Residing in the uplands of Kaniahiku…
…Puna is perfect seen from the heights of Wahinekapu,
And looking down to Poliokeawe,
Halemaumau is completely filled by the fires of the woman,
As if gathered at Puuonioni…
…Uwekahuna is above the crater,
There is nothing to criticize at Kulilikaua…

Ianuari 16, 1864 (aoao 4)
Nupepa Kuokoa
He Kanikau No Ka Moi Alexander Kalanikualiholiho, Maka o Iouli,
Kunuiakea o Kukailimoku, Kamehameha IV!
(He Kanikau keia i hanaia ma ke ano kamailio aku, a kamailio mai ma kekahi mau wahi, a o ka nui, ma ke mele inoa no o ua lolani.)

…Ae! O ke kanaka ia, o Mokuola ka moku,
o Waakauhi ka waa,
Ko makau no o Manaiakalani,
Hooili no au mau mea a pau,
O ka hala, o ka lehua, o ka maile, o ka ilima,
Hoomuu no iluna i wehiwehi no ko hale,
No Halemaumau,
Ae, owai la ka inoa o kuu hale?
Ako Heeia i na hale lehua a ka manu,
Kau wawe i ka liko o ka Ohia,
He ua noe he ua awa no ka mauna,
U li ka nahele o Ookuauli,
U li i ke nahu hoomau a ka makani,
Makani ami kielei a lea ke one,
Lea i na kauna ami a ka ua,
I na kui lua a ka ua he Awaawa,
Hone ka leo o ka manu alala i ke kula lehua,

Ka O-o liki i ka uka o Wahinekapu,
Kapu mai ka nahele o Kukalaula,
Lohi o Maukele anapa i ka la o Okiokiaho,
He aho ia no ka ua Polohinano,
Apikipiki ka lei me he lua kapa la,
Popo ka lei a waiho malie aku,
Nana aku o ka pea hala lehua o Panaewa,
He mea e wale no kuu ike ana'ku,
I ka luluua a na pua i Kawekiu,
O kuu kula lehua kahiko a'u i kawili a - i,
Ua makapa, ua eena ka manu,
He ena kai aloha ia no ke kanaka – e…

Hakuia e Mrs. Lucy Moehonua ame Mrs. Hana Lilikalani

[Translation - synthesis of select lines]

A lamentation for Alexander Kalanikualiholiho, Maka o Iouli, Kunuiakea o Kukailimoku, Kamehameha IV!

…Yes! He is the man, Mokuola is the island,
Waakauhi is the canoe,
Your hook is Manaiakalani,
All of your things have been gathered together,
The hala, the lehua, the maile, the ilima,
Adorning your house,
Halemaumau,
Yes, what is the name of your house?
At Heeia are the houses of lehua frequented by the birds,
Which perch on the budding leaves of the ohia…

The Oo boasts in the uplands of Wahinekapu,
The forest of Kukalaula is sacred,
The length of Maukele glistens in the sun of Okiokiaho,
It is better in the rain of Polohinano…

Augate 20, 1864 (aoao 1)
Nupepa Kuokoa
He Kanikau no ka Moi Iolani.

[Select lines]

…Ke hue nei ke aloha ia oe e ka Lani,
O oe kai luna o Mokuaweoweo,
Maunaloa la i Pohaku o Hanalei,
Ke lei la oe i ka Leialii mae ole….

[Translation]

A Lamentation for Moi Iolani

…The love for you is exposed oh heavenly one,
Are you there at the heights of Mokuaweoweo,
At Maunaloa at Pohaku o Hanalei,
You are adorned in the royal lei that does not fade….

Dekemaba 4, 1865 (aoao1)
Ke Au Okoa
He mele inoa no Losaria

…Nani wale Mokuaweoweo la,
Me Pohaku o Hanalei la,
Ke paa mai i ke awa la,
O ka noe ka lua i ka nahele la,
E ike auanei oe la,
I ke ahi o Kilauea la,
Ke a mai la i Heeia la
Ke iho la i kai o Puna la,
Ma na puu one i ke kai la
Ma ka hala o Kookoolau la,
Hoolaau mai Hopoe la,
Ka wahine ami o Haena la,
E lono ka inoa o iala la…

[Translation - synthesis of select lines]

…So beautiful are Mokuaweoweo,
And Pohaku o Hanalei,
Covered in the bitter rains,
The misty crater in the forest,
Have you seen,
The fires of Kilauea,
That burn at Heeia,
That descend to the sea of Puna,
The sand hills at the shore,
In the hala grove of Kookoolau,
Gathered by Hopoe,
The woman who dances at Haena,
Her name is heard….

Aperila 15, 1876 (aoao 1)
Nupepa Kuokoa
Ka Make Ana o Keawehunahala

…He wahi leta kaʻu e lawe aku oe; nau no ia e wehe ae, i ike iho na hoa o kaua mai Hawaii o Keawe, a Kauai o Mano Kalanipo. I ka mea nona ka inoa maluna, ua make oia i ka la 21 o Maraki hora 11 me 40 minute. He hoa hui Lahainaluna, hoa kuka no ka Hale Ahaolelo, hui

Loio o na ano a pau, he kanaka i manao nui ia e ka Moi, a me na hoa ona a pau o Honolulu nei, kona ohana e noho mai la….

…Ua hanau o Keawehunahala ma Halekamahina, i Puna, mokupuni o Hawaii, i ka malama o Iune, o ka Mahoe mua ia i ka Hawaii helu; oia ka holo ana o Liholiho ma a make ai i Ladana i ka A D 1824, oia no kona wa hanau ai. I ka M H 1841, hele oia i ke kula a G. I. a me J. Kaui, Puukea, i Kula, Puna. I ka M H 1842, komo i ke kula a Barenaba, Waiakea, Hilo. I ka hapalua oia makahiki, komo i ke kula a D. B. Laimana, Punahoa, Hilo, M H 1843….

Eia ka huina o kona mau la ma keia ao, a hookaawale aku la kela. He 51 makahiki 8 malama, 21 la, 11 hora, 40 minute, oia ka huina pau loa, kuu ka luhi, maha — e, maha loa, maha ia Iesu Kristo. Eia kona kanikau malalo iho nei.

E J. W. Keawehunahala — e…

Kanikau la he Aloha,
Nou no e J. W. Keawehunahala,
Kuu kane mai ka hale lehua ka manu,
Mai ka leo o ka manu kani i ka nahele
Ke wehi mai la iluna o ka laau,
Ke au wale nei au i kahi a kaua e pili ai,
Aloha ke kane ka hoa ohumu o ke ala
Kuu kane mai ka la hiki ma Kumukahi,
Akahi la a ke aloha i hiki nui mai ai,
Ke hoohanini nei la i kuu wai maka,
Auwe kuu hoa pili — e.

Kuu kane mai ka uka anu o Kukii,
Aloha ia wahi a kaua e hele ai,
Kuu kane i ka iliili nehe o Pohoiki,
Mai ka ulu niu lai o Keahialaka
Aloha'u o na lehua i ka papa o Malama,
Kuu kane i ka nahele hala o Puaakanu,
Mai ke awa ulili o Kehena lewa i ke kai,
E hiki aku ai kaua **i** ka lau ona one i Kaimu
Aloha ka niu moe o Kalapana i ke ehu kai,
E hea mai ana Halaaniani ia'u i ke ala,
Auwe kuu aloha — e,

Kuu kane mai ka pahoehoe o Akanikolea,
E wawe ana kaua i hala o Panaunui,
Kuu hoa mai ke ahi a ka wahine i Kilauea
Ke hoopili a'e la iluna o Halemaumau,
Aloha wale ia mauna'nu a kaua e hele ai
Kuu kane, nui ka ua awa noe o ka nahele,
Hele aku kakou o ke one laula o Kahualoa
Aohe loa a hiki i kai o Honuapo,
Haohao mai ka luna o Kahilipali,
E ake ana e inu i ka wai i Waiohinu,
Auwe kuu kane hoi — e…

[Translation - synthesis of select lines]

The passing of Keawehunahala,

This is my little letter taken to you—It is for you to make known to our friends from Hawaii of Keawe to Kauai of Manokalanipo. The one whose name is above died on the 21st day of March at 11:40. He was a companion of the association at Lahainaluna, a companion of the Legislature, and the attorneys. He was a man greatly thought of by the King, and all of the companions of Honolulu and his family who lived there.…

Keawehunahala was born at Halekamahina, Puna, island of Hawaii, in the month of June, being Mahoe mua as counted by Hawaiians; that is when Liholiho and his companions traveled and died in London in the year 1824, that is when he was born. In the year 1841 he went to the school of G. I. and J. Kaui, at Puukea, Kula, Puna. In the year 1842, he entered Barenaba's school at Waiakea, Hilo. In the second part of the year he entered the school of D. B. Lyman at Punahoa, Hilo, 1843.…

His combined years on this earth until being set aside were 51 years, 8 months, 21 days, 11 hours and 40 minutes, being the entirety of his burden until his eternal rest with Jesus Christ. Here is his lamentation below.

Lamentation of Love,

For you J. W. Keawehunahala,
My husband from the lehua house of the birds…
My husband from the place where the sun rises at Kumukahi,
Where my love first arose,
My tears now pour forth,
Alas my companion…

My husband of the pahoehoe flats at Akanikolea,
We frequented the pandanus of Panaunui,
My companion that the fires of the woman at Kilauea,
Clinging close to the heights of Halemaumau,
There was love in the cool mountain where we traveled,
My husband in the great misty rains of the forest,
We traveled the expansive sands of Kahualoa,
It was not long till we reached the shore of Honuapo,
Astounded by the heights of Kahilipali,
Desiring to drink the waters of Waiohinu,
Alas my husband…

Feberuari 7, 1893 (aoao 2)
Hawaii Holomua
He Pule no ke Alii Aimoku

Haku ia no ka Hawaii Holomua.

He pule keia nou e Liliu
O Liliulani poai moku
Pehea makou ko Lahui

Aole kapa e mehana ai
Hea ia ae ou kupuna
O Pele Honuamea, Hiiakaikapoli
O Papanuihanaumoku laua me Awakea
O Kapoulakinau, Kihawahine
Namakaokahai me Haumea
Kanehekili, Kamohoalii
Kalaipahoa laua me Uli
E Uli—e, e Uli hoi
No‘u ke aloha no ka pulapula
Ka oukou pono hoihoi mai
I ke kuikahi panailike
Hea mai nei o Iiwikau
Hoi mai e noho i ko Kalaunu
Uu ia ko hae i kiekie….

[Translation - synthesis]

A Prayer for the Ruler of the Islands [Liliuokalani]

Composed for Hawaii Holomua.

This prayer is for you o Liliu,
O Liliu who surrounds the islands,
How are we, your People,
There is no kapa to keep us warm,
Calling to your ancestors,
O Pele Honuamea,
Hiiakaikapoli,
O Papanuihanaumoku together with Wakea,
O Kapoulakinau,
And Kihawahine,
Namakaokahai and Haumea,
Kanehekili and Kamohoalii,
Kalaipahoa together with Uli,
O Uli, indeed Uli,
The love of your descendants is for you,
Your righteousness is to return,
In the agreement of unity,
Iiwikau calls out,
Return to take your Crown,
Your flag is hoisted to the heights….

Accounts Describing Historic Eruptions

The great Mauna Loa eruption of 1859, created a great deal of interest in the volcanic phenomena. Local papers included eyewitness accounts of the lava flow’s path from the 11,000-foot elevation down to the sea in the Kekaha region of North Kona and South Kohala. Some of the writers also prepared a summary of other eruptions which had occurred between 1789/1790—the explosive eruption of Kīlauea—to the 1859 event. The eruptions discussed

include, Kīlauea and Kaʻū eruption of 1823; 1832 eruption of both Kīlauea and Mauna Loa; 1840 eruption of Kīlauea which flowed to the ocean at Nānāwale; 1843 Maunaloa eruption which created branches flowing towards North Kona, another towards Waimea, and another towards Hilo; the 1852 eruption near the summit of Mauna Loa; the 1855 eruption of Mauna Loa at Mokuʻāweoweo; and the 1859 eruption of Mauna Loa, which began on January 23rd (see *Pacific Commercial Advertiser*, February 17, 1859:1 and March 10, 1859:1)

"O Hawaii, He Aina Pele"
(Hawaii Is A Land of Pele (Eruptions)
With A Chronology of Historic Eruptions to 1859)

Below, are selections from historic papers which include descriptions of historic eruptions and add commentary on some of the native Hawaiian thoughts and beliefs associated with Pele. In March 1859, a chronology of Hawaiian eruptions from 1822 to 1858 was published in *Ka Hae Hawaii*, under the heading "O Hawaii, He Aina Pele" or Hawaii is a Land of Pele (Eruptions), observing that it is perhaps the greatest of such places which rise out of the ocean. W. D. Westervelt provided a general translation of the article at the beginning of the 1908-1913 Volcano House Ledger, and is cited here, after the original account.

Maraki 16, 1859 (aoao 198-199)
Ka Hae Hawaii
Ka Pele o Ianuari 23, 1858 [1859]
O Hawaii, He Aina Pele.

O Hawaii ka aina pele nui loa o keia moana, no ka honua nei paha. Na ke ahi pele ia i hoea ae mailoko mai o ka moana, a poha mai kona ahi a kahe aku la i ke kai, mai ia wa mai. I ka wa kahiko loa, o Maunakea kekahi mea i hoopuka mai i ke ahi pele. Aka, ua pio kahiko ia ahi, a ua manoanoa ka lepo ma kona mau aoao, kahi e ku ana na ululaau nui. [162]

Aka, aole pela o Maunaloa me Hualalai. He mau kuahiwi pele no laua a hiki i keia manawa. Aole i hala na makahiki he 50, a puka mai ke ahi mailoko mai o Hualalai, a kahe iho i ke kai ma kahakai o Kona, e hoopau ana i na niu a me na aina uliuli, a me na kulanakauhale, a me na loko ia.

Aka, o Maunaloa ka mea oi o na mauna a pau i ka hoopuka mai i na ahi pele mai kona mau aoao mai. O Kilauea a me Mokuaweoweo na lua pele kaulana loa, no ka luai ana mai i ke ahi. I ka manawa ia Keoua, ua make kekahi poe koa ona i ka wela i na one, a me ka makani hoomake, i ko lakou hele ana mai Hilo a Kau i ke kaua. Ika makahiki 1789 paha kela pele.

I ka makahiki 1822—3 paha kekahi ahi pele mai Kilauea mai, a kahe iho la ma Kau e kokoke ana me Puna. Malalo mai o Kilauea ka poha ana. Ua palahalaha ke aa i kona hiki ana i kahakai, he 8 paha na mile.

Makahiki 1832. Ua piha ka lua o Kilauea i ke aa wela, a kahe aku la iloko o kekahi lua kahiko e pili ana, alaila, emi iho ia ke ahi. Aole i ikeia kahi i hoea aku ai ke aa iloko o ke kai, aia malalo paha o ke kai. He manawa olai ikaika ia. Ia makahiki no, he ahi pele mai luna mai o Maunaloa, a ua ikeia ka a ana o ke ahi e kahe iho ana i na hebedoma elua, ekolu paha.

[162] The article includes illustrations of the 1859 flow route and various phases of eruptive vents.

Mar. 1840, Mei 30. Ike aku na kanaka o Puna me Hilo i kekahi ahi nui mauka. Kuhi lakou he nahelehele i wela. Ia la no, i ka Sabati, ike aku na anaina kanaka i ke ahi nui loa ma ia wahi, a me ka paapu o ke ea ika uahi. Alaila ike lakou, aole he ahi maoli ia, he pele. Aole lakou i ike i ke kahe ana o ke aa mauka, a nolaila, makau nui lakou o pau koke ko lakou mau aina. Punohu ae la ka uahi maluna, me ka poha mai o ka mahu ikaika e like me na pu kuni ahi. I ka la 4 o lune, ua kahe aku la ia a hiki iloko o ke kai. He ololi ke ahi ma kau wahi, a he palahalaha ae hoi ma kau wahi. I ke komo ana i ke kai, nui ka ooloku a me ka halulu o ke kai, a pii nui ae ka mahu me he ao la. Ea ae la na puu kiekie elua, he 400 kapuai paha o ke kiekie. Ma ka aoao makani wale no e hiki ai i ke kanaka ke hele a kokoke. Ma kela aoao, he uahi, he hohono luai pele, a me ka lehu ahi, e hoopau ana i na mea uliuli a pau a hala mai-na mile he nui. Ua pau na aina o kanaka ma Nanawale a i kahi kokoke i ka wela a nalowale malalo o ke aa. Ua pau hoi kekahi mau holoholona i ka make. Aka, pakele wale no kanaka me ka ilihune, aohe kanaka i make.

Ua malamalama na po ma Hilo me Puna e like me ke ao. Ua hiki no ke heluhelu i ka palapala mawaho i ke aumoe. Ua ikeia keia ahi ma kai lilo.

Ka Pele o ka makahiki 1843. — Palapala mai ia o Mi Koana. I kakahiaka o Ianuari 10, i ka wa po okoa, ua ikeia aku la he ahi malamalama iki maluna pono o Maunaloa, ma ka aoao hikina akau o ke kuahiwi. Mahope iho, puka mai ke ahi ma ka mauna ma kau wahi e ae, a kahe, iho la ke aa ma ka aoao e ku pono ana ia Maunakea. He mau mana elua e kahe ana, a hoopiha iho la i ka papu mawaena o na kuahiwi i ke ahi me he moana wai la ka palahalaha. Kahe aku la kekahi mana ma ke kumu o Hualalai, a o kekahi mana ma Maunakea. A hiki ke ahi ma ke kumu o ka mauna, maheleia iho la ia, a kahe aku kekahi ma Waimea, a o kekahi ma Hilo. Eha mau hebedoma o kona kahe ana me ke oki ole Aole no i hiki keia ahi pele i kahakai, aka, ua hoopiha oia i na wahi awawa o ka mauna, a kahe palahalaha wale ma na wahi a pau o kela aina papu. A pio wale iho la ia ilaila.

Ka Pele o ka makahiki 1852. — Ma ka aoao akau o Maunaloa hoi keia kahe ana o ka pele, i ka malama o Feberuari. Pii aku o Mi. J. Pula mai Kau aku e ike. Penei kana palapala ana. “I ka po o ka la mua o ka hele ana, lohe makou i kona halulu ana mai na mile he 40 mai, e like me ka halulu ana o na nalu kaikoo. A ike aku hoi makou i ke kia uahi me ka mahu e pii ana iluna, aole nae i ikeia ke ahi, aia ma kahi aoao aku ia o ka mauna.

I ke kakahiaka o ke kolu o ka la, a i ka hora 10, pii aku makou i kekahi puu, a ua moakaka koke mai imua o makou, a ua kokoke ka lua ahi e poha mai ana ke ahi e lele mai ana mailoko mai o ka honua, a hiki iluna i kahi kiekie, a haule iho la ilalo me ka halulu nui a kahe wale aku la. He nani, he hanohano, he weliweli ke nana aku.

He mea hiki ole ke hai aku i kona ano, i moakaka. Aohe olelo e hiki ke kuhikuhi. Imua o makou e ea ana he puu kiekie, eleele i hanaia e ka pele hou, a mai loko mai ona e puka mai ana ka pohaku hehee wela, me ke puhi mahu nui ana: Lele loa iluna na pohaku ahi, me ka lehu ahi, me ka poha nui mai o ka hekili, a me ka uwila, e hooweliweli ana i ka poe lohe, E a ana ka aina mauna a pau malalo, me ka punohu o ka uahi ma ke kahe ana o ke ahi. Ma na aoao e puni ana ka lua a hala na mile o ka laula haule mau iho la ka lehu a me ka lauoho pele, a me na lanahu pohaku.”

Ka Pele o ka makahiki 1855. — I ke ahiahi o ka la 11 o Augate, 1855, i ka hora 10 paha, ua ike ia ma Hilo ka malamalama iki ma Mokuaweoweo maluna o Maunaloa, a e nui koke ae ana, a kahe iho la i ka aoao o ka mauna i ke kaha keokeo me he ahi la e iho ana ilalo. I ka hora aumoe, a mahope iho, ua lilo ka po i ao okoa, a hiki ke heluhelu i ka nupepa ma kona

malamalama. Pela i mau ai ka malamalama i na po, a hala na hebedoma he nui, a piha ke ea i ka uahi, aole i ike ia ke ahi, a puhi ia aku ia, ua ike ia ke ahi e kahe ana, a piha ka mauna mawaena ona kuahiwi. Aia maloko o ka lua kahiko o Mokuaweoweo ke kumu o keia kahe ana. Malaila ka hoomaka ana o ke kahe ana. Aka, oia ka pele i puka hou malalo mai, a naha ae ka aoao o ke kuahiwi, a ma keia puka hou malalo ke kahe nui ana mahope. Ua ike ia keia ahi ma kahi mamao loa, ma ka moana, a ma Maui, a me Molokai, he 100 a keu na mile ka loihi. Mai pau loa o Hilo i keia pele. Ua kahe mai ka pele a iloko o kahawai o Wailuku e kokoke ana ike awa o Hilo, ua piha kekahi mana o kahawai i ke aa, ua lilo ka wai i mea ulaula hohono, a ua oki kupanaha ia malaila, a pakele wale na kanaka me na aina, a me ke kulanakauhale o Hilo. Na ke Akua lakou i hoopakele. Ua makahiki a keu keia kahe ana. Aole i maalili ke aa o ka mauna a hiki ka malama o Okatoba, i ka makahiki 1856. Ua uhiia na mile aina he 300 a keu i ke aa hou o ka pele. He pele nui loa oia mamua o na mea i ikeia e keia hanauna.

[Introduction and Translation by W. D. Westervelt – with his comments in parentheses]

Historic Lava Flows

In "*Ka Hae Hawaii*" — "The Hawaiian Flag" published in Honolulu, March 1859, is a very interesting account of various lava flows which have contributed to the building up of the large island Hawaii. I simply translate and give dates as in the article—but cannot vouch for the entire accuracy of the statements although they bear every internal mark of being statements of fact. The story of Lava Flows runs as follows.

Mauna Kea

In the very ancient time Maunakea threw out vast Pele fires—but long ago they were imprisoned and in the resulting abundant soil large trees and green things of many kinds are growing.

Hualalai (True date 1801) W. D. W.

Not many years ago – about 50 – a fire door opened from the interior of Hualalai and the lava poured down into the sea on the Kona Coast destroying the green lands and villages. (Kamehameha I cut off some of his hair. Threw in. Eruption ceased in a day or two. W. D. W.)

1789.

From Kilauea have been many marvelous sights during the years of its great activity. In the time of Keoua a company of warriors was destroyed in the heat of falling ashes and death winds (gasses) when they were going from Hilo to Kau for battle. This eruption was about the year 1789. (Truly 1790. W. D. W.)

1822-1823.

At this time there was a great eruption from Kilauea pouring into Kau near Puna. The a-a of this flow spread out about eight miles while going down to the coast.

1832.

The pit of Kilauea was full of burning a-a which poured out through an ancient pit – then the fire was lost. The place where the lava went into the sea is not known but is supposed to have been deep under the surface. In that year fire burst from Mauna Loa, flowing down [for] two or three weeks.

[Historic Lava Flows. Translated from Hawaiian]

1840. May 30-June 4.

At this time the people of Puna saw a great fire mauka-inland. They thought the forest wilderness was burning. That day was the Sabbath. The assembled people looked toward the violent fire and thick smoke and saw that it was not an ordinary fire but a "pele" – an eruption. There was no fire on Mauna Loa. The people feared the flow because it was near to their lands. Volumes of smoke curled upward with the bursting of strong gasses like the firing of cannon. On the 4th day of June that eruption poured into the sea. Great was the rage of the boiling sea – the steam rising to the sky. Two high hills were thrown up to a height of about 400 feet. Every green thing for many miles was burned. Some animals were destroyed. The people escaped with poverty. The nights of Hilo and Puna were as bright as day. This eruption was from Kilauea.

1841-May 17.

(A great "volcanic wave" – "tidal wave" – came to all the islands. Greatest at Hilo. W. D. W.)

1843-January 10.

In the morning fire was seen on the very summit of Mauna Loa on the northeastern slope. Fire broke out in different places and the a-a flowed right up to the side of Mauna Kea. Two branches poured out and filled (covered?) the valley between the summits with fire spreading out like an ocean. Another branch poured out toward the foothills of Hualalai one toward Waimea and one toward Hilo. Four weeks this continued. The lava did not reach the coast but filled the valleys of the mountains and spread over the plains, and there was imprisoned.

1852-February.

On the north side of Mauna Loa was this eruption in February. J. Pula went up from Kau to see it. He says "In the night of the first day of this journey we heard a roaring for 40 miles like that of stormy surf. We saw pillars of smoke. On the third day morning we climbed a hill. Very near and plainly seen before us was a crater pouring forth its fires.

When it passed a high place it fell over with a mighty roar. Glorious, wonderful, dreadful was the sight. No one can accurately describe its character. No one can shadow its glory. Before us a high hill had been thrown up. This lava had become black, but out of its side rolled flowing hot-rocks accompanied with great explosions of steam. Down went the stones reverberating like thunder and flashing like lightning. All the land below was burning, with clouds of smoke twisting and curling over the flow of fire. Miles beyond the sides of this crater the ashes and pumice stone and Pele's hair were thrown."

1855-Aug.11. (Aug. 3. Kilauea unusually active.)

In the evening about 10 o'clock a light at Mokuaweoweo was seen. This is the summit of Maunaloa. Then quickly came an eruption down the sides of the mountain. White was the path of the descending fire. During the night many read their newspapers by this light. It continued until weeks had passed. The lava had opened a new door in the side of the mountain and split open the side. This fire was seen from Maui and from Molokai. The eruption came toward Hilo and flowed into the river Wailuku close to the harbor of Hilo. It filled a branch of the river. The water became red, tasting strongly of sulphur. It stopped here sparing the town of Hilo. More than a year this flow continued. The aa (lava) covered over 300 miles of land. (Translation Ended) (This flow ceased Nov. 22, 1856 – coming within 8 miles of Hilo. W. D. W.)

Eruptions of Mauna Loa and Kīlauea in 1868

On April 11th, 1868, the *Pacific Commercial Advertiser*, published a series of articles, describing the "Earthquakes and the Volcano" describing events on Hawai'i between March 27th to April 2nd, 1868. The articles included excerpts from eyewitness accounts of events around the island of Hawai'i, and provides us with a glimpse into the former village situated on the shore of Keauhou, Ka'ū, which was completely destroyed on April 2nd. We also learn of impacts from the earthquakes in uplands Keauhou, and the changes in volcanic activity at the time.

April 11, 1868
Pacific Commercial Advertiser
Notes of the Week
Earthquakes and the Volcano

…We have been permitted to make the following extracts from a Hilo letter of the third of April:

"We have had shocks ever since Saturday last, 28th March. On yesterday, April 2d, at four in the afternoon, we had a very heavy shock, breaking up crockery and glass ware of all descriptions. Miss Brickwood was at Mr. Jones', and when the shock came, ran out of the house and leaped off the verandah, spraining her ankle and breaking a small bone. Rev. Mr. Lyman's house looks like a perfect wreck. The plastering is all down and the foundation is badly shaken.

The families of Messrs. Coan and Wetmore have left their houses. Dr. Wetmore has lost his stock of drugs. The sea came in yesterday, 2d April, and washed up to and over the Waiakea bridge and up to the King's fish-ponds, carrying away the wall in several places. The sea came in at Keauhou and Apua, and carried away all the houses. At Keauhou the natives escaped by running. It is feared that the natives at Apua were not so fortunate."

The banks around the crater of Kilauea have caved in at several places, and cracks are opening around the Volcano House. The crater is very active, and it is reported that the old craters to the east of Kilauea have opened anew. Reports come in that lava is flowing at Kahuku and on Kona.…

…From Keauhou we learn that Mr. Stackpole, who has charge of J. C. King's pulu station at present, had started on horseback for the Volcano House, and had reached the pali

overlooking the village when he felt the shock, and looking back saw the sea come in and carry out in one sweep the houses and other material stored in the village, consisting of about one hundred and fifty bales of pulu, the presses used in packing it, canoes, boats, &c. The loss will be quite heavy. Fortunately no lives were lost.

Mr. Porter, who has charge of the Volcano House, at the crater of Kilauea, had left the house and gone into Hilo, considering it unwise to remain. Kilauea was very active, nearly the whole floor of the crater being in active motion. Native report that the lava in Kilauea was receding very fast, and that the line of the craters east and south from Kilauea, farther down on the slope, were smoking.

Another rumor says that a large ravine had opened on the slope above the crater reaching across the road to Kau, rendering it impassible, and still another ravine from the crater to the line of the lesser craters below, cutting off the road to Puna.…

"Ka Lua Pele o Kilauea"
(The Crater of Kilauea)

In March 1868, a series of events on Mauna Loa and Kīlauea had a significant impact on the landscape, and changed communities around the island of Hawai'i. The powerful earthquakes were even felt on other islands of the Hawaiian group. The following Hawaiian-language narratives were published in two parts in the monthly newspaper, *Ke Alaula*, of May 1868. In the first section/narrative describes the landscape of Kīlauea, some of the kapu that were associated with the gods and 'āina, and then recounts the trip made by Chiefess Kapi'olani to Kīlauea where she broke the kapu of Pele. The second part/narrative describes the "pele lepo ula" (red earth flow) at Keaīwa, Ka'ū, plus the impacts of the tidal wave and eruptions in the district, which occurred between March 27th to April 2nd, 1868.

May 1, 1868 (aoao 5 & 6)
Ke Alaula
Ka Lua Pele O Kilauea

Kekahi keia o na Lua Pele kaulana loa o ka honua nei; nolaila i makaikai nui ia keia puka uahi o ka opu o ka honua e na haole a me na kanaka naauao, me ke kahaha a me ka mahalo i ka mana o ka mea nana i hana. Aia o Kilauea ma ka aoao hikina o Mauna Loa, ma Puna, Hawaii.

O ka hapa uuku paha o ka poe e lawe nei i ke ALAULA ka i ike i keia ahi pio ole o Hawaii; nolaila, ke hoopuka nei makou he kii e hoikeike ana i ke ano o ka Lua Pele. Aole nae i like ke ano o ka Lua Pele i kekahi makahiki me ko kekahi makahiki mai. I kekahi wa ua nui na loko ahi e lapalapa ana, e paila ana, a e poi ana me he poi'na a ka nalu; a i kekahi wa hookahi wale no loko ahi, a uuku mai ke ahi i ikeia aku. I kekahi wa he nui ka uahi e puka mai ana ma na puu Pele liilii mai o a o o ke kahua o lalo o Kilauea, a i kekahi wa uuku wale no ka uahi i ikeia.

Ua manao na kupuna o keia lahui o kahi keia i noho ai kekahi akua wahine, o Pele kona inoa, me ka manao hoi nana no i hana i na mea kupanaha a pau o loko o ka Lua o Kilauea, a nana no i hoohu mai i na pohaku a Pele i kona wa huhu, a ma kahi hoi ana e makemake ai. Ua haawi aku ka lakou na Pele ka mana a me ke ano weliweli o keia mau mea kupanaha a ke Akua Nui i hana ai i mea e ike ai kakou i kona noho Alii ana ma ka honua nei.

Uhai o Kapiolani i ke Kapu a Pele

He kapu loa ka iho ana o na wahine i ka Lua Pele i ka wa kahiko o Hawaii nei. Aole hookahi wahine i iho iloko o na hanauna he nui wale, no ka olelo o na kahuna o Pele e make ka wahine ke iho. I ka huli ana o keia alii wahine o Hawaii i ka pono, imi oia i ka mea e uhai ai i na kapu i hoopilikia i na wahine o kona lahui. I iho la oia, “ina e uhai au i na kapu o Pele, he mea nui ia, a e hoowahawahaia paha na kapu a pau e hooluhi nei i na wahine o kuu lahui.”

Hoopaa mai na makamaka iaia, a o kana kane hoi, o Naihe, makau no oia o make kana wahine alii ia Pele, a papa mai iaia aole e hele. Aka, wiwoole kona manao, a paa loa no e hele. Haalele oia ia Kona, a hele i Kau e hele aku i ka Lua Pele.

I kona hookokoke ana aku, halawai mai kekahi kahuna o Pele me ia, a papa mai iaia mai hele aku, o make oia. Wehe aku o Kapiolani i kona mau buke, a heluhelu aku i ua kahuna wahahee la i na olelo o ke Akua, a me na pauku no kona mana, a pau ka waha o ke kahuna wahahee.

Hele hou aku oia a hiki i Kilauea, a malaila hui me kekahi o na kumu misionari mai Hilo mai, o Mr. Goodrich kona inoa. Alaila iho aku oia me Mr. G. a me kana mau kanaka he kanawalu. Iho loa aku kela a ma ke kae o ka loko ahi, alaila ku iho kela a kamailio mai penei: “O Iehova ko‘u Akua. Nana no i hoa i keia ahi. Aole o’u makau ia Pele. Ina e make au ia Pele, alaila e makau oukou iaia; aka, ina e paulele au ia Iehova, a hoopakele mai oia ia’u i kuu hehi ana i na kapu a Pele, alaila e malama oukou ia Iehova. He lapuwale na akua a pau o Hawaii nei. Nani ka lokomaikai o Iehova i kona hoouna ana i na kumu e hoohuli ia makou mai keia mau akua lapuwale a i ke Akua ola.” Alaila hoolea lakou i ke Akua me kekahi himeni, a noi aku ke alii ia Alapai e pule, a kulou iho lakou a pau imua o Iehova ma kapa o ka loko ahi o Kilauea.

Pela i hoohiolo ai keia alii wahine naau koa mamuli o ka pono i na kapu a Pele, kekahi o na akua wahahee i hoopaahao i na kanaka o keia lahui i na hanauna he nui o ka noho pouli ana. I ka makahiki 1824 keia iho ana o Kapiolani iloko o ka Lua Pele, a he nui na wahine i iho aku a makaikai i na hana o ka imu ahi hui o ke Akua mai kela wa a hiki mai i keia wa. [aoao 1]

Ka Hu Ana o ka Pele– Na Olai a me Ke Kaihoee

Ka hu mua ana. Ma ka la 27 o Maraki, Poalima, i ka hora eono o kakahiaka, ua ikeia e ko Kona, a me ko Kau poe ka hu ana o ka Pele a me ka punohu ana o ka uahi maluna o Mauna Loa. Pii pololei aku ka uahi me he kia ao la a luna lilo o ka lewa o ka lani. He hapalua hora mahope iho ikeia ka pii ana o ka uahi ma ka hema ae, me he la e iho ana i Kau. I kakahiaka Poano, Maraki 28, hoomaka mai na olai ma Kona a me Kau, a me na wahi e ae paha o Hawaii. Oia mau olai pinepine ana no a hala na hebedoma elua, a hiki loa mai i ka Poalima, ka la 10 o Aperila, a haalele mai na moku hope ia Hawaii e holo mai i Oahu nei. Iloko o ia mau la ua loaa paha he 1,500 na olai, ke heluia mai ka nui a ka liilii.

Ua hanee nui ka Pali Kapu o Keoua ma ke awa ku moku o Kealakekua, ka Pali o Poohina, ma Kau, ka Pali o Keauhou, ma Puna, na pali o Hamakua, a me na pali ku pii loa o ka mokupuni o Hawaii a puni.

Ke olai weliweli loa. Aia ka hora eha o ka auina la o ka Poaha, Aperila 2, he olai ikaika a weliweli loa i hoonauweuwe ia Hawaii, Maui, Molokai a me Oahu. Ma ka aoao hema nae o

Hawaii ka ikaika loa. Kulaiia na hale ilalo, olokaaia na pohaku ma na pali, wawahiia na luakini hale pohaku o Kau. Nakaka ae la ka honua ma Kau, a hamama he mawae nui ma ke alanui aupuni ma Kiolakaa, ma Kau. He ikaika loa hoi keia olai ma Puna, Hilo a me Kona, a ma Hamakua a me Kohala ua haalele na kanaka i na hale a holo iwaho. Ma Hilo, nahaha na omole a pau o ua hale laau o Kauka Wetemora. Na pa puna, na ipu kukui, a me na mea aniani, pau nui i ka wawahiia. O na kahua pohaku o na hale laau a pau o Hilo, pau i ka nakakaka, hanee iho no kekahi. Na puka uahi uinihepa o kau hale noho, a me na puka uahi o na hale puili ko o Hilo, pau i ka hiolo, koe ko Paukaa.

Ka hu ana o ka Pele lepo ula ma Keaiwa

Palapala mai ko makou makamaka, o Pele Laimana, no ka olai nui o ka Poaha, Aperila 2. Ma Keaiwa paha kahi i ikaika loa ai keia olai. Wahi a Pele Laimana, moe lakou ilalo a hoopaa aku i ka nahelehele, o olokaaia aku lakou. Kulaiia na laau i o a i o, me he la ua hoolauwiliia e ka makani nui. Ia wa koke ua ike aku lakou i ka hu ana mai he Pele lepo ulaula mauka aku o Keaiwa, a kahe wikiwiki loa aku ekolu paha mile iloko o na minute ekolu paha. Hookahi paha mile ka laula o keia lepo ula i luaiia mai e ka Pele. Pau kekahi mau hale a me na kanaka, na lio, na bipi, a me na kao, i ka uhiia i keia lepo ula, a kanu ola ia a nalo aku lakou.

Ka luu ana aku o ka aina iloko o ke kai. Hala ae ke olai nui, a me ka luai ana mai o ka Pele i ka lepo ula, nana koke aku lakou i kahakai o Punaluu a me Honuapo. Ike aku makou, wahi a Pele Laimana, i ka luu ana aku o ka aina o kahakai maloko o ke kai, a pau aku kekahi mau kau hale, na kanaka a me na holoholona i ke kai. Haalele lakou i ka hale, a hele aku i ke ahua ma kahi o Nahula. Aole emo hiki aku io lakou la ko makou makamaka hoa'loha, o Rev J. Kauhane, a me kona ohana. Ia ahiahi hiki aku kekahi poe, a noho pu me lakou a no ka po. He pule ka lakou hana nui ia po a ao, me ka manao e make ana. Hiki mai he kane, a hai mai no ka make ana o kana wahine a me na keiki i ka Pele. Hai mai he wahine no kona pakele ana; o ke kane ua uhiia i ka lepo ula o Pele. He nui no ke olai ana ia po a no me na leo nui, a me ke kani ana, me he la e kahe ana ka Pele malalo iho o lakou ma ka opu o ka honua….

A ao ae ka Poalima, Aperila 3, hiki mai o Kale Richardson mai Kapapala, a hai mai he alanui i hiki ai ia lakou e pakele aku ai makai o ka lepo ula a Pele. Kau koke no lakou i na lio, a holo pu i ka Pele a hiki i Kapapala, a malaila aku i Kilauea, a puka pomaikai aku i Hilo i ka Poaono. O keia lepo ulaula i luaiia mai e ka Pele ma Keaiwa he lepo koekoe ka, aole i wela!

Ka hu ana o ka Pele ma Pakini Kau, Poalua, Aperila 7

I ka hora 6 o ke ahiahi o ka Poalua, Aperila 7, e holo ae ana ke kuna *Okepelo* makai o Kalae, Kau, a ike aku lakou i ka hu ana mai o ka Pele mauka aku o ka luakini o Kahuku. E lelele ana ke ahi iluna me he wai piula la me ka malamalama nui. Ke kahe koke mai no ia o ke ahi me he muliwai ulaula la ma Pakini. Holo mama loa ke ahi ma ke kula paha o Kamaoa, a iloko o na hora ekolu a me ka hapa puka ke ahi i kai, a kahe aku iloko o ke kai. I ka hoi ana mai o ka poe holoholo moku o *Okepelo* i ka hora eiwa a me ka hapalua, puka ka Pele i kai.

Oia wale iho no ko makou mea i lohe ai no keia hu hope loa ana o ka Pele ma Kau. Ua make paha kekahi poe i keia ahi, aole paha. Aloha ino ko Kau mau kanaka! Ua kau mai ke Akua i kona lima ikaika maluna o lakou, a he weliweli kana hana. Ke hu nui nei no ko makou

aloha, me ke kulu pu o na waimaka, no ko makou mau hoa‘loha a hoahanau ma Kau…. [aoao 2]

[Translation]

The Volcano Of Kilauea

This is one of the most famous volcanoes on earth; as a result, many come to visit this smoking pit in the earth, including foreigners and wise men, with awe and admiration for the power of the one who made it. Kilauea is there on the eastern side of Mauna Loa, at Puna, Hawaii.

Perhaps only about half of the people who take the *Alaula* have seen this Hawaiian fire which does not burn out; therefore we publish here, a picture of the Volcano. The Volcano does not look the same from one year to the next. Sometimes there are many burning lakes with fire leaping about, boiling, and movement like waves; and sometimes there is one lake and only a small eruption to be seen. Sometimes there is much smoke emitting from the fountaining cones there on the flat strata of Kilauea, and other times, only a little bit of smoke to be seen.

The ancestors of this nation believed that this was the place where a goddess by the name of Pele dwelled. It was believed that she was the one who made all of the wondrous things in the volcano of Kilauea, the one who caused the lava to erupt at times when she was angry, and to flow where she desired. They attributed to Pele the power, and feared these wondrous things, made by the all-powerful God who we know resides as King of the earth.

Kapiolani Breaks the Kapu of Pele

It was forbidden for women to descend into the Volcano in ancient times of Hawaii. Not one woman of many generations went in, as the priests of Pele told them that women would die should they go. When this Chiefess of Hawaii turned to righteousness, she sought a way to break the kapu that was troubling the women of her race. She went in, saying, “If I break the kapu of Pele, it will be a great thing, and perhaps denigrate all the kapu that burden the women of my nation.”

Her associates tried to dissuade her, and her husband, Naihe, greatly feared that his wife would be killed by Pele; he forbade her from going. But, her thoughts were fearless, and set to go. She left Kona, traveled to Kau, and went to the Volcano.

As she drew near, she met with a priest of Pele, who forbade her to go any further, lest she die. Kapiolani opened her books and began to read to that false prophet, the words of God, and the nature of his power, bringing to an end the words of the false prophet.

She continued her journey to Kilauea, and there met with one of the missionaries from Hilo, Mr. Goodrich was his name. So she then went down with Mr. G., and her eighty people in attendance. They descended down the edge of the fire lake, she then stood there and spoke, thus: “Jehovah is my God. It is he who lit these fires. I do not fear Pele. If I should die because of Pele, then you should fear her; but if I have faith in Jehovah, and he saves me as I tread upon the kapu of Pele, then you too should honor Jehovah. The gods of Hawaii are all worthless. The goodness of Jehovah is glorious, that he has

sent us teachers to turn us from these worthless gods, to the God of life." They then rejoiced in God with a hymn, and the Chiefess asked Alapai to lead a prayer. They stood before Jehovah, and the edge of the fire lake of Kilauea.

Thus, this brave Chiefess, through righteousness, destroyed the kapu of Pele, one of the false gods, who imprisoned this nation for many generations, keeping them in darkness. It was in the year 1824 that Kapiolani went down into the Volcano, and since that time to the present, many women have visited the fiery cauldron of God.…

The Eruptions – Earthquakes and Tidal Waves

The first eruption. On the 27th day of March, Friday, at six o'clock in the morning, there was seen, by the people of Kona and the people of Kau, an eruption plume of smoke atop of Mauna Loa. The smoke rose straight up like a monument in the sky. About a half hour after this, the smoke was seen rising on the south, as if it were descending towards Kau. On the morning of Saturday, March 28th, there began the earthquakes in Kona and Kau, and perhaps at other places on Hawaii. The earthquakes continued with frequency through two weeks, to Friday, the 10th day of April, when the last boat to leave Hawaii sailed to Oahu. In those days, there were perhaps 1,500 earthquakes from the largest counted to the smallest.

There was a great landslide at Pali Kapu o Keoua, the boat landing of Kealakekua, at the Poohina Cliff in Kau, on the Keauhou Cliff, at Puna, on the cliffs of Hamakua, and the upright cliffs around the island of Hawaii.

The most terrible quake. At four o'clock in the afternoon of Thursday, April 2nd, there was a strong and terrifying quake that shook Hawaii, Maui, Molokai and Oahu. On the south side of Hawaii, it was the strongest. Houses were cast down, stones rolled down the cliff, the stone church in Kau was destroyed. The ground cracked open in Kau, and gaping fissures opened in the government road at Kiolakaa, Kau. The quake was so fearfully strong in Puna, Hilo, Kona, Hamakua, and Kohala, that the people there fled outside of their houses. In Hilo, all of the bottles in the wooden house of Doctor Wetmore were broken. The walls, lamps, and all glass, everything was destroyed. All of the stone foundations of the wooden houses in Hilo were destroyed and fell apart. The smoke stack of my house collapsed, as well as those of Hilo, all were destroyed save at Paukaa.

The flow of red earth at Keaiwa

Our friend, F. Lyman has written about the great quake of Thursday, April 2. The quake was perhaps strongest at Keaiwa. Fred. Lyman says they were forced to lay on the ground, holding on to trees to prevent themselves from being tossed about. The trees shook to and fro, as if it were a day of rains and twisting winds. About that time they saw a flow of red earth above Keaiwa, swiftly moving, perhaps three miles a minute. The flow of red earth was perhaps one mile wide, moving as if it were erupted from the volcano. Houses, people, horses, cattle, and goats were consumed, covered and lost in the flow of red earth. They were buried and lost.

The land was driven into the ocean. With the passing of the large earthquake and the flow of red earth, they quickly looked to the shore of Punaluu and Honuapo. Fred Lyman said, we then saw the land destroyed by the sea, and there were more houses, people

and animals, all having been taken by the sea. They then departed from the house and went to a hillock at the place of Nahula. Shortly thereafter, there arrived our friend Rev. J. Kauhane, and his family. That evening, more people arrived, and they stayed with us for the night. Prayer was the task undertaken that night, with thoughts that they would die. A man arrived, telling us that his wife and child had died in the flow. A woman said that she had escaped, but that her husband had been covered by the flow of red earth. There were many earthquakes that night, with loud voices and sounds, sounding as if the lava was moving in the bowels of the earth beneath them.…

On the next day, Friday, April 3, Charles Richardson arrived from Kapapala, stating that there was a pathway by which to escape, shoreward of the mud-flow. They all quickly mounted their horses and traveled along the flow to Kapapala, and from there, to Kilauea. By blessings, reaching Hilo on Saturday. This mud-flow at Keaiwa, consisted of cool earth, it was not hot!

The Eruption at Pakini, Kau, Tuesday, April 7

At 6 o'clock in the evening of April 7, the schooner, *Okepelo* was sailing outside of Kalae, Kau, and they witnessed the eruption in the uplands, above the church of Kahuku. The flames were leaping above like water and with great illumination. The flow and fire moved quickly, forming a basin at Pakini. The flow traveled swiftly onto the plain of Kamaoa, and within three and a half hours, erupted on the shore, flowing into the ocean. When the people sailing on the boat, *Okepelo*, returned at eight thirty, the eruption was in the sea.

That was what we have heard about this last eruption at Kau. Perhaps some people died in the flow, perhaps not. Great love for the people of Kau! God has set his powerful hand above them, and the work is fearsome. Our love pours out to them, and the tears fall for our beloved brethren at Kau.…

Maraki 4, 1876 (aoao 2)
Nupepa Kuokoa
Ua Hoi Hou Ke Ahi o Kilauea I Mokuaweoweo

Na J. D. B. Kuakahela o Honomalino, Kona Hema i hoike mai penei:

"Malamalama Puna i ke ahi a ka wahine
Malamalama no la i Mokuaweoweo
Kahuakai a ke ahi i Papalauahi
Iho mai ke ahi kau ka weli."

I ka po o ka la 13 Feberuari, puka ikaika ae la ke ahi o Mokuaweoweo, ke ike lea aku la na kii onohi maka. Me he moa ulahiwa la i ka mala laau o Maunaloa, ka hele aia kupa eueu ana ole.

[Translation]

The Fires of Kilauea Have Returned to Mokuaweoweo

From J. D. B. Kuakahela of Honomalino, South Kona, it is made known.

"Puna is illuminated by the fires of the woman,
Mokuaweoweo is illuminated,
The fires perceived to Papalauahi,
As the fire descends fear settles upon us."

On the night of February 13, fire bursts forth at Mokuaweoweo and could be seen clearly by the eyes. Like a reddish-black (dark purplish) rooster in the garden woodlands of Maunaloa, this clever native travels without measure.

Feberuari 22, 1877 (aoao 2)
Ka Lahui Hawaii
Ke Ahi Pele iluna o Maunaloa

[Ma ka lokomaikai o ko makou makamaka oiaio o ka "Ua Kanilehua," ua loaa mai keia lono malalo iho. Nona ko makou welina.]

Ano, me ka ulumahiehie lua ole o ka'u makakila, no na hiohiona o ka po nei, pela na li-a hoomanao ana e lohe oe e ka hoaluhi i na mea ano nu hou o keia ola ana.

Oiai ma ka po nei, ua hoomaka hou ka wahine o ka lua e hoi hou iluna o Maunaloa, a ua hoike piha mai la oia kona mau kahiko lua ole, ma kona home Mokuaweoweo iluna o Maunaloa. He hiki iki no wau ke olelo ae, o kekahi keia o na hoomalamalama ikaika ana o ka pele, mai ka 1855 mai. Nani, a lua ole kona a ana ke nana aku me na maka a me ka ohenana no hoi. Kiekie ka lele ana o ka malamalama, a ma ko'u ana me ke quadrant, i ka hora 9 me 35 minute o ka po nei; ua loaa he 4° 20 m ka huina kiekie o kona kia ahi malamalama, ma ka lihi ulawena oluna loa, a he 10° ka laula o ke ao uwahi ma kona palena luna loa. A ma ka hora 9 me 45 minute, ua ikaika loa ae ka a ana, a puka hou ae la he punohu malamalama ma ka aoao akau ae o kahi mua i [illegible] a punohu like ae la na wahi malamalama iluna, no ke kiekie 9° 40 m, a o ka palahalaha no 18° no ia. Aole au i hoomaopopo pono i ka loa mai kela kaona aku, malia paha aia malalo iho o ke 40 na mile, i ole maluna aku no paha. Aka nae, o kekahi keia o kona hoomalamalama maikai loa ana, i maalo ole i ko'u mau lihilihi, mai kuu wa keiki mai.…

Me ke aloha ia oe.
Fairest Homelani.
Feb. 15, 7 am 1877.

[Translation - synthesis]

Volcanic Fire Atop Maunaloa

[Through the courtesy of our true friend, "Ua Kanilehua," we received the news below. To him is our affection.]

I am pleased to describe the setting last night that it may be remembered in our life.

Last night the woman of the pit returned to the top of Maunaloa and made known her wondrous beauty at her home, Mokuaweoweo atop Maunaloa. I can tell you a little bit about it, this is the strongest illumination of an eruption since the year 1855. It is wondrous beyond compare, to see with one's eyes and with a telescope. The light rises flying above, and by my measurements with the quadrant at 9:35 last night, it was 4º 20

m the height of the glowing light; at the edge of the glow above it was 10º was the width of the steam cloud at its highest boundary. At 9:45, there was powerful fire and the light rainbow appeared again shining on the north side of the place where the fire began, like a rainbow over the place of the light; the height was 9º 40 m and the width was 18º. I do not accurately know how far it is from the town, it is perhaps less than 40 miles. But this is one of its best illuminations that I have seen since I was a child.…

Submarine Eruption Reported Off South Kona Coast in 1877

February 28, 1877 (page 3)
The Hawaiian Gazette
From the Volcano! A New and Remarkable Volcanic Outbreak in Kealakeakua Bay!

The Steamer *Kilauea*, which left this port on Tuesday of last week for the scene of the eruption on Hawaii [Mauna Loa], returned on Monday morning, having proceeded as far as Kau, which point she left on Friday evening, nothing being visible of the summit eruption, which occurred on the 14th, and which lasted only six hours. Returning from Kau, we reached Kealakeakua Bay, on Saturday morning, Feb. 24, where a most singular outbreak was found to have taken place, being nothing less than a Submarine Volcano, near the entrance of the harbor. On approaching the scene of action, three canoes were observed cruising around the crater, in which were Judge Hoapili, Hon. Simon Kaai, and others, who were attracted thither by the reports which had spread rapidly over the country.

As the steamer approached nearer, columns of smoke or steam were seen rising from the surface of the sea, resembling the spouting of a school of whales, and numerous pieces of lava were floating about. A boat was immediately despatched to the scene, which returned with specimens of the floating lava, which have been brought to Honolulu, and can be seen at our office.

The natives report that the eruption was first observed in the sea, at three o'clock on the morning of the 24th, about a mile from shore, and it appeared like innumerable red, blue and green lights. Some thought these were the steamer's lights – only they were so numerous as to excite some consternation. Morning disclosed the fact that a new volcano had broken out, and that it was the cause of the strange illumination seen during the night.

Those who are acquainted with Kealakeakua [Kealakekua] Bay, will recollect that Keei Point forms its southern shore. The volcano appears to consist of a sub-marine rupture, running in a straight line out to sea, steam and lava rising as far out as one mile from the point. The depth of water here has been from twenty to sixty fathoms, and the new volcano lies directly across the track of vessels bound south from the bay. The course of this land and submarine ground rent is about W.N.W. by E.S.E.

In the afternoon of the 24th, three boats from the steamer visited the scene of the eruption, cruised directly over the most active part, where the water was in a state of peculiar activity, boiling and appearing as if passing over rapids, or very much like the water at Hellgate, New York. While the boats were in this position, blocks of lava, two feet square, came up from below, frequently striking and jarring the boats. In one minute, we counted no less than six of these stones hitting the boat. Yet as the lava was quite soft, no harm was done. Nearly all the pieces, on reaching the surface were red hot, emitting steam and gas, strongly sulphurous. A fine block of this has been secured for the Museum.

At one time the surface of the sea was covered with several hundred pieces of this lava; but we observed that as soon as they became cold they sank, as rapidly as they had risen. Several were taken into the boats, perfectly incandescent and so molten in the interior, that the lava could be stirred with a stick, like pudding, the water having penetrated not more than an inch from the surface.

A rumbling noise was heard, like that of rocks in a freshet, caused no doubt by the eruption of lava from the submarine crater, which is supposed to be a crack or line of rupture extending at least a mile from the shore. Another rupture, doubtless a continuation of the submarine fissure, was traced inland from the shore nearly three miles, varying in width from a few inches to three feet. In some places the water was seen pouring down the opening into the abyss below,— food for the fiery element.

A severe earthquake shock was felt, by those living at Kaawaloa and Keei during the night of the eruption, which must have preceded the outbreak. It was quite severe, but no damage is reported.

The lava thrown up from the new volcano is quite porous, brittle and light, similar to what is frequently emitted at the commencement of these eruptions, called by Hawaiians aa. When hot and burning, it floats readily, sustained on the surface partly by the gases, which give a strong sulphurous smell to the vicinity. When cold and saturated with water, it sinks to the bottom. It is probable that only the very lightest lava reaches the surface, while most of it remains at the bottom, the water here varying from ten to fifty fathoms in depth. Some of this lava consists of what is known as “Pele’s hair,” and when first taken out is red hot, and yet preserves its peculiar characteristics. This singular volcanic glass has always been supposed to be formed by the wind blowing the floating lava as it rises from the crater, and causing it to spin out. How it gets down under Kona is a question for scientists to solve.

Numerous fishes were killed by the action of the volcano, and were picked up on the surface by natives cruising around the spot in their canoes.

The foreigners residing on the hill at Kealakeakua watched this singular eruption with glasses, but so far as we could learn it was not visited by boats until after the passengers by the steamer had done so.

What is most singular in this connection, is the fact that no volcanic eruption has been known to have occurred in the Kona district of Hawaii, during the residence of foreigners there, or within the last hundred years. The active fires and flows were supposed to be confined to the summit crater of Mokuaweoweo, and to the districts of Puna and Kau. The present outbreak indicates that the internal fires are again at work undermining the earth crust below Kona, though it is to be hoped that there will be no further outbreak. How long this eruption will continue in action, no one can tell; but it is highly probable that the volcano will soon burst out again, either near this spot or somewhere else on the islands of Hawaii.

It is quite probable that H.B.M.'s Ship *Fantome*, Captain Long, will visit Kealakekua Bay during the present week, and if so will make investigations regarding this eruption which will be of public interest.

In conclusion, we cannot avoid remarking that our visits to Pele's domains have been exceedingly fortunate and well timed; or else that she is very partial to editors who volunteer to visit her solely to see and describe her pyrotechnic displays. Four times we have been

thus singularly favored—once in 1859; then in 1865, when the eruption lasted only four days, and we were among the few who saw it; again in 1872, when we visited the summit crater of Mokuaweoweo, and witnessed it in all its glory; and lastly the present most remarkable submarine eruption, the first of the kind recorded in Hawaiian history.

Among those who visited the submarine crater, in the steamer's boats, were His Lordship Bishop Willis, A. S. Cleghorn, H. M. Whitney, W. W. Hall, W. Wilder, S. Myers of California, John M. Sheldon, A. Moot of Canada, Engineer Campbell, and several officers of the steamer *Kilauea*.

Maraki 1, 1877 (aoao 2)
Ka Lahui Hawaii
Ka Nu Hou o Hawaii
Iho ka Pele i kai o Kona
Imupuhi O Kai O Keei,
Lilo na Koʻa Kahala i Ipuhao Paila
Kau ka weli o na kamaaina. Moe make o Kilauea i ka holo!!

"Ua Kauluwela ka uka i Ooluea,
Ua haohia ka papa wela nopu,
Ua mokuhia kahakai i Keei e."

Mai na lono i hoikeia malalo iho i loaa mai ia makou, ua hiki ia makou ke hoomaikeike aku i ko makou poe tausani heluhelu o keia kakahiaka i na mea e pili ana i ko ka Wahine o ka lua hoaʻna i kana ahi iluna o kona home kuahiwi ma Mokuaweoweo i Mauna Loa, a me kana huakai hele i ka auau kai, ma ke kai maokioki o Keei i Kona Hema. A ma o keia a hou ana, ua puana hou ae na keiki kamaaina, o ke keu keia o ka a ikaika o ke ahi i ko na makahiki i hala, a ka pele e iho ana i kai o Kiholo a me Kau.

O kekahi mea haohao nui a na kamaaina, a he mea hoi i maa ia lakou, oia keia. Mamua o ka a ikaika loa ana a ke ahi, ha mau aina olai ikaika kekahi e hoonaueue ai i ka aina mamua ae o ka hoike a maka ana o ke ahi i kana hana. Aole hoi pela keia, aole he mau olai oolea i hoonaue ae ia Hawaii a puni e like me ka maa. Aka, mamua ae o ka po o ka la 14 o Feb., ua ike wale ia aku ka punohu ikaika ana o ka uwahi mai ka lua ae i haiia maluna. A ma ka po o ka la i haiia ae la, ua ike ia ka a ikaika loa ana e na wahi a puni o Hawaii….

[Describes scene from Hilo and Kawaihae]

…Ma Kona hoi, aohe maopopo loa o ka a maikai ana a ke ahi, no ka mea, ua alaiia mai lakou e ke kuahiwi mauna o Hualalai e moe akau komohana ana, aka, o ka wena ula malamalama nae o ke aouli kai hoomaopopo ia aku e ko Kona poe ke a hou nei ke ahi.

Mai Kau mai hoi ke nana ia, me he la ka ua uhi paa ia ka piko mauna a puni o Mauna Loa e ke ahi, a he makaawela nui launa ole ia ke nana ia'ku. No keia mea, ua ulu ae la na manao pihoihoi nui i ko laila poe, a manao iho la e haalele i na home a nee aku ma kahi e, no ka manaoia e iho hou ana ka pele ma Kau, ua haule wale nae ia mau manao mauele e ke kualilii o ka a nui a me ka pio honua ana o ke ahi i kekahi mau la mai.

Me he mea la, ma ka po paha o ka la 22 iho nei, ua ikeia kekahi ahi e ko Kona poe e a mai ana he mau mile ka loihi ma kai mai o Pohaku o Hanalei. Ua ulu ae la na manao hoopaapaa o kekahi poe, he ahi imu lanahu, a i ole, he makaawela. Ua a ae ua ahi nei mai ka uuku a i

ka nui loa ana. A ike maopopo ia iho la e iho ana ka pele ma Kona. A i ke ao ana ae, la 23, ua pio loa iho la ua ahi nei; a i ka hora 3 paha o ka wanaao la 24, ike ia aku la ke ahi e a ana maloko o ke kai mawaho aku o Keei, a no keia mea, pio-o ae la na kamaaina o ia wahi, a auhee aku la kekahi poe i kula, a hoolohe no kekahi poe. Iloko o keia wa a ka pele e a nei, e hana ano e ana na ahi, me he lau laau la, a i kahi wa; me he wai pipii la a me na ano he nui wale e hewa ai ka maka, a e poina ai ka noonoo i ka mea he makahehi.

I ka wa nae a ka pele e a ana ma Hualalai, aole i ike ka poe oluna o Kilauea, no ka mea, aia lakou i Kau, a ma ka huli hoi ana mai, ua halawai mua lakou me na pohaku pele okaoka e lana hele aku ana i ka ilikai. A i ke kokoke ana mai, ike pono nui mai i ka "haa-hula lea a ke ahi i kai o Keei-e, he olioli aloha."

I ka wa a na ohua makaikai pele o ke Kilauea i ike mai ai i ka pele ma ke kai, ua makahehi nui lakou i ka olioli, no ka pomaikai o ka lakou huakai, ua kuu ia na waapa ma ia auina la, a holo aku kekahi poe e ohi i na pohaku pele e lana hele ana ma ka ilikai, a lawe mai la i mea hoikeike imua o na maka lehulehu ike pele ole o Honolulu nei. A pela iho la ko makou lono. A malia paha o loaa mai he mau lono hou ia kakou ma keia mua iho.

O kekahi mau lono mawaho ae ua ili pono ka o Kilauea iluna o kahi e puapuai ana ke kai, a moe make aku la oia i ka holo me kona mau ohua a mamao kupono.

Mailoko mai o keia mau lono maluna ae, ua haiia mai, aohe wahi poino o kanaka, aka, he mau ko‘a lawaia Opelu me ke Kahala maloko o ka hohonu kai hoopoino ia. A ua manaoia e lilo paha auanei ia wahi i lae hou.

[Translation – synthesis, excerpts]

News of Hawaii. Pele Descends into the Sea of Kona.
The Ocean is a Burning Imu at Keei.
The Kahala Fish and Grounds Have Become a Boiling Pot.
Fear Settles Upon the Natives. Kilauea is Stopped in its Tracks!!

“The uplands of Ooluea are glowing,
The plains are struck with heat,
Breaking forth at the shore of Keei.”

From the news made known below we can share with our thousands of readers this morning about things pertaining to the Woman of the crater who has lighted the fires atop her mountain home at Mokuaweoweo, Mauna Loa, and her journey to the sea in the streaked ocean of Keei, Kona Hema. According to our kamaaina this is the strongest fire since years past when the lava (pele) descended to the ocean at Kiholo and Kau.

One of the things of great wonder to the natives, this is something they are used to, is this. Usually before the strong burning of the fire there are strong earthquakes which shake across the land making known, that her fiery works are beginning. But it was not so, this time there were no strong quaking of the earth as usual. Though before on the night of Feb. 14th there was seen a strong glowing smoke at the above named crater. And then on the night stated strong fire was seen from that place all around Hawaii.

At Kona it was not known that the fires were burning because our view was blocked by the mountain of Hualalai which lies to the northwest, but the red glow could be seen in the clouds, so the people of Kona knew that there was a new fire.

When looking from Kau, it was like a day when the summit of Mauna Loa was surrounded by mist and the fires were burning hotly. It is because of this that the thoughts of the people there became very disturbed, and they thought that they should leave their homes and move to another place. They thought that the eruption was going to descend into Kau.…

…But on the night of the 22nd the people of Kona saw a fire descending several miles towards the sea from Pohaku o Hanalei. There was a disagreement that arose among some people thinking that it was the burning embers of an imu while others thought that it was a raging fire. The fire burned from a little place to a large area. Then it was understood that the eruption was descending to Kona. Then at dawn of the 23rd the fire was extinguished, and around 3 in the morning of the 24th a fire was seen burning in the ocean outside of Keei, and because of this the natives of that place all gathered together at the school, listening to some people speak. At this time the eruption burned spreading and at other times spewing water.…

At the time that the eruption was burning at Hualalai the people on board the Kilauea had not seen it for they were in Kau, and when they turned to come back they met with fragments of lava rock floating on the ocean surface. And as they drew near they saw the dancing fires in the ocean of Keei.

When the passengers traveling on the *Kilauea* saw the eruption in the sea they were filled with joy at the blessing of their journey, and they let down the skiffs that afternoon, with some people going to gather the floating lava rocks from the ocean's surface, which were taken to show the multitudes who did not see the eruption in Honolulu. That is what we have heard.…

…Within this news also it is said that no places of the people were damaged but several of the Opelu and Kahala fisheries in the depth of the sea were destroyed. It is thought that perhaps there will be a new point.

March 7, 1877 (page 2)
The Hawaiian Gazette
A Submarine Volcano

…About ten o'clock on Saturday morning, Feb. 21, as the steamer approached Kealakekua Bay, Captain Marchant's keen eye detected an unusual sight at the entrance of the harbor, off Keei Point, which seemed more like a school of whales spouting than anything else. Approaching nearer, smoke, or steam was observed, when he at once announced it to be A Submarine Volcano

Towards it all eyes were turned, and everyone on board was eager to learn more of it. Three canoes were observed cruising around the spot, and as the steamer neared it, permission was obtained to lower a boat, into which several passengers entered, and she was rowed toward it.

Numerous pieces of lava were seen floating on the surface, from which steam or smoke, rose to a height of ten or fifteen feet, while the water appeared disturbed by the action below.

This must have been more than a mile from the shore, but the same phenomena of floating stones, smoke, steam and disturbed water were observed to reach the land, where groups of natives were gathered watching the scene. From the natives in the canoe, we learned that the eruption was first noticed about three o'clock of the same morning, accompanied with red, blue and green lights on the surface, and that it had continued without cessation till our arrival, although some time there were many more lava stones floating than at other times, and the action seemed greater then. They were much excited over it, and feared that something more destructive might follow.

Excepting a slight shock of earthquake and a rent in the ground running from the Point several miles inland, nothing unusual had been noticed.

The steamer entered the harbor, keeping well off from the Point, and anchored in the usual place. The afternoon was spent in visiting the scene of the eruption ashore, and in boats off the Point, as has already been described last week. A sketch has been taken of the submarine eruption, which will probably be photographed. The last advices from the Bay report that the eruption has become more active since the departure of the steamer on the evening of the 24th, but it is generally believed that the seat of the eruption will be removed inland, if it continues. H. M. W. [Whitney]

Mauna Loa of 1880-1881 Endangers Hilo

One of the significant aspects of history around Hilo Town focuses on the eruptive events of Mauna Loa. In 1855-1856, an eruption occurred, and came within six miles of Hilo Bay. In 1880, Mauna Loa erupted and the flows steadily moved in the direction of Hilo Bay. By the time the 1881 eruption ended, the head of the flow was little more than one-half above the Waiākea fishponds and one mile above the Hilo Court House. It had crossed the lands of Kaūmana, Ponahawai, and Kūkūau, covering an area that extends below the present-day Komohana Street, in the vicinity of Mohouli Street (*Figure 7*). In 1942, and again in 1984, lava flows from Mauna Loa, moved to within four miles of Hilo Town. At the time of this writing, the latest eruption took place between March 25th to April 1st 1984, following similar routes, causing Hilo residents to again be on watch.

The 1880-81 eruption received much attention in the local papers, and drew both traditional Hawaiian religious beliefs and Christianity into the same field. By August 1881, the flow had descended into Kūkūau and came very close to the land area that now makes up UH complex (*Figure 8*). Below, are examples of articles published in both Hawaiian- and English-language newspapers, which describe the flow and responses to its progress. Of particular interest will be discussions on native land use in the uplands, the visit by Chiefess Keelikolani and her appeal to Pele, asking that she spare Hilo Town.

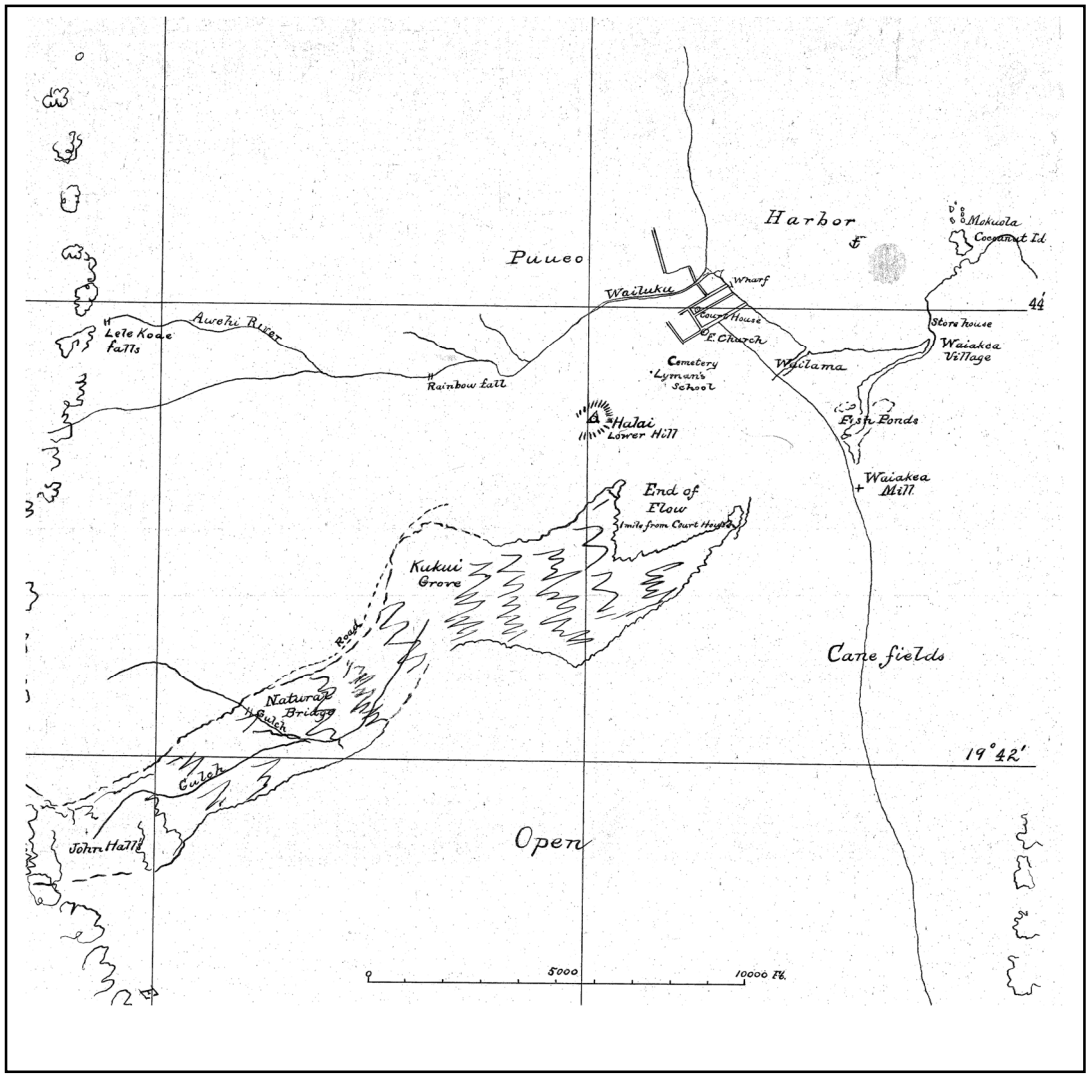

Figure 7. Portion of Registered Map No. 892; C. J. Lyons, 1882. Sketch showing Lava Flow of 1881. Points fixed by previous survey flow, by information from F. S. Lyman, C. Furneaux, and others.

Iulai 27, 1881 (aoao4-5)
Ka Elele Poakolu
No Ka Pele
Ke Ahi Weli A Ka Wahine

Haalulu naka na Papakole o Waiakea-a me Waiolama,
I ka hoohanuu hookahe mai a ke Ahi a ka Wahine,
I Enaena ka papa, wela ka pahoehoe,
Owela ka nahele, kani ka hoe. a ka manu Oo o Haili,
I ka minamina i na Lehua o Mokaulele.

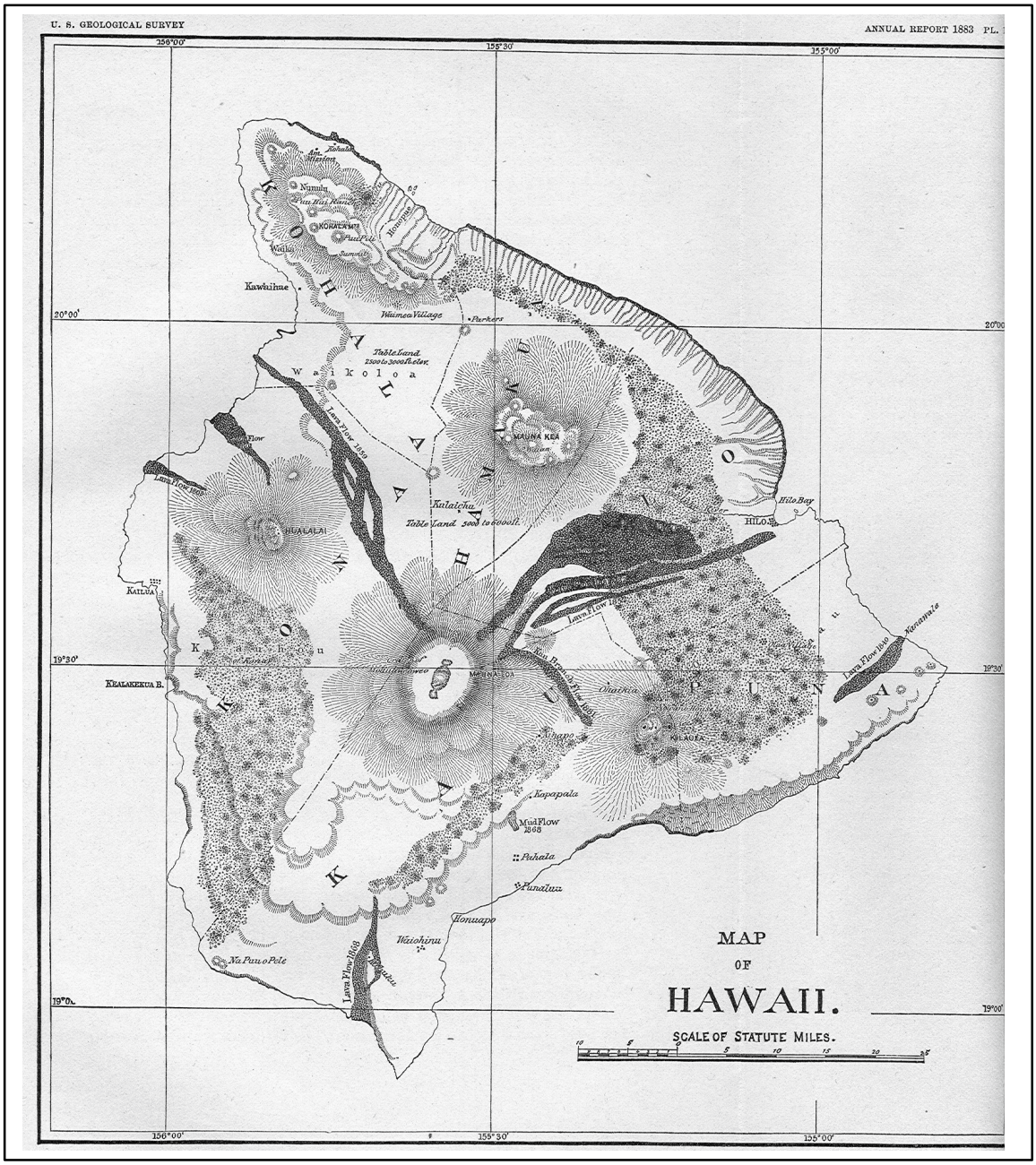

Figure 8. Map of Hawaii. USGS Annual Report 1883, Plate IV (C.E. Dutton, 1883:93)

E ka Elele. Poakolu; Aloha oe: —
Ka Uwe a olelo iwaena o keia mau mokupuni, e wiki oe e telegarapa aku ma na kapa kahakai o keia mau Paemoku, i ike mai na kini makamaka o kaua, a puana ae i keia mau mapuna leo, "'e pau ana ka nani o Hanakahi i ka ai nomenome a ke Ahi Pele Ai Honua." Ma ka Poakolu, lulai 20, owau a me E. K. W., ua haalele maua i ke taona o Hilo no ka makaikai pele, a pela no me kekahi poe makaikai e ae he lehulehu wale.
Ia maua e pii nei, he ahua ia wahi, e hiki aku ai i Kukuinui, hoomaha iki ma ia wahi, huli nana i ke taona o Hilo, o ka waiho kahelahela mai a Hanakahi, o ae la ko'u hoa i keia wahi lalani mele:

Maemae Puna i ka hala me ka lehua,

A olelo aku la au i ke hoa, no Puna aku la ia wahi mele, mapu hou ae la no koʻu hoa.

Maemae Hanakahi kuhao i ka malie,
Me he kiaha puaniki la ke one o Punahoa,
A he hoa kaunu oe no Ka nuku o ka manu.

Haalele maua ia wahi, i ko maua hiki ana aku, e kahe a wai mai ana ke ahi pele, me he kahe ana la a ka wai o na kahawai e hoopiha ana i kekahi lua nui, aole no i liuliu ke kahe ana mai, piha ae la. Ma ia manawa no a ke ahi e hoohanini nei, hoea ana ka Hon. J. Nawahi a me ka makai nui, a me kekahi mau haole e ae, a me na haole paikii a puka mai la a lehulehu wale na mea a pau no ka makaikai i na hana ku i ka weliweli. A ma ia piha ana o ka lua mua, kahe mai la no ke ahi pele me ka ikaika a loaa hou mai he lua nui hou, hoopiha ia iho la no a i piha, kahe mai la no.

Ma keia wahi e kahe nei ke ahi pele he kahawai, oia ke kahawai mawaena o Kaumana a me Kaunuunumoa, oia kahawai o Waiola,a ma ia la no a po, hiki mai la ke ahi pele i ka mana ana o na kahawai e iho ai a hiki i ka Uwapo o Elenaio [Alenaio], e puka loa I Waiolama, a o kekahi mana hoi ma ke kahawai o Kulanakamaa [Kalanakamaa], e iho ai a loaa ka uwapo a puka aku no i Waiolama.

Aia ke ahi pele i ka ulu kukui o Kukuinui i keia wa kahi i hookahekahe ai i ke ahi wela a ka wahine, kupono ma ka aoao hema o na puu o Halai, o ka makamua keia o ke ahi e kahe nei, e kau nui aku ana o ka ai i ka anae o Waiolama a me Waiakea, a o ke ahi pele hoi mahope mai, ke nee mai la no ia me ka ikaika, oia paha ke ahi e pau loa ai ke taona o Hilo, no ka mea, me ka ikaika no ia ahi e nee mai la, me ka ai nomenome i ka ululaau, a ua neo.

Aloha ino ka waiwai o ka aina, aloha ino ke taona o Hilo, wahi a ka manao o kanaka.

Aole paha i manao no Iehova ka honua a me na mea e piha ai. E mahalo aku ko ka honua i ka mea nana i hana. Owau no me ka haahaa.
D. B. Wahine.

[Translation]

About the Eruption
The Fearful Fires of the Woman

> Quaking and trembling are the bones of Waiākea and Waiolama,
> The fire of the Woman [Pele] is spurting and filling out,
> The flat lands are burning in the heat of the pāhoehoe,
> The forest is burned, the song of the ʻōʻō birds of Haili rings out,
> Lamenting for the Lehua blossoms of Mokaulele.

O Wednesday Messenger, Aloha to you:
On the telegraph between these islands, send a telegraph to the shores of the archipelago, that our many friends may hear and know that “the beautiful of Hanakahi is being eaten by the Volcanic Fires of Pele who Eats the Earth.”

On the 20th of July, E. K. W. and I departed for the town of Hilo to visit the eruptions, along with many other visitors.

We ascended a rise, and arrived at Kukuinui [situated on the boundary between Waiākea and Kūkūau]. We rested at that place, looking to the Town of Hilo, and Hanakahi spread out before us. My companion then spoke these lines of the mele,

> Puna is perfect with the hala and lehua.

I then said to my companion, that section of the mele is for Puna, and then my companion spoke,

> Hanakahi is perfect, astonishing in the calm,
> Like a cup of sand at Punahoa,
> You are my companion who frequents Kanukuokamanu.

We then departed from that place, and then arrived where the fires flowed like water; like the flowing of a stream filling a large pit, and in no time it was filled and flowing again. At the time that the fires overflowed, Hon. J. Nawahi and the high sheriff arrived, with some foreigners, also some foreigners who were taking photos, that the multitudes could see this fearsome work. Upon filling the first pit, the lava flowed with increased strength, and reached a second large pit, and after filling it, flowed on.

At this place where the lava flowed like a stream, it was at the gulch between Kaumana and Kaunuunumoa, that is the stream gulch of Waiola [Waiolama?]. That day and night the flow reached the fork of the stream that runs down to the Wharf at Elenaio [Alenaio], exiting at Waiolama, a branch of the stream of Kulanakamaa [Kalanakāmaʻa] that descends to the wharf, existing at Waiolama.

The lava at the kukui grove of Kukuinui flowed with the fire of the woman just to the south of the hills of Halai. The front of the flowing lava, seemingly set to eat the mullet of Waiolama and Waiakea. After that, if the flow moves with strength, it might consume the town of Hilo, for the fires moving with force, eat the forest, leaving it bare.

“Aloha ʻino” (Shameful loss) for the wealth of the land and the town of Hilo, are the thoughts of the people.

They do not remember that the earth and all therein is Jehovah’s. Appreciate the earth and the one who made it. I am with humbleness.
D. B. Wahine.

July 30, 1881 (page 3)
Pacific Commercial Advertiser
The Great Volcano Threatens to Destroy a City and Harbor.
Superstition of the People
The Goddess Pele—Kilauea in Action

The great eruption of Mauna Loa, or the Lofty Mountain, has been flowing for about eight months. The mighty mountain has poured forth from its upper vent, near Mokuaweoweo, the summit crater, a river of lava, about fifty miles long, and varying from half a mile to four miles in width, which is now distant a few miles from Hilo, threatening to destroy the town, to fill up

the harbor, and probably, as on a former occasion of eruption, invade the Pacific ocean and add many thousand acres to the area of the Archipelago. Whilst seeking for compensation in the view of a possible great misfortune, it may be interesting to note, that whilst King Kalakaua[163] is making the tour of the world, in order to bring more people under his beneficent sway, the goddess Pele may be adding a new appanage to His Majesty's dominions.

The latest reports from the eruption inform us, that the great lava flow that had reached within two miles of Hilo, had then broadened its stream to a width of about four miles; and banked it up in places to a height of over one hundred feet; and there halted, like a beleaguering force, before making a final assault, and storming the doomed city. Already it had sent off a skirmishing stream, the narrow flow running down the gulch of Kukuau; and should the great lava embankment burst forth along its front, the destruction of Hilo would be swift and overwhelming; with not a vestige upon the corrugated, and wavy surface of black glass and clinker, to show that over the spot, the aspirations and spires of a Christian community once pointed to heaven. But let us draw a more hopeful picture, that the capricious and changeful fire deity, whose sex was wisely determined by the ancient and observant Hawaiian mind, will find vent for the lava flow, down the ravines of Kukuau to the sea; or better still, simmer down the seething subterranean lake that feeds this flow, and allow beautiful Hilo to rejoice over the passing away of a great scare, and have her hilltops ringing with the rejoicings of a grateful people.

The Christian people of Hilo recently implored, in public prayer, the Almighty Ruler of the Universe to stay the devastating march of the lava flow, but a large portion of native minds still incline to the ancient superstition, and recognize in the upheavals and outpourings of the great Fire Mountain the operations of the mighty Fire Goddess, Pele; and we have before us, in the letter of a native correspondent, (E. K. W.) published in the native paper [Ka] *Elele Poakolu* a curious illustration of native superstition. The devastating lava had been for some time threatening the home stead of one Keoni Holo [John Hall], an old native, who had lived for thirty years on a pleasant kuleana of about twelve acres, flourishing with well irrigated taro patches, potato patches, and choice fruit trees, within a short distance of Hilo. Keoni had faith that, although great Pele might not heed the prayers of foreigners, she would be touched by the offerings of a true keiki (son) of the soil. He offered his choicest pig to the advancing flood of fire, crying out:

Aloha o Pele. Mohai ia oe e Pele.
Hail to thee, O, Pele. Receive my gift, O, Pele.

And the dread goddess responded, with a puff of steam and a crackling flow of blood red fire, that smothered the squeak of the poor porker. Again Keoni stood before the advancing tide of fire; and offered chickens, ohia fruits, ohelo berries, and a lock of his hair; but Pele was not to be coaxed by Keoni. Her cohorts of red wrath moved onward, licked up with a

[163] Between January to October 1881, King Kalākaua was away from his kingdom, on a journey around the world, through which he sought to learn about the people and customs in various nations, and also to build alliances with other nations. He was the first ruler of any county to make such a journey. The journey has been commemorated in many mele (chants), and descendants of L. Kaina (who played an important role in the history of Puna, Kaʻū, and the Volcano area), have carried the name "Ke-liʻi-kaʻapuni-honua" (The King who traveled around the world), in honor of King Kalākaua's journey (Oral History Interview with John Keliʻikaʻapunihonua Kaina, born at ʻŌlaʻa in 1923. August 7, 2003).

moment's fizzle the flowing taro patches, crackled through the orchard, and with a flash and a flicker rolled over the old man's once smiling homestead; leaving overspread above its site, the burning floor of an inferno, a surface of twisted, serpentine folds, and coils of glassy black lava. Then our correspondent in company with Hon. D. B. Wahine witnessed the leap of the river of fire, into a small lake, or pond and contemplated with awe the terrific explosion and roaring vents of steam, as the death embracing fire, sent the spirit of the lakelet screaming away to the upper air.

We learn from recent visitors to the Halemaumau of Kilauea; or the Everlasting Home of Pele, many interesting particulars in regard to the present state of the great active crater which is distant about 30 miles from Hilo. Tourists to the volcano, for many years past, all remember certain active pools of lava, the North and South Lakes; which ordinarily bubbled and tossed a fiery flood at a depth of about 120 feet below the floor of the great crater; now these lakes have all been filled up, and there have arisen peaks and cones of hard lava, that rise over one hundred feet above the south bank of the great crater which is about one thousand feet high. But there has burst forth a new opening in the great crater floor, not far distant from the old lakes; and a new lake, almost round in form, about 600 feet across, and some 70 feet in depth in ordinary stages, below the surrounding brink. Here the great Hawaiian volcano presents the most varied fantastic play of liquid lava. The recent observers of the new lake find ordinary language insufficient to convey their emotion, and seek expression in fervent poetic effusion. But such has been the effect on all observers of the lively play of Pele in times past. And they have labored with overstrained description to describe the indescribable. Of course that which changes its form, feature and action, every minute of its existence since it has been observed, and evidently has done so in ages past, cannot well be described. There are certain displays of the action of our great volcano, that startle our sense of wonder, yet may be daguerreotyped by description.

Here are some of the phases of the play of a fire lake, as recently observed in the great crater of Kilauea. Sometimes it almost seems to sleep; and the disappointed visitor looks down into a black valley, and observes a smoking pit, giving no more evidence of combustion than a tar kiln. But the observer stands on the brink of the pit, or great pool, or lake, as now appears, about 600 feet across, and whose surface Is about 70 feet below him. And what is this surface? It presents a dark silver grey hue, with a satiny shine. This is a crust of quiescent lava; and the observer, who has expected to have his sense of wonder strained to speechlessness, says: “Is this all?” No! look! the frozen glassy lake is alive. What a heave in the centre—some mighty beast lifting up that floor. Now a wave of undulation runs round the encrusted marge. And there is an outburst, a blood red fount, gushing and bubbling from one of earth's arteries. The broad disc of the lake heaves and trembles. Fitful gaseous flashes flit across. And now the moving floor cracks, and a serrated fissure like the suture of a skull, runs from margin to margin. And quick darting streaks, sudden cracks of the crust, shoot across in all directions. These serrated streaks are, at first, rosy lines on the grey surface; then they widen like crimson ribbons, broadening to the view. They undulate with the billowy motion of the whole upheaving surface. Another crimson fount springs up along the now fretting and roaring rim of the lake. And another, and another of now wildly upleaping fountains of fire toss high their gory crests; even casting gouts and clots of the red spray, that fall and harden near the observer’s feet. By this time, the spirit of our inferno is aroused. The whole fierce red lake is all boil and leap and roar. It is more than the roar of loud sea surfs beating bold bluffs. The surging tide of the molten earth, sounds a deeper, bellowing bass than any note of the sounding sea. And now the heaved up crust broken into fragments, is churned up and dissolved in the boiling flood. The roaring gulf is now indeed a vortex of indescribable glories and terrors. Caves open on the sides of the surrounding wall,

and man sees more of a hell than he ever imagined. A thousand demons are now holding high carnival in this bottomless pit:— and the leap and play of a fiery flood,— the dance and swell of a red surging tide, and the roar and shriek of the dread forces issuing from the red hot pulsating heart of the planet, make a thoughtful observer hold his hand to his own heart and say: "This is enough; the Almighty is here."

And then, the wild lake settles down to calm again; or to a milder display by and by; or perhaps simply upheaves, and overflows its bounds, and spreads abroad in the great crater. But at all times, it is wonderful; and is ready to satisfy the curious observer, that here in mid Pacific, in our Hawaiian islands, is the grandest, most varied and most momentous volcanic action to be seen on the surface of the globe.

The facilities for reaching this ever active volcanic display at Kilauea, about 30 miles distant from Hilo, are greater now than in former years. No doubt for some time to come, the curious traveller may satisfy his desire in respect to volcanic display in the vicinity of Hilo. The present eruption somewhat resembles that of 1859, which continued to flow for thirteen months. It will to all appearances flow for some months more, and may add a new promontory to the geography of Hawaii.

Chiefess Keʻelikōlani Offers Supplications to Pele

One of the significant eruptive events of Mauna Loa occurred in 1880-81, when the lava flows drew within three-fourths of a mile of the shore at Waiākea. Numerous eruption narratives, some focusing on the Chiefess Ruth Keelikolani, a great-granddaughter of Kamehameha I, who in August, traveled to Hawaiʻi and ascended the slopes behind Hilo, and encamped atop Puʻu Honu. While there, she recalled the history of her own great-grandfather, Kamehameha I and his appeals to Pele, made during the eruption of Hualālai 1800-1801.[164] Though most papers chose not to report on it, Keelikolani made a personal appeal and offerings to Pele, asking her to cease the flow and spare the valued lowlands of Waiākea and Hilo Town.[165]

Augate 10, 1881 (aoao 4 & 5)
Ka Elele Poakolu
Ka Huakai Alii

Ua pae maalahi aku ka huakai a ke alii a Kahu Aupuni me alii e ae a me na ukali i Hilo, aohe me nana i hooinoino i ka huakai moana. A ua uluwehiwehi o Hilo o ka nui o na maka malihini. Ua halawai pu aku la ke alii me na hookipa aloha ana o ko Laila poe. I ka haalele ana aku o ka moku, he maikai no kona ola kino.

Ke luakaha ala ke Alii R. Keelikolani i kahi o ka Pele, ke ku haaheo ala kona mau hale lole ma kae o ka muliawai ahi. [aoao 4]

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164 Kamakau in *Nupepa Ku Okoa*, July 13-20, 1867 and 1961:184-186 (cited earlier in this study).

165 Additional coverage on the eruption, Keelikolani's visit and appeal, and prayer meetings in Hilo may be found in other articles, including, but not limited to: *Ko Hawaii Pae Aina*, "Ka Pele Ai Honua ma Hilo" (Augate 13, 1881:3); *Ka Elele Poakolu*, "Ke Ahi a ka Wahine" & "Ke Kahu Aupuni" (Augate 17, 1881:1 & 5); *Nupepa Kuokoa*, "He Ahaaina Pele," (Augate 19, 1882:3); *Ko Hawaii Pae Aina* "Ka Hoomana i Ka Pele o 1881, He Ahaaina Nui Ma Hilo!" (Augate 19, 1882:2); and Nupepa Kuokoa, "Ka Weli o Hilo" (Augate 20, 1881:1).

Ke Ahi a ka Wahine! Kau ka lia i ko Hilo!
300 Kapuai i ka Hora!

Ma ka lono hope loa mai ke kahua o ke ahi, ua loaa mai na mamala olelo mai kekahi mau makamaka; e hoike mai ana, ua hoomaka hou ke ahi a ka Wahine kupua o ka lua e oni, a ua hoea ae ka halialia o kahi poe no ko lakou mau home. Aloha wale. Eia na leta malalo nei:

Ua kokoke loa ka Pele mahope a ma aoao hema o ke kulanakauhale nei, ma ka manawa i hoomaka ai ka auwai pele e kahe ma ke kahawai o Kalanakamaa iloko o ka hora hookahi, ua ana ia ka loihi o ke kahe ana, 300 a oi kapuai; ina pela mau aku iloko o keia mau la, me he mea la, ke ku hou mai ka Likelike, ua au ka Pele i ke kai, a ua lewa aku paha makou ma kahi kaawale.

Aloha ka aina, aloha na home, kahi i noho loihi ai me na makua, aka, o ke Akua wale no kai ike i na hopena o Hilo Hanakahi. Ma keia pule ae e hai hou aku au ia oe.

Owau no, G. W. A. Hapai.

Ua kokoke loa ke ahi Pele i ke kaona nei o Hilo, o ka mana ma Kukuau, ua like loihi mai ka uapo a hiki i ka Wai Piula o ua o Maemae ma Honolulu. O ka mana ma Waiakea, ua like mai ka uapo a hiki i Peleula ma Honolulu, oia kaʻu koho ma ka hoohalike ana; aka, eia ka mea kupanaha, o na haole mahiko o Waiakea, aia ma ka hapalua oia wahi aʻu i hai ae nei maluna.

Ma keia wahi kekahi pa pohaku e pa ia nei e na kanaka a me na haole no ke pale ana aku i ke kahe ana mai a ka Pele e hiki i Waiakea, me ko lakou manao i hanini ma Kukuau ka muliwai ahi; aka, aole pela ko Pele manao, o Waiakea kona pahu hopu hope loa. A i kona wa e hoi ai, pulumi mua ae oia i kau wahi o Hilo nei.

O na kanaka a me na haole o Hilo nei, aole makau a pihoihoi ae, aka, ua piha mau ka auwaha Pele i ka makaikai ia e na kanaka a me na haole i ke ao a me ka po.

Ke ku nei na hale lole elua o ke ʻlii Keelikolani iluna o Puuhonua [Puuhonu], no ka makaikai ana i ke ahi Pele. O ke, kulana o ka iho ana o ka Pele, ua hala o Halai iuka, ua umi anana ka laula o ka iho ana ka Pele ma kau wahi a oi aku a emi mai no hoi ma kekahi wahi, oia koʻu ike maka a oia kaʻu e hai pololei aku nei i ka poe i ike maka pololei aku ne ii ka poe i ike maka ole.

Ua koho au, ina e like me keia la a ka Pele e nee nei, alaila, ua helu ia na la i koe a halii ka waikahe ula a ke ahi ia kai o Hilo me ka haalele ana o na kamaaina o keia wahi i na home.

J. H. Makole.
Puueo, Hilo, Aug. 4, 1881

[Translation – Synthesis]

The Royal Procession

The royal procession of the Guardian of the nation and those attending her, arrived peaceably at Hilo. There were no troubles in crossing the ocean. Hilo was adorned for

the eyes of the visitors.… Chiefess R. Keelikolani had a pleasant path to the place of the eruption, where her tents stood proudly along the edge of the lava lake. [page 4]

The fires of the Woman! A Strong Desire for Hilo!
(Moving) 300 Feet an Hour!

Latest news from the eruption site, received in bits and pieces from some of our friends reveal that the fires of the supernatural Woman of the volcano is moving and it is thought that it will reach the homes of some of the people. Such sorrow. Here are the letters below:

The Pele (Eruption) is very close to the south side of the town. When the lava stream began to flow in the stream of Kalanakāmaʻa it moved 300 feet or more in one hour. In case that continues in the coming days, the *Likelike* has anchored, waiting to take us on to another place.

Love for the land, love for the homes, the place where the elders have long resided, but only God knows the end of Hilo Hanakahi. Next week I shall again speak to you.

I am G. W. A. Hapai.

The eruptions is very close to the town of Hilo. The branch at Kūkūau is like the distance from the wharf to Wai Piula at Maʻemaʻe in Honolulu. The branch at Waiākea is like from the wharf to Peleʻula in Honolulu. That is what I estimate it is by measurement. But here is the surprising thing, the foreign sugar growers, are there on about half of the place I spoke of above.

At this place are some stone walls that have been made by the kānaka (Hawaiians) and foreigners to try and ward off the flow of the lava from Waiākea. It is their thought that the fires will pour into the Kūkūau estuary; but that is not Pele’s thought, Waiākea is the place of her desire at the end. At the time she returns, she will first sweep through Hilo.

The kānaka (Hawaiians) and the foreigners of Hilo are not afraid or disturbed, but there are mutterings day and night by those kānaka and haole who visit.

Two tents of the chiefess Keelikolani are on top of Puʻuhonua (Puʻuhonu), for the visitors to the Eruption. The flow of Pele is past upper Hālaʻi, it is ten fathoms wide where it descends in one area, and less in another area. That is what I have seen, and what I accurately describe to you, and those who have not seen it.

I suppose that if the Pele continues moving thus, the days are numbered before the red fire flow is at the shore of Hilo, and the natives of that place must leave their homes.

J. H. Makole
Puueo, Hilo, Aug. 4, 1881

Augate 20, 1881 (aoao 1)
Nupepa Kuokoa
Ka Weli o Hilo

- Ai hamuhamu ke ahi Pele i na lehua a me ka papa pahoehoe o Mokaulele
- U-uina paapaaina ka leo o Pele i ka uluhala o Upeloa
- Ohoohu Puuhonu a me Kanahele o Upeloa i na makaikai
- Hoohahana o Pele i ke Taona
- Kokoke o Pele e luu i ka wai o Waiolama a e holapu hoi in a anae o Waiakea
- Hoao kanaka e keakea i ke alahele o Pele
- Haiolelo ke Kahu Aupuni ma ka Luakini o Haili…

…E oluolu mai kou e hoaiai ae au in a hana a Pele, ka wahine ai honua e hoohahana mai la ma ke kua o ke taona nani Hilo ke kula manu la i Haili i ike mai ai kou mau kini makamaka e noho mai la mai ka la puka i Haehae a ka welona i Lehua.

Ma ke ahiahi o ka Poalua, la 2 o Augate, i kau aku ai au ma ka oneki o Likelike no Kauakanilehua o Hilo, a no ka makaikai ana ike kahua Ahi Pele. A oiai hoi au e hiaai ana no ka ike aku ia Pele, ua laki loa ia hoi au no ko‘u komo ana aku ma ka huakai a ke Kahu Aupuni no ia alahele hookahi, a no ka ike hoi i na makaainana o Hawaii; a ua hoopiha ia ka manawa ma ka Likelike me na himeni hoonanea o na keiki o ka Puali Puhi Ohe o ke Aupuni, a me na leo hone o na ohe keleawe, ua paholaia na kapakai me na mele hooni puuwai a ua puali, me ia wale no ka ukali ana a hehi wale na wawae i ke one o Hanakahi.... Hoi mai nae au no Honolulu, ua maalili iki ke ahi, a pehea aku la i keia wa?

Na hana a ke kanaka imua o ka Pele. Iloko o keia au malamalama, he nui na kanaka i kapa aku ia Pele he Akua, a no ia mea ua hele aku kekahi poe me na makana ia Pele, me ka i aku.”

“Eia ka makana la, a e hoi no hoi oukou iuka; a haipule iho la hoi kahi mau kana imua o Pele me ka awa, omole rama, puaa maluna o kekahi punawai me ka mohai aku ia Pele, me mohai ana akua ia Pele e hoopakele i ka punawai, a e hoihoi i kona wahi i hele mai ai.”

Eia ka mea i hanaia mai e Pele, pau ka puaa i ke ahi a Pele, ka awa, ia, hoopiha ia iho la ka punawai me na ahua pohaku he nui. Aole no hoi he hoi o Pele iuka, ka nahele loa mai la o Pele i kai a he hapalua mile wale no ka mana oi koe. Ua ike maka au i kekahi o keia mau hana a kanaka….

David Keaweamahi
Honolulu, Aug. 15, 1881

[Translation – synthesis]

The Fear at Hilo

- The fires of Pele consume the lehua and the pāhoehoe flats of Mokaulele
- The voice of Pele crackles and bursts forth in the pandanus grove of Ūpēloa
- Puʻuhonu and the forest of Ūpēloa are adorned with sightseers
- Pele warms the Town
- Pele is close to diving into the stream of Waiolama and disturbing the mullet of Waiākea
- People are trying to block the path of Pele
- Speech of the Guardian of the Kingdom at Haili Church…

…Please allow me to describe the doings of Pele, the woman who consumes the earth and who is warming the back of the beautiful town of Hilo, the plain of the birds at Haili, that your many friends, from Haʻehaʻe where the sun arises to its fluttering light at Lehua, may know.

On the evening of Tuesday, August 2nd, I boarded the Likelike on my way to the Resonating Rains on the Lehua of Hilo, and to visit Pele's eruption. I was fortunate enough to go see Pele, and on the way travel with the party of the Guardian of the Kingdom and people of Hawaiʻi. The Likelike was filled with music of the members of the Royal Band, the sweet voices and heart-stirring songs of those who were traveling to tread upon the sands of Hanakahi.… [the author describes various experiences and observations]

…I returned to Honolulu, and the fires had cooled off some, so what is it at this time?

The deed of the kānaka (Hawaiian) before the Eruption. In this enlightened time, there are still many kānaka who call Pele a God, and for this reason some people went to give offerings to Pele, saying:

"Here is the offering, you and yours return to the uplands;" some people offered prayers to Pele, along with ʻawa, bottles of rum, and a pig at a spring; asking her to accept the offerings and save the spring, by returning to the place from which she had come.

Here is what Pele did. The pig was consumed, along with the ʻawa, and the spring was filled, becoming a large hillock. Pele did not return to the uplands. Pele traveled further towards the ocean, now a half mile remains. I witnessed some of these thing being done by the kānaka.…

David Keaweamahi
Honolulu, Aug. 15, 1881

August 27, 1882 (page 3)
Pacific Commercial Advertiser
The State of the Lava Flow. Hilo Saved—Disappointed Tourists

Hilo has not been engulphed [sic-archaic spelling] and overflown with lava—to provide a Pompeii or an Herculaneum for Hawaiian exhumers of A.D. 3881.

However, there would not have been much of Hilo for the observation of future excavators if Madame Pele had taken the matter seriously in hand. There would not probably have been a splinter found to mark the site of temple of Christian faith, or of Justice; or the mansions of a Coan, a Severance, a Lyman, or a genial Captain Tom Spencer; or of any other relic of the fair tropic city, seated on its hill-side of beauty, had the lava continued down in earnest.

The great fire mountain, after belching forth red hot molten lava, that amounted in volume to an area ten miles square, and several hundred feet high or about the extent of Kahoolawe—after running over sixty miles in its course, and after flowing to a point where it had not flowed before—perhaps in a thousand years—stopped short within eight hundred yards of Hilo.

Why it stopped cannot be answered by any science, or observation of man. Some will believe in the efficacy of prayer in this instance; —and let not anyone, who knows no more than the believing, endeavor to unsettle the assurances of faith. However, the wonderful flow has stopped, much to the inexpressible relief and delight of Hiloites, and of all the country, with the exception of some tourists who missed the conflagration they went to see. To witness a city overwhelmed by a volcano has not been observed since the first century; and it must have been rather disappointing, when in the nineteenth century a city was imminently threatened with being overwhelmed, and the overwhelming did not come off. However, recent tourists to the lava flow have been compensated by the witnessing of a great many volcanic sights and demonstrations, and, like nearly all visitors to volcanic phenomena, have to relate a series of hair-breadth escapes, evidences of their daring, hardihood and endurance such as looking into hell-like blow holes with lava jets dropping around the person like a fiery hail on a burning plain; or springing from a ledge just as it crumbled down into a seething cauldron of incandescence.…

…The most of the surface of grand volcanic Hawaii—especially that of Puna, Kau, and Kona presents a variety of curiously-contrived grots, caves, channels and interstices produced by volcanic action. There are no doubt many subterranean caves, miles in extent, yet to be discovered; and in some certain arcana of Hawaiian history may be revealed to a great historic and ethnic student, and zealous exhumer, like Schliemann.

Kepakemaba 10, 1881 (aoao 4)
Nupepa Kuokoa
Ka Pele Ma Hilo

Mai ka la 7 mai o Augate iho nei, ka ike ia ana aku o ke ahi pele ma Hilo nei ma ka emi ana mai o ka a ana, aole i nee ae makai, a ua ike no na kamahele malihini ma ka pa nui i hana ia e na haole mahiko oia no ka palena ma keia wahi.

O ka hapa nui o ka pahoehoe, ua maalili e hiki no i ka mea kamaa ole ke hele maluna me ka wela ole a ma kau wahi aole i pio ke ahi ikaika no ka a ana, aia maloko o ka lua, aia na Kukuinui a mauka aku olaila, he lua nui ua piha i ka pele, a maloko o ia lua ua ike ia aku he

mau mea kupanaha ua like ke ano me he pahu kupapau ula me na pihipihi maluna o ke pani, a me ke kii ma ke poo o ka pahu, a elua keia mau pahu kupapau iloko o ka lua ahi pele. Kupanaha ka ke Akua mau hana ma o ka pele aia.

Ka noho ana o ke Hilo nei i keia manawa, me he ala ua hala ka hooilo, ua pau ka ua, ua pau ke kupilikii ana o ka manao no ke kaumaha no ka hana a ke ahi pele ai honua.

Ekolu mau mea nui ma ka olelo a kanaka no ka emi ana o ka pele.

1. No ka hiki ana mai o Keelikolani ke lii a ma kahi o ka pele, a olelo kaukau aku la imua o Pele a me kaoa wahi makana me ka hiki pu ana mai no hoi o ke Alii ke Kahu Aupuni a me ke alii Pauahi, pela na olelo.

2. No na mohai hoomanamana a kekahi poe, maloo ka puaa iluna o ka pahoehoe, me ka manao e pau ana ia Pele, aole mae, ahu wale na hana o ka pouli, ike ia ka niu, a me ka awa ke ahu mai iluna o ka pahoehoe pau ole ka epa ia Hawaii, e aho ka paeaina o Kilibati.

3. O ka pule a na haipule mai Hawaii nei a Kauai o Mano, a hala aku i na aina Kristiano o ka honua, e hoi ana imua o ke akua e malama ia keia kulanakauhale ma ka lokomaikai o ke Akua a me Kona aloha, ma ko ke Akua poe ia olelo.

A e hoolilo ia ana paha kekahi la ma keia mua aku i la hoomaikai i ke Akua no Kona lokomaikai pau ole, Oia ka Oiaio.

O ka a ana mae a ke ahi pele i keia manawa, aole i pio loa ke a nei no maloko o na lua….

Me ke aloha i ka Lunahooponopono a me na Keiki ulele hua Pai o ka Nupepa.

J S Kalana.
Hilo, Sept 1, 1881.

[Translation – synthesis]

The Eruption at Hilo

On the 7th day of August inst., it was seen that the eruption at Hilo was slowing down, it had not moved further shoreward. Travelers also went to see the great wall made by the foreign sugar growers which is the boundary of this place.

More than half of the pāhoehoe has cooled and even those who have no shoes can travel on it without being burned. In other places the fire has not gone out, and is filled with fire below. In that pit an amazing thing has been seen, it looks like a red coffin, with something like buttons where it closes and an image at the top of the coffin. There are two of these coffins in the fire pit. Mysterious are the works of God in this eruption.

The dwelling in Hilo at this time is as if winter has passed, the rains are finished, and the distress and worries of whether the eruption will consume the earth are ended.

There are three primary things spoken of by the kānaka regarding the decreasing eruption.

1. The arrival of Keelikolani to the place of the eruption, her offering prayers before Pele, and her gifts when the Guardian of the Kingdom (Princess Lili‘uokalani) and Chiefess Pauahi arrived. So it is said.

2. The religious offerings made by some people, the offering of a pig on the pāhoehoe, with the belief that the eruptions would end. This work of darkness has not disappeared. There were also seen coconuts and ‘awa mounded on the pāhoehoe. There is no end to this deceit in Hawai‘i, and as in the Gilbertese islands.

3. The prayers of the saints from Hawai‘i to Kauai of Mano,[166] and to the Christian lands of the earth that this town be preserved, through the grace of God by His love, and God’s word to his people.

The fires of the eruption are fading at this time. They have not entirely gone out from in the pit.…

…With aloha to the Editor and the Youth who set each of the letter to publish the Newspaper.

J. S. Kalana.
Hilo, Sept 1, 1881.

1881
Hawaiian Almanac and Annual for 1882
Thos. G. Thrum
(Mauna Loa Eruption Nov. 5, 1880 to Aug. 10, 1881)

On the evening of November 5, 1880, an eruption broke out near the summit of Mauna Loa, to which a brief allusion was made in the Annual for 1881, and in connection therewith it was stated that the indications were that the flow of lava would soon cease. This outbreak, however, proved to be one of the grandest efforts of the goddess Pele in her home in that old volcanic mountain, and continued with varying activity for a period of nine months.

The new crater is some twelve miles south-east of, and below the summit crater of Mokuaweoweo, and the point from which the lava stream issued was six miles distant from the crater. For a few days after the outbreak there were three streams of lava. One flowed northward toward Mauna Kea, but lasted only a few days. The Kau stream flowed toward Kilauea, and during its short life of less than a week traveled, a torrent of liquid fire; a distance of twenty-five miles. The main body of the lava discharge then continued eastward towards the sea, and was known as the Hilo flow.

In January there was a great diminution in the activity at the crater, and the flow progressed very slowly until during the month of May, when the eruption broke out with renewed vigor and the river of lava began to move more rapidly. The heavy timber back of Hilo retarded its progress for a time, but at last this barrier was broken through, and the fiery fluid pursued its way over the undulating stretch of country overgrown with ferns and grasses, towards the town of Hilo, which for a time seemed fated.

[166] Mano, “Mano o ka lani po” an ancient chief of Kaua‘i.

The first, and happily the only damage done to personal property, was the destruction of the grass house and taro patches of John Hall [Keoni Holo], a half-caste, about four and a half miles from Hilo, on the night of the 11th of June. The branch of the flow known as the Waiakea stream was making directly for the Waiakea Mill, situated on the bay near the town of Hilo; and on the 9th of August, when the flow died out, it was nearly three-quarters of a mile distant. This was the largest and longest continued discharge of lava from Mauna Loa in recent years, and had it continued a few days longer and reached the sea, would have been the most destructive. Not only Hilo, but its harbor, were thus saved, as it were, by a miracle at the last moment.

This eruption will be of more interest historically than any previous one from the fact that Mr. Charles Furneaux, an artist, arrived here, from Boston just before the outbreak and made volcanic action a close study during a sojourn of several months on Hawaii while the flow continued. A series of over forty sketches, faithfully portraying the appearance of the flow at different times and at various stages of its progress, will be invaluable to students of volcanic phenomena. A number of excellent photographic views were also obtained by our local photographers.

Submarine Eruption Reported off ʻĀpua Point in 1884

In the February 2nd, 1884 edition of The Daily Honolulu Press, short notice was published stating that:

A submarine eruptions is reported some twenty miles off Apua Point, Hawaii. This eruption was followed by a violent hurricane. “If the ‘after-glow’ is as beautiful to look as at other places as it is at Hilo everyone who sees it enjoys a rare treat.”

1885: “Ke Kai Hoee ma Puna Hawaii”
Tidal Wave at Puna Hawaii

While there does not appear to be a record of the event described below in the index of “tidal waves” (kai hōʻeʻe), two Hawaiian newspapers carried letters from families in Puna who reported on such an event. The narratives identified kamaʻāina residents of Kahaualeʻa and neighboring lands, who were impacted by the wave actions.

Augate 8, 1885 (aoao 2)
Ko Hawaii Pae Aina
“Ke Kai Hoee ma Puna Hawaii”

Mai a Iosepa Hapai mai Kapaahu, Puna, malalo ka la 27 o Iulai, e hoike ana: Ma ka la 26 o Iulai nei, hora kakahiaka ponoi paha ia, ua ike makou i ke kai. Hora 12 awakea ponoi, ua ikeia aku ke kai ua hala la mauka o na hale o Waiaea. Hoomaka makou e iho iloko o ka ua a me ka makani. Hiki aku makou i ka hale halawai, komo mai la ke kai i ka hale o Paku ma. I ka hiki kino ana aku e ohi ia ana ka ukana e au ana kanaka i loko o ke kai me na ukana o ka hale.... O ka hale o Paku ma hina aku la. O ka palena o ke kai aia i ka wai o Kalaepuni makai iki. O na hale o Poha ma, ma Poupou, komo a mai la e ke kai, a opa ia mai la kekahi hale. O keia kai ku i ka weliweli ke ike aku.… [167]

[167] See also, *Nupepa Kuokoa*, Augate 8, 1885:4, “Kaikoo Nui ma Kalapana, Kaimu a Kahaualea” by S. T. Piihonua.

Mai ia D. K. Hokeamana mai o Kahaualea, o ka la 27 o Iulai e i ana penei:

Hora 1:12 p.m. o ka la 26 o Iulai, ua hoala mai la ka Haku i na ale o ka moana a me na nalu maluna o ka aina o Kapaahu a me Kahaualea ma Puna nei, oiai ka Papa Ola o ka Hoomana Maunaloa e makaukau ana e hana. Hookomo mai la oia i hookahi nalu iloko o ka hale a lilo ae la ka hana hoomanamana i me ole. O na pa pohaku, ua lilo i puu lehu; o na mea kanu i luahi no kona inaina, a na moku pohaku a me na pali pa aua haule ia me kona ikaika nui. O keia ke kai nui i ike ole ia ma Puna ai ke au o na Kamehameha i hala. O ka hale o P. Makena, kona, ua lilo i ke kai, aole ona hale e noho nei.

Mai ia W. Kaloi mai o Kapaahu o ka la 27 o Iulai, i loaa maia keia lono malalo iho:
Ma Kalapana au i ke awakea o keia la, a ike makai na olina o ke kai. Aia ma ke kua aku o ka hale o Kaaikauna ma, a pela no ma ke kua aku o ka hale o Kahue, a holo aku ma ke kihi o ka pa o Kahoomaemae ma ka aoao mauka o ka pa Aupuni, ua lilo i ole. O ke Alanui keia e hele ai makai o Waikolea [Waiakolea], ua lilo i moana kai. Ano like me Waiolama ma Hilo.... Ma Kaimu, ua hoopiha ia ka hale o Kalalawai ma i ke aa. O ke awa pae keia o Kalapana, ua luku ia a piha i ke aa.…

[Translation - Synthesis]

“The Tidal Wave at Puna, Hawaii”

From Joseph Hapai of Kapaahu, Puna on the 27th of July is made known:

On the 26th of July in the morning hours we saw the ocean. At 12 noon we saw that the ocean had passed inland of Waiaea’s house. Then we saw the beginning of the rains and wind. We arrived at the meeting house, and the ocean entered the house of Paku folks. As it came in the people began swimming to gather their goods from the ocean which had come from the house.… The house of Paku folks fell. The boundary of the sea was then just a little shoreward of the spring of Kalaepuni. The houses of Poha folks at Poupou were entered by the sea and some houses were pushed together. This rising sea was a fearful sight.…

From D. K. Hokeamana of Kahaualea, on July 27th it is said:

1:12pm of July 26th the Lord caused the waves of the ocean to rise up with surf rising on to the land of Kapaahu and Kahaualea in Puna while the service at Maunaloa was preparing to start. One wave entered the house making nothing of the worship. The stonewall became mounds of debris and the growing things were victims of its wrath; the stone islets and the cliffsides all fell because of its great strength. This was the greatest ocean not before seen in Puna since the time of Kamehameha. The house of P. Makena was taken by the ocean, he has no house to live in.

From W. Kaloi of Kapaahu on July 27th we have this news below:

I was at Kalapana the afternoon of that day and I saw the joy of the ocean. There at the back of the house of Kaaikauna folks and also at the back of the house of Kahue, it ran to the corner of the wall of Kahoomaemae on the upland side of the government lot and became nothing. This is where the trail runs makai of Waikolea [Wai‘ākōlea], which became ocean. It is somewhat like Waiolama in Hilo.… At Kaimu the house of Kalalawai

was filled with stone. This is the boat landing at Kalapana which was destroyed and filled with stone.…

Iulai 13, 1891 (aoao2)
Ka Leo o ka Lahui
Ke Kulana o ka Wahine o ka Lua

Ma ka la 2 o Iulai nei, ua ike ia aku ke kulana o ka Madame Pele, oiai, o ka ikaika o ke ahi e a ana eia ka mea nana i hoike mai i ka ikaika o ka lele ana o na pohaha. ma ke koho aku me he mea ala 250 a emi mai a ka 150 kapuai. He mau la ka ike ia ana o keia mau hana hoopahaohao a na ʻlii wahine la o Kilauea. Mahope iho o keia mau hooni ana a ua eu nei i o a ia nei, ua hoonaele ia ae la ka lua o Kama.

I kekahi wa maopopo ole, ua ike ia aku la ka loli ano e ana ae o ke ahi a kahe aku la e like me ka wai, e hookakulu hele ana i o ia nei. Ua ike pu ia aku la no hoi ka pii hikiwawe ana ae o kekahi puu pohaku nui i oi aku mamua o Halemaʻumaʻu, kona ke kiekie he 400 a 500 kapuai ke kiekie maluna ae o kaili honua.

Ua ku kela puu pohaku pela mai ke ahiahi a hiki i ke ao ana, a i ka wa maopopo ole, ua ike ia aku la ke emi ana iho o na puu pohaku ala, a lilo mea ole, a o ka mea i ike ia, oia no ke kahe awai ana aku o ke ahi no Hiiaka Lua. Ma ka nana aku, ua like loa ke ano o ke ahi me ka huai ana a kekahi wai puna ikaika loa; e hana mau ana i kela a me keia sekona, e pii ana hoi iluna a e emi ana ilalo.

A i kekahi wa, e ike ia aku ana ka hapai ia ae o kekahi puu me ke ahi e a ana, mai ke 40 kapuai a hiki i ka 100, ma ke kiko waena o ka lua.

I kekahi manawa, e ike ia aku ana ka emi hikiwawe ana iho, a iliwai like me ke kae o ka lua. a emi loa aku a ka hapalua o ka hohonu o ka lua.

I kekahi manawa e ike ia aku ana ke ahi e kaapuni ana i ka lua a i kekahi e olokaa ana e like me ka huna pahu, e hoonee ana hoi i ke alahele imua me ka ikaika, pela e ike mau ia ai i kela po a me keia po, a e ike pu ia aku ana no hoi ka pii ana iluna a me ke emi ana ilalo.

A i kekahi wa, e ike ia aku ana aohe ahi, mehe ala na pio, he uliuli like wale no mai o a o, a i kekahi wa, e ike ia aku ana aohe ahi, me he ala ua pio, he uliuli like wale no mai o a o, a i kekahi wa e ike ia ana ke ahi e like me ka anapu ana a ka uwila ka hikiwawe, a e ike pu ia aku ana no hoi ke ano kanaha iki mai.

O keia mau hiona aela a pau a makou e hoike aku nei, he mau hiona hoopahaohao ia i na kini ou e Hawaii, aka, he wa no e hiki mai ana, e ike no kakou i ka hopena o keia mau hoonaku ana a ua kupueu ala o Kilauea. ka mea hoi nana i ai humuhumu i na ʻlii o Kauai. a lilo lakou a pau i moepuu no kona inaina.

A ka luna o Mokuaweoweo,
Huai Pele i o na kino,
Lawe kau la,
Lawe ke kaupu e,
Opiopi kai a ke Akua,
He kuahiwi hao kau iwaena,
Hoopohaku mai la ka lua i o na kino.

[Translation - Synthesis]

The Situation of the Woman of the Crater

On July 2nd I saw the situation of Madame Pele, that is the strength of the burning fires, the strength of the leaping and cracking, in some estimates rising from 250 down to 150 feet. For some days this astonishing work of the royal women of Kilauea has been seen.…

…At unknown times the nature of the fire and flow changed looking like water, then dripping here and there. And sometimes it is quickly seen rising into large stone hills in Halemaʻumaʻu, being some 400 to 500 feet high above the surface of the earth.

That stone hill rose some unknown time between evening till daylight, when it was seen it was descending as if it was nothing. And those who saw the flow said it was the burning river of fire flowing to Hiiaka Lua. Looking at it, the nature of the fire looked like a strong spring of water, each second rising and falling below.

At other times were seen lifting up of some mounds of fire from 40 feet to 100 feet in the very center of the crater.

At other times it was quickly seen to drop down like water at the edge of the crater with half of it receding into the deep hole.…

Atop Mokuaweoweo,
Pele's body flows forth,
Taking what is hers,
Taking the albatross,
Folding over the ocean of the God,
A mysterious mountain set in the middle,
The body turned to stone in the crater.

Events Associated with Pele Honuamea Believed to be Associated with Significant Events in Hawaiian History and the Lives of Aliʻi

Mei 1, 1896 (aoao 3)
Nupepa Kuokoa
Ke Ahi A Honua a ka Wahine
Enaena Mokuaweoweo Huila i ke Ahi!
Heaha ana la ka Hana a ke Ahi e a mai nei?

Ma kela pule aku nei i loaa mai ai na lono e hoike ana ua hoolale hou ae la ka wahine kupueu o ka lua i ka hoaleale ana i kana loko ahi kaulana loa, a aia ke, hookalakupua la ia iluna o Mauna Loa.

Eia iho malalo nei kekahi mau mea hoike e pili ana no kekahi mau mea ano nui i ikeia ma ka lalani moo-alii o Hawaii nei, i kela ame keia wa, mamua iki a mahope iho paha o ke kahe ana o ka Pele:

1823—Kahe ka Pele mai Kilauea aku a hoea i ke kai, ma Puna. O ka makahiki no ia i holo ai o Liholiho me Kamamalu i Pelekane a hoihoi kinowailua ia mai ai.

1832—Kahe ka Pele mai ke kiekiena mai o Mauna Loa. O ka makahiki no ia i make ai o Kaahumanu, ke Aliiwahine Kuhina Nui o Hawaii nei ma Manoa ae nei.

1840—Kahe ka Pele mai Kilauea aku. Haawi o Kamehameha III. i ke Kumukanawai mua loa i kakauia. I kahi makahiki mai no make o Kapiolani ma Kaawaloa, Hawaii.

1843—Kahe ka Pele mai Mauna Loa aku. Ma keia makahiki ka hoomaka ana o na popilikia hoopea wale maluna o ke Aupuni "moi" o Hawaii, a ma ka makahiki 1843 mai kaili ai o Lo Keoki i ke Aupuni a paa malalo o ke Aupuni o Beritania.

1852—Feberuari, hu hou ka Pele o Mauna Loa a iho i kai o Hilo. I ka M. H. 1854 mai no, Dekemaba 15, make o Kamehameha III.

1855—Augate, hu hou ka Pele o Mauna Loa a iho i kai o Hilo.

1859—Feberuari, hu hou ka Pele o Mauna Loa a kahe i kai o Wainanaʻlii. Sepatemaba, make ke Keikialii Kinau Wm. Pitt Kinau ma Kohala Akau, Hawaii.

1868—Aperila, hu hou ka Pele o Mauna Loa, puka ma Kahuku. Novemaba, make ke Alii Kekuanaoa.

1877—Feberuari, hu hou ka Pele mai ke kiekiena mai o Mauna Loa a kahe i kai o Kona, a hoea i kai ponoi o Keei, e kokoke ana i Kaawaloa. Aperila 9, make ke Keikialii Leleiohoku.

1880—Nov. 5. kahe ka Pele mai Mauna Loa mai a iho i kai o Hilo. Ma ka malama mai no o Feb. 1881, laulaha ka maʻi luku hebera ma Honolulu nei me ka ikaika.

1887—Ianuari, kahe ka Pele mai luna aku o Mauna Loa, mawaena o Kahuku ame Kau a hoea i ke kai. Feberuari, make ke kamalii wahine Likelike. June, Iulai, ke Kumukanawai hou.

Mai ka makahiki 1887 mai nei a hoea i keia makahiki ua like me 9 makahiki okoa, ua ikea na loli Aupuni ano nui aole i kana mai. A he poe ikemaka kakou no keia mau mea hoike.

O ka nui o ka Lua-o-Pele ma Mokuaweoweo he 3.7 mile ka area, ua like ia me 2370 eka: kona ana puni he 15,000 kapuai, oia hoi, he 3.7 mile; ke akea he 9200 kapuai, a i ole 1.74 mile; ke kiekie mai ka ili-kai mai he 13,675 kapuai, a i ole, he 2.58 mile. Aole maopopo kona hohonu.

[Translation]

The fires of the Woman who Burns the Earth.
Mokuaweoweo Rages in Fire!
What is Being Done by the Burning Fires!

In the past week we received news sharing that wondrous woman of the crater has caused the famous fire to rise up again, it is there in the mysterious heights of Mauna Loa. Below are some things that have occurred in the royal lineages of Hawaii, at times that Pele has caused eruptions to flow:

1823 — The Eruption (Pele) flowed from Kilauea to the ocean in Puna. It was in the year that Liholiho and Kamamalu went to Britain, later returning in spirit [the King and Queen having died in England].

1832 — The Pele flowed from the heights of Mauna Loa. That is the year that Kaahumanu the Chiefess and Premier of Hawaii died at Manoa.

1840 — The Pele flowed from Kilauea. Kamehameha III promulgated the first written law. In the next year Kapiolani died at Kaawaloa, Hawaii.

1843 — The Pele flowed from Mauna Loa. In this year began the tribulations within the borders of the Hawaiian Nation, and in that year 1843, Lord George [Paulette] took the Nation placing it under the British Kingdom.

1852 — February, The Pele flowed again towards the sea of Hilo. In the year 1854, December 15th, Kamehameha III died.

1855 — August, The Pele flowed again from Mauna Loa towards the ocean of Hilo.

1859 — February, The Eruption (Pele) flowed again from Mauna Loa to the sea at Wainanalii. September, Prince Kinau Wm. Kinau died at North Kohala, Hawaii.

1868 — April, The Pele flowed again from Mauna Loa descending in Kahuku. November the Chief Kekuanaoa died.

1877 — The Pele flowed again from the heights of Mauna Loa towards the ocean of Kona, and entered into the ocean of Keei close to Kaawaloa. April 9th, the Prince Leleiohoku died.

1880 — Nov. 5, The Eruption (Pele) flowed from Mauna Loa descending towards the sea of Hilo. In the month of Feb. 1881, the devastating Leprosy disease spread across Honolulu with strength.

1887 — January, The Pele flowed from the top of Mauna Loa, between Kahuku and Kau and reached the sea. February, Chiefess Likelike died. June, July, the new Constitution [called the "Bayonet Constitution"[168]] was made.

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168 "The 1887 Bayonet Constitution essentially was a racist constitution, shifting power from Hawaiian citizens to financial interests controlled by the sugar industry, which was clamoring for a Reciprocal Treaty with the U.S. that favored it, while giving control of Pearl Harbor to the U.S. as demanded by the Americans but opposed by the King.

The new cabinet under this "constitution" was comprised of William L. Green as Minister of Finance, Godfrey Brown as Minister of Foreign Affairs, Lorrin A. Thurston as Minister of the Interior, and Clarence W. Ashford as Attorney General, who took "an oath to support the Constitution and laws.…" https://hawaiiankingdom.org/blog/the-1887-bayonet-constitution-the-beginning-of-the-insurgency/

These events left King Kalakaua as a figure-head ruler until his death in 1891, in San Francisco where he had gone in an effort to restore his health. Upon his death, his sister, Lili'uokalani became the Monarch, and on January 17, 1893, Thurston, Dole and others took control of the Hawaiian Kingdom with the support of American troops.

From the year 1887 until this year it is like 9 years of change, the differences in the Kingdom are many beyond compare. We are a Witness to these things which are known.

The size of the Lua-o-Pele at Mokuaweoweo is 3.7 miles, which is like 2,370 acres; its circumference is 15,000 feet, which is 3.7 miles; the width is 9,200 feet, or about 1.74 miles; its height from the surface of the ocean is 13,675 feet, or 2.58 miles. Its depth is not known.

Iune 7, 1902 (aoao 1)
Ke Aloha Aina
Ke Hea Mai la o Halemaumau
Ua Enaena e ke Ahi a ka Wahine

Ma kekahi o na mokuahi holo piliaina, *Noeau*, i ku mai i nehinei i loaa mai la na lono makamaka hou loa ka a io ana o ka pele o Kilauea, aia ke hoike mai la ua luahine hookalakupua ala i kona mau hiona kupaianaha ma kona kakela eehia anoano o Halemaumau. Mai ka mokuahi Helene i loaa mai ai na lono hope loa ua piha ka lua o Kilauea i ke ahi pele i keia wa, a e kahe ana paha i kai o Kau, ma ke Kinau o keia la e loaa hou mai ai na hoike.

E piha kui aku ana ka luna o Kaauea i na poe makaikai, a he wa maikai io no keia no na poe i ike ole e hele ai e ike pono i ka nani o na mea kupaianaha a ke Akua i hana ai. Ike ia Kaluaopele o ka puni no ia o ke ao nei wahi a ka olelo. Pololei kela.

He mea hihiu ka pele i na aina haole aole oe e kokoke aku a i ko Hawaii nei he laka loa, ua hiki loa oe ke hele a noho a pau ka makemake, aole hoopilikia wale mai.

[Translation]

Halemaumau Calls Out
The Fires of the Woman are Raging

From the inter-island steamer, *Noeau*, which arrived yesterday we received news from our friends that eruption is burning at Kilauea, the old wondrous woman is there making her wondrous presence known in her mysterious castle of Halemaumau. The steamship *Helena* relates recent news that the crater of Kilauea is filling with lava at this time, and that it might flow to the ocean of Kau; and from the *Kinau* this was received:

The heights of Kaauea are filled with people who are visiting, as this is a good time for those people who have not yet gone to see the wondrous glory of God. Kaluaopele is known to everyone around the world. That is true.

The eruptions in foreign lands are wild and one cannot get close to them, but in Hawaii they are tame, you may go to them and sit all to your heart’s desire without any trouble.

PART V.
OBSERVATIONS OF PELE WORSHIP AND THE VOLCANIC LANDSCAPE AS REPORTED BY MEMBERS OF THE SANDWICH ISLANDS MISSION STATION

The first westerners to stand on the brink of Kīlauea, did so the summer of 1823, a trip undertaken by four missionaries, three of them sponsored by the American Board of Commissioners for Foreign Missions (A.B.C.F.M.)[169] and the fourth sponsored by the London Missionary Society. Their early accounts are highly critical of any Hawaiian beliefs, customs and practices, and often racist and intolerant of anything but complete subjugation. While some of the texts are difficult to read, these early missionaries unwittingly documented many important observations that help record traditional and customary practices that might otherwise have been lost. Under the guise of writing to justify their pleas for increasing financial support from the A.B.C.F.M., while describing their wretched circumstances, these missionaries provide us with important descriptions of the volcanic (Pele Honuamea) landscape; as well as some of the earliest traditional accounts of Pele, her interactions with humans, and eruptions. Through one such account, readers are also provided the names of a brother and sister who were among the lands' priest and priestess of Pele from the time of Kamehameha I, and also renowned as ʻōlohe[170] of the trails across between Puna and Kaʻū.

Except for the *Journal of William Ellis*, the narratives have been transcribed from primary sources and, whenever possible, are directly from the original handwritten letters and journals of the authors of the period. This provides us with valuable information that often failed to make the "cut" in the sanitized journals that were subsequently published.

1823: Travels through Kaʻū and Puna – Worship of Pele and Descriptions of Land, Sites, Communities and Customs

William Ellis, an English missionary arrived in Hawaiʻi in 1822 at the invitation of Kamehameha II, after spending several years in Tahiti, where he gained competency in that closely related Polynesian language. It had been determined that his language skills would help the A.B.C.F.M. missionaries in their development of the Hawaiian Mission Station. Ellis also brought with him several Tahitian converts to assist in communications with Hawaiians, among whom were Tauʻa[171] and Auna, and they also found another Tahitian here, by the name of Toketa, who had become connected with the household of the chief, Kuakini. Ellis kept a detailed journal of his experiences and observations in Hawaiʻi, including the natural landscape, land use and residency practices, beliefs and customs.[172] In the opening pages of his journal, Ellis' narratives covering the lands, cultural features, customs, practices, and natives he observed are well-cited, so we do not repeat all that has been written. Instead, this part of the report focuses on select details which reinforce other accounts we've cited. An explanatory introduction to the published journal, with the heading "Report of the Deputation," was not

169 A.B.C.F.M. Collection, Houghton Library, Harvard University; nearly 200,000 pages digitized by, and in the collection of Kumu Pono Associates LLC (2004).

170 ʻŌlohe is a traditional term that describes one who is exceptionally skilled or expert in particular practices, particularly those of the "lua" (Hawaiian fighting techniques).

171 Tauʻa remained in Hawaiʻi, and on her paternal side, co-author Onaona Pomroy Maly, is a moʻopuna kuahā of Tauʻa and his Hawaiian wife, Kaheluna Naʻeʻa.

172 William Ellis, *Journal of William Ellis* (first British & American editions 1825, revised London edition, 1827 [plus 3 others]; Honolulu Advertiser Publishing Company reprint,1917 and reset edition, 1963).

written by Ellis, but "by another hand" as explained in the 1825 American edition preface. Following a quotation from that Deputation's report are the selected Ellis details, which, like all his journal entries, were revised by him into first-person narrative style for publication.[173]

Report of the Deputation
Idolatry Renounced But Superstition Remains

> But though the chiefs have renounced their ancient idolatry, and the priests no longer perform the mystic and bloody rites of the heiau, (Temple), and though on the ruins of their temples, altars are now erecting for the worship of the living God, yet the deep impressions made in childhood, by the songs, legends, and horrid rites connected with their long established superstitions, and the feelings and habits cherished by them in subsequent life, are not, by the simple proclamation of a king, or the resignation of a priest, to be removed at once from the mind of the unenlightened Hawaiian, who, in the sighing of the breeze, the gloom of night, the boding eclipse, the meteor's glance, the lightning's flash, the thunder's roar, the earthquake's shock, is accustomed to recognize the dreaded presence of some unpropitious deity. Nor must we be surprised, if the former views which the Hawaiian has been accustomed to entertain respecting Pele, the goddess he supposes to preside over volcanoes, should not at once be eradicated; as he is continually reminded of her power, by almost every object that meets his eye, from the rude cliffs of lava, against which the billows of the ocean dash, even to the lofty craters, her ancient seat amid perpetual snows. Nor is it to be expected, that those who feel themselves to have been released from the oppressive demands of their former religion, will, until they are more enlightened, be in haste to adopt a substitute, which presents imperious claims in direct opposition to all their unhallowed affections; especially since, while thus ignorant of the nature of Christianity, their recollections of the past must awaken fears of evil, perhaps not less dreadful than those from which they have just escaped [viii-ix].

Excertps from Journal of William Ellis

In his travels through Kaʻū, Ellis observed:

> …we reached the foot of a steep precipice [Kahuku Bluff]. A winding path led to its top, up which we pursued our way, occasionally resting beneath the shade of huge overhanging rocks.… In half an hour we reached its summit. A beautiful country now appeared before us, and we seemed all at once transported to some happier island, where the devastations attributed to Nahoaarii, and Pele, deities of the volcanoes, had never been known.… About noon we reached Kalehu, a small village, upwards of four miles from Tairitii. The kind cottagers brought us some fine watermelons, which afforded us a grateful repast while we rested during the heat of the noonday sun.
>
> Between sixty and seventy persons collected around the house in which we were sitting…. [We] resumed our journey over the same beautiful country, which was partially cultivated, and contained a numerous, though scattered, population…. The path led us through several fields of mountain taro, (a variety of the arum), a root which appears to be extensively cultivated in many parts of Hawaii [130-131].

[173] Page numbers for quotations are noted in brackets, and are all from this edition: William Ellis, J*ournal of William Ellis – Narrative of a Tour of Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands* [1827] (Honolulu: Advertiser Publishing Company, 1963).

Ellis' narratives continued with descriptions of Kaʻū, of their travel through Kaʻalaʻala and Kapāpala, and the plan to visit the volcano. While speaking of their native guide, Makoa, Ellis reported:

> He objected strongly to our going thither, as we should most likely be mischievous, and offend Pele or Nahoaarii, gods of the volcano, by plucking the *ohelo*, (sacred berries,) digging up the sand, or throwing stones into the crater, and then they would either rise out of the crater in volumes of smoke, send up large stones to fall upon us and kill us, or cause darkness and rain to overtake us, so that we should never find our way back.… The governor, he said, had told him not to go there, and, if he had not, he should not venture near it, for it was a fearful place [141].
>
> …The land, though very good, was but partially cultivated, till we came to Kaaraara, where we passed through large fields of taro and potatoes, with sugar-cane and plantains growing very luxuriantly.
>
> Maruae, the chief of the place, came down to the road side as we passed by, and asked us to stay for the night at his house; but as Kapapala was only four miles distant, we thought we could reach it before dark, and therefore thanked him, and proposed to walk on. As our boys were tired with their bundles, we asked him to allow a man to carry them to Kapapala. He immediately ordered one to go with us, and we passed on through a continued succession of plantations, in a high state of cultivation.
>
> …About seven o'clock in the evening we reached Kapapala, and directed our weary steps to the house of Tapuahi, the head man. He kindly bade us welcome, spread a mat in the front of his house for us to sit down upon, and brought us a most agreeable beverage, a calabash full of good cool fresh water [148-149].
>
> After breakfast three of our number went to visit the places where we had seen the columns of smoke rising yesterday. After travelling about five miles, over a country fertile and generally cultivated, we came to Ponahohoa. It was a bed of ancient lava, the surface of which was decomposed; and in many places shrubs and trees had grown to a considerable height. As we approached the places whence the smoke issued, we passed over a number of fissures and deep chasms, from two inches to six feet in width [150].
>
> **…**We proceeded a short distance to a place called Kapuahi, (the hearth of fire,) where we stopped at the entrance of a large cave, arched over by a thick crust of ancient lava. Here two or three families, consisting of men, women, and children, were residing. Its interior was rather dark, as the entrance was the only aperture that admitted any light; yet the inhabitants of this dreary abode seemed cheerful and contented, and perhaps felt themselves favoured by Pele, in having a permanent abode furnished free of labour or expense.
>
> The women were employed in making mats, and beating tapa; the children were playing among the fragments of lava on the outside, and the men were preparing an oven in which to bake some taro. We wished to purchase a few fowls of them, but they had none to dispose of. They gave us, however, two or three roots of taro, and a draught of excellent spring water.…
>
> …After travelling between three and four miles, we reached Keapuana, a large cavern, frequently used as a lodging-place by weary or benighted travellers. The sun was nearly down, and the guides proposed to halt for the night in the cave, rather than proceed any

further, and sleep in the open air. The proposal was agreed to, and when we had gathered a quantity of fern leaves and grass for our bed, and collected some fuel for the evening fire, we descended about fourteen feet to the mouth of the cavern, which was probably formed in the same manner as those we had explored in the vicinity of Kairua. The entrance, which was eight feet wide and five high, was formed by an arch of ancient lava, several feet in thickness.

The interior of the cavern was about fifty feet square, and the arch that covered it, ten feet high. There was an aperture at the northern end, about three feet in diameter, occasioned by the falling in of the lava, which admitted a current of keen mountain air through the whole of the night [155].

As the party approached Kīlauea, they found ʻōhelo plants fruiting and began to gather them. Ellis described the reaction of the natives.

…In the way we saw a number of low bushes bearing beautiful red and yellow berries in clusters, each berry being about the size and shape of a large currant. The bushes on which they grew were generally low, seldom reaching two feet in height; the branches small and clear, leaves alternate, obtuse with a point, and serrated; the flower was monopetalous, and, on being examined, determined the plant to belong to the class decandria, and order monogynia.

The native name of the plant is *ohelo*. The berries looked tempting to persons experiencing both hunger and thirst, and we eagerly plucked and ate all that came in our way. They are juicy, but rather insipid to the taste.

As soon as the natives perceived us eating them, they called out aloud, and begged us to desist, saying we were now within the precincts of Pele's dominions, to whom they belonged, and by whom they were *rahuiia* ([kapuʻia] prohibited,) until some had been offered to her, and permission to eat them asked. We told them we were sorry they should feel uneasy on this account,—that we acknowledged Jehovah as the only divine proprietor of the fruits of the earth, and felt thankful to him for them, especially in our present circumstances [162].

…As we passed along, we observed the natives, who had hitherto refused to touch any of the *ohelo* berries, now gather several bunches, and, after offering a part to Pele, eat them very freely. They did not use much ceremony in their acknowledgment; but when they had plucked a branch, containing several clusters of berries, they turned their faces towards the place whence the greatest quantity of smoke and vapour issued, and, breaking the branch they held in their hand in two, they threw one part down the precipice, saying at the same time,

“E Pele, eia ka ohelo 'au; e taumaha aku wau ia oe, e ai hoi au tetahi."

"Pele, here are your ohelos: I offer some to you, some I also eat."

Several of them told us, as they turned round from the crater, that after such acknowledgments they might eat the fruit with security [163].

Ellis's narratives continue with descriptions of the volcano and of a visit to a heiau (temple) dedicated to Pele, situated on a high bluff near Kīlauea Iki. Ellis wrote:

> …we unexpectedly came to another deep crater, nearly half as large as the former [Kīlauea Caldera]. The native name of it is Kirauea-iti, (little Kirauea). It is separated from the large crater by an isthmus nearly a hundred yards wide. Its sides, which were much less perpendicular than those of the great crater, were covered with trees and shrubs, but the bottom was filled with black lava, either fluid or scarcely cold, and probably supplied by the great crater, as the trees, shrubs, and grass on its sides, shewed it had remained many years in a state of quiescence. Though this was the only small one we saw, our companions informed us there were many in the neighbourhood.
>
> They also pointed out to us the ruins of Oararauo, an old heiau, which crowned the summit of a lofty precipice on our left. It was formerly a temple of Pele, of which Kamakaakeakua, (the eye of god,) a distinguished soothsayer, who died in the reign of Tamehameha, was many years priest.
>
> Large offerings were frequently made of hogs, dogs, fish, and fruits, but we could not learn that human victims were ever immolated on its altars. These offerings were always cooked in the steaming chasms, or the adjoining ground. Had they been dressed anywhere else, or prepared with other fire, they would have been considered polluted, and have been expected to draw down curses on those who presented them [179-180].

From Kīlauea, Ellis and party descended towards the coast of Puna, which he described in the following lines:

> About two p.m. we sat down to rest. The natives ran to a spot in the neighbourhood, which had formerly been a plantation, and brought a number of pieces of sugar-cane, with which we quenched our thirst, and then walked on through several plantations of the sweet potato, belonging to the inhabitants of the coast, until about three o'clock, when we reached the edge of the high ground, which, at a remote period, probably formed the south-east coast. We stopped at a solitary cottage, where we procured a copious draught of fresh water, to us a most grateful beverage, as we had travelled ever since the morning without any refreshment, except a few berries and a piece of sugar-cane….
>
> …in about two hours, [we] arrived at Kealakomo, the second village in the division of Puna. We stopped at the first house we came to, and begged some water. The natives brought us a calabash-full, of which we drank most hearty draughts, though it was little better than the water of the sea, from which it had percolated through the vesicles of the lava into the hollows from nine to twelve feet distant from the ocean. It barely quenched our thirst while we were swallowing it, but it was the best we could procure, and we could hardly refrain from drinking at every hollow to which we came [182-183].

Ellis and party spent the night at Kealakomo and celebrated the Sabbath there the next day. After preaching to the native population of nearly 300 people, Ellis reported:

> The head man of the village … came into our house after it was over, and told us all his provisions were at his farm, which was some distance inland, and that tomorrow he intended to bring us a pig, and some potatoes. We thanked him, but told him probably we should proceed on our way early in the morning. He went away, and in a short time returned with a

raw salted albacore, and a basket of baked sweet potatoes, which he said was all he could furnish us with to-day [189].

From Kealakomo, Ellis and associates continued along the coast, passing Pānau, Laeʻapuki, Kamoamoa, Pūlama and Wahaʻula Heiau, and noted changes in the landscape with the appearance of coconut and kou trees:

Leaving Kearakomo, we travelled several miles in a north-easterly direction along the same bed of lava that we had crossed on Saturday evening.

The population of this part of Puna, though somewhat numerous, did not appear to possess the means of subsistence in any great variety or abundance; and we have often been surprised to find the desolate coasts more thickly inhabited than some of the fertile tracts in the interior; a circumstance we can only account for, by supposing that the facilities which the former afford for fishing, induce the natives to prefer them as places of abode; for they find that where the coast is low, the adjacent water is generally shallow.

We saw several fowls and a few hogs here, but a tolerable number of dogs, and quantities of dried salt fish, principally albacores and bonitos. This latter article, with their *poe* and sweet potatoes, constitutes nearly the entire support of the inhabitants, not only in this vicinity, but on the sea-coasts of the north and south parts of the island….

When we had passed Punau, Leapuki, and Kamomoa [Pānau, Laeʻapuki and Kamoamoa], the country began to wear a more agreeable aspect. Groves of coca-nuts [*sic*] ornamented the projecting points of land, clumps of *kou*-trees appeared in various directions, and the habitations of the natives were also thickly scattered over the coast.

At noon we passed through Pulana [Pūlama], where we saw a large *heiau* called Wahaura, Red Mouth, or Red-feather Mouth, built by Tamehameha, and dedicated to Tairi, his war-god. Human sacrifices, we were informed, were occasionally offered here.

Shortly after, we reached Kupahua, a pleasant village, situated on a rising ground, in the midst of groves of shady trees, and surrounded by a well-cultivated country. Here we stopped, and, having collected the people of the village, I preached to them. They afterwards proposed several interesting inquiries connected with what they had heard, and said it was a good thing for us to *aroha*, or have compassion on them. They also asked when we would come again [190-191].

January 1826
Missionary Herald
Miscellanies [Book Review/Publication Announcement]
Journal of a Tour Around Hawaii, the largest of the Sandwich Islands

The Missionary Herald was a newspaper series published in Boston by the A.B.C.F.M. of the Congregationalist Church. The following presents parts of the article, which was an announcement of publication and a book review (with extensive quotations in smaller font [herein 10-point font]) of the 1825 American edition of the publication, known more widely by the title *Journal of William Ellis.* [174] However, a "Deputation from the Mission on Those Islands" was noted as author in the 1825 American version, published in Boston by Crocker & Brewster. The

[174] Anonymous, *Missionary Herald*, January 1826: 24-27.

sentences in 11-point font are portions of the January 1826 newspaper article that, with the exception of the introduction, summarize sections of the 1825 book, which consisted mostly of journal entries written in 1823.

> In the spring of 1823, the mission at the Sandwich Islands received such an accession to its strength, by means of the reinforcement which had embarked at New Haven the previous autumn, that it determined to form a number of stations on Hawaii [island], the largest and most populous of those islands. But in order to do this to the best advantage, it was necessary first to know more respecting its inhabitants. Mr. Ellis, English missionary, and Messrs. Thurston, Stewart, Bishop and Goodrich, American missionaries, were therefore requested by their brethren to explore the island. Accordingly on the 24th of June, 1823, all, except Mr. Ellis and Mr. Stewart, embarked at Honoruru, in a vessel belonging to the king of Tauai, and on the 26th arrived at Kairua, the residence of Kuakini, the Hawaiian Governor. Mr. Stewart by ill health was detained altogether from the service. Mr. Ellis left Honoruru on the 2d of July, and, taking Lahaina, the residence of Messrs. Stewart and Richards, on his way, landed at Kairua on the 14th.…

[The party departed from Kailua, guided by Makoa, "who had been the king's messenger for many years, and was well acquainted with the island.…" The article summarized the book's descriptions of the population and of various sites seen in Kona as the group traveled south. Then it quotes a passage about Kaʻū and summarizes a description of a "covered avenue" of lava (only small portions reproduced here), before the article jumps to summaries and quotes of journal entries about Kīlauea.]

> The division of Kau commences at Kaulanamauna, runs along to the south point of the island, and stretches about 40 miles along the south-east shore. On entering it, the same gloomy and cheerless desert of rugged lava spreads itself in every direction, from the shore to the mountains. Here and there, at distant intervals, they passed a lonely house, or a few wandering fishermen's huts, with a solitary shrub or thistle struggling for existence among the crevices in the blocks of scoria and lava. All besides was one vast desert, dreary, black, and wild. Often all traces of a path entirely disappeared. For miles together, they clambered over huge pieces of vitreous scoria, or rugged piles of lava, which, like several of the tracts they had passed in Kona, had been tossed into its present confusion by violent convulsion of the earth.… —p. 95.
>
> …The lava frequently presented a mural front, from 60 to 100 feet in height, in many places hanging over the heads of the travellers[,] apparently ready to fall; while the Pacific dashed its billows among huge fragments beneath them. Masses, like stalactites, hung from the projecting edge in every direction. Apertures were also seen in the face of the rocks, at different distances from their base, looking like so many glazed tunnels, from which streams of lava had gushed out, and fallen into the ocean below, at the same time, probably, that it had rolled down in a horrid cataract from the rocks above.
>
> We pass by the burning chasm at Ponahohoa, in order to come to a natural phenomenon, far more remarkable than any other on the island, and probably not surpassed by any other of the kind, in any part of the world. We refer to the great Crater of Kirauea, situated at the foot of Mouna Roa, about 20 miles from the sea. Had we room, it would be worthwhile to extract the lengthened, but very eloquent description, which is given of it in the journal. A few extracts must suffice.

The travellers expected to have seen “a mountain, with a broad base, and rough indented sides, composed of loose slags, or streams of lava, and whose summit would have presented a rugged wall of scoria, forming the rim of a mighty chaldron [*sic*].”

> But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of the plain below was uneven, and strewed over with large stones and volcanic rocks; and in the centre of it was the great crater, a mile or a mile and a half distant from the precipice, on which we were standing.—*p.129*.

On the north end of the ridge, the precipice being less steep, a descent to the plain below was found practicable, and they walked on, till at length a spectacle, sublime, and appalling, presented itself before them.

> Immediately before us yawned an immense gulph, in the form of a crescent, upwards of two miles in length, about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south-west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its “fiery surge,” and flaming billows. Fifty one craters, of varied form and size, rose, like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited, from their ignited mouths, streams of florid lava, which rolled, in blazing torrents, down their black, indented sides, into the boiling mass below.
>
> The sides of the gulph before us, were perpendicular, for about 400 feet; when there was a wide horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge of solid black lava, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The grey, and in some, places, apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain, on which we were standing, the long banks of sulphur, on the opposite side, the numerous columns of vapor and smoke, that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.—*pp.130, 131*.

Such was its appearance in the day time. Let us see how it looked at night.

> Between nine and ten, the dark clouds and heavy fog, that, since the setting of the sun, had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom unfolded a sight terrible and sublime beyond all we had yet seen.
>
> The agitated mass of liquid lava, like a flood of melted metal, raged with a tumultuous whirl. The lively flame, that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and

> eddying streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones.
>
> The dark, bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.—*p. 136.*

It is not without having taken pains to be as near as possible to the truth, that the deputation state the circumference of this crater to be not less than five miles; and in this statement they have the concurrence of Dr. Blatchely and Mr. Chamberlain, other members of the mission, who accompanied Mr. Ellis in a second visit which he made to the volcano.— Their means of ascertaining the depth of the crater were limited, but sufficient to prove it to be very considerable.

> We lowered down a line one hundred feet from the edge, on which our hut was erected, but it did not appear to reach near half way to the black ledge of lava. And judging the proportion below to equal that above, we do not think it less than 700 or 800 feet to the bottom. We also threw down several large stones, which after several seconds, struck on the sides, and then bounded down to the bottom, where they were lost in the lava. Some of them were large, as much as we could lift; yet, when they reached the bottom, they appeared like pebbles, and we were obliged to watch their course very steadily to perceive them at all.—*pp. 142, 143.*

This class of extracts we shall end with one more, exhibiting a view of the island of Hawaii, which all who read the journal with care, must admit to be very probable.

> But the magnificent fires of Kirauea, which we had viewed with such admiration, appeared to dwindle into taper glimmerings, when we contemplated the possible, not to say probable, existence, of immense subterranean fires, immediately beneath us. The whole island of Hawaii, covering a space of 4,000 square miles, from the summits of its lofty mountains perhaps 15,000 or 16,000 feet above the level of the sea, down to the beach that is washed by the rolling wave, is, according to every observation we could make, one complete mass of lava, or other volcanic matter, in different stages of decomposition:—and, perforated with innumerable apertures, (or craters,) forms, perhaps, a stupendous arch over one vast furnace, situated in the heart of a huge submarine mountain, of which the island of Hawaii is but the apex. Or, possibly the fires rage with augmented force at the unfathomable depth of the ocean's bed; and reared, through the super-incumbent weight of waters, a hollow mountain, forming the base of Hawaii, and at the same time, a pyramidal funnel from the furnace to the atmosphere.—*p. 147.*

The lofty mountains[,] alluded to in this [above] paragraph, are Mouna Roa and Mouna Kea, upon the tops of which the snow remains permanent. Admitting the limit of perpetual congelation in the torrid zone to be 14,600 above the level of the sea, their elevation is conjectured to be as above stated.

Belief in Pele – An Explosive Eruption of Kīlauea in 1790 Heralds Change in the Rule of Hawai‘i Island and the Kingdom of Hawai‘i

Hiram Bingham was a member of the first party of A.B.C.F.M. missionaries to arrive in Hawai‘i in April 1820. He kept detailed journals of his residency in the islands, also documenting his interpretations of Hawaiian history, customs and practices which he learned or observed. Bingham, like most of his associates, layered the repeating of Hawaiian history with heavy judgement and racism, but also provide readers with information that helps readers capture glimpses of Hawaiian beliefs, customs and practices, including those associated with Kīlauea, Pele, and the natural environment. His journals were first published in 1847, and subsequently republished in 1855 (and again in 1969 and 1981). Among his writings are found an account of the 1790 explosive eruption of Kīlauea.

Ca. 1782, as Kamehameha positioned himself for power and rule on Hawai‘i, he and those loyal to him entered into battle with Kīwala‘ō, to whom Kalani‘ōpu‘u had left the kingdom (to Kamehameha, Kalani‘ōpu‘u left the care of the gods). Kīwala‘ō was defeated and his brother, Keōua Kū‘ahu‘ula (Keōua), stepped into avenge his brother’s death. Initially, joined by his uncle, the sacred chief, Keawemauhili (husband of Keikipa‘a and father of the chiefess Kapi‘olani), Keōua learned that Keawemauhili had decided not to oppose Kamehameha. As a result, in 1790 Keōua killed Keawemauhili, taking control of Hilo, Puna and Ka‘ū. One of the earliest written accounts of the events that documented Keōua‘s return to Ka‘ū following the battle, occurred at Kīlauea, and eventually led to the downfall of Keōua.

Bingham wrote about what happened when Keōua’s war party departed from Hilo to return to his seat in Ka‘ū:[175]

> Passing with his rude heathen warriors, by the great crater of Kilauea, he met, it is affirmed, with a most singular disaster. Halting there, for a night, they found the volcano in violent action; and supposing the presiding genius to be angry, tried their vain expedients to appease the deity, before they would venture to pass on to Kau. It may be briefly stated on the authority of natives who were contemporary with Keoua and Kamehameha, and who, represent themselves as having been witnesses, that while they encamped, two days and three nights, at the crater, there were repeated eruptions, or the sending up of flame and smoke, cinders and stones. On the third day, they set forward towards Kau. The earth shook and trembled under their feet—a dense dark cloud rose from the immense crater—lightning and thunder burst forth over their heads, and darkness covered them, and a shower of cinders and sand, thrown high from the crater, descended on the region round about, and … a number of Keoua’s men were killed, and were found there many days afterward, apparently unchanged, and were at first mistaken for a living company. The natives attributed their death to the anger and power of Pele, whether it were effected by lightning, or by steam, by heat or by deadly gases, from the dread laboratory. <u>The inference of some of the people was, that the god of the volcano approved of the policy and the measures of Kamehameha, and opposed those of Keoua.</u> The story of the death of any of Keoua’s men, in these circumstances, while he was on his way to repel Kaiana, and while Kamehameha was erecting a great temple [at Pu‘u Koholā] to secure the favor of the gods in establishing his sovereignty over the islands, would, whether correct or greatly exaggerated, or even

[175] Hiram Bingham, *A Residence of Twenty-One Years in the Sandwich Islands, or the Civil, Religious, and Political History of those Islands: Comprising a Particular View of the Missionary Operations Connected with the Introduction and Progress of Christianity and Civilization Among the Hawaiian People* [1855] (New York: Praeger, 1969), 41-42.

unfounded, tend to confirm, the superstitions of the people, and to induce them to conclude that Kamehameha could not now be successfully resisted. The greater the mystery, moreover, which the votaries of idolatry could throw around the catastrophe, real or alleged, the more would it subserve the cause of superstition.

Keoua passed on and engaged in several battles with his invaders; but becoming dispirited, and the expectation of maintaining his independence against the superior force and hostile intentions of his rival, failing him, he was induced to surrender himself to him at Kawaihae, in the north-western district of the island. Thither he repaired, with several of his friends and supporters, accompanied by two of his competitors, men who assured him that Kamehameha would receive him with kindness and honor. As they approached the landing at Kawaihae, the king and, his chiefs stood on the shore, much interested to witness the arrival and surrender of so brave and formidable a rival as Keoua been. Just as the bows of the canoe reached the land Keeaumoku rushed into the shoal water, seized Keoua unresisting, and slew him. Nor was the long cherished revenge satiated by the treachery and violence by which this high chieftain fell. Several of his friends shared the same lamentable fate, from the same cruel hands.

Visit by Chiefess Kapiʻolani to Kīlauea December 1824
She Encounters a Priestess of Pele and Breaks the Kapu

Perhaps the most significant event in the mind of the Missionaries—one which was lauded by them and their descendants over next 100 years—was the journey made by high chiefess, Kapiʻolani, to Kīlauea in 1824, where she acted to overthrow the kapu of Pele. Numerous accounts describing the event have been written; the version recorded in the Journal of Waiakea , the Hilo Mission Station, by Goodrich and Ruggles, who were stationed there, appears to be the earliest.

July 21, 1824 to April 10, 1826
Letter Packet of Joseph Goodrich and Samuel Ruggles;
to Jeremiah Evarts, Corresponding Secretary
1824 Extracts from Journal of Waiakea

Sept. Tuesday, 5th [1824, [176]]. …I was absent with Honorii on a visit to Oraa, where Honorii has frequent opportunity of addressing his brethren on the all-important subject of the Christian religions; where they uniformly paid good attention to the words spoken unto them.

From Oraa, they made a visit to the volcano, an account of which is given in the tour of the island the last season. Mr. G. is of opinion that the estimation of the circumference is much too small; judging the evidence from the time that it took to travel round it. Much of the time going on the rim of the crater. The time that it took to travel around from half past eight in the morning until nearly one in the afternoon, stopping no longer than was necessary to rest; from this circumstance it appears that it must be nearly double the size of what was estimated in the tour of the island; it was then estimated to be 5 or 5 ½ miles in circumference.…

…Friday Dec. 17 [1824]. This morning we heard that Kapiolani was on her way to visit the volcano & spend the sabbath there. She thought it expedient that one of us should go up

[176] Samuel Ruggles and Joseph Goodrich, Waiakea Mission Journal entries sent to Jeremiah Evarts, 5 Sept and 17 Dec 1824; A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 795: 574-581).

there & spend the sabbath with her. Mr. R. being destitute of shoes, it was thought advisable for Mr. G. to go. About 11 o'clock A.M. he set out, & arrived at the volcano about 3 P.M. on Saturday. Not finding Kapiolani there, Mr. G. spent the sabbath with a company of her people, whom she had taught to regain the day by resting from their labour. They were there building a house for her accommodation when she should arrive. Mr. G. preached to the people from Math 4.17. Kapiolani did not arrive until Tuesday the 21st, having too great a regard for the sabbath, to travel on that day. She is doubtless the most religious advocate for the spread of the gospel among the inhabitants of these island, of any of the chiefs. A little past noon Mr. G. saw Kapiolani, & her company coming. He went to meet her. They soon met & the meeting was truly happy. She extended her friendly hand, but was unable to speak for a time. Almost the first words that she uttered were that she was very hungry for the work of God. It having been nearly 3 months since she left the station at Kaavaroa, where she enjoyed the preaching of the gospel of peace. On arriving at the house prepared for her, her first request was to have Mr. G. select a hymn & lead prayer. This was a pleasant & happy occasion. The next day Wednesday Dec. 22 after attending family worship & breakfast, Mr. G. accompanied by Kapiolani & attendants, about 50 in all, began to descend into the crater; the descent, about 400 ft. is quite steep. Then for a considerable distance it is more gradual. Kapiolani & most of her company descended to the ledge, which from a few feet to a quarter of a mile wide extends nearly round the crater, about 500 ft. from the top.

Below the ledge is a descent of 300 or 400 ft, still more difficult in consequence of so many chasms in the lava which in places is broken off & fallen down. Upon the brink of the ledge above mentioned, the whole company sat down, & at Kapiolani's request, united in singing, & one of her attendants led in prayer.

Afterward Mr. G. with 8 or 10 others descended to the bottom, which appears quite smooth when viewed from the top, but is very rugged & uneven upon near approach. Thick sulphureous fumes were continually ascending from a great many places in the bottom of the crater. In twelve different places the lava was red hot; three of them were liquid & flowing like water, although with not quite so rapid a current. During the night of the 22nd, a new current of lava broke out, at a place where dense sulphureous fumes had been observed ascending for several days previous; & and had run 30 to 50 ft until they left the volcano.

About 9 o'clock Thursday morning they commenced their walk to Waiakea. They had not proceeded far from the crater when a loud arguing was heard among the natives before them. On coming up to them, it was found that a female had fallen through the grass & rubbish that concealed a large & deep chasm in the lava. Such chasms are numerous about the crater. Mr. G. concluded that she fell down out of sight; a rope was let down by which she climbed up. She was considerable bruised by the fall, but not so bad as they feared. As it was near the path she was soon discovered & drawn up. About a mile & a half from the crater, a place was pointed out where 15 or 20 years since, vast numbers of the natives were destroyed by an eruption. They had fled thither in a time of war to conceal themselves from the enemy. The lava was projected to a great height into the air, & fell in showers like hail. The size of it was like coarse gravel. As it fell, it burnt up & destroyed houses, men & children, so that few escaped. Many of the natives still believe that a deity exists in the volcano by the name of Pele. Some tried to persuade Kapiolani from going up to the volcano. They told her that Pele would kill her & eat her up, if she went there. She replied that she would go, & if Pele killed & ate her up; they might continue to worship Pele. But if not, & if she returned unhurt, then they must turn to the worship of the true God.

Nothing very material occurred during the remainder of the way, except that at every place where they encamped for the night, Kapiolani's first request would be to unite in prayer to express her gratitude to the Most High.

Letter Packet of July to October 1824
Missionary Herald
Sandwich Islands

…Owhyhee
Journal of Mr. Ely at Kaavaroa.

[September 28 1824, [177]] This morning Naihe and Kapiolani, with their attendants, sailed for Kau. They purpose to reside there two or three months to collect sandal wood. They called on us yesterday morning, made us a present of a hog, gave us full liberty to kill a kid from their flock when we chose, and directed their head-man to supply us with fish, &c. They gave directions, also, that no one be permitted to molest us, that the people attend to the *palapala*, and the word of God; and appointed a man to procure for us such things as we should need. We would notice, with feelings of gratitude and thankfulness to our heavenly Father, his kind intention to us, in giving us such friends in this dark land. May we be more entirely devoted to our work, and may these favors qualify and stimulate us to do much for Christ. After giving full instructions to the headmen, and commending us to Kamakau, Naihe requested that a prayer be offered on the shore, where many were assembled, previous to their embarkation. We most cheerfully seconded this request, and a hymn was sung, and prayer offered for the protection of Jehovah, while they were passing on the great deep, and at their temporary residence, and for the enlightening and preservation of those who remained behind. They then launched their canoes and were soon wafted from us. We regretted that it was necessary for them to remove at this crisis, as many persons disposed to serious inquiry will accompany them, to be as sheep without a shepherd. May Israel's God lead them to Jesus, the Great Shepherd and Bishop of souls.

Oct. 3. A day of peculiar interest to us. Mr. Thurston, who is present on a visit, preached in the Church, and administered the Sacrament of the Lord's Supper at our house.

9. All the people of Kaavaroa, and many in the neighboring villages, are engaged in the *palapala*. The great cry is for *books* and *teachers*. Those, who were once stubbornly opposed, are now soliciting instruction.

10. Sabbath. Interesting day. Though many of our regular hearers removed with the chiefs to Kau, still our church was crowded. Many new hearers were present, and some of them from a distance.

[177] James Ely, *Missionary Herald,* October 1825: 318-320.

March 26th, 1825
Honoruru, Oahu
Letter of Levi Chamberlain to Jeremiah Evarts
(Account of Kapiolani's Travel to Kilauea and encounter with Priestess of Pele)

[February 3, 1825, [178]] …On my arrival at Hido, I was met by Mr. Goodrich several miles from land & by him conveyed on shore.… In Dec. [1824] they heard that Kapiolani the wife of Naihe the interesting chief of Kearakekua, was on her way to make them a visit. Mr. Goodrich met her at the volcano, and was welcomed by her with the most friendly salutations.

With her he descended the crater, and viewed its fires, & smoke, & running lava. None of her countrymen had probably ever viewed the tremendous scene with feelings like those which filled her breast. They had always approached with trembling awe, as to the feet of a god of terrible power, whose wrath must be appeared with offerings. She approached feeling that what she beheld was a display of the power & majesty of that God who made heaven & earth; and who sustains, & controls, & directs all things; and all whose work, praise him, and in all is to be adored.

While standing on the ledge which bounds the crater at the distance of more than 500 feet from the top, with those materials of destruction before their eyes, which had often spread terror & dismay among the inhabitants of the Eastern & Southern divisions of that island, she directed one of her attendants to engage in prayer, in which service, she and her whole company with much solemnity united.

Before her arrival at the volcano, she was met by a priestess of Pele, who warned her not to proceed, as in case she did, the god would come out and destroy her. Kapiolani demanded who she was that thus addressed her, the reply was, "One in whom the god dwells." Then said Kapiolani, "You are wise, and can teach me, come and sit down." She seemed loth to obey, but Kapiolani insisting on her compliance, she yielded. Food was offered her, but she said she was a god, & did not eat. She held a piece of tapa in her hand which she said was a palapala (a writing or letter) from Pele. She was requested to read it, but was reluctant, and when forced to comply, she muttered over a medley of nonsense. Kapiolani then produced her spelling books & hymns, and said, you have pretended to deliver a message from your god, but we have not understood it. I will now read you a message from the true God which you can understand; for I too have a palapala. She then read sentences from the spelling book & some of the hymns, & spoke to the impostor concerning Jehovah the true God, who made all things, of Jesus Christ the only Savior, of repentance, and a new heart. During the conversation the woman held down her head & was silent, and when Kapiolani had finished her address, she said, the god had left her, & she could make no reply. Being afterwards invited to eat she partook without ceremony.

After Kapiolani's arrival at Waiakea, she used all her influence with the people to interest them in the objects of the mission, and during the 10 days which she staid [*sic*] there, so successful were her efforts, that the schools, from 20 scholars, was increased to about 100; and the audience on the Sabbath, in the same ratio.…

[178] Levi Chamberlain, Letter to Jeremiah Evarts, 26 March 1825, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 794: 308-315).

…Though it is an unreasonable hour, I cannot avoid stating for your information, particularly if the journal of the tour is not yet published, that Mr. Goodrich & myself visited the volcano again, & with a line measured the upper edge of the crater, & found it to be 7 ½ miles in circumference. We then descended & measured one side of the ledge, & satisfied ourselves that at the depth of 500 or 600 feet it is at least 5 ½ miles in circumference. We did not get the exact depth of it, but judge it not less than 1000 feet. We descended to the bottom, and crossed it, and had a good opportunity of judging. It is surely a fearful place.

March 26, 1825
Missionary Herald
Sandwich Islands
Letter from Levi Chamberlain to ABCFM Corresponding Secretary
Account of Chiefess Kapi'olani's Visit to Kīlauea

[Levi Chamberlain was business agent for ACBFM's Hawaii Mission, headquartered in Honolulu. The first part of Chamberlain's letter explains the reasons for his January 1825 visit to the Waiakea Mission in Hilo, and circumstances of the missionaries there: Mr. Goodrich and Mr. Ruggles and their wives. This published letter repeats the information and phrasing in Chamberlain's correspondence above to Mr. Evarts, but the notes (* and †) in this published version are added information.]

Kapiolani, a pious Chief Woman.

In December [1824, [179]], they [missionaries at Waiakea Station] heard that Kapiolani, the wife of Naihe the interesting chief of Kearakekua, was on her way to make them a visit. Mr. Goodrich met her at the volcano, and was welcomed by her with the most friendly salutations. With her he descended the crater, and viewed its fires, and smoke, and running lava. None of her countrymen had probably ever viewed the tremendous scene with feelings like those which filled her heart. They had always approached with trembling awe, as to the feet of a god of terrible power, whose wrath must be appeased with offerings. She approached feeling that what she beheld was a display of the power and majesty of that God, who made heaven and earth, and who sustains, and controls, and directs all things.

While standing on the ledge, which bounds the crater at the distance of more than 500 feet from the top, with those materials of destruction before her eyes, which had often spread terror and dismay among the inhabitants of the eastern and southern divisions of that island, she directed one of her attendants to engage in prayer, in which service she and her whole company, with much solemnity, united.

Before her arrival at the volcano, she was met by a priestess of Pele,* who warned her not to proceed, as, in case she did, the god would come out and destroy her. Kapiolani demanded who she was, that thus addressed her? The reply was, "One in whom the god dwells." "Then," said Kapiolani, "you are wise, and can teach me; come and sit down." She seemed loath to obey, but Kapiolani insisting on her compliance, she yielded. Food was offered her, but she said she was a god, and did not eat. She held a piece of tapa in her hand, which she said was a Palapala (a writing, or letter) from Pele. She was requested to read it, but was reluctant, and when forced to comply, she muttered over a medley of

[179] Levi Chamberlain, *Missionary Herald*, February 1826: 41-42.

nonsense. Kapiolani then produced her spelling book and hymns, and said, “You have pretended to deliver a message from god, but we have not understood it; I will now read you a message, which you can understand; for I too have a palapala.” She then read sentences from the spelling-book and some of the hymns, and spoke to the impostor concerning Jehovah the true God, who made all things—of Jesus Christ the only Saviour—of repentance and a new heart. During the conversation, the woman held down her head, and was silent; and when Kapiolani had finished her address, she said, the god had left her, and she could make no reply. Being afterwards invited to eat, she partook without ceremony.†

* The reputed goddess of the volcano.

† In the letter of Mr. Richards to the Assistant Secretary, which has been already quoted [issue of the *Missionary Herald* where this was quoted is not known], reference is made to the visit of Kapiolani to the volcano, here spoken of.
“While on her way to the volcano,” says Mr. R., “she was accosted by multitudes, and entreated not to proceed, lest the goddess of the volcano should be provoked to destroy her. But she answered, ‘If I am destroyed, then you may all believe in Pele; but if I am not, then you must all turn to the *palapala*. When near the crater, a man, whose duty it is to feed Pele by throwing berries and the like into the volcano, entreated her to go no farther. ‘And what.’ said she, ‘will be the harm?’ The man replied, ‘You will die by Pele.’ Kapiolani answered, ‘I shall not die by your god. That fire was kindled by my God.’ The man was silent, and she went onward, descended the crater several hundred feet, and there joined in a prayer to Jehovah. She also ate the berries consecrated to Pele, and threw stones into the volcano. ‘All the district,’ said the headman of Kapiolani to Mr. Richards, ‘see that she is not injured, and have pronounced Pele to be powerless.’ ”

August 1866
The Friend
Kapiolani

The moral heroism displayed by this distinguished Hawaiian Chiefess, in visiting Kilauea, has imparted to her character an elevation and attractiveness which have impressed most favorably the minds of all acquainted with the circumstances. Her visit is no less remarkable than the abolition of the tabu system. The most earnest entreaties, by friend and foe, were put forth to dissuade her from incurring the wrath of the goddess Pele, whom was supposed to preside over the boiling caldron, where, from time immemorial, her worshippers had brought their offerings and cast them into the flames. Standing near the active pit, and in presence of many of her people, she exclaimed: “Jehovah is my God. I fear not Pele. Should I perish by her anger, then you may fear her power. But if Jehovah save me, when breaking through the tabus, then you must fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending us Missionaries to turn us from these vanities to the living God.” Then all united in singing a hymn of praise, and bowed in prayer to the Jehovah.

Lord Byron—cousin of the poet—commanding H. B. M. ship *Blonde*, (which brought the remains of Kamehameha II and his Queen from England to Honolulu,) thus refers to Kapiolani's heroic conduct: “One of the greatest acts of moral courage which has, perhaps, ever been performed; and the actor was a woman, and, as we are pleased to call her, a savage." (Voyage of the *Blonde*, 1824, 1825).

…Kapiolani died May 5, 1841, at Kaawaloa, Hawaii, very near the spot where Captain Cook was killed. [180]

Priestess of Pele Travels to Maui in 1824
Warning of Dire Punishment for Failing to Honor the Goddess

The ongoing struggle between the hoʻomaha kahiko (traditional religion – belief system) of Hawaiians and Christian missionaries—particularly in association with Pele—manifested itself beyond the shores of Hawaiʻi Island. Below, follows one such encounter on Maui:

August 13, 1824
Missionary Herald
Sandwich Islands
Station at Lahaina
Visit of a Woman, who called herself the goddess Pele

On the morning of July 21st, [181] I perceived great companies of people passing, by different routes, all to the southern part of the village. I inquired, but could not readily learn, the cause. At length I was told that Pele had arrived from Hawaii. Not understanding the meaning of the word Pele, I supposed it to be the name of a chief, and therefore made no further inquiry.

It was not long, however, before the excitement among the people became so great, that I suspected my mistake. On further inquiry I found that Pele was the word for volcano, and also the name of the god that is supposed to govern, or reside in, volcanos. This god has been said to dwell in a certain woman, who lives near the crater of the largest volcano on Hawaii.[182] This woman, who is called ke Akua Pele, was offended with the Deputation, who dared, without her leave, to throw stones into her crater. They also ate the berries growing wild on the mountains, without first making an offering to her. The people said, that with these insults the god was offended, and was now on her way to the chiefs, to direct them to cast off the palapala, and send away the missionaries; that if the chiefs did not comply with her orders, the volcano would break out in Lahaina, and burn first us and our houses, and then all those who favor the palapala, and their houses.

Pele brought word that Kekuaokalani, who was the rebel, that fell at the abolition of idolatry, was then alive, and that he had brought word from the other world to the chiefs, that they must cast off the palapala, and atone for their past crimes, by sacrificing to her a man, a hog, a dog, a white fowl, and a fish.

You may well suppose that Pele having arrived with such news, and on so important an errand, would attract attention. One of the enlightened natives said to me, “The people are all running to see this new devil, just as hogs run to their food, when it is thrown among them.”

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[180] Rev. Lorrin Andrews, “Reminiscences of Kapiolani,” *The Friend,* August 1866: 69-70.

[181] William Richards, August 13, 1824 letter to Corresponding Secretary, *Missionary Herald,* August 1826: 241-243.

[182] While the 1820s letters and journal accounts failed to name the priestess and her brother, the “kahuna nui,” later communications from Titus Coan name the two as Wahineomao (w.) and her brother Iaea (k.). See Coan’s communications to A.C.B.F.M. later in this part of the study.

The common people appeared to believe every word that the woman said, and hundreds predicted that in one day more we should all be sent from the island, or Lahaina would be destroyed by a volcano. They said, “Tomorrow we shall all see the power of Pele—the praying system has no power—it is like water. Mana roa ka Pele. (All powerful is the Pele.’’)

It was evident, however, that the kingdom of Satan was divided against itself, and was working its own overthrow. Maniacs here rank nearly as high among the gods, as Pele herself. Pele had scarcely arrived in the village, when she was met by a crazy woman, who said to her, “Who are you?”

Pele. I am Pele.

Maniac. What have you come here to my dominions for? Begone, and never let me see you here again.

This crazy woman did much to injure the reputation of Pele. She was, however, intent upon her object, and declared openly, that on the next morning her power should be known.

The morning arrived, and I was awaked at an early hour by Toteta, one of our Tahitian teachers. He came to inquire, whether it was my intention to present myself to the chiefs in company with Pele? I told him I would do as the chiefs wished; but I should not go, unless I was sent for. I then gave him some advice with respect to the behavior of the palapala party, and he returned.

At seven o’clock we heard a cry, “Pele is coming!” We looked to the south, and saw a large company proceeding along the beach, headed by the pretended god. The company moved slowly and silently. Several persons in their anxiety to see her, ran before her, and along by her side, so that she would not have been distinguished from the crowd, had it not been for her badges. As she passed our houses, she had a spear of wood about four feet long, sharp at both ends, which she carried before her in an oblique position, having her right hand grasped around the lower and her left around the upper part of it. She had also in her left hand a white fly-brush, pointing upwards, and in her right hand a black one, pointing downwards.

On each side, walked one of her daughters, the one perhaps seven, and the other nine years old, and each carrying a pole, with a sheet of old tapa flying from their tops. The countenance of the woman was extremely fierce and savage, and yet rather desponding. Her hair was long, black, and disheveled. She wore the common native dress, but of an inferior quality, and, on the whole, imitating that which is usually worn by men.

She turned not her head as she passed our houses, but walked in a very stiff and formal manner. The great crowd that followed were very still and solemn, though not very respectful in their treatment of her.

The chiefs were nearly all collected in a circle, and prepared to receive her. There were, probably, not less than two or three thousand people, many of them expecting to see some display of her divine power.

She had scarcely time to reach the circle, before a messenger arrived reporting the circumstances of her reception. I afterwards, however, received a more particular account from the chiefs themselves.

As she approached the circle, she addressed Hoapiriwahine, when the following dialogue ensued.

Pele. I have arrived.

H. We are all here.

P. Love to you all.

H. Yes, love, perhaps.

P. I now present myself to speak to you.

H. Where have you come from?

P. I have come from Tahiti, from England, and from America, whither I ‘have been to attend your king Rihoriho; but I have now returned into your presence.

H. Don’t you come here to tell us your lies. What have you there in your hands?

P. I have the spear of Pele, and her kahilis.

H. Lay them down. (Pele looks cross, but does not move.) Lay them down, I say. (Down they drop.) Don’t you come here to tell us you are Pele. There are volcanoes in other parts of the world, besides Hawaii. The great God of heaven, he governs them all, and you are a woman like us. There is one God, who made you and us; we have one common parent. Formerly we thought you a god, and gave you our hogs, our dogs, and our cocoanuts. Light is now shining upon us, and we have cast off all our false gods. You therefore have nothing to do, but to go back to Hawaii, plant potatoes, make tapa, catch fish, fat hogs, and then eat, and not go about saying to the people, give this thing, or give that to Pele. Go to school, and learn the palapala, and send you little daughters. Here is the good thing, (holding up the spelling book and hymns.) Here is our foundation. Now I will ask you a question. Answer me honestly, and tell me no lies. Have you been lying to the people, or have you not? Tell that we may all hear.

P. I have been lying; but—I will lie no more.

H. Remember your promise, and lie no more. Go round no more among the people. Observe my word, and return to your land.

Kaikioeva then said, “It is now a proper time to pray to Jehovah, for there are many people present, and he is our God.” Toteta, the man mentioned above, was called upon to, to pray. He arose, invited the attention of the crowd, and then addressed them as follows “Let us all look! What do we see? We see this emissary of the devil, come from Hawaii to Lahaina to tell her lies, and make us believe she commands the volcanic fires. Look! Here are the people of Lahaina; assembled for what? To pray to God? No; but to see a child of the devil. See this vast multitude, how eager they are to hear all the devil has to say! Are they as anxious to hear the words of Jesus Christ? Go to the house of God and see. There you will find a few hundreds; but here are thousands. Let us all look again to this old woman. What is her foundations, and what are the signs or badges of her supremacy? If she is the god of the volcano, then she lived when the volcano began. Let her tell us how long it has been

burning. If she is a god, let her tell us something about the creation of the world. Let her tell us about Adam, about Noah, about Abraham, and about Jesus Christ. We desire to hear. If she is strong, let her manifest her power. If she is wise, let her teach us. If she is good, let her show us some good thing. No. She has no power, she must carry a brush to keep off the flies, and a stick to frighten the people, and those two sheets of tapa are her ensigns, and when she is hungry she goes about to beg her food. Surely she exhibits the true character of the devil. She has been like a hungry hog that roots all before him, though he eats but little; or like the mice that dig into the ground, and eat the potatoes in the hill. Let us praise God, that we have become so much enlightened, that we have not been led astray by this cunning stratagem of Satan."

Here he ended his address. He then read the Jubilee hymn, and prayed. After prayer, Pele arose, and threw the old tapas, which she had used as ensigns, into a fire which was nearby. She was about to throw her spear in, when one of the chiefs said, "Stop I want that to dig the ground with." Before noon, the spear was brought to me with earth still adhering to its point, and no stain of blood was on it. I design to send this implement of husbandry to you, and when you see it, I have no doubt that you will be reminded of the prophecy, "The Lord shall rule among the nations, and judge among the people; and they shall beat their swords into ploughshares, and their spears into pruning hooks."

In this whole affair the hand of providence could be distinctly traced, in ordering everything in such a manner as to bring good out of this apparent evil. There was a vast concourse of people, all of whom saw the derision of the chiefs, and heard, the confession of Pele, that she had been lying. After this, it was a common saying, "Mana roa ka palapala," (strong is the Palapala,) [i]t has conquered the Pele." It is indeed an animating consideration, that the time is not far distant, when the truth will cause every false god to hide his head, and will gain a complete triumph over all those who support idolatry.

Soon after this occurrence, I sought an interview with the woman, but could not obtain one, in consequence of her immediate return to Hawaii.

Descriptions of Kilauea and Mauna Loa Between 1828-1846

Letter Packet of November 1828 to April 1830
Excerpts from a "Journal at Byron's Bay"
Joseph Goodrich to Jeremiah Evarts
[Describes a visit to Kilauea from Hilo, via Olaa, and the first foreign women to view the volcano]

…July 7th [1829, [183]]. For some days we have been making preparations to make an excursion to the Volcano. The question being put to the teachers as to their going with us, when they almost all of them offered to go assist us in our journey, they also provided for themselves, so that we had only to provide for ourselves. Having made those hammocks one for Mrs. C. [Coan], the other for Mrs. G. [Goodrich], the 3rd for our two children, each attached to a pole to be carried by 2 natives as occasion might require. The morning was quite rainy & unpleasant but as we were all prepared for our journey, we concluded to set forward. Our company consisted of Mr. & Mrs. C., Mr. & Mrs. G., and their 2 children, about 40 teachers,

[183] Joseph Goodrich, Journal entries sent to Jeremiah Evarts, July- Dec. 1829, A.B.C.F.M. Collection, Harvard (Reel 797: 609-643); [page numbers in journal noted in brackets].

& a number of other natives that wished to accompany us, making our whole number about 60. We had not proceeded a mile before it commenced raining which continued with frequent & heavy showers through the day; but as we were residents of a rainy region we took the precaution to be well provided for against the rain. The natives however considered the clouds as quite in their favour being so much more cool & comfortable for carrying burdens. After rather a fatiguing day[ʻ]s travel we arrived at the residence of Kanai, the head man of Olaa, a cordial friend to the mission, about 4 o'clock P.M., where we found 3 large & neat native dwellings ready for our reception. As most of our company was more or less wet a number of large fires were immediately kindled which were very acceptable, as most were shivering with the wet & cold. Our reception here seemed more like that of [illegible] society, than the mere sons of the forest. The house in to which we were received was bisected by a neat mat partition, the part that we occupied was again divided into a sitting room & two bed rooms partitioned off by neat calico curtains. We found ourselves so comfortable that we soon forgot the fatigues of the day. Soon after we were presented by Kanai with a fine baked pig, talo, & poe, sugar cane &c., a small part of which we took to ourselves, the remainder was divided among the natives who appeared to be well repaid for all their toils.

After supper the good man of the house together with many others made many interesting inquiries respecting the way of life, what they must do, to perform that which was lawful, & right. One old lady staid till nearly midnight & appeared in quite a curious frame of mind, evidently seeking a better fortune than any of their former systems could make known to themselves.

The next day being rather more favorable we set forward at an early hour, the sun being over east with clouds rendered our traveling very comfortable, which is generally very oppressive on a clear & vertical run. About 10 o'clock we passed the last houses in Olaa, 12 miles from the Volcano [in the Kapuʻeuhi vicinity], where we made a short stop & took some refreshment. Soon however we resumed our journey, & about 4 o'clock we reached the confines of that formidable place, the object of our visit; about a mile from the crater we began to discern the sunken plain leaning hard on our right & a precipice presenting a mural from 5 to 150 feet; the weather being thick & foggy. Having ascended so high as to be up in the region of the clouds, nothing very interesting presented itself until emerging from a little thicket, we all on a sudden saw the steam & smokes arising from a hundred fissures & chasms, as if the very bowels of the earth were in flame, at the sight of which fear took hold of some of our number. Here the female courage was shaken & earnestly desired to commence a retreat. The path led through the midst of them, some were highly vented with sulphur. The heat of others was intense; it was driven up with so much violence as to create loud whirring as if almost inhaled, ready to burst its molten lands asunder & overwhelm every obstacle & deluge all around in one common desolation. Notwithstanding these frightful appearances our path for the last half mile was literally lined with whortleberries [ʻōhelo]. [17-19]

We fed ourselves upon them as we passed along & reached our huts where we put up for the night about 4 P.M. The huts were built by some natives who were to work about the skirts of Maunaloa & had resorted to their place to cook their food when their oven is always in readiness being heat[ed] by the fires below. The wind was high from the north cold & chilly, the huts were about 100 rods from the edge of the crater. We crawled into the house to rest for a few minutes & set ourselves in order to visit the yawning gulf below. Some of the natives who had proceeded us came running back & said that there was nui loa ke ahi malalo, paapu. A great deal of fire down below, all full. This made us hasten to view the

aweful[184] scene[,] the object of our toilsome journey. A few minutes' walk brought us on the verge of an aweful precipice[,] 1200 or 1400 feet [deep], a place where no foreign female footsteps had ever been before, & here pen cannot describe or pencil paint the scenery as it actually is.

No person who has not beheld with his own eyes can have any correct idea of the place from the description of another. The scene that burst upon our view was appauling [*sic*] & frightful beyond description, standing upon the verge of the crater we looked down 1200 or 1400 feet & almost directly under us (so near that the natives who proceeded us did not discover it) & saw a river of liquid fire rolling its fiery billows from shore to shore in a mock terrific manner, the river was about 3/4th of mile long from 6 to 8 rods wide in some places the lava was thrown up a great distance with the utmost violence, escaping it out in every direction; at one end of it was a cataract of liquid lava precipitating its fiery bellows down an aweful precipice into the yearning gulf below[,] forming one of the most aweful & sublime spectacles that we ever beheld; or even imagination could conceive.

We stood gazing with astonishment at its ever varied tumultuous surges; no two visits out of 8 has it ever appeared to present the same form. It is not now so deep by 600 feet as it was on our first visit. The sun has now sunk below behind Maunaloa's, hoary summit, we were so chilled by the piercing north wind, that we repaired to our cabin, being seated on our mats & baggage we soon perceived that our feet began to feel warm supposing it to be the effect of traveling hastily over a gravelly hard pan that is at the north side of the crater. [20-21]

After taking some refreshment & commending ourselves to the guardian care & protection of him who controls the raging fires in the aweful gulch below we reposed ourselves to rest but here we found ourselves quite uncomfortable the underside of our bodies being almost roasted from the heat of the rocks on the lava upon which we slept with only a little grass as our mats between us & the hot lava, at the same time the upper side chilled with the piercing north wind[,] accompanied with fine rain or rather clouds themselves as we were up so high as to be in the region of the clouds[,] which as they passed over the crater exhibited the most brilliant appearance from the reflection of the fires below presenting an ever varied fireworks from a faint light to the most brilliant & vivid flashes of light[,] as if the whole crater was in the most intense action mingling its fires with the clouds. Thus passed the night with but very little sleep[,] shifting from side to side by turns, like a person in a raging fever.

I presume that you will not be surprised at our being uncomfortable, when you are correctly informed that the thermometer showed the difference of heat to which we were exposed, the upper side at 43º[,] the under 120º. Rising with the sun Mr. G took a walk out about 1 mile NW of the crater to look for wild geese & found a flock feeding on strawberries &c. In shooting twice [he] killed four[,] so that we had fine roast goose for dinner. After[,] a cup of tea [was] made of water distilled from the volcano (the steam rises out of the fissures of the rocks in various places & is condensed by the cold night air).

Mr. C & G & a number of the natives set out to circumnavigate the crater, in the meantime Mrs. C & G with some other natives set out a strawberrying, Mrs. C being somewhat fatigued with the proceeding day's journey returned to the cabin. Mrs. G in the course of 2 or 3 hours gathered upwards of a half a bucket of very fine strawberries ['ōhelo papa] which

[184] This archaic spelling will not be noted as a misspelling. Also, commas in brackets were inserted to increase clarity.

afforded a nice desert to our roast goose. The walk around the crater was both interesting & fatiguing, the awefulness & grandeur of the crater at the different views so much surpasses description that it is in vain to attempt it. We descended into the crater & approached so near the boiling caldrons as to char the external surface of our canes & bear them off as curious specimens of our tour, the natives also were much gratified with a smoke from the fire of Pele. About 2 o'clock P.M. we arrived from that aweful abyss, and found our dinner well cooked & made ready for our repast. [22-23]

In the afternoon we took the precaution to gather some green ferns to spread under our mats to render the heat rather more tolerable, but we had not reposed long before the heat was equal to the preceding night & to our surprise on turning up our mats in the morning we found that the ferns which we spread under us were baked as brown as if they had been laid upon the fire.

We left the crater early in the morning in good spirits well satisfied with our visit particularly by the females, being the first foreign ladies that ever beheld that aweful place, our journey down was not so fatiguing as our ascent[,] being gently inclining towards the sea; we reached the place where we lodged on our way up about 7 P.M. We soon had a baked pig, talo &c. served up, being very acceptable as our stock of provision was about exhausted.… [24]

July 13. I have lately received information that the chief priestess of Pele, has left her residence in Hamakua to take up her abode here where she can enjoy the preaching of the gospel, being fully convinced of her folly in officiating as high priest to that which was the most terrible of all their gods. When I have questioned her accepting her belief in this former terrible deity[,] her feelings seem to revolt at the idea of saying anything respecting her former belief in that which she now knows to be not good; she says that she once thought them to be a reality; but now she knows them to be no gods. The people used to think that her power was irresistible, & trembled at her presence[;] they used to pray to her, & also to Pele to take care of her, that thereby she would be propitious to them, they were required to prostrate themselves when she passed upon pain of death. But now she takes her place at the footstool of sovereign mercy anxiously enquiring with hundreds of others the way of life.… [25]

A light shock of an earthquake on the 26 [September], 10 A.M.… Another earthquake occurred on the 27th [October]. [27]

18th Nov. … about 8 o'clock [p.m.] there was one of the most brilliant illuminations of the volcano that I ever witnessed here. About one quarter of the heavens were brightly illuminated. Doubtless by the eruption of lava at the bottom of the crater…

Dec 16th …I met Mr. Andrews & Green shot a beef & returned on the 17th as, their time was nearly expired for them to return to the other side of the island, they left on their return by way of the volcano on the 21st. [28]

…On the 22nd 2 o'clock P.M. another shock of an earthquake… I afterwards was informed that Mr. Andrews & Green were down at the bottom of the crater, [also] that many rocks & stones were precipitated from the walls at the sides of the crater. I felt no small degree of anxiety at the time supposing that was about the hour that they would be in, or about[,] the crater; fearing that it might be much more severe in the region of the volcano. [29]

August 19th, 1830
Gerrit P. Judd to Jeremiah Evarts

…Tuesday, [July] 29th.[185] Left Hilo in company with Mr. & Mrs. Andrews for the volcano. Mrs. A & her little boy were carried by the natives most of the distance. The following day just before sunset we saw the volumes of smoke ascending from the crater. Arrived just in time to pitch our tents & collect firewood before dark. Next morning[,] while Mr. & Mrs. A. went in search of strawberries[,] I descended into the crater, passed over a considerable part of the bottom & ascended by the sulphur banks on the south side. I cannot compare this wonder of nature as it is at present [to what] it was on a former visit[,] having never seen it before[;] but compared with the description of Mr. Stewart & Ellis[,] I must conclude that it has changed greatly in a few years. It appears to be fast filling up. The height of the black ledge estimated by Mr. S. at 600 feet appears now from 25 to 100 ft. only. The action of the little craters on the bottom evidently much lessened. I could only distinguish a spot where the lava seemed to boil although in the night there were 15 or 20 where the lava appeared as a red heat & fumes were constantly emitted. May we not conclude that we shall shortly have an eruption, or that the volcano will become altogether extinct?

Parted with Mr. & Mrs. Andrews about noon on Thursday in order to return to Waimea by a direct rout[e] over the unfrequented country between Mauna Roa & Mauna Kea. I found this journey excessively fatiguing. We travelled over rough lava without a path[,] sleeping on the ground & in the huts of sandal wood cutters, without much food or water. The south & western sides of Mauna Kea are altogether unlike the North & East. The former dry and barren, the latter rich[,] wild[,] wooded & susceptible of cultivation one third of the distance upwards.

A Visit to Kaʻū, Kalanihale at Kapāpala, and Kīlauea in 1835
(Potatoes Cooked in the Steam Vents)

March 29th, 1835
Cochran Forbes, to Rufus Anderson
Journal of a Visit to Kau in January 1835

…Before you receive this you will probably have received a letter from me[,] with some extracts from my journal[,] written in October last. From the letter & journal you will see more distinctly the field of my labour and the urgent necessity there is for aid in this wide field…. In January, I made a tour of Kau, being absent 13 days & now design giving a more particular view of the field.

I left home [Kaʻawaloa] on Monday evening the 12th of January about dusk, sailed all night on a double canoe. Had a pleasant sail and a comfortable nap of sleep on board. About sunrise we landed at Kailikii the small landing place, as the strong trades will rarely permit a canoe to round the south point. Sometime a canoe may pass safely around at daylight when the trades are not so violent as usual.[186]

185 Gerrit P. Judd, Letter to Jeremiah Everts, 19 August 1830, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 798:1113-1125).

186 Cochran Forbes, Letter based on Journal entries to Rufus Anderson, 29 March 1835, A.B.C.F.M. Collection, Houghton Library, Harvard [page numbers in brackets].

We took something to eat and after talking with the people about their souls, part of us prepared to ascend the pari [pali], and the rest of the company thought they could work the canoe around the point as the wind was more moderate & the sea smoother than common.… [1-2]

[Forbes describes the group's ascent of the pali, and then their return to the shore near Kalae around noon, where a village of fishermen was located. Forbes described his efforts to preach the gospel to the men, women and children in the two villages around the bay at Kalae, speaking from the site of a stone-lined well; he then continued on the group journey, writing about Ka'alu'alu and Wai'ōhinu. From there the group traveled to a large village at the seaside of Honuapo; continuing on to Hokukano, Wailau and Punaluu where they spent the night. The next morning they set out for Kapāpala, reaching Moaula about noon. Next stop was at Makāka (as written in original text); and then they traveled to Kalanihale at Kapāpala.] [3-10]

…We hastened to Kalanihale, as it was now far on in the afternoon. We arrived at Kalanihale, perhaps an hour by sun, and a number of people soon collected in the canoe house, being the largest & finest[,] from fleas &c.

After conversing a while with them about the souls &c., we repaired to an old vacant house formerly the residence of the head man, but now uninhabited except by swarms of fleas & other vermin. The former owner having been ejected & the land (which the King had taken from Kapiolani* and which was one of her most valued lands, and given to the Governor of Tauai) was put under another lord or head man.

*No person here, beneath the King, who may possess land today is certain of possessing them tomorrow.

The first head man whom the Gov. of Tauai placed at Kalanihale[,] … after obtaining possession from the King, was, the natives told me, [forbidding them to hold] their meetings on the sabbath to recite a little catechism. Which [catechism] has been translated & published for schools on the Sabbath.

He also forbade their meeting in school & ordered them out to work for him on the school day. A few refused & stood fast to their school and catechism, but the multitudes were glad to join him. But he was too fast & told the people that if he became established in authority over them he would have no sabbath and no religious meetings, and no schools on his lands! The Lord so ordered it however that in a few weeks he was deposed and the oldest son of Kamakau was placed [as] head man. He is not a professor of religion, tho his wife is, and he is very favorably disposed to all our efforts for the good of the people…. When I arrived all was quiet and the vacant house of Kapiolani's former head man was my lodging place together with about a doz. natives. The house is about 15 feet by 20. It was now dark, being Friday[,] and we designed to spend the sabbath at this place[,] being the last village in Kau on the mountain course to Hilo.

The next day all the schools of that part of Kau were assembled and I spent the day in examining them and talking to them about their souls, &c, & married several couples… [10-12].

…On Monday morning we started about an hour & half before daylight to make a visit to the Volcano, as I thought it was doubtful if I should for years be again so near to it & have so favorable an opportunity for visiting it. Its towering fumes of blazing smoke were fully visible

at Kalanihale, near 15 miles off & more than that, [by] the course we took; as the native paths are crooked. About one o'clock we reached the spot, and I was quite disappointed to find it in the midst of [a] level tho somewhat elevated district, all the figures of volcanoes that I had ever seen being on the peaks of high mountains. The ascent, for as much as ten miles, in the direction we took, was but very trifling, though towards the sea it is probably more steep. It was not in action and of course not so interesting as described by others, but deep & dark & awfully sublime. The dense clouds of smoke that ascended early in the morning as we advanced thru the desert, formed years ago by its boiling contents being vomited over the then perhaps fertile land --- lay in heavy columns on our left & quite hid the mountain from our view. So striking a figure was the ascending smoke … that one of the natives who accompanies me & who had never before visited the awful spot repeated once or twice the [Rev. XIV:11] passage[187]…. The vast, deep, dark, dismal & burning pit emitting constantly a sulphureous stench and at times[,] tho not then[,] boiling literally with "fire & brimstone." I thought "O if the very sight of this dark pit made me shudder while I stood on the brink & tossed a stone down to see the length of time it would take to reach the bottom, what must it feel to be plunged headlong into the pit prepared for the devil & his angels, without the shadow of hope to escape & yet this was the inevitable end of the poor perishing heathen…."

Hot fumes as of boiling water, but very lightly impregnated with sulphur, issued from many a crevice on the banks above, where we buried some raw potatoes, which the heat of the earth completely cooked! After resting a while we descended to examine the region below & spent the afternoon there; a little before sunset we reached the upper region once more[,] excessively fatigued. Built ourselves a little hut to shelter off the strong north wind[,] which was cold almost to chilling; behind this we lay ourselves down for the night within a few yards of the awful brink, after partaking [of] a few potatoes we had roasted in the steam a few rods further from the brink. There we spend the night and rising by dawn, sang a hymn to the praise of him who had made up monuments of mercy that night in preserving us on the brink of a terrible monument of his power…. We set out on our way home. About 2 o'clock arrived safely at Kalanihale, very much fatigued, hungry and thirsty; found a number again collected in the old canoe house where I preached to them and then partook of some potatoes & pork which they had kindly provided.… [13-15]

[Forbes describes his trip back to Kona in reverse, stopping first at the village of "Kailiokoloa" the land next to Makaka, and home of a native man who pursued spiritual education. The path took them back to Moa'ula, Punalu'u, and on to Ka'alu'alu, Wai'ōhinu, and Kama'oa. They continued over land to Pohue, and then on to Kaulanamauna, the last village in Kau. From Kaulanamauna, they were able to take to the canoe once again and traveled along the coast until reaching Kaawaloa once again.] [15-21]

…We landed safely at Kaawaloa sometime in the night, having been absent 13 days – travelled 200 miles – preached 20 times and married 30 couples besides examining the schools.

It will now be seen that not only all that 5000 or 6000 at Kau are absolutely destitute but that thousands also in the southern part of Kona are in little better condition.… [21].

[187] King James version of Rev 14:11 verse: "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Titus Coan Converts Followers of Pele in 1837

Titus Coan arrived in Hilo, in June 1835. Upon settling in, he replaced J. F. Goodrich, and remained at the Hilo Station until his death in 1882. While Coan's writings are heavily prejudiced and intolerant, in his efforts to depict the deplorable conditions to which he had been posted, he unwittingly documented significant observations of traditions and practices—including those associated with Kīlauea and Pele—which today, are quite invaluable. Coan traveled widely through his station, covering the districts of Hilo, Puna, and eastern Kaʻū. His letters described volcanic/geological events, changes in the landscape around Kīlauea, and gave us the names of the famed brother and sister 'kahuna (priest and priestess) of Pele; referred to only as the devotees of Pele, who in 1824 confronted Chiefess Kapiʻolani at Kīlauea, in others' writings.[188.]

To understand Coan's attitude towards Hawaiians, their practices and belief system (apparently one widely held among the A.B.C.F.M. missionaries), one need only to review his letters to Rufus Anderson, Secretary of the organization. In a February 27, 1837 letter, Coan answered a question by Anderson, in which he compared the Hawaiians with the Patagonians:

> You enquire how the Hawaiian & Patagonians compare as to mind & body. There is quite a disparity in both respects. The Hawaiians are more gross, corpulent & unseemly in person & more sluggish & tardy in all their movements…. The S. Island Chief, in many cases, is an immense, heavy moving mass of gross matter…. The Hawaiian is more torpid & sluggish, more implicit & servile, while at the same time the heart is filled with all deceivableness of unrighteousness. With his mouth he will assent to all you say, though his heart may be at antipodes with yours.[189]

Later that same year, on November 20, 1837, Coan penned a letter to Anderson, describing his field and the people of Puna, and again revealed his attitudes towards Hawaiians—praising them in one sentence and then belittling them in another:

> In my last letter to you I mentioned my tour in Puna, the large district lying south of us, and the deep interest which seemed to be awakened there on the subject of the soul's salvation…. Multitudes of people have broken off from their long cherished habits of sin, and they are now leading a life of prayer…. This people are naturally stupid & indolent in mind as well as body but the sword of the spirit can quicken them.[190]

February 27, 1837
Hilo, Hawaii
Titus Coan to Rufus Anderson
(1836 tour of Hawaiʻi)

In the same 27 February 1837 letter (pages 6-7), mentioned above, Coan notes he had met both the priest and priestess of Pele and he provided some information about the previous activities and current thoughts of the "kahuna nui" (high priest), and mentions that "Stuart" [*sic* - Stewart] had earlier written about this man in his "journal" (also a series of letters in packet to A.B.C.F.) Coan's account was also published in the *Missionary Herald* of January 1838:35. In a

188 See: Goodrich Journal of 1828-1830 and Stewart Letter of 1825.

189 Titus Coan, Letter to Rufus Anderson, 27 February 1837, A.B.C.F.M. Collection, Houghton Library, Harvard.

190 Titus Coan, Letter to Rufus Anderson, 30 November 1837, A.B.C.F.M. Collection, Houghton Library, Harvard.

much later letter (see 17 April 1845 below), Coan provides both names of the brother and sister who were priest and priestess of Pele.

> [Tour of Hawaii, begun on Nov. 29, 1836] …In Puna I examined more than 20 schools & more than 1200 scholars. From the time of my landing in Kau until I reached home, a period of 8 days, I preached 43 times, & often to congregations that listened with much interest & many tears. In a thickly populated district of Puna where I spent the Sabbath, I found a most interesting state of feelings. Multitudes flocked to hear the gospel & many seemed pricked in their hearts to understand its influence.… Some followed me from village to village for several days in succession to hear the gospel. Among these was the old Kahuna nui o Pele (High priest of Pele, or the Volcano). This man is the brother of the old Priestess of whom Stuart speaks in his journal. This ancient Priest of heathenism was noticed as giving fixed attention to preaching at the time Bro. L. & myself passed through that region a year ago. He has since been several times to our Station, a distance of 40 or 50 miles & spent a number of weeks to hear the word of God; & within a few days past, we have examined him with reference to admission to the church.
>
> During the examination he gave something of the history of his life, & among the things he confessed, that he had once been a highway robber & murderer [ʻōlohe]. He said that he had killed two men with his own hands, & for no other reason than to obtain their kapas & food, not amounting probably to more than 50 cts. in value. He seems repentant & we think he is truly converted to God. His sister, the Priestess still lives in Puna but she evinces no relish for the gospel. I found her in one of my meetings in a small village through which I passed, & I had a close personal conversation with her on the interests of her soul; but she seems utterly opposed to the claims of God upon her heart. In receiving such men as the old High Priest into the church, I am often reminded of Paul's language to the Corinthian Church. Sec. I Cor. 6: 9, 10, 11. All the sins there mentioned have been common to most of our church members in the days of their heathenism, & even this catalogue does not half express the former character of many.

October 1838
The Hawaiian Spectator
Sandwich Islands. — Crater of Kirauea, Hawaii

The Hawaiian Spectator [191] is considered Hawaii's earliest literary and scientific periodical. Only two volumes, four parts in each, were published. The following article consists of an introduction and a letter written by Paul Edmond de Strzelecki to the Rev. John Diell of Honolulu, the first chaplain to the port of Honolulu (serving 1832-1841).

> The following *graphic* sketch has kindly been furnished by Count Strzelecki, a Polish nobleman, and scientific traveler, who has for some time resided in the United States and in Mexico, and is now visiting various portions of the Pacific in H. B. M. S. Fly.
>
> My Dear Sir,
> Your kind request to supply the valuable publication of the Spectator, with an account of my visit to the Volcano of Kirauea on Hawaii, both pains and flatters me; for I regret much that my limited stay here, the daily current and accumulating objects of new and interesting inquiries render any circumstantial description of it really impossible to me. A few facts, and

[191] Paul Edmond de Strzelecki, "Sandwich Islands. — Crater of Kirauea, Hawaii," *The Hawaiian Spectator* 1, no. 4 (October 1838) 434-437.

fewer observations which a hasty and rough sketch brings forth, is all I am able for the moment to supply you with. I cannot even attempt to give you the slightest idea of the impressions which the awful sublimity of the volcano produced upon my imagination; that part of our being does not yield as easily as memory — it does not reproduce sensations; the rapture — the enthusiasm once gone by, is lost forever.

What I remember, and long shall recollect, as showing the mighty influence of mighty objects upon me, are the difficulties I had to struggle with, before my eye could be torn away from the idle, vacant but ecstatic gazing with which I regarded the great Whole, down to the analytical part of the wondrous and unparalleled scene before me; I say unparalleled, because having visited most of the European and American volcanos, I find the greatest of them inferior to Kirauea crater in intensity, grandeur, and extent or area.

The abrupt and precipitous cliff which forms the N. N. E. wall of the crater, — found, after my repeated observations, to be elevated 4,104 feet above the level of the sea — overhangs an area of 3,150,000 square yards of half-cooled scoria, sunk to the depth of 300 yards, and containing more than 328,000 square yards of convulsed torrents of earths in igneous fusion, and gaseous fluids constantly effervescing—boiling — spouting — rolling in all directions like waves of a disturbed sea, violently beating the edge of the caldrons like an infuriated surf, and like surf spreading all around its spray in the form of capillary glass which fills the air, and adheres in a flaky and pendulous form to the distorted and broken masses of the lava all around; five caldrons each of about 5,700 square yards, almost at the level of the great area, and containing only the 12th part of the red liquid; the sixth caldron is encircled by a wall of accumulated scoria of fifty yards high, forming the S. S. W. point — the *Hale mau mau* [Halema‘uma‘u] of the natives to which the bones of the former high chiefs were consigned — the sacrifices to the goddess Pele offered — the abyss of abysses, the caldron of caldrons — exhibiting the most frightful area of about 300,000 square yards, bubbling red hot lava — changing incessantly its level — sometimes rolling the long curled waves with broken masses of cooled crust to one side of the horrible laboratory — sometimes, as if they had made a mistake, turning them back with spouting fury, and a subterraneous, terrific noise of a sound more infernal than earthly; around are blocks of lava, scoria, slags of every description and combination, here elevated, by the endless number of superimposed layers, in perpendicular walls of 1000 feet high — there torn asunder, dispersed, cracked, or remoulded — everywhere, terror, convulsion — mighty engine of nature — and nothingness of man!

Nowhere does the solution of the great problem of volcanic fires by Sir Humphrey Davy, receive a more palpable illustration than here; the access of the water to the ignited masses of these minerals of alkaline and earthy bases, by which that great philosopher explained the convulsions of volcanic fires, is displayed here in most portentous, most awful effects. It is only to those millions of vents all around the crater, through which the superabundance of steam escapes — to the millions of fissures through which the sulphurous and sulphuric acids liberate themselves from beneath, that the preservation of Hawaii from utter destruction, by the expansive force of steam and gasses, can be ascribed.

The nature of the volcano, with its uncommonly intense heat, and so many wide and easy openings, is, to eject nothing without alteration, and to sublime every variety of substance which the concomitants of the volcanic fires embrace. Thus; here is the rare volcanic glass in capillary forms, and many perfect vitrifications; the muriate of ammonia in efflorescence, often conchoidal, often in elongated hexahedrals — and in one single instance, even in that rare form of a cubic chrystal [*sic*]; thus, the sulphuret of arsenic, both as realgar and

orpiment; the sulphur itself in most beautiful incrustations, chrystalized [*sic*] in cubic or truncated octahedrons; the petro aluminaris of Solta (Italy), or alkaline sulphate of alurnine, imbedded sometimes in crevices of lava, sometimes in argilacious earth; thus, the singular and rare cavernous lava, known hitherto to exist only in Iceland — its large tumefactions in blisters and bubbles, from a crust of the finest gloss to an arch of four feet thick, forming caverns through which the superabundance of lava in the crater discharges itself, as through subterranean tunnels, in all directions of the island.

A prolific imagination can find here a vast field for fanciful speculation on the origin, duration and probable or possible results of the continued operations of this frightful and gigantic volcano. Science will never tire in the study of Nature; but, alas! beyond what she sees, and what strict inductive forms allow her to conclude, she must stop—admire—bow and repeat

Sapientia huius mundi stultitia est. [The wisdom of the world is folly (translation added).]

With the greatest respect and consideration,
believe me, my Dear Sir,
Your most obedient servant,
Paul Edmond de Strzelecki.

Sept. 25, 1840
Titus Coan, to Rev. R. Anderson
Hilo, Sand. Islands
(Eruption of 1840)

Yours of Oct. 8, 1839,[192] from N. York, came duly to hand. Many thanks for the favor you ask of me a more particular account of the work of grace here.…

…Though my letter is already long I cannot close it without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the gen. meet. at Oahu; a circumstance which I much regretted, as it deprived us of a view of the most splendid & awful part of the scene. Since our return from Oahu I have made a pretty thorough exploration of the eruption, having found its source & braved the stream through most of its windings to the sea. I will now give you some of the principle facts which have been collected from credible testimony & from personal observation. For several years past the great crater of Kilauea has been rapidly filling up by the raising of the superincumbent crust & by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from 300 to 500 feet deep, was long since filled up by the ejection & cooling of successive masses of the fiery fluid. These silent eruptions continued to take place at intervals until the black ledge was repeatedly overflowed, each cooling forming a new layer from 2 to several feet thick, until the whole area of the crater was filled up at least 50 feet above the original black ledge, & thus reducing the whole depth of the crater to less than 900 feet. This process of filling up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater become one entire sea of confusion raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity exhibiting a scene awfully terrific. The infuriated waves sent up infernal sounds, &

192 Titus Coan, Letter/Report to Rufus Anderson, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 801:271-290) [intro sentences on p. 1 and portion of report about 1840 eruption on pp.13-19].

dashed with such maddening energy against the sides of the awful caldron as to shake the solid earth above & to detach huge masses of over-beds, plunged into the fiery gulf below. So terrific was the scene that no one dared to approach near it and travellers on the main road which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled & passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these reports in view. Every appearance however, of the crater, confirms these reports. Everything within the caldron is new. Not a particle of lava remains as it was when I last visited it. All has been melted down and re-cast. All is new. The whole appears like one raging sea whose waves had been suddenly solidified while in the most violent agitation.

Having stated something of the appearance of the great crater for several days previous to the disgorgement of its fiery contents I will now give a short history of the eruption itself. I say short because it would require a volume to give a full & minute detail of all the facts &c in the case. On the 30th of May the people of Puna observed the appearance of smoke & fire in the interior, a mountainous & desolate region of that district. Thinking that the fire might be the burning of some jungle they took little notice of it until the next day (Sabbath) when the meetings in the different villages were thrown into confusion by sudden & grand exhibitions of fire on a scale so large & fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day & night but it did not seem to flow off rapidly in any direction. All were in continuation as it was expected the molten flood would pour itself down from its height of 4000 feet to the coast, & no one knew to what point it would flow, or what devastation would attend its fiery course.

On Monday, June 1st, the stream began to flow off in a northeasterly direction, & on the following Wednesday, (June 3) at evening, the burning river reached the sea having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal being modified by the inequalities of the surface over which the stream passed. Sometimes it is supposed to have moved 5 miles an hour, & at other times, owing to obstructions making no apparent progress except in filling up deep vallies [*sic*] & in swelling over or breaking away hills & precipices. But I will return to the source of the eruption. This is in a forest & in the bottom of an ancient wooded crater about 400 feet deep, & probably 8 miles east from Kilauea. The region being uninhabited & covered with a thicket, it was some time before the flow was discovered & up to this time, though several foreigners have attempted it no one except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way by the rending of the crust of the earth into insuperable fissures, & by the emission of smoke[,] steam & gasses. The eruption in this old crater is small, & from this place the stream disappears again for the distance of a mile or two when the lava again gushed up & spread over an area of about 50 acres. Again it passes underground for 2 or 3 miles, when it reappears in another old wooded crater, consuming the forest & partly filling up the basin. Once more it disappears, & flowing in a subterranean channel, cracks & breaks the earth, opening fissures from six inches to 10 or 12 feet in width, its legs stand astride the fissure. At some places it is impossible to trace the subterranean stream on account of the impenetrable, thicket under which it passes. After flowing underground for several miles perhaps 6 or 8, it again broke out like an over-shelving flood, and sweeping forest, plantation, everything before it, rolled down with resistless energy to the sea, where leaping a precipice of 40 or 50 feet it poured itself in one vast extract of fire into the deep below with loud detonations, fearful hissings & a thousand unearthly & indescribable sounds. Imagine to yourself a river of fused minerals of the head lot & depth of the Niagara, & of a deep gory red, falling in one enblossomed sheet, one raging torrent into the ocean!

The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist & gigantic forces in contact, & producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gasses etc. While the burning lava as it fell into the water was shivered into millions of minute particles, and being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile & a pretty sand beach & a new cape were formed. Three hills of scoria & sand were also formed in the sea, the lowest about 200 & the highest about 300 feet. For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed & the waters of the ocean were heated for 20 miles along the coast. The breadth of the stream where it fell into the sea is about half a mile, but inland it varies from one to four or five miles in width conforming itself, like a river, to the face of the country over which it flowed. Indeed if you can imagine the Mississippi converted into liquid fire of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly, now widening into a sea & rushing through a narrow defile; winding its way through mighty forests & ancient solitudes, you will get some idea of the spectacle here exhibited.

The depth of the stream will probably vary from 10 to 200 feet according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose & spread like the morning upon the mountains, & its glare was seen on the opposite side of the island. It was also distinctly visible for more than a 100 miles at sea, & at the distance of 40 miles, fine print could be read at midnight.

The brilliancy of the light was like a blazing firmament, & the scene is said to have been one of unrivalled sublimity. The whole course of the stream from Kilauea to the sea is about 40 miles. Its mouth is about 25 miles from Hilo Station. The ground over which it flowed descends at the rate of 100 feet to the mile. The crust is now cooled & may be traversed with care though scalding steam, pungent gasses & smoke, are still being emitted in many places. In pursuing my way for nearly two days over this mighty smoldering mass, I was more & more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines & deep vallies [*sic*] had been filled, and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted & flowed in separate channels for a considerable distance & then formed islands of various sizes from one to 50 acres, with trees still standing, but seared & blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow, & the heat less vehement, & where, of course the liquid mass cooled soonest, the trees were mowed down, like grass before the fire and left charred, crisped, smoldering & only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream the melted mass stiffened & consolidated before it was consumed & when this was effected, the top of the tree fell & lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth & perfect as the caliber of a cannon. These holes are innumerable, & I found them to measure from 10 to 40 feet deep; but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption the great crater of Kilauea sunk about 300 feet & her fires became nearly extinct, one lake only, out of many, being left active in this mighty caldron. This with other forests which have been named demonstrates that the eruption was the disgorgement of the fires of Kilauea. The open lake in the old crater is at present intensely active & the fires are increasing as is evident from the glare visible at our station & from the testimony of visitors.

During the early part of the eruption slight & repeated shocks of earthquake were felt for several successive days near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind providence no lives were lost &, but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed & a few plantations destroyed, but the inhabitants, forewarned, fled & escaped. During the progress of the eruption some of the people in Puna spent most of their time in prayer & religious meetings, some fled in consternation from the face of the all devouring elements, others wandered along its margin, making with idle curiosity its daily progress, while another class still, coolly pursued their usual avocations unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate & drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the detonation of exploding gasses, the hissing of escaping steam, the rendering of the earth, the shivering & melting & gigantic rocks, the raging & dashing of the fiery waves, the bellowings, the murmurings, the unearthly mutterings coming up from burning deep; the rain of ashes, & fiery [illegible], the fearful & ever varying appearance of the atmosphere, murky, black, livid, blazing; the sudden rising of lofty pillars of flame, the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or pasty-colored clouds, all these moving phenomena were regarded by them as the fall of a shower or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens & a coming judge.

I will just remark here, that while the stream was flowing it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles on account of the smoke, the impregnation of the atmosphere with pungent & deadly gasses, & the fiery showers which were constantly descending & destroying all vegetable life. During the progress of the descending stream it would often fall into some fissure, & forming itself into apertures & under massive rocks & even hillocks & extended plats of ground, and lifting them from their beds, bear them with all their super incumbent mass of soil, trees etc. on its viscous & livid bosom like a raft on the water. When the fused mass was sluggish it had a gory appearance like clothed blood, when it was active it resembled fresh & clotted blood, mingled & thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery diverging at right angles from the main channel & pressing into it, would flow, off unobserved till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome like hill of 15 or 20 feet in height, & then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of 10 or 15 feet above the common level around him, & he had but just time to escape from his dangerous position, when the earth opened, where he had stood & a stream of fire gushed out. But I must bring this protracted letter to a close, a fact which you may have looked for with some impatience, & the announcement which may perhaps, give you more joy than any other recorded in these sheets.

Finally, let us ascribe greatness to our God. “He looketh on the earth as it trembleth. He toucheth the hills & they smoke.” The mountains flow down at his presence, the earth is molten under him, & the hills melt like wax before him. Who can stand before his indignation when his fury is poured out like fire & when his breath like a stream of brimstone kindles up

the flames below. Mrs. C. unites in very special regards to yourself & family, & to your worthy associates in the blessed & responsible work to wh. you are called.

Titus Coan

May 1841
Missionary Herald
Letters from Mr. Coan, at Hilo, Hawaii

Puna on Hawaii.[193] — This district has been frequently described to you. Its probable extent on the coast is fifty or sixty miles. Population, according to a census just completed, is 4,371. Most of the inhabitants live in villages along the shore, though many hundreds are scattered over the interior, from five to twenty miles from the sea. There are now nearly 3,000 church members in Puna, in good standing, together with about 150 under church censure. There are two good locations for stations in Puna, viz. Kula and Kaimea [Kaimu]. These places are twenty miles apart, and thirty miles from Hilo. The latter place is forty miles from Hilo by the shore road. Each of these places is now an outstation, with a thatched meeting-house and a congregation of 1,000 souls. There are no harbors in Puna, but boats and canoes can land in many places in a still time. No foreigners live in the district, and hitherto the people have been comparatively free from corrupting foreign influences. The present pastor, even supposing his health and the health of his family to be good, can visit the district only four times a year, at the most. A minister and teacher, or two ministers are therefore requested for Puna.

Kau—Contains a population of 4,000 souls. It is a large field, and is naturally divided into two districts or parishes, each about fifteen miles in extent. Mr. Paris intends to go to that field and commence a station there; and should you think best to suffer him to remain there permanently, a thing in itself greatly desirable to us, we will then request that you send on a teacher as his assistant and associate; but should he leave the field, we will then pray for a minister and teacher to occupy it as soon as possible. In many respects it is an inviting parish. It has a fine climate and a fertile soil, is quite removed from foreign influence and from the bustle of the world. The people are anxious for a missionary and would now do many things to help one. There are 200 church members in the district. There is an anchorage for small vessels here.

Another communication from G. P. Judd, describing a visit to Kīlauea, included the heading, “Not to be Published.” It gave an account of an accident that almost took his life, and how a native, Kalama, saved him from the lava.

June, 1841
Dr. Judd’s annual Report for 1840 & 41
Incident at Kilauea
(Not to be Published)

On reviewing my journal for the purpose of making out a Report of my labors the past year I find the following points, which I have selected as worthy of notice.…[194]

193 Titus Coan, “Letters …,” *Missionary Herald,* April 1842:159-160 (quoting Coan’s May 1841 letter).
194 Gerrit Judd, “Annual Report for 1840 & 41,” pp. 1, 10–11, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 801:659-670).

[Item 7, describing the Wilkes Exploring Expedition] …While at the Volcano of Kilauea I narrowly escaped a possible death through the merciful interposition of Providence.

Let down by the hands of a native I had descended 6 or 8 feet of the basin of a cooled caldron, 28 feet deep and 200 wide and crept along under a ledge where I was crouched down on my feet collecting Pele's hair, when the falling of a few stones warned me that an eruption was about to take place and the next instant the bottom opened 50 feet from me like an immense bubble 8 or 10 feet in diameter, and with a tremendous noise projected a column of lava to a height far above the bank or margin of the caldron. The colour of this jet was of the most perfect crimson and the heat & glaze too great for the eye to look on. I saved myself to an erect posture, turned my face to the wall with my hands upon a projecting ledge above me which I found it impossible to mount without assistance, nor could I resume my former position and retrace the way I came on account of the intense heat.

Here I stood perfectly helpless. God heard my prayer. When I had given up all and resigned myself into His hand, Kalama appeared on the bank, put out his hands, seized one of mine which enabled me by an extraordinary effort to throw myself out.

It seems that at the moment of the eruption the whole of the five natives who were with me ran off, but Kalama, more bold than the rest, he thought himself of me and turned back only just in season for my rescue, for just as he approached the brink the accumulated flood having filled the inequalities of the bottom flowed directly under my feet. As I went over the ledge I felt that I was burnt although as it proved but slightly on each elbow and one wrist. Kalama's face and ears were blistered by the heat situated from below.

On our return to Hilo I spent several days in paying off the natives, and as there was only one surgeon attached to the Vincennes I took charge of the sick on board while he visited the Volcano.

March 15, 1843
Hilo, Sand. Islands
Titus Coan, to Rev. R. Anderson
Report of 1842 Trip to Mauna Loa

[December 1842, [195] Departing from the Hilo Mission Station] …Our way was along the upper skirts of the forest, having Mauna Kea, with its numerous peaks and lateral craters, on our right. At evening we came in full view of Mauna Loa, bearing S. by W. from us. We pitched our tent under an ancient crater, 400 feet high & now covered with trees & grass. Here we had a splendid view of the great terminal crater on the summit of the mountain, about 25 miles distant, and also, of the vast flood of lava which had flowed down the northern side of the mountain to the plains below, some part of which, lay burning at our feet, say distant 4 or 5 miles. We were now 7000 or 8000 feet above the level of the sea, and, as we stood upon these elevated hills, we could see the dark clouds gather & the lightening [*sic*] blaze below us, while the deep toned thunder rolled at our feet. At the same time a storm of hail spread along the shore, & fell upon the station at Hilo. This was the first hail seen at our station since we have been at the islands.

[195] Titus Coan, Letter/Report to Rufus Anderson, March 15, 1843, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 801: 360-371) [description of 1842 Mauna Loa trip on pp. 3-11].

The same evening, at twilight a smart shock of an earthquake, which lasted 30 seconds, added to the sublimity of the scenes around us, while a blazing comet hung over us in the vaulted sky. As darkness gathered around, the lucid fires of the volcano began to glow with fervid heat, & to gleam upon us, from the foot of Mauna Kea, over all the plain between the two mountains, and up the side of Mauna Loa to its snow covered summit exhibiting the appearance of vast and innumerable furnaces, glowing with intense vehemence, & throwing out a terrible radiance around them. During the night we had thunder & lightening [*sic*], and in the morning both mountains, were beautifully mantled in snow, from their summits nearly to their bases. It was now Thursday, and we left our encampment & proceeded 3 or 4 miles toward the new stream of lava, and again pitched our tent on the side of an old crater 200 feet high, & covered with trees & shrubbery to its summits but surrounded at its base by a vast field of naked scoria of the most jagged character, the deposit of some former eruption which had flowed around the little fertile hill, & left it like an island in the ocean, or like an oasis in the desert. Leaving our natives, to prepare our encampment & to collect fuel, water &c. we set off for the nearest stream of active lava, distant about 2 miles. Our road was over through jagged lava, thrown up in tumultuous confusion, but we soon made our way to the molten stream, & thrusting our steps into the viscid mass, took out & cooled specimens which we brought home with us. You will understand that we were now on the great plain between Mauna Loa & Mauna Kea, about 7000 feet above the level of the sea, not having yet commenced the direct ascent of the mountain.

On this plain, between the bases of the two mountains, we spent the day in traversing, & surveying the immense streams of fresh scoria & slag which lay smouldering [*sic*] in wild confusion farther than the eye could reach. Some cooled, some half cooled, & some still in a state of igneous fusion. The scoriform masses, which formed the larger portion of the flowings, lay piled in mounds, & extended in high ridges of from 30 to 60 feet elevation above the subterranean on which it rested, & forming a barrier so indescribably jagged & rough as to be nearly untraversable. It seemed as if this vast sea of earthy & rocky fusion, had been suddenly solidified while in a state of the most tumultuous action. Besides these high & broad ridges of scoria, there were parallel streams of slag, solidified on the top like ice on a river. This was smooth, of lustrous black, & in vitrescent state, forming the superincumbent crust to a river which rolled beneath, and which betrayed its burning course at innumerable cracks & seams & blow holes in which the fiery fluid was seen, or through which it was vomited in gory jets. We spent the whole day in exploring this vast sea of lava, and were astonished at its immense area. In rolling down the side of the mountain, one broad stream, had set off in a westerly direction towards Kona. Another mighty river had flowed northward till intercepted by the base of Mauna Kea, when it divided into two branches, one, flowing in a north west direction towards the plains of Waimea, & the other arm, stretching N.E. & flowing towards Hilo. These three main branches united, would probably form a river 5 or 6 miles broad, & the most extended of them cannot I think, have progressed less than 25 or 30 miles. They are all still flowing, but their progress, at present, is slow, as they are on a vast plain, and as their velocity is retarded by fissures & caverns & by fields of old scoria which covers those high regions.

Should the eruption continue, and should the quantity of fusion be sufficient to overcome the obstacles & reach the regions where the face of the country declines rapidly towards the sea, the descent will then be quick and easy to the coast, both on the eastern & western shores. This may take place, though I am rather of the opinion that the fires will have spent their force before they reach the sea. Besides the three great branches described, there are numerous smaller ones, shooting out laterally & irregularly, from the main streams, both on the side & at the base of the mountain. All these form an indescribable labyrinth, & I leave

them where the breath of the Almighty left them. After travelling hard all day without being able to reach the extreme ends of the two great western branches of the eruption, we returned at evening, to our tent, weary but gratified, nearly to oppression, by the vastness & the terribleness of the scenes we had witnessed. We felt good to contemplate these awful illustrations of God's power and to meditate on the works of Him who [illegible] on the earth & it trembleth, who toucheth the hills & they smoke. To reverence & adore Him under whose feet the mountains are molten, at whose presence the hills melt like wax, and whose breath like a stream of brimstone, sets on fire the foundations of the mountains, & burneth up the earth with her increase.

When night had closed upon us, a dense & dark cloud settled down upon the little green hill where we were encamped, charged with electric fluid which soon began to blaze in terrific splendor around us, accompanied by such instantaneous, rapid & startling peals of thunder, as to assure us that we were in a sea of electricity, and that the rending cloud, not only rested upon, but filled our tent. It was an hour of awful grandeur, & we were made to feel the terrible sublimity of that majestic language, the God of glory thundereth. He maketh the clouds his chariots & flaming fire his ministers. His pavilion round about him were dark waters & thick clouds of the skies. There went up a smoke out of his nostrils and devouring fire out of his mouth. The earth shook & trembled, the foundations also of the hills moved & were shaken. At length the cloud passed off; the bottles of heaven were stayed; the trembling & mute tenants of our drenched cabin, began to breathe softly & to rustle in their couching places; the mild moon looked serenely upon us from the opening clouds, the thunder was heard only in its distant & retiring roar. The lightening [*sic*] gleamed from afar, the vaulted heavens were again studded with ten thousand brilliants, and the volcanic fires, which had been concealed by the dark tempest resumed their merry dance, spouting, hissing, and evolving their gory masses in fantastic & ever varying forms, at different points, from mountain to mountain, along the whole line of eruption; a distance of 25 or 30 miles. The wheels of nature which seemed to stand still, & the whole visible creation which had been held in silent awe, while Jehovah spoke in thunder, now resumed their mystic movements, & we, trembling worms, crawled from our nestling places in the grass, gazed upon the pure [illegible] and upon the majestic mountains, hoary with fleecy snow, & yet melting with consuming fire, and blessed the Lord that his hot thunder bolts had showed us that we were still alive.

The next morning, which was Friday, we rose early and prepared to visit the summit of the mountain, distant about 20 miles. We had finished our survey of the immense tracts of lava on the great plains between the bases of the two mountains, & the object now before us was, to make our way directly to the foot of Mauna Loa, and following the great stream of recently solidified lava, trace it to its source at the great terminal crater on the top of the mountain. As we did not suppose it possible to reach the summit and return to our camp the same day we provided ourselves with caps, flannels, mittens, cloaks, comfortables, etc. etc. for sleeping upon the lava on the side of the mountain; and taking a little food & a calabash of water, we committed our luggage to two strong natives, leaving the rest of our company, to keep the camp in our absence.

Thus prepared, we set off, expecting to spend two days upon the mountain. Our way, at first, lay over a field of scoria of an indescribably sharp & jagged character, & we had not proceeded more than half a mile before we found that the two natives who carried our clothing, fell in the rear, & followed us at the rate of less than a mile an hour; the road being so inconceivably rugged, that they could not quicken their pace without the danger of stumbling at every step, & breaking their calabashes & tearing their flesh. We therefore

halted suddenly, held a short consultation, set down our calabashes on the lava, took a little biscuit in our pockets, laid our cloaks & umbrellas on our guides, & leaving all else behind, set out again for the summit of the mountain. After passing this tract of scoria, we came to a field of more compact & smooth lava, lying along the borders of the new stream. Here we moved on rapidly, at the rate of 3 ½ or 4 miles an hour. As we had left most of our clothing & food, with all our water, behind, & as we clung to the hope of reaching the original point of eruption, which is a vast, active crater, within a few hundred feet of the highest part of the mountain, we felt it necessary to press hard & improve every movement as we must return the same day, or probably perish with cold amidst those high regions of snow and tempest. To describe our road, would be tedious if not impossible. Sometimes we were on ancient deposits & sometimes on the new; sometimes on broad fields & smooth, shining lava, & sometimes crossing extended tracts of the sharp, spurry kind before mentioned; now, climbing a high ridge of loose scoria & slag, & then feeling our way down a ravine amidst poised & [illegible] masses, that seemed to say, "touch us not lest we bury you from the light of day."

Now, we were moving erect & firmly like rapid pedestrians, again we were like quadrupeds, "on all fours," and amen, we were neither the one nor the other, but thrown pell-mell, & lying prostrate in a direct line, or curvated or angulated, as the case might be. Our "woebegone" shoes & garments soon took a sad tale of the weary way but this was nothing, if we could but keep flesh & bones from harm, which by the by, we could not do. At 10 o'clock we were fairly at the foot of the mountain proper, & began a more regular & rapid ascent, though we had been gradually rising for an hour or two previous. The new streams of lava, were spread to the breadth of several miles over the side of the mountain and for the most part nearly cooled, but in many places burning hot and exhibiting smoke, steam & pungent gasses. At noon we lost sight of our native attendants, who were unable to keep up with us in our refined & forced march, and we saw them no more during the day. We were now on the new eruption, & our ascent became more & more steep, while the rarity of the atmosphere affected our respiration so that it was difficult to proceed many rods without stopping to pant & to recover breath. The lava on which we were treading, gave indescribable evidence of powerful igneous action below, as it was hot & full of steam from which smoke & gas were escaping. But we soon had a demonstration of what was the state beneath us, for in passing along we came to an opening in the super- [illegible] stratum of 20 yards long & 10 wide, through which we looked, &, at the depth of 50 feet, we saw a vast tunnel or subterranean canal, lined with smooth vitrification & forming the channel of a river of fire which swept down the steep side of the mountain with amazing velocity. The sight of this covered aqueduct, or if I may be allowed to coin a word, of this pyroduct,[196] filled with mineral fusion, & flowing under our feet at the rate of 20 miles an hour, was truly startling.

One glance at the fearful spectacle was worth a journey of a thousand miles. We gazed upon the scene with a kind of entrancement knowing that we had been travelling for hours over this river of fire, & crossing & re-crossing it at numerous points. As we passed up the mountain, we found several similar openings into this canal, through which we cast large stones, which, instead of sinking into the viscid mass, were borne instantly out of our sight upon its burning bosom. Mounds, ridges & cones, were also thrown up along the line of the flow, from the latter of which steam, gasses & hot stones were ejected into the air with terrible hissings & belchings. We had purposed to commence our return down the Mt. at one P.M. but the hour came & we were still far from the top. We then added half an hour to the descent. This passed and still the increasing prospect tired our longing eyes. We went on

[196] "Pyroduct" is a term that Coan invented to describe what we generally call "lava tubes."

adding half hour to half hour till 3 o'clock when we reached the verge of the great crater where the eruption first took place, near the highest point of the Mt. This was in the region of snow, & to reach it had passed through snow for the last 3 miles. There we found two immense craters, of vast depth & in terrific action, in close continuity; but we had no movement left to do a survey then; but kneeling among these awful scenes, to bless the Hand which had led us thus far, & to ask protection on our return, we turned our faces down the mountain & although weary & way worn almost to the last degree we felt that we must regain our tent, long lost in the distance or run the hazard of perishing upon the Mt. for want of suitable clothing during the night. We ran, walked, clambered, descended, stumbled &c, feeling unable at every step to drag one foot after the other & yet necessity impelling us to proceed.

At length night came on & we were still in a trackless waste of flowing lava, & not less than 8 or 10 miles from our camp. But by the glowing aid of a moon in her first quarter, we were able to trace the distant outlines of the green hill, on which our cottage of branches stood. We plodded on alternately walking & resting, at rapid intervals, until a fog came up shutting out at once, the hill, the heavens, and even the volcanic fires from our sight. We could not now keep our course, as we could not see our compasses. We wandered some but not far from the track. Still there was little hope we should reach our camp. In about an hour however the fog dispersed, the moon & stars, looked benignantly upon us, & the volcanic fires began again to play on our left, and after persevering toil & with indiscernible weariness, we reached our tent at a few minutes before 11 at night. I need not say that our thirsty, exhausted & lacerated frames, welcomed rest, refreshment, nor that our thankful spirits, felt untold satisfaction in view of the wondrous & stupendous scenes we had witnessed during this laborious & eventful day. Of the two natives who set out with us, one reached home before us, & the other we found waiting for us one or two miles before we arrived at our tent. Though lame & sore we set out for Hilo on the next day, Saturday, spent the Sabbath in the forest, &, amidst the gurgling of the crater & the thousand warblers in the branches we preached to our little audience of 9 souls. It was a day of sweet & calm rest, we trust, a day of good to us all.

Descriptions and Maps of Kilauea in 1844 and 1846

Two sources in the mid-1840s provide descriptions and maps of Kilauea crater and vicinity. One was a letter, written in 1844 by the Hilo-based missionary, Titus Coan. The other was part of a journal of a 5-year voyage kept by Chester S. Lyman, a young man in the late 1840s, who was described on title page of the journals 1924 publication as a "Sometime Professor of Astronomy and Physics in Yale University." Before he died in 1890, Chester Lyman had taught those subjects for 32 years at Yale.

April 17, 1845
Titus Coan, to Rev. D. Greene
Hilo, Sand. Islands
(Trip to Kilauea from Kaawaloa and on to Hilo)

…At the close of our last Gen. Meeting in June 1844, [197] to save the charter of a vessel, & also to avoid a part of the long & indescribably trying voyage of 2, 3 & sometimes 4 weeks to Hilo, we took passage in a brigantine bound to Kona, and touching at Lahaina & Kailua, we

[197] Titus Coan, Report/Letter to Rev. D. Greene, 17 April 1845, A.B.C.F.M. Collection, Houghton Library, Harvard (Reel 802: 606-652) [description of 1842 journey to Hilo, via Kaʻū and Kīlauea on pp. 7-18].

landed at Kaawaloa, where we rested a day or two, & then taking a canoe we proceeded down the coast, intending to land at Kau, from whence we could reach Hilo by land via Kilauea.

Our company for Hawaii, consisted of Mr. Thurston & family, Mr. Ives & family & Mr. Paris; and those bound to Hilo were, Mrs. Chamberlain, Mr. & Mrs. Damon (Seamen's Chaplain), Mr. Boardman (Watchmaker &c, of Honolulu), Miss Goodale (sister of Mrs. Judd &c), Mr. Whistler (Civil Engineer &c, son of a gentleman now in the service of the Emperor of Russia) with myself & family. As the Hilo party was too large to obtain horses & other facilities for crossing the island together, it was proposed that a party of us proceed ahead, & that the others follow, after a few days. Accordingly, after resting, as was said, a day or two at Kaawaloa, (Mr. Paris having gone on to Kau) I embarked in a canoe with Mrs. Chamberlain, Miss Goodale & my family, leaving the rest of the party to follow when the canoe should have returned for them. Having launched in the morning, we proceeded quietly down the coast till near sunset, when we put into a little bay & went on shore to take refreshment & to make due preparations for proceeding onward through the night. Here we met a messenger from Mr. Paris, informing us that, on passing a point [Ka Lae] not far ahead of us, he had met a strong head wind & a tumultuous sea which had driven him ashore with peril, before he had reached the place of debarkation; and warning us not to proceed farther in the canoe. We therefore unloaded our little nut-shell ship & reposed for the night on the mats of our kind native host. Early the next morning about 15 men, sent by Mr. Paris, were assembled to carry our luggage, help on the feeble of the flock &c. &c. As the road was impassable by horses, maneles (a sort of chair made of boards, slung on a pole & carried by 2 men) were prepared for the ladies & children, & when all was arranged, our imposing & unique caravan moved on cheerily, little regretting that we had left the restless ocean, & that our feet were once more planted on terra firma, although we had 140 miles of hard travel before us ere we could reach Hilo. For the first half of the day our way led up a sterile, rough & dusty hill, where the sun poured his unbroken rays upon us with great vehemence. Like Jonah we almost fainted, but we had no wish, like him, to die.

[Passing through Kahuku and travelling to Waiʻōhinu] The ladies kept up excellent courage, alternately riding in their maneles & walking, to relieve the bearers. In the higher regions we passed through forests, groves of shrubbery, jungle &c. ascending & descending precipices, crossing ravines, winding our way among rocks & narrow defiles &c. &c. The evening overtook us upon the cool & high regions of the island, say 5000 feet above the sea, and in a vast solitude unbroken by the voice of man & far from any human habitation. Here, upon the naked rocks, and amidst a little scattered shrubbery, we spread our extra garments for sleep. Never did monarch repose under a loftier or more brilliant canopy, & never did shepherd sleep smarter under the golden glories of the celestial vault. The shameless arch of heaven hung over us like an eternal dome fretted with gold & glittering with diamonds. The purity of the atmosphere & the splendors of the heavens, were truly inspiring & well calculated to fill one's soul with the emotions & expressions of the inimitable Walts. "Upward my heart aspires. A thousand lamps of golden light. Hung out in vaulted azure, charming sight. And wink & beckon with their glowing fires."

The next morning our caravan moved on, & before noon we came to an open & fertile country where we were met by horses kindly sent on by Mr. Paris to help us on our way. At sight of these, (like Paul when meeting his brethren from Rome at Appii Forum) we thanked God & took courage. Mounted on our horses, the bad road past & a beautiful country before us, we soon forgot "the trials of the way" & galloped off with elastic hearts till we reached the

cheerful home of Bro. & Sister Paris at Waiohinu, at 4 P.M. After resting a few days at Kau we set off, again for Hilo.

On the second day at evening we reached the great volcano which we found in intense & brilliant action. During the evening we all enjoyed from the lofty precipice on which our little cottage stood, the splendors of the scene below. The fires were roaring & raging & leaping & spouting their gory jets into the air, & throwing a sheen of lurid light on the overhanging heavens. Early the next morning our whole party viz. Mrs. C., Miss G. with my wife & children, made a descent into the vast crater, bending our way to the great lake of boiling fusion which lay in the southern part of the crater, & about three miles distant. By a noble patience & perseverance all the ladies & children succeeded in descending the precipices crossing the fissures & overcoming other obstacles, till they stood on the verge of the great boiling caldron. The lake of fire was now full and at the lower points of its rim, it had begun to overflow. While approaching it we met small streams of melted lava of 2 or 3 rods wide, flowing slowly along on the solid surface of the crater where we were travelling. These streams we approached, & with heroic boldness, not timidly, ladies & children thrust in their staves & took up specimens of the fused mass, some of which taken by my little boy and now in our cabinet. This handling of the fiery fusion with impunity, inspired the ladies with great animation & courage, but a scene soon opened before us of such terrific splendor as to cool their ardor & to lead them to beg for a precipitate retreat.

From nearly opposite points in this boiling caldera, two deep gorges, or canals had been cut since I was last here, varying from 100 to 300 yards in breadth and 1000 feet deep, and each extending about 2 miles in a curvated line from south to north on opposite sides i.e., on the Eastern & Western sides of the crater, close under the precipice generally known by the name of “The black ledge.”

These canals resembled vast furrows cut by an Almighty plough share driver furiously through this adamantive bed. On one side the bank was well defined & perpendicular, as if cut by a coulter, and on the other the debris was thrown up in an inclined ridge, & in wild confusion, like the earth after the husbandman’s plough. I have said that the great lake of fire was now full & beginning to overflow. Of course it found a ready outlet in these canals which seemed to have been opened for the very purpose of conveying the accumulating mass of fusion from the southern to the northern part of the crater. Accordingly before we had left the spot & while gazing on the awful & magnificent scenes by which we were surrounded, this fiery lake burst into these canals and followed along their channels with indescribable splendor. At a little distance from the mouth of one of these canals was a perpendicular precipice of about 50 feet, down which the burning river plunged with horrid fury, a raging cataract of liquid fire. The scene was new & appallingly sublime—not like anything I had seen. As we were now between the two rivers of fire, & as the flow was advancing northward & threatening to surround us and cut off our retreat, we retraced our steps, passed out from between the almost encircling arms of these two rivers, ascended the precipice & regained our cottage. From this point we looked down & saw all that part of the crater where we had been exploring, one great peninsula, surrounded on all sides, except a narrow isthmus of about ½ a mile on the north, with liquid fire, while all the southern point of the crater, from side to side, an area of about 600 square acres, was overflowed & converted into one vast sea of raging fire.

I here give a rough & imperfect draft of the crater as seen at that time with Explanations [*Figure 9*].

Before dismissing this subject, allow me to allude to a remarkable appearance of the volcano which I witnessed some two years ago, & which I have not, hitherto, noticed. For a long time I had been trying to introduce a pyrometer into the lake, in order to determine the degree of heat in this fusion; but, on account of the depth of the fire below the rim of the basin, I had, hither unto, been unable to reach it. At length, in company with Dr. Lafon, I visited it again, where, on approaching the lake, we found it not only full, but more than full. It was literally heaped up with boiling lava and yet it did not run over. The case was thus. The lake had risen so gradually, that when it came on a level with the rim, its overflowings were so gentle, that before they had spread two rods around the crater they were solidified & thus raising the natural rim of the lake & holding in the boiling mass until, by the gradual rise within another partial overflow took place, & this in its turn was soon hardened by the atmospheric air & thus formed another layer resting on the preceding one, & still holding the fluid in them from escaping. This process had, evidently been going on for a long time, so that these hardened layers, resting on one another were heaped up like a great embankment to the height of from 6 to 12 feet above the common level, and thus, like a high wall encircling the lake & holding it in.

Explanations

1. Hut on the upper precipice. [Near Akanikolea Steam Vents.]
2. Outer precipice or rim of crater 500 ft.
3. Inner precipice from Black Ledge, 300 ft. The space between these circles is a level terrace from ½ to one mile wide, called, Black Ledge.
4. Our road to the lake of fire.
5. Original & permanent lake of fire. [Halemaʻumaʻu]
6. Overflow of lake which we witnessed.
7. Canals of fire as seen by us.
8. Cataract of fire, as seen. &c.
9. Road by which we returned from crater.

When the lake is not in eruption you may pass all round its margin.

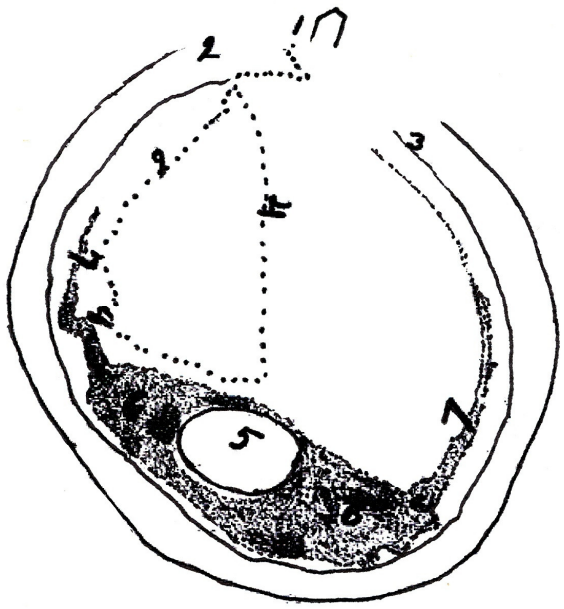

Figure 9. Annotated Map of Kilauea Summit, in Letter of T. Coan, April 17, 1845.

To use a very simple figure, it might be illustrated by a full custard pie kept from overflowing by a raised crust formed into an encircling rise. When approaching this wall we supposed it to be only one of those many ridges or raised mounds which the bottom of the crater everywhere presents, & it was not till we were within a few yards of it that our attention was arrested by the startling fact that it was an elevated lake of fire whose awful depth none but He who kindled it can fathom, & whose burning bosom was boiling & glowing with terrific vehemence on a level higher than our heads. Occasionally this raging caldron would boil over, when large masses of the viscid matter would be thrown high in the air & falling with a vengeful splash, upon the rim & for yards beyond it at numerous heights around the whole circumference. You may well suppose that we halted, paused & were almost paralyzed, to find ourselves within a few feet of such a body of liquid fire which seemed to hang like a molten mountain over our heads, &

threatening every moment to burst its slender shell & pour its all-consuming flood over us. We feared approach.

We retired a little distance & climbed a precipice which overlooked the whole lake, & here for half an hour, we gazed with awe & delight upon the indescribable scene, pondering in our minds the possibility, & the prudence of approaching it so as to make our experiment with the pyrometer. At length, seeing no special change in the lake, & finding that it did not burst its barrier, we resolved in an effort to introduce the pyrometer. The instrument was made with an iron shaft about 4 feet long, in the end of which was a socket for the introduction of a pole. A stick about 10 feet long was inserted into the socket & secured by a nail. We approached cautiously elevated the pyrometer, & amidst the mutterings, huffings & spittings of the fire, plunged it into the burning flood and then made a precipitate retreat to a place of greater safety. After about 15 minutes we returned to withdraw the pyrometer but the overflowings of the lake had solidified upon the shaft, & all of our efforts to extract it were fruitless. We used our utmost strength to no purpose. At length the pole was wrenched from the socket, and then we had nothing to do but to retire and leave the instrument to the fused, and to mingle with the molten flood in which it was immersed. We left it with reluctance and returned to our encampment on the banks. But before we were fairly out of the crater, the lake burst its shelly barrier at two points, and rolled off in deep & broad rivers, covering a vast area around, including the place where we had stood. Still, had the eruption taken place while we were on the spot we might have escaped it, as this furious fusion is so viscid & of much greater consistency as to move very slowly, except when rushing downhill.

Before leaving this subject I will just remark that the last officiating high priest & high priestess of the volcano, Iaea & Wahineomao, brother & sister, died not long since in Puna. They were active priests in the days of Kamehameha, & their special duty was to propitiate the goddess Pele, or fire goddess, by repeated offerings. In the days of heathenism their influence was almost unbounded. They were almost deified by the people, by whom they were viewed with adoration or terror.

They were supposed to have communications with that fearful goddess whose abode was in the burning bowels of the earth, & who sported in sulphureous flames. By many, their smile was supposed to be life & their frown death. In 1837 Iaea was hopefully converted and received to the church, taking the Christian name of Jeremiah at his baptism. The sister, Wahineomao, united with the church in 1838. Both of them stood fast & appeared well till their death, which took place in 1844, both dying in the same year. Iaea was[,] during the days of his priesthood, both a bold robber & a bloody murderer; deeds which he always practiced with impunity, no one daring to take vengeance on him. He has told me of deeds of darkness committed by his hand which would almost chill the blood in one’s veins. But after his conversion till the day of his death he appeared truly meek, humble, docile, in a word he appeared like a true disciple of Jesus. He was never a subject of church discipline & I never had occasion to reprove him for neglecting public worship or any other delinquency. The same was true of his sister, the priestess.

Chester S. Lyman's Description of Travel Through Kaʻū and Puna, Visit to Kīlauea, Wahaʻula Heiau and Other Sites (June-July 1846)

In 1846,[198] Chester S. Lyman visited the island of Hawaiʻi. He had been a student at Yale and, soon after his five years of travel (1845-1850) for health reasons, became a noted professor and scientist at his alma mater. His narratives provide readers with important documentation pertaining to the lands about Keauhou, and the volcano at Kīlauea. His journal entries reveal important details pertaining to the landscape and geologic phenomena witnessed. He was also accompanied by young aliʻi—students of the Royal School, including Alexander Liholiho—plus Kamaʻikuʻi (mother of Queen Emma), and an additional 40 or more party members. Lyman's entries are quoted below and material in square brackets was added by the editor in the published book. Information provided by authors of this report is in curly brackets.

> …Tues. the 30th June [1846]. Party all ready & started off for the Volcano about 11 AM. The Company consisted of 12 young chiefs (4 females & 8 males), Mr. Cooke & Mr. Douglass, Dr. Rooke's wife {Kamaʻikuʻi}, John Ii, Capt. Newell, Mr. Andrews of Molokai, Mr. Coan & his son Titus Munson, myself, together with a train of 30 or 40 natives to carry luggage &c making in all a procession of 50 or 60 individuals.…
>
> The young Chiefs had secretly brought with them a national flag to be carried in front of Alexander {Liholiho, Kamehameha IV}, the reputed heir apparent to the throne. But it was no sooner displayed than Mr. Cooke ordered it to be sent back. It is a difficult task to restrain the impetuous spirits of these youth[s] & keep them from improprieties & mischief. Tho for the most part well-disposed there is still much pride among them, some haughtiness, & in some a strong tendency to vice. The influence of foreigners on them is in the main bad, & they sometimes apply to such to aid them in their wicked schemes.…
>
> [traveling from Hilo Town to ʻŌlaʻa and on to Kīlauea]: …The woods extend about 4 miles. In them are two cleared spots, & in the second of these nearly through the woods we passed the boundary line between the districts of Hilo & Puna, about 8 miles from the former village.
>
> Soon after leaving the woods we halted under the shade of some young cocoanut trees & dined, the young Chiefs mainly on poi & raw fish & the rest of us on the bread & beef in our Calabashes which Mrs. Coan had amply furnished.
>
> We left this spot about 3 PM & at 7 arrived at our stopping place for the night. It is a new halfway house built by Mr. Pitman, & very convenient except that food for horses is scarce in the vicinity. The house is thatched, native style, & has one half of the floor raised 2 or 3 feet from the ground & matted as a place for sleeping. This house as near as we could estimate is not far from 18 or 19 m from Hilo & about 15 from the Volcano, the whole distance being somewhere between 30 & 35 miles. This place is in the district or division of Olaa, & has been open but a few weeks. The old house or stopping place, commonly called Olaa is about 3 or 4m back.
>
> Turning out our horses we took our supper & about 9 ½ got ready to retire. The natives made such a noise that it was difficult to sleep notwithstanding our weariness. The male portion of the company occupied the elevated floor, reaching the whole length of the house,

198 Chester Smith Lyman, *Around the Horn to the Sandwich Islands and California, 1845-1850, Being a Personal Record Kept by Chester S. Lyman*, ed. Frederick John Teggart (New Haven: Yale University Press, 1924) 87-92.

& the ladies a platform curtained off at one end. The mosquitoes & fleas, being obliged to divide their attentions among the whole company, each individual escaped with a comparatively small share of annoyance. The only furniture was a small table, a bench or two, & a cupboard containing a few plates, bowls, knives, spoons &c &c.

Wed. July 1st 1846. After travelling 4 or 5m we stopped for breakfast by a small pool of water, while the others who had hastily breakfasted on fish & poi passed on ahead. The path bore generally southwest, the surface mostly level, covered with a light soil with ferns & grass. Wilkes remarks that after leaving Olaa his course was over an old lava plain with no distinct path. [Wilkes, *Narrative*, vol. 4, p. 119: “After leaving Olaa, we had no distinct path to follow; for the whole surface became a mass of lava, which retained all its metallic lustre, and appeared as if it had but just run over the ground—so small was the action of decomposition.”] On the contrary the path all the way is well trodden, & if one were to go out of it he would soon be in difficulty from the numerous fissures by which the lava is intersected. The whole face of the country is a lava flow, but has everywhere become covered with soil & vegetation. Tree ferns 20 to 30 ft high.

The last few miles before reaching the volcano the country is rather more uneven & the last mile or two of our course was along the southern side of an old volcanic crater.

We arrived at the huts on the margin of the great crater at 12, & suddenly took our first view of this world renowned volcano. It is a sunken pit about 3m in diameter, in the midst of an apparently level plain. There is no cone, no ridge around it, nothing to mark your approach, but you come all at once to the very brink of a perpendicular precipice 700 ft high, from which you look down upon the black & apparently level bottom of the crater, which seems like an extensive swamp of peat, with here & there smoke & steam ascending & presenting very much the appearance of such a swamp just after being burned over & before the fires are entirely extinguished. Our stopping place was on the northern bank & from this place a full view of the interior of the crater c'd be had. On first looking into this pit one experienced a strong feeling of disappointment. Can this be the famous volcano?, tho’t I. The distinction of its outline produces a false impression as to its size, & if I had known nothing previously of its extent I should have looked upon it as a sunken pit some 2 or 300 feet deep & perhaps ½ a mile or so in diameter. No fire was visible & only a little smoke & steam; the bottom seemed quite even excepting a low ridge part of the way around just within the inner margin of the black ledge leaving a canal somewhat lower than the surface of the latter. [Here follows a description of the volcano and an account of how Mr. Coan, Mr. Cooke, Mr. Douglass, and the narrator walked part way around it on the western bank]. (*Figure 10*).

Passing a little more than half round the crater on the upper bank, we descended on the south side, where for some distance the slope is not more than 30 or 40º into the crater, in order to take the nearest way back to the house as it was now getting late in the PM. The descent here is very easy. The lava at the foot of the hill was rolled up with an irregular surface, like a stiffened ocean surf, or rather like a thick paste rolled & pushed up in masses when too viscid to flow easily. We passed over this for some distance towards the lake, then turned & followed the black ledge nearly in a straight line towards the place of ascent to the house. What has been called the black ledge is a horizontal uneven margin of recent lava extending entirely around the crater & from 500 to 2000 ft. in width. The junction between it & the bottom of the perpendicular walls is very sharp & is covered with no debris.

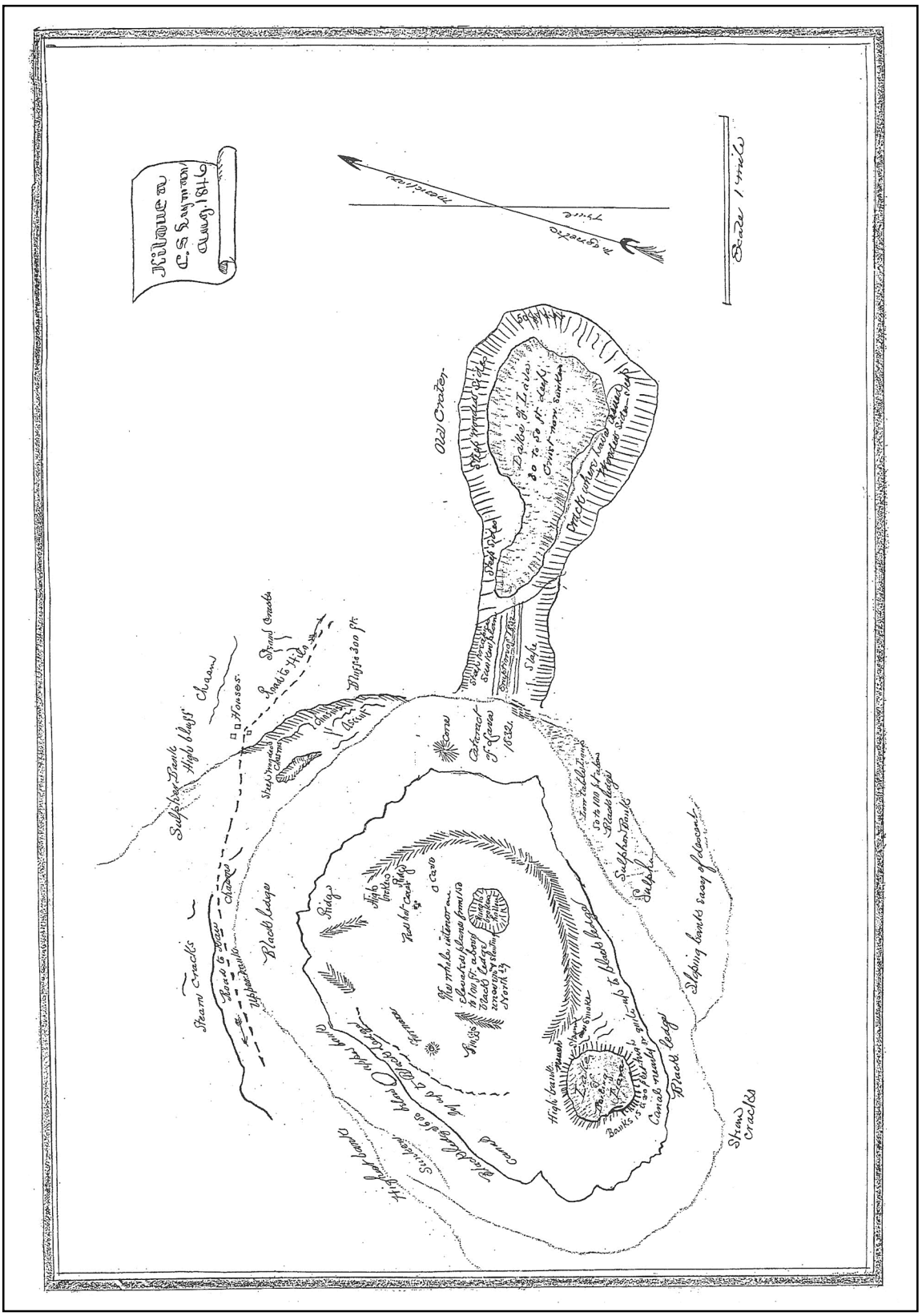

Figure 10. Map of Kilauea, C. S. Lyman, August 1846
(in Cartographic Collection of National Archives and Records Administration, Maryland)

This ledge is sometimes overflowed & of course there is then formed a new surface & somewhat higher than before. The ledge itself has been formed by the sinking down of the inner part of the crater, leaving this terrace with an irregular & nearly perpendicular margin towards the interior. The distance from this ledge to the bottom of the crater varies much at different times. At present the whole interior of the crater is nearly on a level with the black ledge. A little within the inner margin of it on the East N.E. & NW sides is a ridge of angular blocks of compact lava, heaped up in some way by violence to the height in some places of 150 ft or more above the general level, & leaving a space between it & the black ledge of from 10 to 40 or 50 yards wide which is called the *Canal*.

This canal is now nearly filled with lava which has flowed at different times from the great lake, entering the canal by two passages one on each side of the lake & thus flowing at the same time on both sides of the crater so as to meet on the northern side. The distance from the top of the black ledge to the surface of this canal is in some places 40 or 50 feet. The lava in it resembles that of the black ledge & other parts of the crater.

About midway on the east side of the crater we passed at a little distance the eastern sulphur banks but had no time to give them a close examination.

We arrived at the foot of the ascending path on the northern side of the crater about sunset, & after resting a few minutes commenced our ascent. The first 3d or half of the way was comparatively easy & direct, but it is a path that proves very deceptive; when you suppose you are nearly up you suddenly discover that a long crooked rising path is still before you. This part of the volcano is very irregular. The general ascent in going up is towards the left, a perpendicular wall several hundred feet high rising on the right; on the left of the path as you ascend is a deep gorge or ravine densely wooded, with trees of considerable size, with a high ridge between it & the open pit of the crater. After ascending about half way the dusk of evening came on & with it a drizzling rain & mist, which rendered it difficult to follow the footpath through the grass & shrubbery & soon we lost it entirely. After searching for some time in rain & finding ourselves in the midst of crevices & chasms into which it would be fatal to fall we began to despair of success & began to think of spending the night supperless & in the rain among, these chasms & pitfalls. We shouted & screamed at the top of our voices to rouse our friends at the house which was almost directly above us, but owing to the noise of the wind, without success. At length, after groping our way in some places over passages not more than a foot wide with deep chasms on each side Mr. Douglass thought he had hit on the path. On examination it proved to be true, & with thankfulness for our deliverance we continued our ascent, & about 8 o’clock arrived at the house weary wet & hungry. Our friends had become anxious for our safety & were just preparing to hang out a lamp on the cliff for our guidance. Mr. Coan has visited the volcano; several times a year for a number of yrs. & is familiar with every part of it, yet on this occasion he was utterly unable to find the way. A stranger or one but little acquainted with the place w'd not have succeeded in reaching the top at all in such circumstances.

Thurs July 2d [They descended into the crater and made their way to the “Great Lake.”] While standing on the bank Mr. Andrew’s Panama hat was blown off & carried, directly on to the lake. The wind swept it along the surface for some distance to where it was sheltered by the perpendicular bank. Altho' the lava was boiling & rolling up within a few feet of it, it lay some 10 or 15 minutes before it took fire. At length it began to smoke & soon burst into a flame. In its charred state it perfectly retained its form for several minutes till a breath of wind scattered it in innumerable flakes over the surface. Passing around the lake to the leeward side we found the fibrous lava or Pele’s hair everywhere collected in the holes & crevices. It

appears to be formed by the stringing out & sudden cooling of the lava as it is thrown up in the process of boiling, like the threads of melted sealing wax. These fibres are borne by the wind & scattered all over the leeward side of the crater. On the eastern side I approached the margin of the lake again, threw in a pole which took fire instantly & as it was thrust into the liquid lava by the rolling over of the surface occupied considerable time in consuming. The crust on this side seemed to have little or no motion to the southward but was nearly or quite stationary. The northern bank of the lake is much higher than the rest & a little beyond it a bluff rises a hundred feet or more above the general surface. The space between is much broken up, coated with sulphur enveloped in steam & apparently inaccessible.

In the night the distant fires of the lake were brilliant but by no means as much so as usual. Mr. Coan says he never saw the crater so inactive.

Friday July 3d 1846. Took lunch in hands and started at 7 in the rain for Hilo.…

Regarding the state of Hawaiian beliefs and offering to Pele, Lyman observed:[199]

In truth the superstitions & habits of heathenism have been so inwrought into the very texture of these people that it will be many generations before they are wholly rooted out.

Offerings to Pele are still occasionally made at the Volcano. Bro. Hunt found one there a few months since, consisting of a bundle done up in mats containing tapas & various articles of food.…

When Lyman and party departed from Kīlauea, they traveled to makai to Kea‘au, and then made a trip through lower Puna. The trail took them to various places, and included descriptions of sites seen along the way. One of several interesting accounts found in Lyman’s narrative, describe petroglyphs, like those which occur at Pu‘uloa within the park boundaries:[200]

In passing over smooth plains of lava we noticed various geometrical figures carved by the natives in former times. A circle represented that the person had made the tour of the Island. Two circles concentric that he had been round twice. A semicircle that he had been half round. A circle crossed thus ⊕ that he had also crossed over it in two different directions. There was a great variety of other diagrams many of which the natives with us did not understand.…

Sunday July 12th 1846 At Kalapana. Rose about 6 1/2. At 8 1/2 went to Sabbath School at the Church, about 130 or 140 children present with their teacher. They looked bright & were much more orderly than many sabbath schools in N.Y. City. Many of them were only dressed in a piece of cloth tied around them (the boys) while others were in *full dress*. Mr. Coan talked to them, asking questions & they answering, promptly & apparently with intelligence.

At 1/2 past 10 the Morning Service commenced. There were some 5 or 600 people present filling the house…

Lyman’s group continued from Kalapana on their journey to Hilo:[201]

199 Ibid., 116.
200 Ibid., 98-99.
201 Ibid., 101-108.

Mon. July 13th 6 miles from Kalapana we stopp'd at the little village of *Komomoa* {Kamoamoa} on the sea shore for breakfast which we made much to our gratification on bread & goat's milk a fine supply of which was furnished by the natives.

At 9 AM went to a meeting in the native meeting house or school house, it being used for both purposes. About 70 or 80 present. Communion.

…We left this place at 11 AM & soon the country became even more sterile than that we had passed. It is all one lava plain with scarce a trace of vegetation, extending from the sea 3 or 4 miles to the base of the Highlands which are also of lava but somewhat more susceptible of cultivation. We proceeded over this plain not far from the shore about 10 miles when we came to the little naked village of Kealakomo, the first human habitation we saw after leaving Komomoa {Kamomoa}.

Mr. Coan's field extends about 10 miles beyond this, tho' Kealakomo is usually his last stopping place as on the present tour. There are but few people in this region, scattered thro' the few poor villages that lie beyond. They are miserably poor & for some time past have been almost in a state of famine. <u>They get their living by fishing, making salt & getting fern roots, & a few potatoes in the mountains.</u>

Their salt works are on the naked lava near the sea the water of which is evaporated in little cups or vessels made of the Ki leaf & holding of course but a minute quantity of water. These are laid in parallel rows over several acres & the water poured into them a little at a time from Calabashes. The process is an extremely slow one, tho' the salt is s[ai]d to be excellent for the table. It is sold at the exceedingly low price of 25 cts a bag which will contain I sh'd judge 1/2 a bushel or more.

Ellis speaks of Kealakomo as *very "populous"* in 1823. [William Ellis, *A Journal of a Tour around Hawaii*, Boston,1825, p.150:"The village is populous, and the natives thronged around us like bees. . . . Multitudes crowded around our hut . . ."] Its pop[ulatio]n must have greatly diminished.

Just before reaching this place Mr. Coan pointed out a crevice in the lava by the pathway where a famous robber was slain several years since. In the time of Kamehameha 1st this region was infested by robbers, particularly by one bold & athletic fellow who trained to the business was the terror of defenseless travellers. Robbing at that period was a kind of profession & the robbers trained themselves to various arts of overcoming their victims, by dislocating their limbs &c. An inhabitant of Kohala at the N. point of the Island was waylaid by this man & robbed & murdered. His brother heard of it & determined on revenge. He was a stout athletic man & skilled in the arts of fighting & grappling with an enemy. Arriving in Kau he made inquiry for robbers & found that the one he was in search of lodged in this vicinity. On reaching Kealakomo, he shaved his head close, anointed his body with oil, threw a loose Kapa over him, took a large bundle on his back & started on alone. He went with a stooping, infirm gait & chewing some red berries which grow in this vicinity he kept spitting the red pieces from his mouth as if spitting blood. It was not long before the robber marked him for his victim & loitering about gradually came towards him.

"You seem to be feeble s'd he." "Yes," replied the man "I find myself very weak under my burden & am troubled with raising blood." The robber sure of his booty let the man pass along. The man perceived however that the robber was following him, & watching his opportunity when he was close behind him he suddenly dropped his bundle, threw off his

tapa & drew himself up at full length before his antagonist. The robber was taken by surprise, but instantly clinched in & endeavored to put in practice his skill in such encounters. But he found he c'd get no hold of his oily opponent & in the struggle he was soon thrown & his head fell, it is said, into the crevice of the rock which I have noticed & into which he was jammed & beaten by the victorious avenger of blood till life was extinct, much to the relief of the alarmed villagers & of all who travelled this desolate region.

This place, according to our estimates, must be 70 miles from Hilo. Mr. C[oan]'s field extends 10m beyond this or 80 from Hilo by way of the coast. It extends about 40 in the other direction to Hamakua, making in all about 120m, no inconsiderable parish to travel over on foot 4 times a year.

Tues July 14th Started at 5 ½ & walked an hour before breakfast which we took on the lava. At 9 we reach'd Kamomoa about 10 miles from our last night's lodging place & were treated to a plentiful supply of goats milk.[202]

About 2 miles from Kamomoa we stopped to examine the ruins of an ancient Royal Heiau or idol temple built by Kamehameha I & dedicated to Kaili his war god <Spelt Tairi by Ellis [*A Journal of a Tour around Hawaii*, Boston, 1825] (p. 154)>, where human sacrifices were offered. It is situated a few rods to the East of the path on rising ground. Nothing but the stone walls remain. These were entire in the Heiau we principally examined; they were 6 ft thick & from 6 to 8 ft high & built of the pieces of jagged lava which cover the whole region. The dimensions of the Heiau within the walls we found to be 117 by 57 ft. We saw the remains of the principal altar at one end where human beings were once sacrificed and their bodies exposed on a high platform which no longer exists.

The name of the place is Pulama, & of the heiau Wahaula, which signifies red or bloody mouthed, probably so named in reference to the bloody rites formerly observed here.

There were two other Royal heiaus on this Island, one at Kawaihae & another near Kealakekua in Kona.

A mile further on we reached the fine bathing place [Punalu'u] where we had stopped before breakfast the day before. Tho' tolerably drenched by a previous shower bath we soon plunged in & enjoyed the luxury of its clear waters. When we came out the children from a neighboring school had gathered about us, & Mr. Coan ordering them all to be seated in a row, gratified the palates of the half-naked urchins by distributing among [them] a loaf of cake, which they rec'd as a very precious treasure & ate crumb by crumb as they w'd a little sugar or some other rarity.

Not far from this place lived & died the last Priest & Priestess of Pele, the Goddess of the Volcano. The Priestess died at Opihikao. They were both members of Mr. Coan's church & active exemplary Christians to the day of their deaths which happened not far from the same time. The Priest was a tall, rawboned athletic man & confessed when he became a penitent that he had been a man of blood, had offered human victims to the Goddess of the Volcano, had robbed & oppressed the people taking whatever he wished whenever & wherever he found it; & such was his authority & the fear of the multitude that they durst not resist.

202 Readers will note that Lyman's earlier journal entry said they were at Kamomoa on Monday July 13th (and that entry said it was six miles from Kalapana)? The editor in 1924 did not catch this repetition/date discrepancy or mileage difference.

Sacrifices of various kinds were offered to Pele by throwing them into the Crater—tapa, pigs, poultry, taro &c &c were thus disposed of in large quantities. The Goddess was supposed to inhabit the fires of the volcano, the fibrous lava was her hair thrown off when she rose to shake her locks. When she plunged into the fiery lake she made it boil with her breath, & whenever she became angry she growled in her fiery recesses & threw out the burning torrents for the destruction of the territory on which her anger rested. There is a larger spice of sublimity in the mythological char[acte]r and performances of this Goddess than of any other of the S[andwich] I. deities. She was the terror of the dark-minded heathen & her priest & priestess were personages of much consequence.

During the Great revival the Priest became another man & made a profession of religion. His character was the very opposite of what it once was. He seemed entirely to forget his ancient dignity & power, was meek & humble & eminently a man of prayer, maintaining the char[acte]r of a devoted Xn [Christian] to the day of his death. The Priestess, his sister was slower in making a profession & seemed to find greater difficulty in ridding herself of her former pride & idolatrous habits. After a time however she united with the Chh [church] & maintained an unblemished char[acte]r to the last. Surely such striking changes of char[acte]r from the wickedness of heathenism to the meekness & purity of Xnty [Christianity] can be the work of none but the Spirit of God.

An instance perhaps equally remarkable we had before us in the person of our guide from Kahaualea (where we bathed & lunched, & fed the 30 children with cake) across the Highlands to Waipahoehoe. He is a good looking man, tall & apparently from 50 to 60 yrs of age. He is a member of Mr. Coan's Church, very exemplary & very fond of prayer & reading his Bible. He volunteered to conduct us some 24 or 5 miles over a rough & uninhabited district, the path which we proposed to take from this point till we struck the volcano road at Kuolo being one that Mr. Coan had never traversed.…

Our route from Kahaualea lay northerly, gradually rising. By half past 2 PM we had reached a plantation in an unsettled region where a good old man had been at work all day putting up a small, neat house of Ti leaves in expectation that we would stop here for the night. As it was so early we thought it best to go on further, so after eating a pawpaw, we went on about 5 miles further or 10m from Kahaualea over an exceedingly rough & jagged path & through a dense miry thicket to a small grass shanty, open on one side & half of the two ends, & so low that it c'd only be occupied in a sitting posture. This we reached at 5½ P.M., thoroughly drenched with rain & with our feet sore & lame. We soon kindled a good fire in front of the open side of our shelter & this with hot cocoa, toast &c, soon put a cheerful face upon the matter notwithstanding the drizzling rain around us.

On July 15, 1846 they reached Hilo after walking many miles in drenching rain.

May 6, 1850
Hilo, Hawaii
Titus Coan; to Rev. Anderson, D.D.

On May 6, 1850, [203] Coan wrote to Anderson, describing his work in Hilo and Puna over the last year. He observed that the total population of both districts was 8,084. As part of his communication, he wrote:

203 Titus Coan, Letter to Rufus Anderson, Secretary of the A.B.C.F.M., 6 May 1850, A.B.C.F.M. Collection, Houghton Library, Harvard (pp. 12-13).

My touring has been as usual. Six extended ones, three in Puna & three in Hilo, during the year, besides shorter excursions in the vicinity of the station. These tours have all been attended with interest.… Most of the adults that ever will be gathered to this church have already come in, and nearly all further accessions must come from the children in our S[unday] Schools.

January 30, 1852
Hilo, Hawaii
Titus Coan; to Rev. Anderson, D.D.

…In Nov. I went through Puna in company with the School Superintendent, with the view of attending School examinations, temperance celebrations, administering the Lord's supper, preaching, consultation etc. etc. Our first rallying station was at the Kealakomo, a village of some 30 houses, on the southern shores of Puna, & by the coast route, about 70 miles from Hilo. This village is built on naked lava rocks, & is inhabited chiefly for the purposes of fishing & making salt, which latter operation is performed by solar evaporation, rain being very rare in this region. At this point six schools were assembled, numbering 120 scholars in all. Two days were spent here. The schools were examined, the pupils dressed in their neatest & gayest attire, marched & countermarched, & performed various juvenile evaluations under their teachers, with flying banners, with the pacifist weapons of the spirit, and with the love stirring melody of the psalm, the hymn & the chant. After this joyful & healthful exercise, they all sat down with their parents to a bounteous repast prepared for them & consisting of poi, potatoes, onions, pigs, turkeys, fowls, fish, puddings, bananas &c. After dinner and various exercises, such as singing, addresses, remarks, consultations &c. the assembly adjourned to meet at sunrise the coming day, on which occasion the state of the church was examined, enquiries attended to, candidates examined for church, baptism & the Lords supper administered, &c. We had preaching, of course on each day. A collection was also taken up of about 10 dollars. The people of this region are miserably poor, being far from markets having nothing to sell but a little salt & fish. Still they seem happy, & give cheerfully of their deep poverty.

From this station we came on 15 miles to Kalapana. Much of this distance is over black, naked lava burning & glowing in a tropical sun, without water, & without tree or shrub or even "the shadow of a great rock" to refresh the party & weary traveller. At Kalapana we remained from Friday P.M., till Tuesday morning. The region above Kalapana is more fertile & more populous than Kealakomo. At this place we met and examined six schools consisting in all of 274 scholars, better clothed, better fed, better supplied with books, & better instructed then those at the last named station. The exercises here were so much like those described that they need not be repeated. The whole time from Friday to Tuesday was fully occupied & a wakeful interest continued to the back. The meeting house was filled to overflowing and the gospel was preached daily. A collection of some 30 dollars was taken at this station. [204]

[204] Titus Coan, Letter #228, to Rufus Anderson, Secretary of the A.B.C.F.M., 30 January 1852, A.B.C.F.M. Collection, Houghton Library, Harvard (pp. 2-3).

Rufus Anderson, Secretary of the A.B.C.F.M.
Account of "Kapiolani, Heroine of the Volcano"

Rufus Anderson served as secretary of the American Board of Commissioners of Foreign Missions (A.B.C.F.M.), and was recipient of many of the communications sent by missionaries in Hawai'i to the offices of the A.B.C.F.M. [205] Following his retirement from the board, he was asked to visit Hawai'i and write a history and status report on the mission in the islands. As a result, in 1863, Anderson and his daughter traveled to Hawai'i, visiting each island, and collecting historical accounts, as well as recording his own observations. Anderson's book was published in 1865, and portions of it were also printed in Hawaiian in the *Nupepa Kuokoa*. Among the accounts retold by Anderson was that of Kapi'olani's visit to Kīlauea, and her encounter with the priestess of Pele:

> …The visit of Kapiolani to the great crater of Kilauea at the close of 1825 [this visit was made in December 1824], while on her way to the new missionary station at Hilo, deserves a special notice. The people living in sight of this greatest of volcanoes, were more wedded to their heathen superstitions than those whose idols had been destroyed, and who were in frequent intercourse with foreigners. They daily sacrificed to Pele, the reputed goddess, supposed to have her dwelling in the fiery abyss, and occasionally her prophets wandered into more civilized districts, denouncing an awful retribution for the general apostasy. The spell of this superstition was best broken, perhaps, by a bold intervention on the part of some native of rank and character, and Kapiolani became the honored instrument for this purpose.
>
> Hearing at Kaawaloa that missionaries had commenced a station at Hilo, Kapiolani resolved to visit them, though her visit involved a journey on foot of more than a hundred miles, over a rough and most fatiguing way. And as Kilauea was on the route, it was her purpose, after reaching it, to give practical demonstration of her own belief, that Jehovah is the only God of the volcano. In this act of Christian heroism, she rose far above the ideas and sentiments of her countrymen, and indeed of her own husband Naihe, who sought to dissuade her from what appeared to them all so rash an enterprise. The destruction of the tabu and the idols had not given the people a new religion. On her way, she was accosted by multitudes, and entreated not to proceed, lest the goddess of the volcano should be provoked to destroy her.
>
> Her answer was: "If I am destroyed, you may all believe in Pele; but if I am not, then you must all turn to the *palapala*." In approaching the region of the volcano, she was met by a prophetess of Pele, who warned her not to proceed, lest the goddess should come out against her. "And who are you?" said Kapiolani. "One in whom the god dwells," was the reply.
>
> "Then," said Kapiolani, "you are wise, and can teach me; come, sit down." As she hesitated, Kapiolani commanded, and she obeyed. Food was offered her, but she said she was a god, and did not eat. She held a piece of tapa in her hand, which she said was a letter from Pele. "Read it," said Kapiolani. She was reluctant, but when forced to comply, with unexpected presence of mind she held her cloth before her eyes, and poured forth a torrent of unintelligible sounds, which she would have them believe were in the dialect of the ancient Pele.

[205] Rufus Anderson, *A Heathen Nation Evangelized. History of the Sandwich Islands Mission.* (Boston: Congregational Publishing Society, 1870), 187-190.

Kapiolani then produced her Christian books, and said to the impostor, “You have pretended to deliver a message from your god, which none of us can understand; I too have a *palapala*, and will read you a message from our God, which you can understand.” She then read several passages, and called her attention to the character, and works, and will of the great Jehovah, the true God, and to Jesus Christ, as the Saviour of the lost. The prophetess held down her head, and said the god had left her, and she could make no reply. Being again invited to eat, she no longer refused.

Kapiolani was met by Mr. Goodrich at the crater, who had heard of her intended visit to the volcano, and had come from Hilo, about thirty miles distant. She was glad to see him, and, with her company of about eighty, and Mr. Goodrich, she descended some hundreds of feet to the black ledge in the crater, and there, amid some of the most terrible natural phenomena on the earth’s surface, which had ever been appalling to her countrymen, she ate the berries consecrated to Pele, and threw stones into the seething mass. Then she calmly addressed her company:

“Jehovah,” she said, “is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power. But if Jehovah save me, when breaking her tabus, then must you fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God.” They then united in a hymn of praise, and bowed in prayer to Jehovah, the Creator and Governor of the world.

There was rare moral heroism in this act of Kapiolani. When, a few years since, the writer stood by this grandest of volcanoes, and saw the mass of molten lava upheaving and surging over the breadth of half a mile, through the agency of an unseen power, and beheld a group of Christian native attendants seated thoughtfully by themselves on the verge of the abyss, he would not have deemed it strange if even they had some lingerings of the old superstitious fears, though this was almost forty years after the visit of Kapiolani.

PART VI.
EVOLUTION AND TRANSFERENCE OF LAND TITLE IN THE HAWAIIAN KINGDOM

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, including the heavens and mountain peaks, the barren lava flows, the watered valleys and plains, the shore areas, and ocean depths are the kinolau (myriad body forms) and embodiments of Hawaiian gods, goddesses, and other deities. Hawaiian genealogical accounts reveal that various gods, goddesses and creative forces of nature gave birth to the Hawaiian Islands. Among them are Wākea (the expanse of the sky, the father) and Papa-hānau-moku (Strata-earth who gave birth to the islands, the mother[206]). 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,[207] were also the parents of the first man (Hāloa), the ancestor from which all Hawaiian people are descended.[208] 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 on Hawai‘i was determined by the nature of the landscape and the availability of resources necessary to sustain the population. Over time, a sophisticated system of land and resource management practices evolved. The environment was not only physical, but also spiritual. The development of the moku, kālana, ahupua‘a, ‘ili and smaller land units reflected the nature of the landscape, providing access for both ali‘i and hoa‘āina (native tenants) to all resources necessary to sustain the native population.

‘Āina – Land, That Which Sustains the People (The Māhele ‘Āina and Establishing Private Property Rights)

Ancient Hawaiians developed a sophisticated system of land stewardship practices as a means of sustaining the population. In pre-western contact Hawai‘i, all land and natural resources were held in trust by the high chiefs (Ali‘i ‘ai ahupua‘a, Ali‘i ‘ai moku or Mō‘ī). The use of lands and resources were given to the hoa‘āina (native tenants) at the prerogative of the ali‘i and their representatives or land agents (konohiki), who were generally lesser chiefs. While at first glance, it might seem that the hoa‘āina had no meaningful rights on the land, the social-religious belief system did have a series of checks and balances. The rulers bore kuleana (responsibility) for the health of the natural environment (bio-cultural landscape), and for the well-being the people. Failure to adhere to these kuleana were manifest in many ways, among which were famine, drought, being deposed—a practice well-known to the natives of Ka‘ū[209]—, and destructive natural phenomena, such as eruptions, earthquakes and tidal waves (tsunami).

206 Also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again).
207 The distant atolls and pinnacle-islets of the Northwestern Hawaiian Island Chain.
208 See David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973.
209 The saying "Ka‘ū mākaha" was used to describe the fierce residents of Ka‘ū who throughout history had done away with oppressive ali‘i. (see Pukui, et al. 1971:207)

1848-1855: Ka Māhele ʻĀina (The Land Division)

In pre-western contact Hawaiʻi, as just mentioned, land use was granted to the native tenants by the high chiefs or their konohiki. Land ownership was not a concept in Hawai'i at that period. Foreigners were the ones who introduced the idea about land tenure, which was quite different from the Hawaiian system of land stewardship. Before the 1840s, the lands in the islands were reapportioned among the Aliʻi each time there was a new Mōʻī (the hoaʻāina were generally allowed to retain use of the land they occupied or cultivated, and some, some over many generations).

By 1845, the Hawaiian system of land tenure was undergoing radical changes, and the foundation for implementing the Māhele ʻĀina (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. There were at least two main arguments for creating a land ownership system. On one hand, individuals were hesitant to construct improvements and enter into business deals on lease-hold land, and on the other, missionaries and others believed it was a "moral right" to provide natives with their own ʻāina.

On December 10, 1845, the Mōʻī, 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:[210]

> 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 Islands," 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.

[210] *The Polynesian*; January 3, 1846:140

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.

As the Māhele evolved, it defined the land interests of the Mōʻī (Kamehameha III), the Aupuni (Government), as well as approximately 252 high-ranking Aliʻi and Konohiki. Also included in the Māhele were a number of foreign residents who had served the Kamehamehas, and representatives of the A.B.C.F. M. As a result of the Māhele, all land in the Kingdom of Hawaiʻi 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 initial Māhele.

The initial 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 4* is excerpted from the "Buke Mahele" (1848), and is the record of settlement of original title for all ahupuaʻa within the modern boundaries of HAVO. Pursuant to law, and as a part of the proceedings, the King, after selecting land for his own use and after agreeing on quitclaims with the 250-some Aliʻi and Konohiki, in turn granted a large number and percentage of "his" lands across the islands to the ʻĀina Aupuni (Kingdom/Government Land) inventory, as a means of supporting government operations and the granting of lands in leasehold or fee-simple interest to qualified individuals.

Table 4. Buke Mahele—Disposition of Ahupua‘a Title Within Boundaries of Hawai‘i Volcanoes National Park

Page 5[211]				Page 6			
Ko Kamehameha 3				Ko Victoria Kamamalu			
Na Aina	Ahupuaa	Kalana	Mokupuni	Na Aina	Ahupuaa	Kalana	Mokupuni
	…			Kekahi Keauhou [1]	Ahupuaa	Kona	Hawaii
				Keauhou	*Ili i Kapapala*	Kau	Hawaii…
Humuula	Ahupuaa	Hilo	Hawaii				
Kaohe	Ahupuaa	Hamakua	Hawaii…				

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

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

M. Kekuanaoa (seal)
Makuakane a me Kahu waiwai no V. Kamamalu.

Kamehameha (seal)

Ioane Ii (seal)
Kahu no ke Kino o V. Kamamalu.
Ianuari 27, 1848. Hale Alii

Hale Alii
Ianuari 27, 1848.

Keauhou I, Palapala Sila Nui (Royal Patent) 4475, ‘Āpana 11, in name only (Royal Patent Volume 18:405-406), noting “Koe no nae ke Kuleana o na Kanaka iloko o na Ahupuaa a me na Ili aina i hoike ia maluna.” (The rights of the people are retained within the Ahupuaa and Ili lands listed above.)

[211] Buke Mahele, 1848 (copy of 1864). The left column, “Ko Kamehameha 3” identifies ‘āina that were relinquished to the Mō‘ī by Ali‘i/Konohiki claimants named in the right column. In addition to the list of ‘āina, each individual who entered into the Māhele with Kamehameha III, included a statement in which both parties stated they agreed to the outcome of the Māhele, similar to the agreement below, between Kamehameha III and Victoria Kamāmalu. Various ‘āina that are within the modern boundaries of Hawai‘i Volcanoes National Park—including the districts of Ka‘ū, Puna, Kona, Hāmākua and Hilo—are cited in this table. We have cited only the ahupua‘a names which are pertinent to the present study in the list below. Typically, there were multiple ‘āina in both Kamehameha III and Ali‘i columns. At the close of recording the agreements in the Buke Mahele, Kamehameha III in-turn granted selected ‘āina to the Aupuni (Government Land) inventory.

Page 7
Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Kealakomo	me Kilauea	Puna	Hawaii

Page 8
Ko Lota Kapuaiwa Kamehameha

Na Aina	Ahupuaa	Kalana	Mokupuni
Keauhou Kahi i hanau ai ka Moi		Kona	Hawaii

[Keauhou 2. Palapala Sila Nui (Royal Patent) 7844, Apana 12 (Royal Patent Volume 29:183, issued June 2, 1887, by King David Kalakaua).]

…Ianuari 27, 1848

…Ianuari 27, 1848

Page 9

Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Apua	Ahupuaa	Puna	Hawaii

Page 10

Ko Keohokalole

Na Aina	Ahupuaa	Kalana	Mokupuni

…Ianuari 28, 1848

…Ianuari 28, 1848

Page 11
Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Kapapala	Ahupuaa	Kau	Hawaii

Page 12
Ko Kamakee Piikoi

Na Aina	Ahupuaa	Kalana	Mokupuni

…Ianuari 28, 1848

…Ianuari 28, 1848

Page 19
Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Panauiki	Ahupuaa	Puna	Hawaii
Poupou 1 & 2	Ahupuaa	Puna	Hawaii

…Ianuari 28, 1848

Page 20
Ko Wm. Lunalilo

Na Aina	Ahupuaa	Kalana	Mokupuni
Kahaualea	Ahupuaa	Puna	Hawaii
Keaau	Ahupuaa	Puna	Hawaii
Laeapuki	Ahupuaa	Puna	Hawaii

…Ianuari 28, 1848

Page 23
Ko Kamehameha 3

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

…Ianuari 28, 1848

Page 24
Ko Wm. P. Leleiohoku (I)

Na Aina	Ahupuaa	Kalana	Mokupuni
Kahuku	Ahupuaa	Kau	Hawaii

…Ianuari 28, 1848

Page 27
Ko Kamehameha 3

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

…Ianuari 28, 1848

Page 28
Ko Mikahela Kekauonohi

Na Aina	Ahupuaa	Kalana	Mokupuni
Panau	Ahupuaa	Puna	Hawaii…

…Ianuari 28, 1848

Page 81
Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Pulama	Ahupuaa	Puna	Hawaii …

…Feberuari 3, 1848

Page 82
Ko Kailakanoa

Na Aina	Ahupuaa	Kalana	Mokupuni

…Feberuari 3, 1848

Page 91
Ko Kamehameha 3

Na Aina	Ahupuaa	Kalana	Mokupuni
Waiakea	Ahupuaa	Hilo	Hawaii
Olaa	Kalana	Hilo	Hawaii

…Feberuari 4, 1848

Page 92
Ko Kaunuohua

Na Aina	Ahupuaa	Kalana	Mokupuni

…Feberuari 4, 1848

Page 164

Page 165
Ko Kaoanaeha

Na Aina	Ahupuaa	Kalana	Mokupuni
Aina Hooilina			
…**Kamomoa**	Ahupuaa	Puna	Hawaii

…Feberuari 12, 1848
[Kamoamoa]

Page 182
Ko Kamehameha 3

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni

Page 183
No Ke Aupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Kaalaala	Ahupuaa	Kau	Hawaii

Page 184 Page 185

Ko Kamehameha 3 No Ke Aupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Apua	Ahupuaa	Puna	Hawaii

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Kealakomo ma Kilauea	Ahupuaa	Puna	Hawaii
Panauiki	Ahupuaa	Puna	Hawaii
Poupou 1 & 2	Ahupuaa	Puna	Hawaii
Kapaahu 1	Ahupuaa	Puna	Hawaii

Page 186 Page 187

Ko Kamehameha 3 No Ke Aupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Waiakea	Ahupuaa	Hilo	Hawaii
Humuula	Ahupuaa	Hilo	Hawaii

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Kapaahu 2	Ahupuaa	Puna	Hawaii
Pulama	Ahupuaa	Puna	Hawaii
Poupou	Ahupuaa	Puna	Hawaii

Page 190 Page 191

Ko Kamehameha 3 No Ke Aupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
…Kaohe	Ahupuaa	Hamakua	Hawaii

Page 224

E ike auanei na Kanaka a pau ma keia palapala. O wau o Kamehameha 3 no ka lokomaikai o ke Akua, Ke Lii o ko Hawaii nei Pae Aina, ua haawi au i keia la no Kou makemake maoli no, a ua holilo a me keia hookaawale mau loa aku i na ʻLii a me na Kanaka, ka nui o koʻu aina Alii, e pono ai a e pomaikai ai ke Aupuni Hawaii, nolaila, ma Keia palapala, ke hookoe nei au noʻu iho a no koʻu poe hooilina a me koʻu poe hope a mau loa aku na aina oʻu 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 noʻu a no koʻu poe

Page 225

E ike oukou e na Kanaka a pau ma Keia palapala, Owau o Kamehameha 3, no ka lokomaikai o Ke Akua Ke ʻLii o ko Hawaii nei Pae Aina, Ke haawi aku nei au me ka Hoolilo a me ka hookaawale Mau loa aku no na ʻLii a me na Kanaka o Koʻu Aupuni, a lilo Koʻu Kuleana a pau a me koʻu lihi a me Koʻu 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 koʻu poe Alii a me koʻu poe lahui Kanaka a mau loa aku.

E malama mau nae ka Ahaolelo o na ʻLii Hawaii a me ka Poe i Kohoia

hooilina a me na hope o‘u a mau loa, he waiwai ponoi no‘u, aole mea e ae.

A e hooponoponoia, a me ka hoolimalimaia, a me ke Kuaiia paha Kauia Ko‘u inoa a me Kuu Sila ma ka Hale Alii i Keia La 8 o Maraki 1848

Kamehameha (Seal)

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

Kamehameha (Seal)

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

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), 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 1848.

Notes for readers (2022):

All Mahele Award Book documents covering ahupua‘a awarded to Ali‘i/Konohiki included standard wording in their award documents, which stated the exact or similar condition:

“Aka koe nae na kuleana o na Kanaka maloko.” That is generally translated in Law as:

“But retaining the rights of the Native tenants therein.”

See *Nupepa Ka Elele* (Iulai 14, 1848) for Publication of the Division of Lands, listing ahupua‘a of the Hawaiian Islands, and recorded Crown and Government lands, and Enacted on June 7, 1848.

Kahue Ahupua‘a was inadvertently omitted in the Māhele of 1848 (January 9, 1888. Hawai‘i State Archives – Interior Department, Lands). Following settlement of the Māhele, Kahue was treated as a Government Land, and in a letter from L. Kaina to the Minister of the Interior, Kahue was identified as an “Ili… Government Land” (March 9, 1876. Hawai‘i State Archives – Interior Department, Lands).]

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 for and be granted fee-simple interest in "Kuleana" lands.[212] 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.
>
> 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.

[212] See Kamakau in *Ke Au Okoa* Iulai 8 & 15, 1869; 1961: 403-403.

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.[213]

Typically, one of the most important sources of documentation that describes native Hawaiian residency, customs and land use practices—identifying specific residents, resource collections, types of land use, crops cultivated, and features on the landscape—is found in the records of the Māhele ʻĀina. While the Act gave the hoaʻāina an opportunity to acquire fee-simple property interest (kuleana) on land which they lived and actively cultivated, the process required them to provide personal testimonies regarding their residency, right to claim, and land-use practices. As a result, records of the Māhele ʻĀina present readers with first-hand accounts from native tenants generally spanning the period from just after western contact in 1778 to 1855.

The lands awarded to the hoaʻāina 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 alphabet letter(s) to the Helu. The L.C.A. designations remain in use today to identify the original owners, metes and bounds of lands in Hawaiʻi. 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 summarized events that had transpired during the life of the Commission:

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

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

Before the expiration of that term it became evident that a longer time would be required to perform a work.… Accordingly, the Legislature on the 26th day of August 1847, passed an Act to extend the duration of the Board to the 14th of February, 1849, adding one year to the term first prescribed, not however, for the purpose of admitting fresh claims, but for the purposes of hearing, adjudicating and surveying those claims that should be presented by the 14th of February, 1848. It became apparent to the Legislature of 1848 that the labors of the Land Commission had never been fully understood, nor the magnitude of the work

[213] Copied from original handwritten "Enabling Act," Hawaii State Archives, DLNR 2-4. For additional information, see also "Kanawai Hoopai Karaima no ko Hawaii Pae Aina" (Penal Code) 1850.

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.[214]

By the time of its closure, the total land area in the Hawaiian Islands awarded to hoa'āina only came to approximately 28,658 acres.[215] Documenting the Māhele in 1848-1855[216] was a monumental task for the Land Commission and its agents. While the generations since the Māhele are fortunate to have the records, it will be seen that there were many problems at the time of recordation. These problems present us with some questions that will never be answered and require us to make educated assumptions—based on standard practices of residency and land use, and requirements of the Māhele application process at the time—to better understand what the records tell us.

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214 Hawaii State Archives. George M. Robertson, March 31, 1855, IN Kingdom of Hawaii, Minister of Interior Report, Feb. 20, 1856:10-17, .

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

216 In October 2000, Kumu Pono Associates LLC digitized the entire collection of records of the Register, Testimony, Mahele Award Books, and Royal Patents in the collection of the Hawaii State Archives.

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 names, land names, and Helu (the L.C.A. numbers) when first transcribing the records. Also, the spelling of names (people and places) is inconsistent across various 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, or the location(s) of the ʻāina.

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

(2) Documentation is Vague or not Recorded:

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

(3) Access:

There are limited references to the native trails (ala hele) 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. This is explained by the fact that trails were integral to residency and subsistence practices and the cultural landscape. The rights of native tenants to access, both within their ahupuaʻa and to the larger public byways, are 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 ahupuaʻa. 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).

Though few native tenant claims were made for ʻāina that are situated within the park boundaries, an introduction to traditional Hawaiian land tenure, and the processes which led to disposition of the lands in the years leading up to establishment of Hawaiʻi National Park is appropriate. Additionally, the names of individuals identified with various land areas—some of which became family surnames—identifies ʻohana who may have interest in the long-term management, stewardship and protection of the biocultural landscapes within the park. The actual documents provide us with important documentation on place names, land and fishery use practices, and describe some of the types of features that may yet be encountered on the ʻāina.[217]

Overview of the Māhele ʻĀina in Puna

The Māhele ʻĀina in the district of Puna was a failure for the hoaʻāina. While the district population at the time of the Māhele is estimated to have been more than 4,000 residents,[218] only eleven claims in nine ahupuaʻa or ʻili were recorded. Among those were claims in:

ʻĀpua, Keaʻau, ʻŌlaʻa (ʻili of Kupahuʻa and Waiuli) and Pūlama. Of those claims, only three were awarded in lower Keaʻau

In 1848 at least twenty-six Aliʻi-Konohiki made claims for some fifty-seven ahupuaʻa and seven ʻili in Puna, with a few claims duplicated by various claimants.

Chiefess Keohokalole initially claimed ʻĀpua as a personal property, but later relinquished it to the King, who retained both ʻĀpua and ʻŌlaʻa[219] as Crown Lands. All of ʻĀpua is now situated in the park; and a mauka portion of ʻŌlaʻa is within the park.

The Aliʻi- Konohiki claimants retained four ahupuaʻa — Kahaualeʻa, Kamoamoa (“Kamomoa”), Keaʻau, and Pānau nui, all or portions of which are within the park boundaries.

Overview of the Māhele ʻĀina in Kaʻū

In the District of Kaʻū, the native tenants had somewhat better success in filing kuleana claims, and successfully receiving fee-simple interest in property, than those of Puna. Though the historical record identifies individuals who were residing in Kapāpala or in the ʻili of Keauhou,[220] no hoaʻāina filed claims for kuleana.

Kaʻalaʻala (a portion of which is now withing park boundaries) was originally claimed by high chiefess Mikahele Kekauonohi but relinquished to the King. At least six claims were filed by hoaʻāina in Kaʻalaʻala Ahupuaʻa, and Royal Patents were issued on four claims, indicating that they were awarded.

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217 Digital copies of selected claims, which provide details about the source of title and some features, are included in this report as unnumbered figures for Puna lands.

218 Robert C. Schmitt, The missionary censuses of Hawaii (Honolulu: Bernice Pauahi Bishop Museum, 1973)

219 ʻŌlaʻa is described as a “kalana,” A special class of land that was released from, or independent of the district. ʻŌlaʻa is a sacred landscape in traditional history and was also the source area for several prized natural resources.

220 The *Buke Mahele* (1848) and claims of Chiefess Victoria Kamamalu identify Keauhou as an ʻili of Kapāpala. But the ʻāina was treated as an independent ahupuaʻa in later survey records and historical documentation.

In the ahupuaʻa of Kahuku, Wm. P. Leleiohoku (of the royal household), and thirty-six native tenants made thirty-eight claims for kuleana. Seven hoaʻāina were awarded fee-simple interest in kuleana. Six of the claims included forest-zone resources. These upper-elevation (the region of Kahuku which is within the park boundaries) claims mention the cultivation of maiʻa ʻeʻa (mountain banana plants); and growing of māmaki (Pipturis spp.), a plant whose fiber was used for making kapa, and also a valued medicinal plant. Along the shore, ʻōpelu fish were cited by Haumea (one of the claimants), as being the right of the Konohiki, and māmaki trees as the right of the konohiki in the uplands.

Salt making occurred near the shore. Both kalo (taro) and ʻuala (sweet potatoes) were given as the primary crops grown by native tenants. While most of the claims in Kahuku were not awarded, many of them appear to be in the area of the old mauka trail, where the lower forest zone remained intact at the time. Based on the broad patterns of traditional land use and identification of various wao (environmental/elevational zones), we suggest that the claims in Kahuku did not likely exceed the 4,000-foot elevation. It does not appear that these mauka claims were awarded, though evidence of their occupation and use may still be present on the land. William Pit Leleiohoku's heir subsequently relinquished the claim (Helu 9971) in commutation, choosing to retain ʻāina in other locations. Thus, Kahuku became a part of the Government Land Inventory under the jurisdiction of the Board of Education.

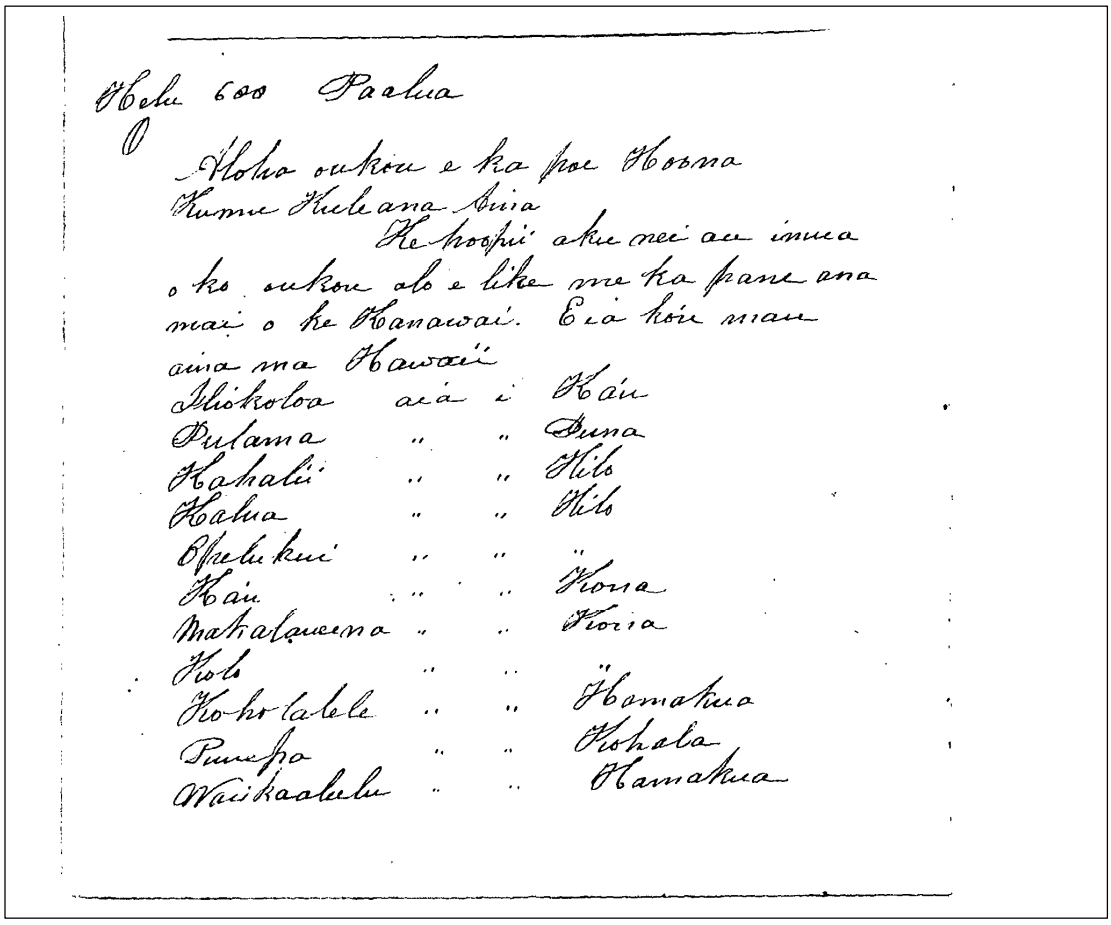
Māhele Claims for ʻĀina Within National Park Boundaries

(*Note: nineteen unnumbered figures are included in this section; these are copies of selected original claim records, handwritten in the Hawaiian language.)*

The District of Puna

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

Greetings to you Commissioners who Quiet Land Claims. I hereby petition before you, pursuant to answering the Law. Here are my lands on Hawaii.



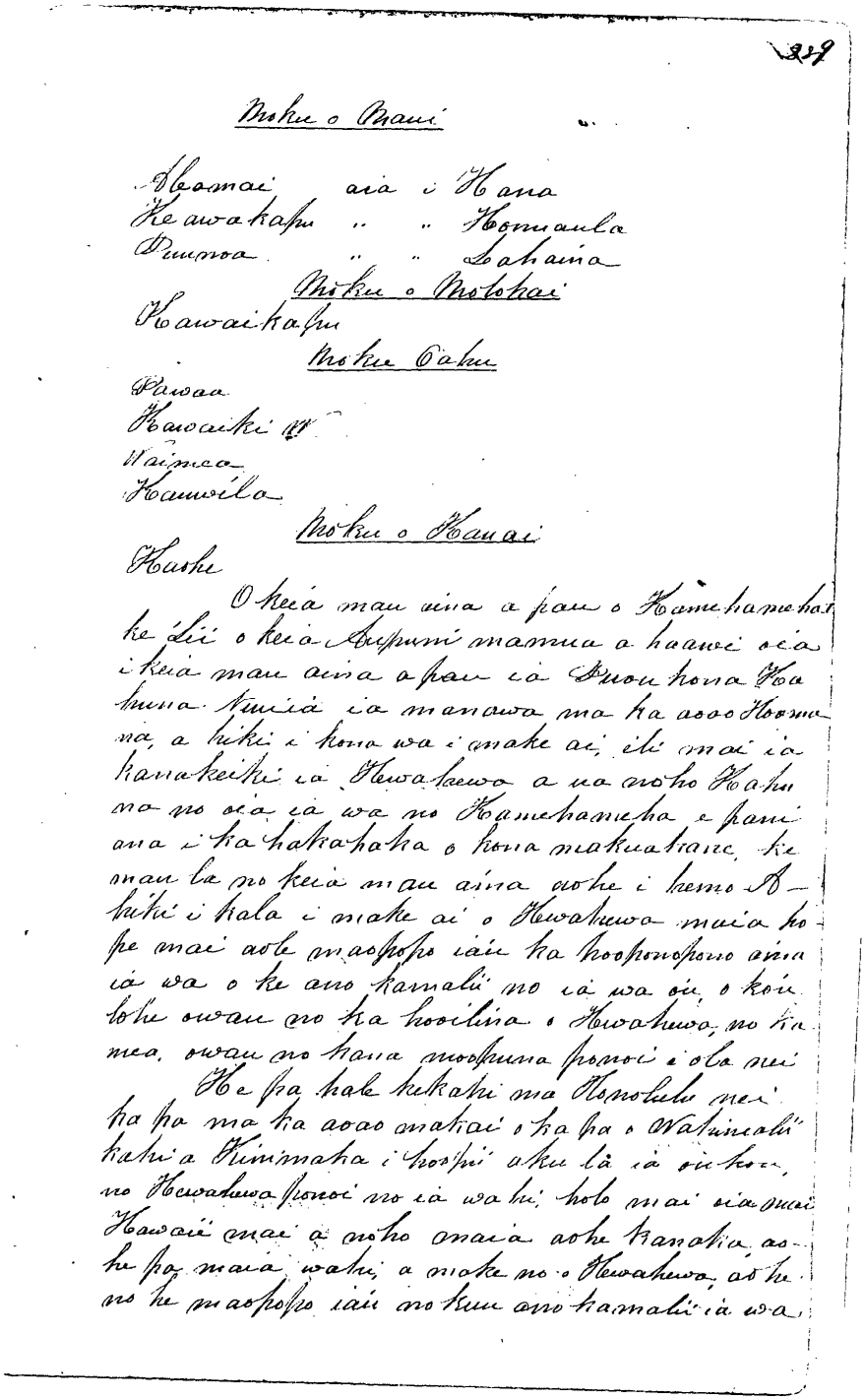
Helu 600 Paalua

Koho ou kou e ka poe Komo
Kumu Kuleana Aina
He hoopii aku nei au imua
o ko oukou ale e like me ka pane ana
mai o ke Kanawai. Eia koe mau
aina ma Hawaii
Aliokoloa aia i Kau
Pulama " " Puna
Kahalii " " Hilo
Kalua " " Hilo
Opelukui " " "
Kau " " Kona
Mahalaweua " " Kona
Kolo " " "
Kohokalele " " Hamakua
Puueo " " Kohala
Waikaalulu " " Hamakua

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

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

Done by me, Paalua.
(Not Awarded)



229

Moku o Maui

Hamakua aia i Hana
Kaanakapu " " Honuaula
Kaanapa " " Lahaina

Moku o Molokai

Kawaikapu

Moku Oahu

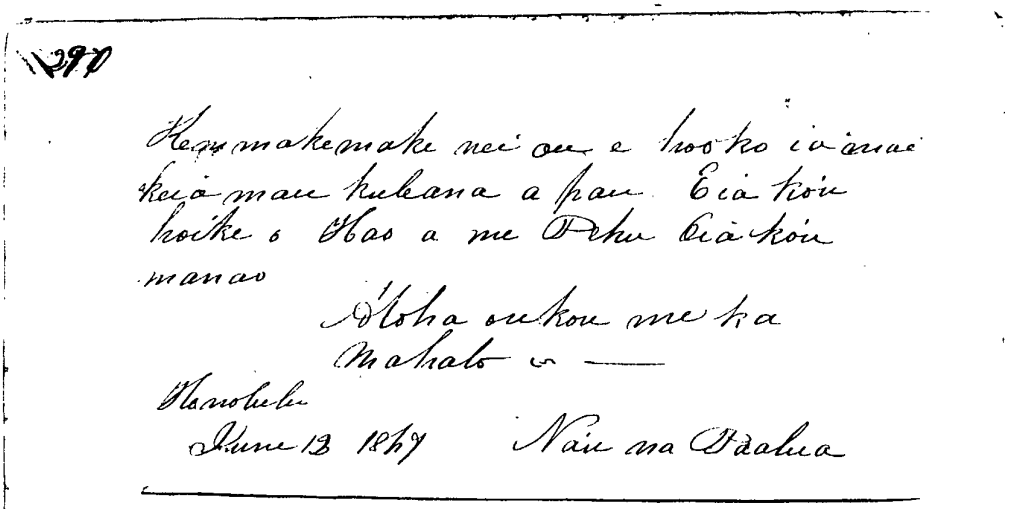
Waioaa
Kawaikii "
Waimea
Kaawela

Moku o Hawaii

Kaahu

O keia mau aina a pau o Kamehameha
he alii o keia Aupuni mamua a haawi aia
i keia mau aina a pau ia Kuou kona Koa
kuua kuuia ia manawa ma ka aoao Hoomo
na, a hiki i kona wa i make ai, ili mai ia
kamakeiki ia Hewahewa a na no ho Oahu
na no aia ia wa no Kamehameha e pani
ana i ka hakaka ana o kona makuahaine, ke
mau la no keia mau aina aohe i kemo A—
hiki i kala i make ai o Hewahewa maia ho
pe mai aole maopopo iaia ka hoopomopono aina
ia wa o ke ano kamalii no ia wa oia, o koi
kohe owau no ka hooilina o Hewahewa, no ka
mea, owau no kona mookuna pono ai o ka aui

He ka hale kukakii ma Honolulu nei
ka po ma ka aoao makai o ka ha o Waiuiaalii
kahi a Kuimimaka i hoopii aku la ia oiaio,
no Hewahewa pono ino no ia wa hi, hoio mai oia mai
Hawaii mai a noho maia aohe kanaka as-
he po maia waho, a make no o Hewahewa, aohe
no he maopopo iaia no kuu ano kamalii ia wa,



Helu 3730 B (See also Helu 11049 B)
Native Register Volume 4:476-477
Nailima
Ili of Kupahua and Waiuli, Kalana of Olaa, Puna

Kuleana haule[221]
24, Nov.

Hoohikiia o Kalamainui. A olelo mai la. Ua ike ai aia i ka ili aina o Kupahua, Ahupuaa o Laa [ʻŌlaʻa], Puna, Hawaii, 6 kihapai, hookahi no Apana.

Mauka no konohiki, Hilo no konohiki, Makai, konohiki no, ma Kaʻu no konohiki.

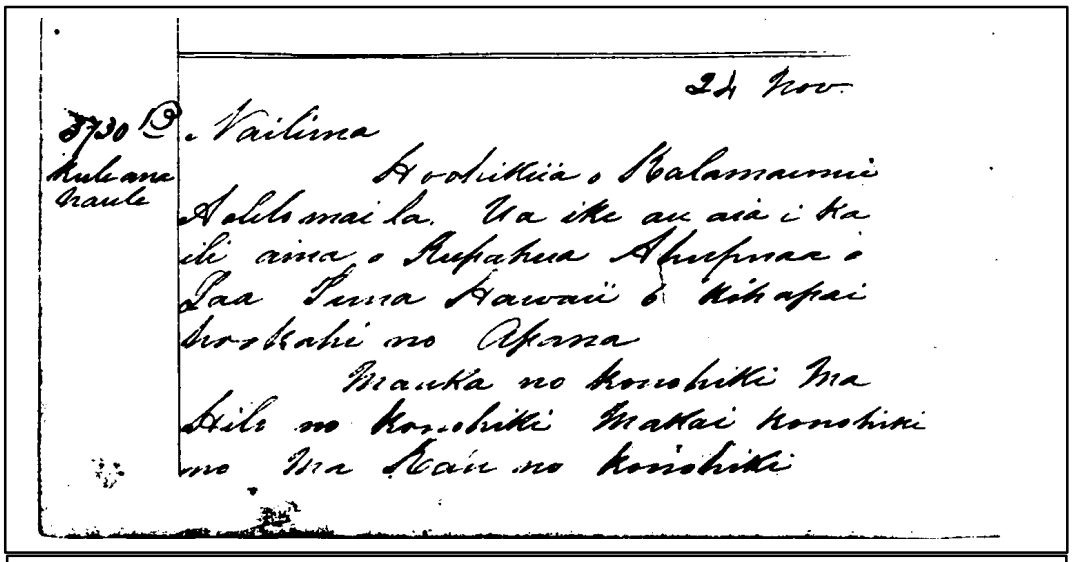
Elima kihapai ua mahi hapa ia, eono hale. Elima hale no na Kauhuki, ke ono o ka hale, noho aku ia malalo o Nailima, a oia no malaila.

Apana elua i ka ili aina i Waiuli. Mauka ko Hailama aina. Ma Hilo no Konohiki a pela no makai a me Kaʻu.

Hookahi kihapai ua mahiia, aole hale. He poe kahiko lakou nolaila i ka wa o Kamehameha I. A olelo mai, Aole me keakea.

Hoohikiia o Kauhuki, A olelo mai la. Ua ike no au i keia aina e like loa me ko Kalamainui ike i hai iho nei.

[221] Helu 3730 B is listed in the 1929 Indices as being issued with Helu 1310 to Ilae, at Pūkoʻo, Molokaʻi. Helu 3730 C is listed as Not Awarded, with no claimant name (1929:1035).



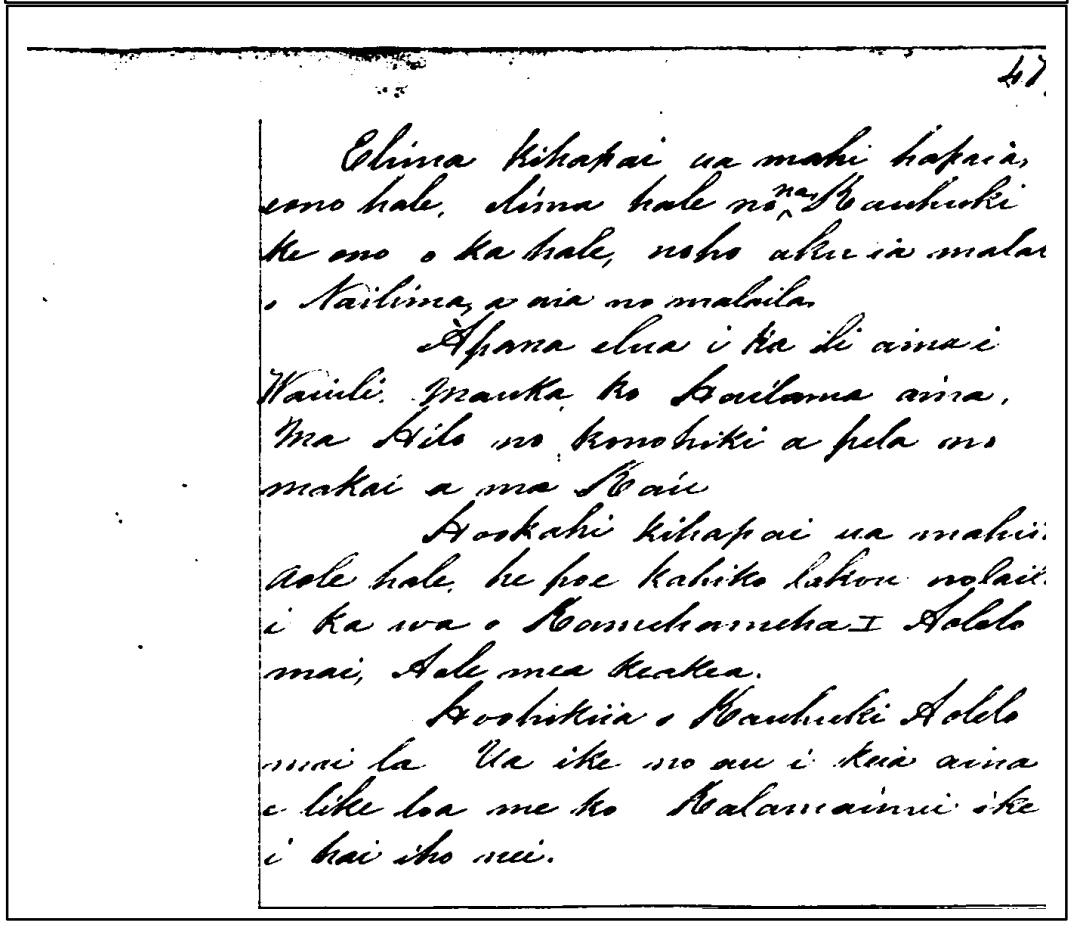
24 Nov

3730 Q. Kuleana Kaula

Q. Vailima

Koohikiia o Kalamaimui Adelomai la. Ua ike au aia i ka ili aina o Kupahua Ahupuaa o Paa Puna Hawaii o Kihapai koo kahi no Apana

Mauka no konohiki Ma Hilo no konohiki Makai konohiki no Ma Kaie no konohiki



47

Elima kihapai ua maki hapuia, emo hale, Aina hale no Kauhuki ke one o ka hale, noho alii ia malae o Vailima, a aia no malaila.

Apana elua i ka ili aina i Waiuli. Mauka ko Kuolana aina, Ma Hilo no konohiki a pela no makai a ma Kaie

Kookahi kihapai ua maki. Aole hale, he poe kahiko kahiou nolaii i ka wa o Komohamaha I Adelomai, Ade mea kealea.

Koohikiia o Kauhuki Adelomai la Ua ike no au i kua aina e like loa me ko Kalamaimui ike i hai iho nei.

Claim dropped
24, Nov.

Kalamainui, Sworn and Stated. I know the ili land of Kupahua, Ahupuaa of Olaa, Puna, Hawaii. 6 garden patches, in one Parcel

Mauka, Konohiki; towards Hilo, Konohiki; Makai, konohiki; towards Ka‘u, konohiki.

Five kihapai are partially planted. There are six houses. Five houses are for him [Nailima], the sixth house is for Kauhuki, who lives under Nailima.

The Second parcel is in the ili land of Waiuli. Hailama’s land is mauka; toward Hilo is the konohiki, and it is the same mauka and towards Ka‘u.

There is one cultivated kihapai, and no house. They are old people there from the time of Kamehameha I. Also stated, No one objects.

Kauhuki Sworn, and States. I know this land to be just as Kalamainui knows and has stated here.

(Not Awarded)

Helu 8515 B (see also Helu 595)
Native Register Volume 3:709
Kaoanaeha
Kamomoa (Kamoamoa) Ahupuaa, Puna and other lands

Ko Kaoanaeha

Inoa o na Aina	Ahupuaa	Kalana	Mokupuni
Na Aina Hooilina Kamoamoa	Ahupuaa	Puna	Hawaii….
For Kaoanaeha Name of the Lands	Ahupuaa	District	Island
Inherited Lands Kamoamoa	Ahupuaa	Puna	Hawaii….

Helu 8515 B (see also Helu 595)
Native Testimony Volume 10:169
Kaoanaeha
Kamomoa (Kamoamoa) Ahupuaa, Puna and other lands

Ko Kaoanaeha mau aina iloko o ka Buke Mahele. Aina Hooilina

Kamomoa	Ahupuaa	Puna	Hawaii…

Kaoanaeha's land recorded in the Mahele Book. Inherited Lands.

Kamomoa [Kamoamoa] Ahupuaa Puna Hawaii…

Helu 8515 B, Apana 1 (see also Helu 595)
Mahele Award Book Volume 10:297
Kaoanaeha
Kamomoa (Kamoamoa) Ahupuaa, Puna

Helu 8515 B, Apana 1, Kamoamoa, Puna. Royal Patent 1665 in name only (no survey).

Helu 8559 [B]
Native Register Volume 4:346-350
Charles Kanaina for William Charles Lunalilo, Helu 8559B
Ahupuaa of Keaau, Kahaualea, Laeapuki and other lands

Honolulu. Feb. 14, 1848 [Lands in Puna]
Aloha oukou e na Luna Hoona Aina [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
23. Keaau	Ahupuaa	Puna	Hawaii
26. Laeapuki	Ahupuaa	Puna	Hawaii…

I na Luna Hoona Kuleana Aina. Me ka Mahalo, Na Charles Kanaina.

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.…

We are the ones who have the greater right, and the Commoners have the second, also the walled ponds are for us.…

The Lands of William Lunalilo

20. Kahaualea	Ahupuaa	Puna	Hawaii
23. Keaau	Ahupuaa	Puna	Hawaii
26. Laeapuki	Ahupuaa	Puna	Hawaii…

To the Land Commissioners, with appreciation.
By Charles Kanaina.

Native Testimony Volume 10, pages 185-187 repeats the list of land names; and adds that he retains several Puna ʻāina, including Kahaualeʻa and Keaʻau, as personal kuleana (Vol. 10:185), while giving up Laeʻapuki, Kalapana and other ʻāina in Puna in commutation to the Government (Vol. 10:186); dated April 24, 1850.

Helu 8559B, Apana 14
Mahele Award Book Volume 10:479
William C. Lunalilo
Kahaualea Ahupuaa, Puna

…Ua koi mai oia no kona Ahupuaa o Kahaualea ma Puna, ma ka Mokupuni o Hawaii, no ka mea ua loaa iaia keia aina no ka Moi Kamehameha III mai i ka Mahele aina i ka M.H. 1848, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou i hooko nei no Wm. C. Lunalilo he kuleana hoi kona malalo iho o ke Ano Alodio. Ina e uku mai oia i ko ke Aupuni hapa, alaila, ua kupono iaia ka Palapala Sila Alodio. Aka, koe nae na kuleana o na Kanaka maloko.

Pono nae iaia ke uku no ka hookolokolo a me ka hooholo mai i ka olelo. Penei.

	No ka rumi a me ka pai ana i ka olelo ma ka Nupepa.
	No ke kope ana i ka olelo hoike.
W.S. Lee,	No ka palapala kii.
G. M. Robertson,	No ka hana ana i ka la.
I. Kekaulahao	No ke kope ana i na olelo a na hoike
I. H. Smith,	No ke ana i ka la.
	No ke kope ana.
	No ka hooholo ana i ka olelo i ka la 26 o Mei 1854.
	$5.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholo ia ma ka la 19 o Iune. M.H. 1852, e pili ana i na Konohiki.

Helu 8559B, Apana 16
Mahele Award Book Volume 10:480
William C. Lunalilo
Keaau Ahupuaa, Puna

…Ua koi mai oia no kona Ahupuaa o Keaau ma Puna, ua loaa 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 i ko ke Aupuni hapa, alaila, ua kupono iaia ka Palapala Sila Alodio. Aka, koe nae na kuleana o na Kanaka maloko.

Pono nae iaia ke uku no ka hookolokolo a me ka hooholo mai i ka olelo. Penei.

	No ka rumi a me ka pai ana i ka olelo ma ka Nupepa.
	No ke kope ana i ka olelo hoike.
W.S. Lee,	No ka palapala kii.
G. M. Robertson,	No ka hana ana i ka la.
I. Kekaulahao	No ke kope ana i na olelo a na hoike
I. H. Smith,	No ke ana i ka la.
	No ke kope ana.
	No ka hooholo ana i ka olelo i ka la 26 o Mei 1854.
	$5.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholo ia ma ka la 19 o Iune. M.H. 1852, e pili ana i na Konohiki.

Helu 8559 B Apana 14, Kahaualea, Puna. Royal Patent 8030, 26,000 Acres;
Apana 15, Keahialaka, Puna. Royal Patent 8094, 5,562 Acres;
Apana 16, Keaau, Puna. Royal Patent 7223, 64,275 Acres.

Helu 11049 B (see also Helu 3730 B)
Foreign Testimony Volume 5:38
Nailima
Ili of Kupahua and Waiuli, Kalana of Olaa, Puna

This claim has not been forwarded to Hilo, it was given in to the Board of Education who has certified thereunto.

Kalamainui, sworn deposed, he knows the claim of Nailima to be situated on the Ahupuaa Olaa on the Ili Kupahua, in the District of Puna. Consists of two lots. Lot the first is bounded: On all sides by the konohiki. It contains 5 fields partly cultivated and has six houses on it. 5 houses belong to Nailima and one to Kahauki, who has no right in the soil, living under Nailima.

Lot No. 2 is situated in the Ili Waiuli and bounded on the West by Hailama (Hiram) and on the North, East and South by Konohiki. Contains 1 field cultivated, has no house. It has descended to him from his ancestors.

Kahauki, sworn deposed, that the evidence of Kalamainui was true.

(Not Awarded)

Helu 11216
Native Register Volume 4:360-363
M. Kekauonohi a me A. K. [Aarona Keliiahonui, Helu 11215]
Ahupuaa of Panau nui, Puna and other lands

Division. I na Luna Hoona Kuleana. Aloha oukou. Ke hoike aku nei maua i ko maua mau Kuleana Aina mai Hawaii a Kauai. Penei hoi.

Ko Mikahela Kauonohi [Kekauonohi]

Inoa on na Aina	Ahupuaa	Kalana	Mokupuni… [page 360]
…Panau [nui]	Ahupuaa	Puna	Hawaii… [page 362]

To the Commissioners who Quiet Titles. Aloha to you: We two hereby state our claims for land from Hawaii to Kauai, as follows:

Those of Mikahela Kauonohi.

…Name of the Lands	Ahupuaa	District	Island
…Panau	Ahupuaa	Puna	Hawaii… [page 362]

Helu 11216
Native Testimony Volume 10:334-335
Mikahela Kekauonohi
Ahupuaa of Panau nui, Puna and other lands

Dek. 20, 1853.

Na aina	Ahupuaa	Kalana	Mokupuni… [page 334]
…Panau [nui]	Ahupuaa	Puna	Hawaii…

Ke ae aku nei au i keia mahele, ua maikai no Mikahela Kekauonohi na aina i kakauia maluna ma na aoao 26, 28 o keia Buke. Ua ae ia‘ku e hiki ke lawe aku imua o ka Poe Hoona Kuleana

(Inoa) Kamehameha
Hale Alii Ianuari 28, 1848.

Interior Office Dec. 19th, 1853

I certify the above to be a true copy of that part of page 26, and 28 of “Buke Mahele” file in this office. H. W. M. Coughtry, Clerk. See page 447. [page 335]

Dec. 20, 1853.

The Lands	Ahupuaa	District	Island… [page 334]
…Waiakahiula	Ahupuaa	Puna	Hawaii
Panau [nui]	Ahupuaa	Puna	Hawaii…

I agree to the division, it is good. For Mikahela Kekauonohi, are the lands written above on pages 26 & 28 of this Book. It is agreed and may be taken before the Commissioner who Quiet Titles.
(Name) Kamehameha
Royal Palace, January 28, 1848.

Helu 11216 Apana 40 & 41
Mahele Award Book Volume 9:661
Mikahela Kekauonohi
Ahupuaa of Panau nui (and Waiakahiula), Puna

Ua koi mai oia no kona mau aina o Waiakahiula & Panau, he mau Ahupuaa ma Puna, ma ka mokupuni o Hawaii; no ka mea, ua loaa iaia keia mau aina no ka Moi Kamehameha III mai ka wa o ka mahele aina i ka M. H. 1848, a ua noho keakea oleia a hiki i keia manawa.

Oia ka makou e hooko nei no M. Kekauonohi, he kuleana hoi kona malalo iho o ke Ano Alodio. Ina uku mai oia i ko ke Aupuni hapakolu, alaila, ua kupono iaia ka Palapala Sila Nui Ano Alodio. Aka, koe nae na kuleana o Kanaka maloko.

Pono nae iaia ke uku no ka hookolokolo a me ka hooholo ana i ka olelo, Penei:

No ka rumi a me ke pai ana i ka olelo ma ka Nupepa.
No ke kope ana i ka olelo koina.

G. M. Robertson	No ka palapala kii.
I. Kekaulahao	No ka hana ana i ka la 20 o Dekemaba 1853.
J. H. Smith	No ke kope ana i na olelo a na hoike.
	No ka hooholo ana i ka olelo ma ka la 14 o Feberuari 1855.
	$10.00

Ua hooko aku makou i keia kuleana mamuli o na olelo o na Kanawai i hooholoia ma ka la 19 o Iune M. H. 1852, e pili ana i na Konohiki.

Helu 11216, Apana 40, Waiakahiula and Panau [nui], Apana 41. Royal Patent 8095, 2,972 Acres.

Helu 7114
Native Register Volume 8:131
I. Kaleimaole
Apua Ahupuaa [Puna]

Kau, Hawaii, Apua. Feb. 1, 1848

Aloha oukou e na Luna Hoona Kuleana Aina. Ke hai aku nei au ia oukou i koʻu Kuleana Aina mai kai a uka o Apua la a me Waiuniki koʻu mau ili aina. Ua lilo loa keia mau ili aina iaʻu mai a Kapokini ke konohiki, mai ka makahiki 1838 mai ka lilo ana iau.

Nolaila, ua kuleana au ma keia mau aina. Eia kekahi o koʻu pa Hale, 15 anana ka loa, 10 anana ka laula.

Aloha oukou me ka mahalo,

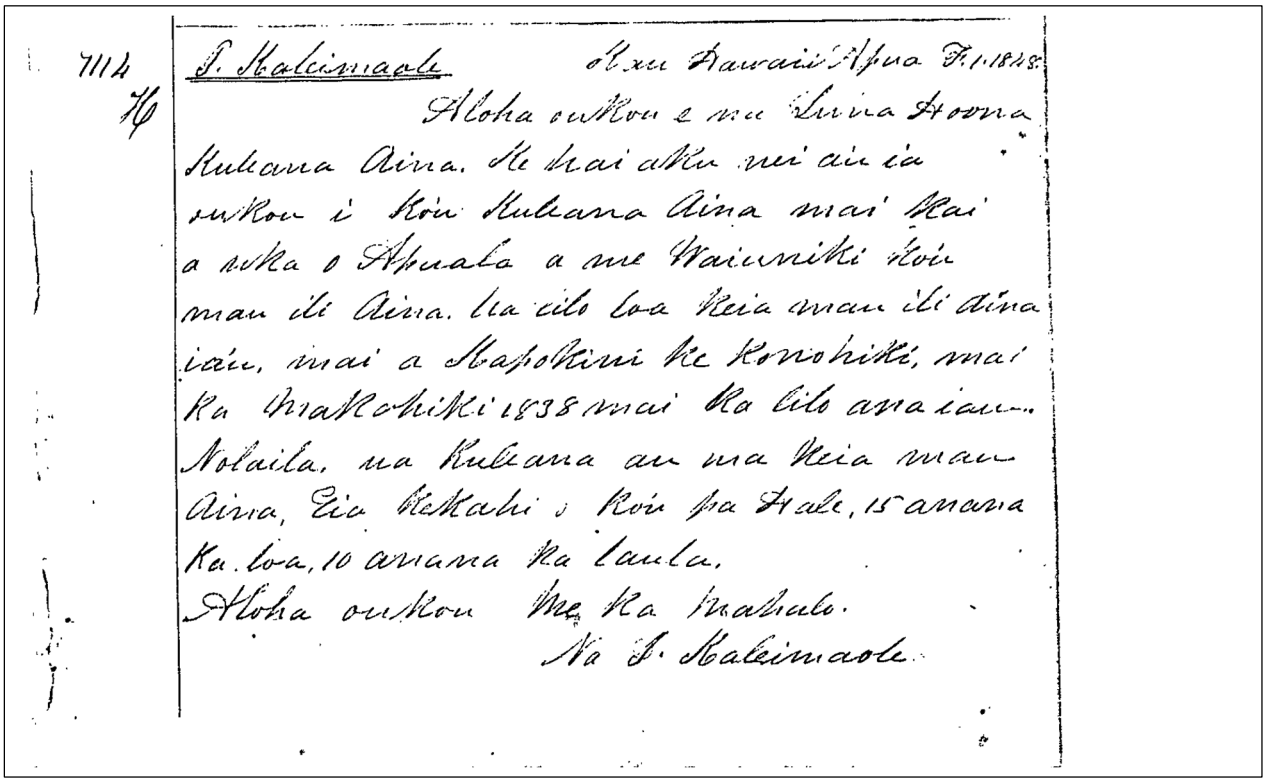
Na I. Kaleimaole.

Aloha to you Commissioners who Quiet Land Claims. I hereby tell you of my property which is from the ocean to the uplands of Apua, and Waiuniki, my ili lands. These ili lands were received by me from Kapokini, the Konohiki, in the year 1838, that is when I got them.

Thus, these lands are my property. Here also is this, my House lot, 15 fathoms long by 10 fathoms wide.

Aloha to you with appreciation,

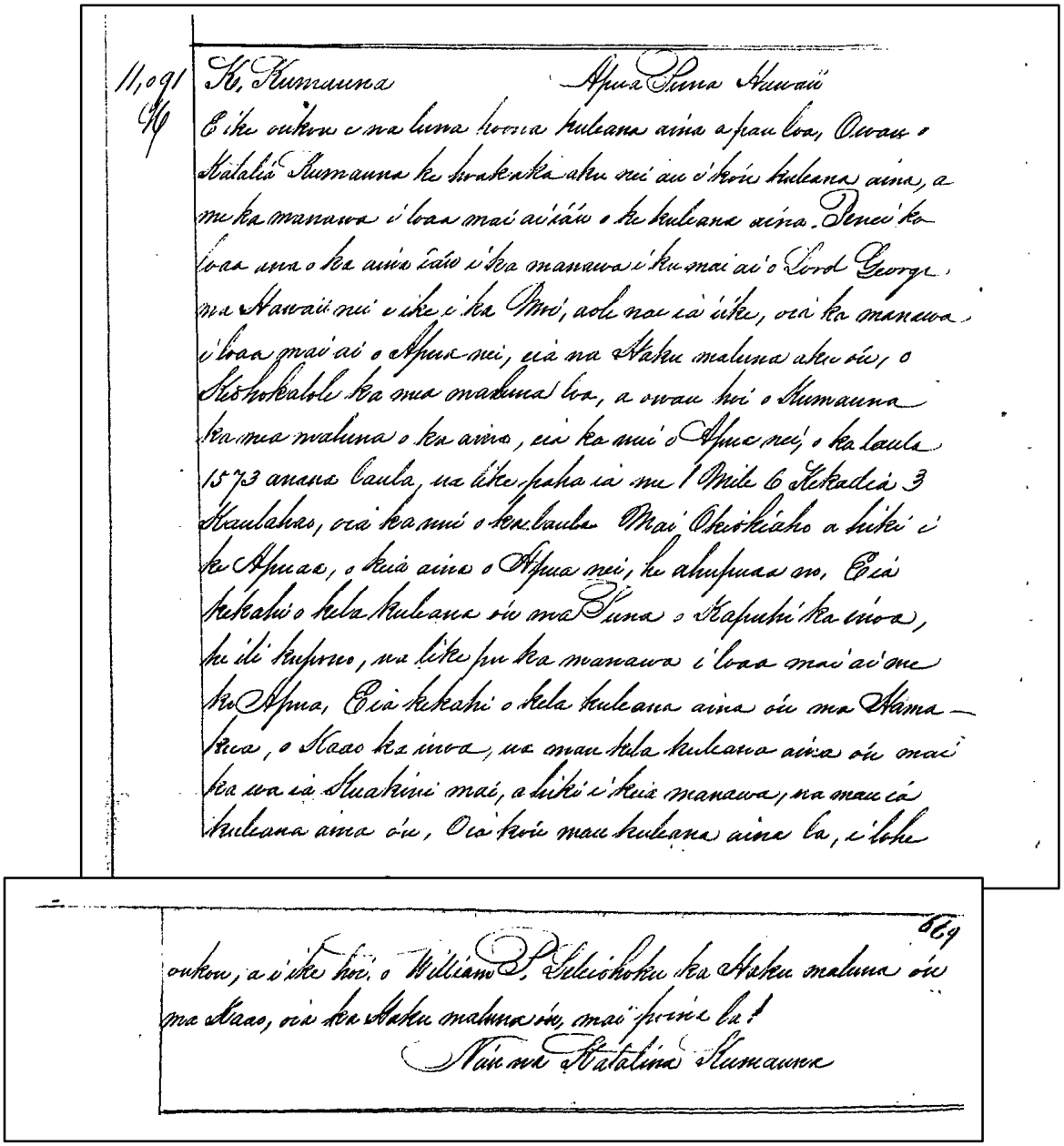
By I. Kaleimaole.


7114
76
I. Kaleimaole. o Kau Hawaii Apua F. 1. 1848.
Aloha oukou e na Luina Hoona
Kuleana Aina. Ke hoi aku nei au ia
oukou i Kou Kuleana Aina mai Kai
a uka o Apuala a me Waiuniki Kou
mau ili Aina. Ua like loa Keia mau ili Aina
iaau, mai a Kapokini ke Konohiki, mai
Ka Makahiki 1838 mai Ka like ana iaau.
Nolaila, na Kuleana au na Keia mau
Aina, Eia Kekahi i Kou pa Hale, 15 anana
Ka loa, 10 anana Ka laula.
Aloha oukou Me Ka Maluhalo.
Na I. Kaleimaole.

Helu 7114
Foreign Testimony Volume 5:6
I. Kaleimaole
(Apua Ahupuaa, Puna)

After repeated enquiries cannot find claimant.

Helu 11091
Native Register Volume 8:668-669
K. Kumauna
Apua Ahupuaa, Puna



11,091
H

K. Kumauna Apua Puna Hawaii

E like ou kou e na luna koonia kuleana aina a pau loa, Owau o Kalalia Kumauna ke hoakaka aku nei au i kou kuleana aina, a me ka manawa i loaa mai ai iaia o ke kuleana aina. Penei ka loaa ana o ka aina iaia i ka manawa i ku mai ai o Lord George na Hawaii nei e like i ka Moi, aole nae ia iike, oia ka manawa i loaa mai ai o Apua nei, oia na Kaku maluna aku oia, o Keohokalole ka ma makuna loa, a owau koi o Kumauna ka ma maluna o ka aina, oia ka mui o Apua nei, o ka Laula 1573 anana Laula, ua like pahu ia me 1 Mile 6 Kekadea 3 Kaulahao, oia ka mui o ka Laula Mai Okeokeaho a hiki i ke Apuaa, o kua aina o Apua nei, he ahupuaa no, Oia kekahi o kela Kuleana oia ma Puna o Kapuhi ka inoa, he ili kupono, na like pu ka manawa i loaa mai ai ma Apua, Oia kekahi o kela kuleana aina oia ma Kama kua, o Kaao ka inoa, ua mau kela kuleana aina oia mai ka wa ia Kuahiwi mai, a hiki i keia manawa, na mau ia kuleana aina oia, Oia koia mau kuleana aina la, i loko

669

ou kou, a i like koe. o William P. Leleiohoku ka Kaku maluna oia ma Kaao, oia ka Kaku maluna oia, mai pono oe!

Na'u na Kalalina Kumauna

K. Kumauna Apua, Puna, Hawaii

E ike oukou e na luna hoona kuleana aina a pau loa. Owau o Katalina Kumauna ke hoakaka aku nei au i koʻ kuleana aina, a me ka manawa i loaa mai ai iaʻu o ke kuleana aina. Penei ka loaa ana o ka aina iaʻu i ka manawa i ku mai ai o Lord George ma Hawaii nei e ike i ka Moi, aole nae ia i ike. Oia ka manawa i loaa mai ai o Apua nei. Eia na Haku maluna aku iaʻu, o Keohokalole ka mea maluna la, a owau hoi o Kumauna ka mea maluna o ka aina. Eia ka nui o Apua nei. O ka laula 1573 anana laula, ua like paha ia me 1 Mile 6 Kekadia, 3 Kaulahao. Oia ka nui o ka laula. Mai Okiokiaho a hiki i ke Apuaa [Ahupuaa]. O keia aina o Apua nei, he ahupuaa no. Eia kekahi o kela kuleana oʻu ma Puna. O Kapuhi ka inoa, he ili kupono, ua like pu ka manawa i loaa mai ai me ko Apua. Eia kekahi o kela kuleana aina oʻu ma Hamakua, o Kaao ka inoa. Ua mau kela kuleana aina oʻu mai ka wa ia Kuakini mai, a hiki i keia manawa. Ua mau ia kuleana aina oʻu.

Oia koʻu mau kuleana aina la i lohe oukou, a i ike hoi o William P. Leleiohoku ka Hake maluna oʻu ma Kaao. Oia ka Haku maluna oʻu. Mai poina la!

Naʻu na Katalina Kumauna.

[Translation]

Be it known to you commissioners to quiet all land claims. I, Katalina Kumauna, hereby explain my land claims and the times they were received. This is how the land was received. It was at the time when Lord George arrived in Hawaii [1843] to see the Moi, but, however, did not see him. That was the time when Apua was received. The Haku over me is Keohokalole above all, and I, Kumauna, am the one upon the land. Here is the size of Apua. The width is 1573 fathoms, perhaps 1 Mile, 6 Stadia, 3 Chains. From Okiokiaho to the ahupuaa. This land of Apua is an ahupuaa.

Here is another claim of mine in Puna, named Kapuhi, an ili kupono, acquired at the same time as Apua.

Furthermore, that claim of mine in Hamakua, named Kaao, has been mine continuously from the time of Kuakini until the present.

Those are my land claims, for your information, you are also informed that William P. Leleiohoku is my Lord, over me at Kaao. He is the Lord above me. Don’t forget that!

Done by me, Katalina Kumauna

(Not Awarded)

District of Kaʻū – Keauhou, Kapāpala, Kaʻalaʻala and Kahuku

Digital copies selected claims which provide details about the source of title and some features are included as unnumbered figures for Kaʻū lands.

Helu 7713
Native Register Volume 5:440a-b to 444
Victoria Kamamalu
Keauhou, Ili Kapapala Kau, Keauhou I, Kona,
and more than 125 ahupuaa, ili and pa (lots)

[Excerpt of Keauhou Claim – page 443]

Mahele Aina…

…Kekahi Keauhou		Kona	Hawaii…
…Keauhou Ili	Kapapala	Kau	Hawaii…

Helu 7713
Foreign Testimony Volume 3:408-410
Victoria Kamamalu
Keauhou, Kau and Kona

[page 408]
A true Copy
(sig) A. G. Thurston
Clerk, Int. Dept.

Copy of the Division of Lands agreed upon in Privy Council August 27, 1850. Kekuanaoa and his children to received Fee simple Titles for those lands here set off to them [retaining around 54 ʻāina]. They resigning to the Govt. all title to the other lands granted them in the Buke Mahele.

No. 7713 Ko Victoria Kamamalu mau aina ma ke ano Alodio…

…Keauhou Ahupuaa	Kona	Hawaii…
…Keauhou Ili i Kapapala	Kau	Hawaii…

Helu 4475 Apana 7 & 11
Royal Patent Book Volume 18:405-406
Victoria Kamamalu
Ahupuaa of Keauhou, Kona & Keauhou, Kau

…Ua haawi mai o V. Kamamalu i kekahi mau aina ma i ke Aupuni i mea e loaa ai iaia ka Palapala Sila Nui pono. Ka uku ole i ke Aupuni i kuleana maloko o keia mau aina.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho no kona mau hope Alii ua hoolilo, a ua haawi aku aia ma ke Ano Alodio ia V. Kamamalu.…

…Apana 7. Ahupuaa o Keauhou ma Kona Mokupuni o Hawaii…
…Apana 11. Ahupuaa o Keauhou ma Kau Mokupuni o Hawaii…

Koe no nae ke Kuleana o na Kanaka iloko o na Ahupuaa a me na Ili aina i hoike ia maluna.

…ma keia la 3, [Aperila], 1861…

[Translation]
V. Kamamalu gave some lands to the Government so as to allow her to receive her own Royal Patents. That she need not pay to the Government for these, her own lands .

Therefore, by this Royal Patent, Kamehameha IV, by the grace of God, King of the Hawaiian Islands, hereby makes known to all people on this day, for himself and for his heirs, that he grants Allodial Title, to V. Kamamalu.…

…Parcel 7. Ahupuaa of Keauhou at Kona, Island of Hawaii…
…Parcel 11. Ahupuaa of Keauhou, at Kau, Island of Hawaii…

The rights of the people are retained within the Ahupuaa and Ili lands listed above.
…On this 3rd day of April, 1861…

Helu 3006
Native Register Volume 6:24
Nape
Ahupuaa of Kaalaala, Kau

Ia oukou na Luna Hoona kuleana. Aloha oukou a pau, ke hoopii ʻku nei au i koʻu kuleana aina ma Kaʻu i Hawaii, lilo keia aina i koʻu Makuakane, o Kaalaala mai ia Kam I a hiki i ka w ai make ai o Kuakini. Make pu kuʻu makuakane, ia wa hooili iaʻu i ka aina, o Luka nae ka haku maluna oʻu.

A i ka makahiki 1843 hemo au lilo ka aina ka mea e. Eia nae na palena o ua aina nei. Akau, Makakupa. Hema Kanaio. Hikina ke kai. Komohana ka mauna no keia aina ka uka koa a me ka mamaki a me kekahi mea e ae a me kekahi mau kai o ka.[222]

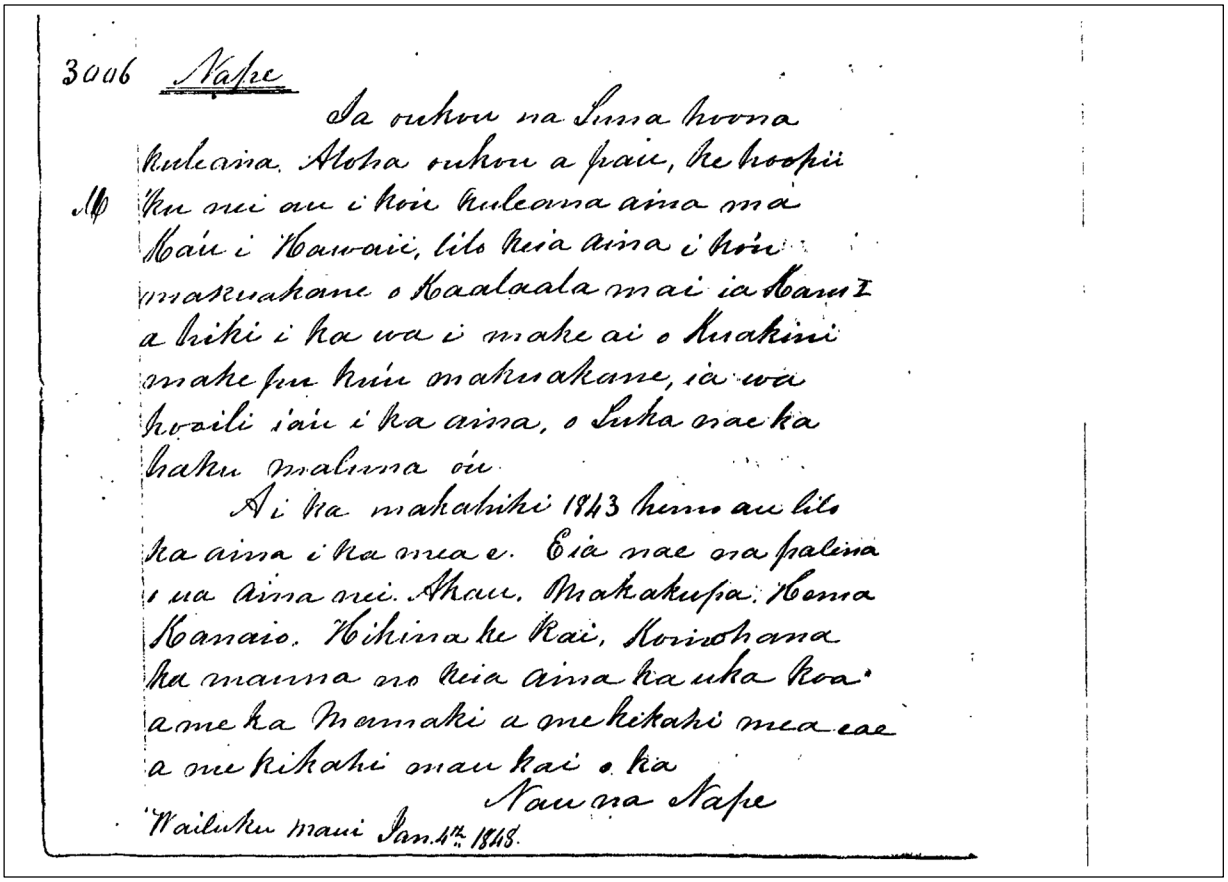
Nau na Nape
Wailuku, Maui. Ian. 4th, 1848.

[Translation]

To you Commissioners who settle claims. Aloha to you all. I hereby petition for my land claim at Kaʻu on Hawaii. My Father had this land, Kaalaala, from Kam I, until the time when Kuakini died. My father also, and at that time the land was bequeathed to me. However, Luka is the overseer above me.

In 1843 I was removed from the land by someone else. Here are the boundaries of this land: North, Makakupa. South, Kanaio. East, the sea. West, the mountain of this lands with koa, mamaki and some other things, and some fisheries.

[222] The text in original record ends here; it appears to be incomplete.



3006 Nape

Ia oukou na Luna hoona kuleana. Aloha oukou a pau, ke hoopii nei au i koi kuleana aina ma Kau i Kawaii, lilo keia aina i kou makuakane o Kaalaala mai ia Kami a hiki i ka wa i make ai o Kuakini make pu kuu makuakane, ia wa hoaili iau i ka aina, o Luka nae ka haku maluna ou.

A i ka makahiki 1843 hemo au lilo ka aina i ka mea e. Eia nae na palena o ua aina nei. Akau. Makakupa. Hema Kanaio. Kihiina he Kai, Konohana ka mauna no keia aina ka uka koa ame ka Mamaki a me kekahi mea eae a me kekahi mau kai o ka

Nau na Nape

Wailuku maui Jan. 4th 1848.

Done by me, Nape
Wailuku, Maui. Ian. 4th, 1848

Helu 7555
Native Register Volume 8:144
Kawaa & Kaonohi
Ahupuaa of Kaalaala (and other ahupuaa), Kau

Kau, Hawaii. Ian. 24, 1848
Auhea oukou e na Luna Hoona kuleana Aina. Ke hai aku nei au i koʻu Aina.… …Eia keia he ili aina kekahi oʻu iloko o Kaalaala. O Haleoku ka inoa. O ka Akau i ka mauna. O ka Hema i ke kai.…

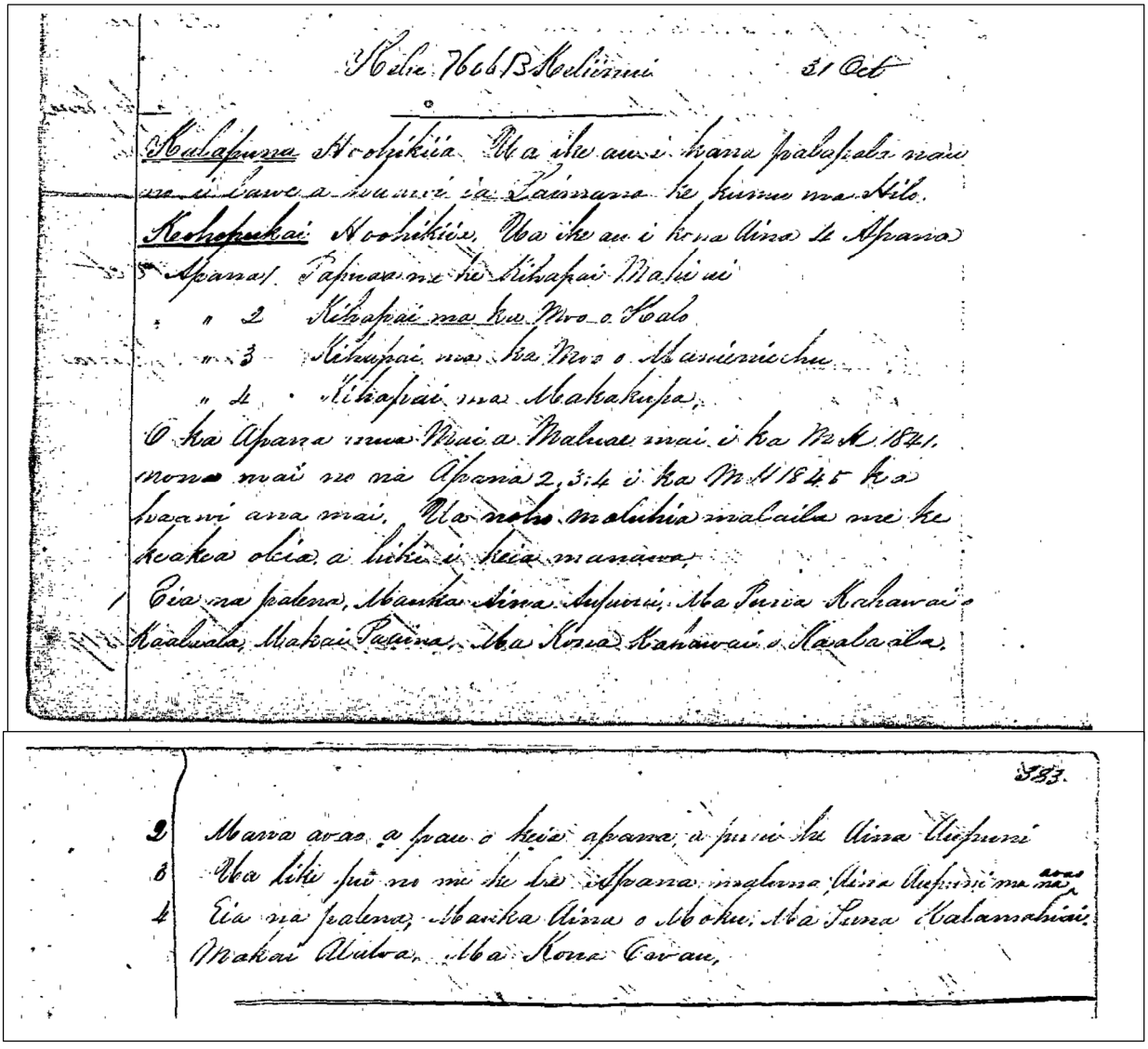
Hear ye o Commissioners who Settle Land Claims. I hereby tell you of my Lands.… …Here is this, an ili land of mine at Kaalaala. Haleoku is its name. North is the mountain. South is the sea.…

Helu 7555 & 7109
Native Testimony Volume 8:639
Kawaa & Kaonohi
Ahupuaa of Kaalaala (and other ahupuaa), Kau

Kahinawe Sworn. I know his land… …Parcel 3 at Kaalaala, the ili land of Haleoku…

…3. The boundaries are: Mauka, Government Land. Puna and towards the Sea, the same. Kona, Land of Kupaa…

Helu 7606 B
Native Testimony Volume 8:382-383
Keliinui
Ahupuaa of Kaalaala (and other ahupuaa), Kau



Helu 7606 B Keliinui 31 Oct

Kulapuna Hoohikia. Ma ke au i hana pahapaha mai
na i kauoa a kauwa ia Kaimana ke kumu ma Hilo.
Keohepuhai Hoohikia. Ua like au i ko na Aina le Apana
5 Apana/ Papuaa me he Kihapai Mala ai
" 2 Kihapai ma ke Mro o Koolo
" 3 Kihapai ma ka Mro o Manienie kuu
" 4 Kihapai ma Makakupa.
O ka Apana mua Moi a Mahua mai i ka M.K. 1841,
nona mai na na Apana 2, 3:4 i ka M.K. 1845 ka
hoawi ana mai. Ua noho maluhia mahaila me ke
kaka ole ia a hiki i keia manawa.
Eia na palena, Mauka Aina Aupuni, Ma Puna Kekauai o
Kaalaala, Makai Papuaa, Ma Kona Kahauai o Kaalaala.

383.

2 Mana ana a pau o keia apana a pui ka Aina Aupuni
3 Ua like pu no me ke Apana mahana Aina Aupuni ma mai
4 Eia na palena, Mauka Aina o Mooku. Ma Puna Kalamahiai.
Makai Auhea. Ma Kona Covau.

[Translation]

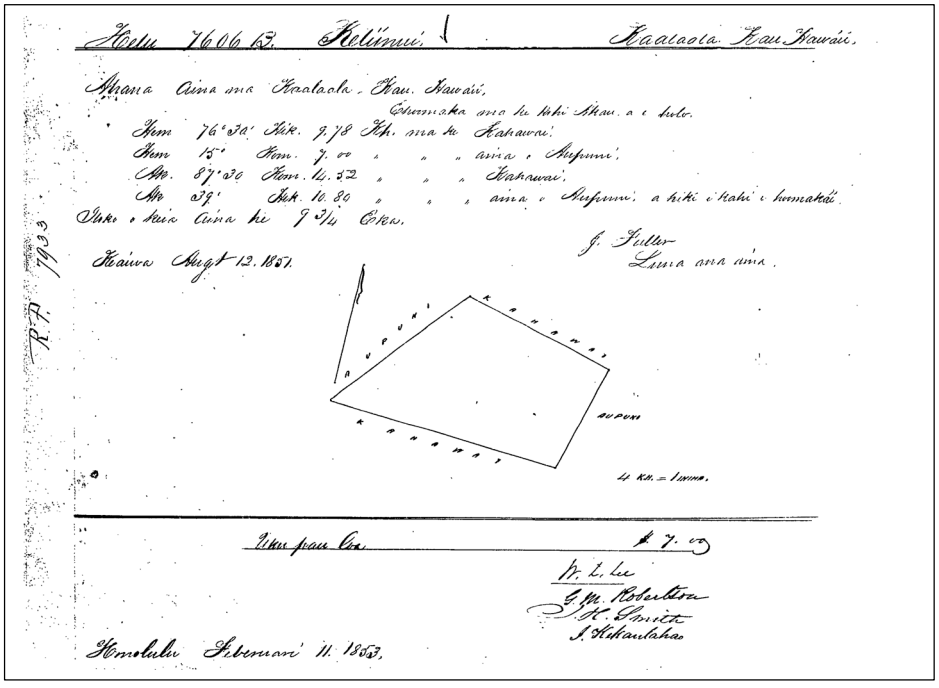
31, Oct.
Kalapuna, Sworn. I saw his application, it was I who took and gave it to Lyman, the teacher in Hilo.[223]

Keohopukai, Sworn. I know his Land in 4 sections:
Apana 1. Papuaa (Pig enclosure), and a cultivated kihapai (garden)
Apana 2. A kihapai in the moo of Halo.
Apana 3. A kihapai in the moo of Manienieehu.
Apana 4. A kihapai at Makakupa.

The first Parcel was gotten from Maluae in the year 1841.
Parcels 2, 3, 4 were given by Maluae in 1845.
He has resided there peacefully, unopposed to the present time.

1. Here are the boundaries. Mauka by Government Land. Towards Puna by the Kahawai of Kaalaala. Makai by an enclosed lot. Kona by the Kahawai of Kaalaala.
2. All sides of this parcel are surrounded by Government Land.
3. Like the above parcel, Government Land on all sides.
4. Here are the boundaries. Mauka, Land of Moku. Puna by Kalamahiai. Makai, the Alaloa (circle-island trail). I am on the Kona side.

Helu 7606 B
Mahele Award Book Volume 8:592
Keliinui
Ahupuaa of Kaalaala, Kau


Helu 7606 B. Keliinui. Kaalaala. Kau. Hawaii.

Aina ma Kaalaala. Kau. Hawaii.

Hem 76° 30' Hik. 9.78 Kh. ma ke Kahawai.
Hem 15° Hem. 7.00 " " " aina o Aupumi.
Ma. 87° 30 Hem. 44.52 " " " Kahawai.
Ma 39' Hik. 10.80 " " " aina o Aupumi. a hiki i kahi i hoomaka.
Nake o keia Aina he 7 3/4 Eka.

Hawai Augt 13. 1851.

J. Fuller
Luna ana aina.

KAUPUNI

4 Kil. = 1 inch.

Ulu pua Ua $ 7.00

W. L. Lee
G. M. Robertson
S. K. Lamiki
I. Kikaulaha

Honolulu Februari 11. 1853.

[223] The testimony of Kalapuna, indicates that the original Native Register document was lost. None was found in the Māhele records.

Helu 8032
Native Register Volume 5:480
Awihi
Ahupuaa of Makakupa and Kaalaala, Kau

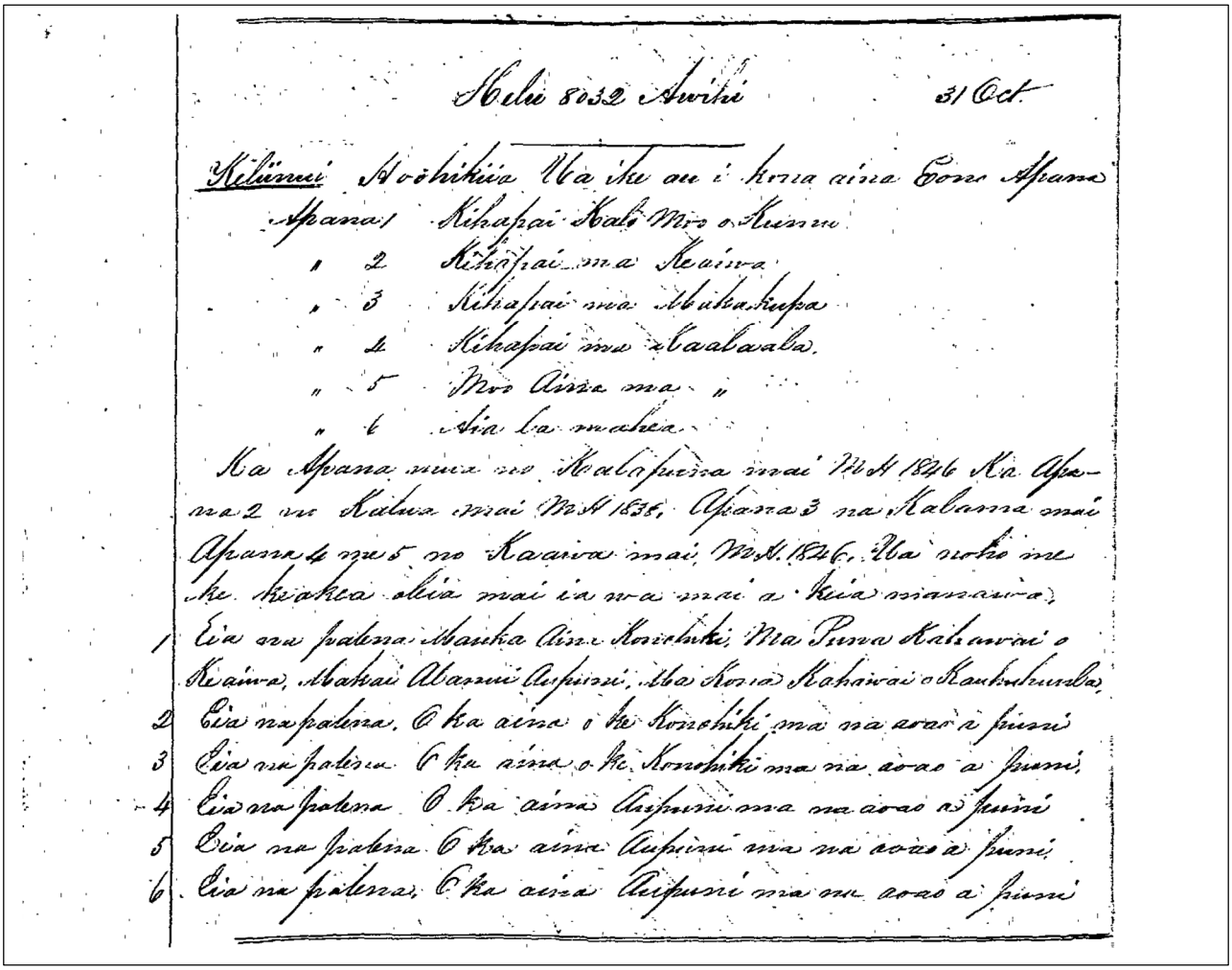
February 2, 1848
This is a little Petition to you, o Commissioners who Settle Claims. Here is the name of the Ahupuaa, Makakupa is the name of my claim.

Here is this claim of mine, Kaalaala, an Ahupuaa. Mine is an enclosed Paholoholona (Animal pen). Here is this a little property for me at Kumu, the Ahupuaa, a kihapai (garden).

Aloha to you with appreciation.

By Awihi

Helu 8032
Native Testimony Volume 8:363
Awihi
Ahupuaa of Kaalaala and other lands, Kau



Helu 8032 Awihi 31 Oct.

Kuleana Aoohikiia Oia ke au i kona aina Eono Apana

Apana 1 Kihapai Kalo Mro o Kumu
" 2 Kihapai ma Keaiwa
" 3 Kihapai ma Makakupa
" 4 Kihapai ma Kaalaala
" 5 Mro Aina ma "
" 6 Aia la ma kela

Ka Apana mua no Kalapuiwa mai Mok 1846 Ka Apana 2 no Kalua mai Mok 1835, Apana 3 na Kalama mai Apana 4 me 5 no Kaaiwa mai, Mok. 1846. Oia noho me ke kuakea alia mai ia wa mai a Kia manawa.

1 Eia ua palena Mauka Aina Konohiki, Ma Puna Kahawai o Keaiwa, Makai Alanui Aupuni, Oia kona Kahawai o Kaukuhumba
2 Eia na palena. O ka aina o ke Konohiki ma na aoao a puni
3 Eia na palena O ka aina o Ke Konohiki ma na aoao a puni
4 Eia na palena O ka aina Aupuni ma na aoao a puni
5 Eia na palena O ka aina Aupuni ma na aoao a puni
6 Eia na palena O ka aina Aupuni ma na aoao a puni

[Translation]

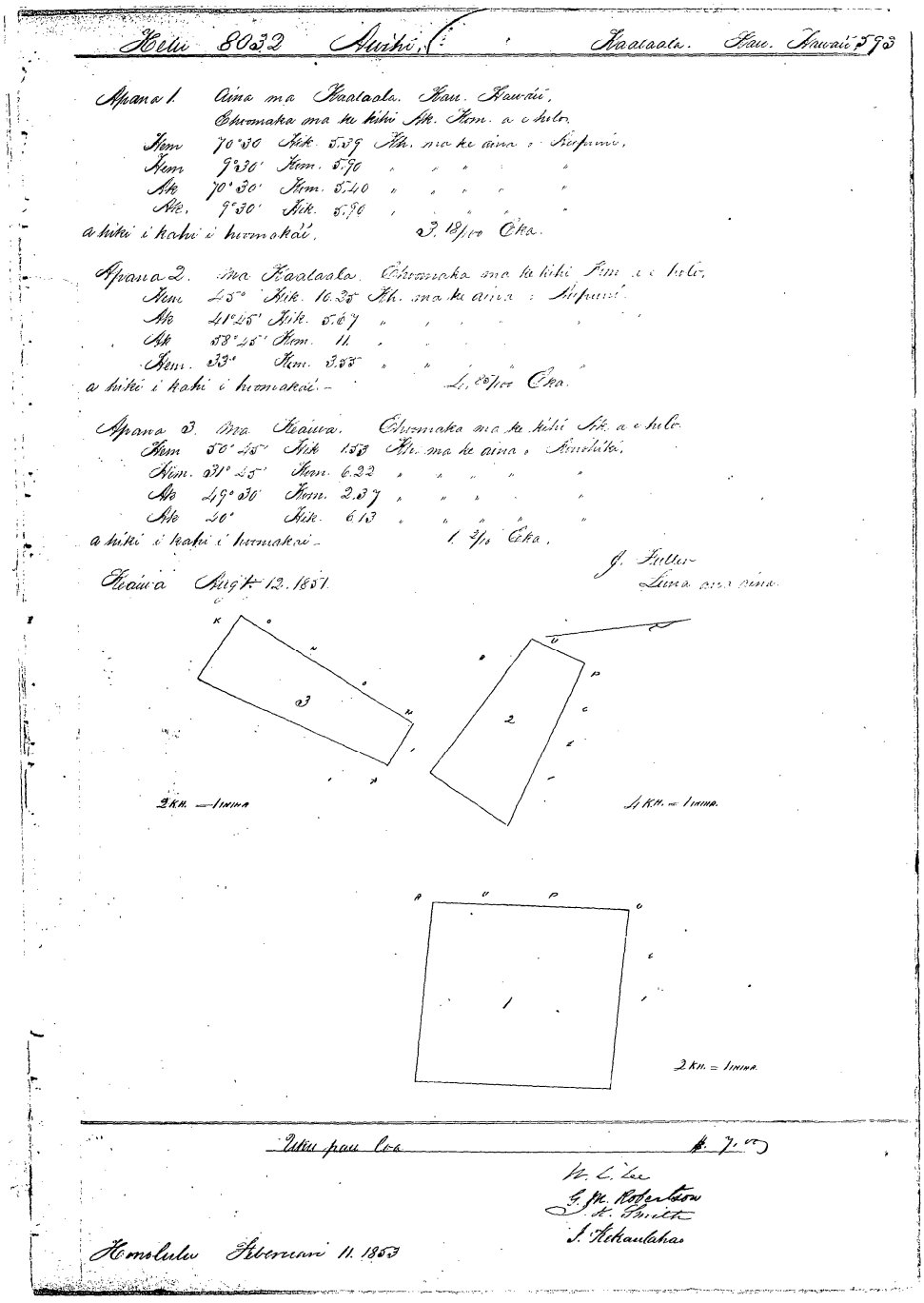
31 Oct
Keliinui, Sworn. I know his Land in Six Parcels

Section 1. Taro garden, in moo of Kumu.
Section 2. Garden at Keaiwa.
Section 3. Garden at Makakupa.
Section 4. Garden at Kaalaala.
Section 5. Moo land at Kaalaala.
Section 6. Where is it?

The first Parcel was from Kalapuna in 1846.
Parcel 2 was from Kalua in 1838.
Parcel 3 from Kalama.
Parcels 4 and 5 from Kaawa in 1846.
He has been unopposed from that time to the present time.

1. Here are the boundaries Mauka by Konohiki Land. Puna by Keaiwa stream. Makai by Alanui Aupuni (Government Road). Kona by Kahawai of Kauhuhuula.
2. Here are the boundaries. Land of the Konohiki is on all sides.
3. Here are the boundaries. Land of the Konohiki is on all sides.
4. Here are the boundaries. Government land is on all sides.
5. Here are the boundaries. Government land is on all sides.
6. Here are the boundaries. Government land is on all sides.

Helu 8032
Mahele Award Book Volume 8:593
Awihi
Ahupuaa of Kaalaala, Kau



Helu 8032 Awiki Kaalaala Kau Hawaii 593

Apana 1 Aina ma Kaalaala Kau Kauai,
Ekomaka ma ke kikii Hik. Kom. a e hele.
Kom 70°30' Hik. 5.39 Hh. ma ke aina o Kepuni,
Kom 9°30' Kom. 5.90 " " " "
Ake 70°30' Kom. 5.40 " " " "
Ake 9°30' Hik. 5.90 " " " "
a hiki i kahi i homakaé. 3. 18/100 Eka.

Apana 2. ma Kaalaala Ekomaka ma ke kikii Kom a e hele.
Kom 45° Hik. 16.35 Hh. ma ke aina o Kepuni
Ake 41°45' Hik. 5.67 " " " "
Ake 53°45' Kom. 11 " " "
Kom. 53° Kom. 5.85 " " "
a hiki i kahi i homakaé. 1. 87/100 Eka.

Apana 3. ma Keaiwa. Ekomaka ma ke kikii Hik. a e hele.
Kom 50°45' Hik 1.55 Hh. ma ke aina o Kuahiki.
Kom. 31°45' Kom. 6.22 " " " "
Ake 49°30' Kom. 2.37 " " " "
Ake 40° Hik. 6.13 " " " "
a hiki i kahi i homakai. 1. 2/10 Eka.

J. Fuller
Luna ana aina.

Keaiwa Augt 12. 1851.

Pukui pau loa

W. C. Lee
G. M. Robertson
S. Smith
J. Kekaulahao

Honolulu Feberuari 11. 1853

Helu 7307
Native Register Volume 8:133
Kuoi
Kahuku, Kau

Kau, Hawaii. Ian [23, 1848] Aloha oukou e ka poe Hoona Kuleana Aina. He aina koʻu, mai kahi malaelae aku a hiki iloko o ka ululaau. Eia ka inoa o ua ili aina nei oʻu, o Kulawaa. Eia na aoao o Kamakoa a me Pookea ma ka Hikina, Keaa a me Pakiniiki a me Pakininui, ka Hema, o Keopuka ma Komohana, o Kuahiwi ma ka Akau. No Kauwe kane mai na ili aina nei oʻu.

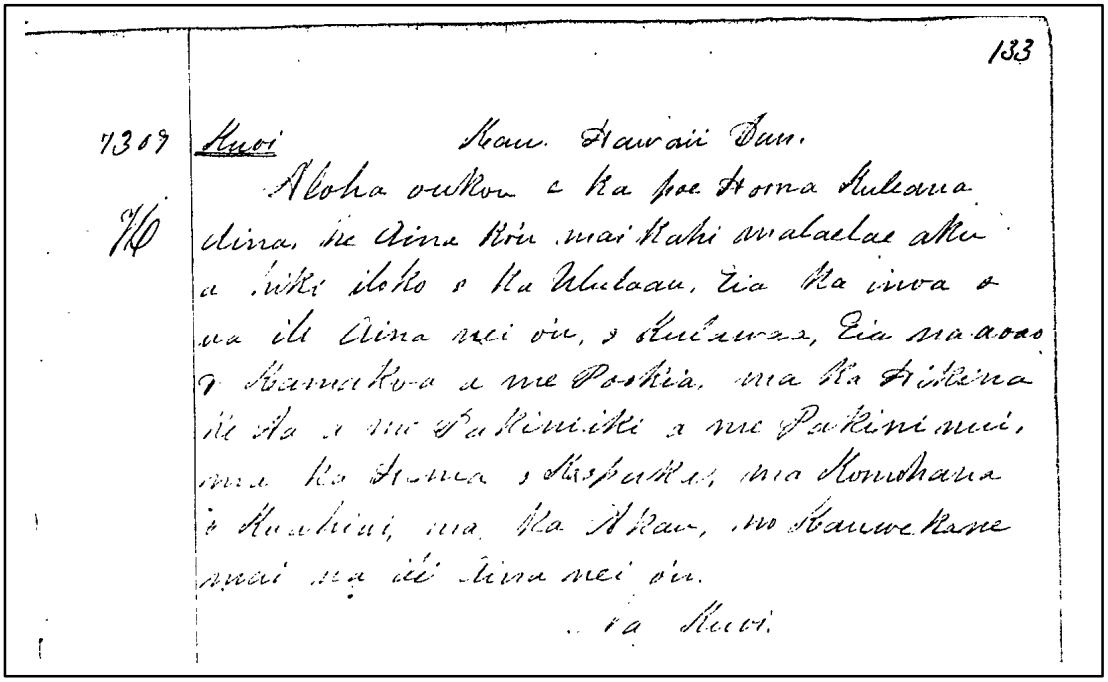
Na Kuoi

[Translation]

Kau Hawaii. Jan. [23, 1848] Aloha to you the commissioner who Quiet Land Claims. I have a land area from the open plains reaching into the forest. Here is the name of this land of mine, Kulawaa. Here are the boundaries, Kamakoa and Pookea on the East.

Keaa. Pakini iki and Pakini nui on the south. Keopuka on the West. Mountains on the North. The ili lands were from Kauwe to me.

By Kuoi.


133

7307 Kuoi Kau. Hawaii Jan.

Aloha oukou e Ka poe Hoona Kuleana
Aina, he Aina koʻu mai kahi malaelae aku
a hiki iloko o Ka Ululaau, Eia Ka inoa o
na ili Aina nei oia, o Kulawaa, Eia na aoao
o Kamakoa a me Pookea, ma Ka Hikina
ke Ka a me Pakiniiki a me Pakini nui,
ma Ka Hema o Keopuka, ma Komohana
o Kuahiwi, ma Ka Akau, no Kauwe kane
mai na ili Aina nei oia.

na Kuoi.

Helu 7307
Native Testimony Volume 8:497
Kuoi
Kahuku, Kau

Haumea Hoohikiia. Ua ike au i kona Ili o Kulauala ma Kahuku Ahup. No‘u aku no i ka M.H. 1833. Na palena, aole i hoikeia mai.

[Translation]

Haumea Sworn. I know his ili, Kulauala at Kahuku Ahup. It was from me in the Year 1833. The boundaries are not made known.
(Not Awarded)

Helu 7616
Native Register Volume 8:147
Kamanuwai
Kahuku and Pakini, Kau

Kau, Hawaii. Ian 24, 1848. E ka Luna Hoona Kuleana Aina, ke hai aku nei au ia oe, he Aina ko‘u mai Kahopuaku, ma Kawahauahi, elua kihapai kalo, 4 kihapai uala. Eia kekahi, ma Pakini, 5 kihapai kalo ma ka [illegible], hookahi kihapai, he maia, he kalo, maloko o ua kihapai nei. Na Kamanuwai
I

[Translation]

Kau, Hawaii. Jan. 24, 1848. O Commissioners who Quiet Land Claims, I hereby tell you that my Land was from Kahopuaku, at Kawahauahi, two taro fields, 4 sweet potato fields. Here also is this, at Pakini there are 5 taro fields, at the [illegible], one field. There are banana trees and taro in that field.

By Kamanuwai
(Not Awarded)

Helu 8115
Native Register Volume 8:154
Halulu and Hinai
Kahuku, Kau

No Kahuku maua, o Halulu a me Hinai. He kuleana Aina no hoi ko maua, he pauku ko maua. Penei ka nui. Ke Aa makai, o Mohoae ma ka Hikina, he [illegible] laau mauka, o Kahuku ma ke Komohana. Ua komo ko maua pauku aina iloko o ka nahele o Kapele iki ma ka Akau. Oia la i lohe oukou e na Luna Hoona Kuleana Aina. Na Halulu ame Hinai.

[Translation]

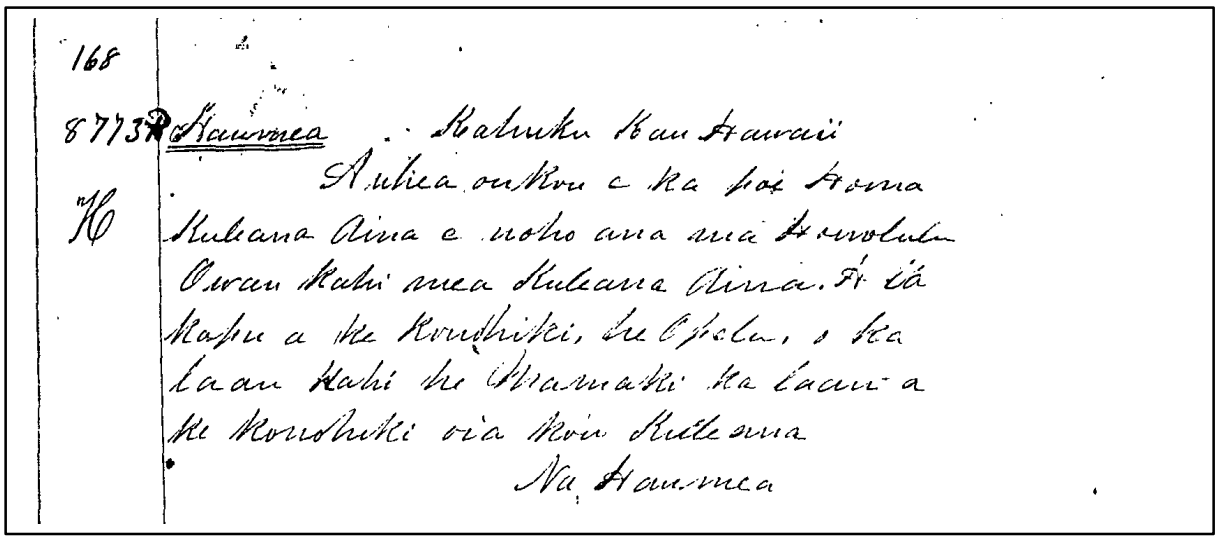
We two, Halulu and Hinai, are from Kahuku. We both have a land claim, it is a pauku (small land parcel). Its size is thus. Keaa, shoreward; Mohoae, East; a wooded area [illegible], mauka; Kahuku on the West. We came into this pauku of land in the forest of Kapele iki on the North. That is for you to hear, o Commissioners who Quiet Land Claims.

By Halulu and Hinai
(Not awarded)

Helu 8773
Native Register Volume 8:168
Haumea
Kahuku, Kau

Kahuku, Kau. Hawaii. Auhea oukou e ka poe Hoona Kuleana Aina e noho ana ma Honolulu. Owau kai me Kuleana Aina. He ia kapu a ke Konohiki, he Opelu, o ka laau kai, he Mamaki ka laau a ke konohiki. Oia ko‘u kuleana. Na Haumea

(Not Awarded)


168
8773 Haumea . Kahuku Kau Hawaii
Auhea oukou e ka poe Hoona
Kuleana Aina e noho ana ma Honolulu
Owau kai me Kuleana Aina. He ia
kapu a ke Konohiki, he Opelu, o ka
laau kai he Mamaki ka laau a
ke Konohiki oia ko‘u Kuleana
Na Haumea

[Translation]

Hear ye o Commissioners who settle land claims, residing in Honolulu. I am one who has a Land Claim. The Konohiki fish is Opelu; the plant of the Konohiki is Mamaki, That is my claim.

Helu 9971
Native Testimony Volume 10:210-211
Wm. P. Leleiohoku
Ahupuaa of Kahuku

Na Aina o W. P. Leleiohoku…

The following Lands & House Lots are laid off as the Government thirds of the Land of Wm. P. Leleiohoku…

Kahuku, Kau, Hawaii…

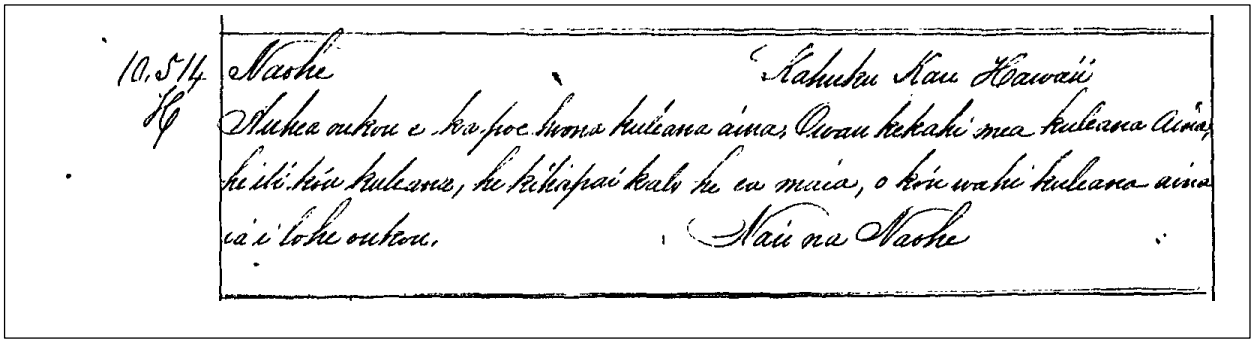
From the Minutes of Privy Council, May 27, 1850.
Lorrin Andrews, Secretary

Hooholoia ma ka Aka Kukamalu i ka la 27 o Mei 1850.
A. G. Thurston, Kakauolelo K.K.

Helu 10514
Native Register Volume8:657
Naohe
Kahuku, Kau

Kahuku, Kau. Hawaii. Auhea oukou ka poe hoona kuleana aina. Owau kekahi mea kuleana aina, he ili koʻu kuleana, he kihapai kalo, he ea maia, o koʻu wahi kuleana aina ia i lohe oukou.

Naʻu na Naohe


10.514
Naohe
Kahuku Kau Hawaii
Auhea oukou e ka poe hoona kuleana aina, Owau kekahi mea kuleana aina,
he ili ko kuleana, he kihapai kalo he ea maia, o koe wahi kuleana aina
ia e lohe oukou.
Nau na Naohe

[Translation]

Kahuku, Kau. Hawaii. Hear ye commissioners who quiet land claims. I am one who has a land claim. My claim is for an ili. There is a taro field and some upland banana trees. That is my land claim for you to hear.

Done by me, Naohe

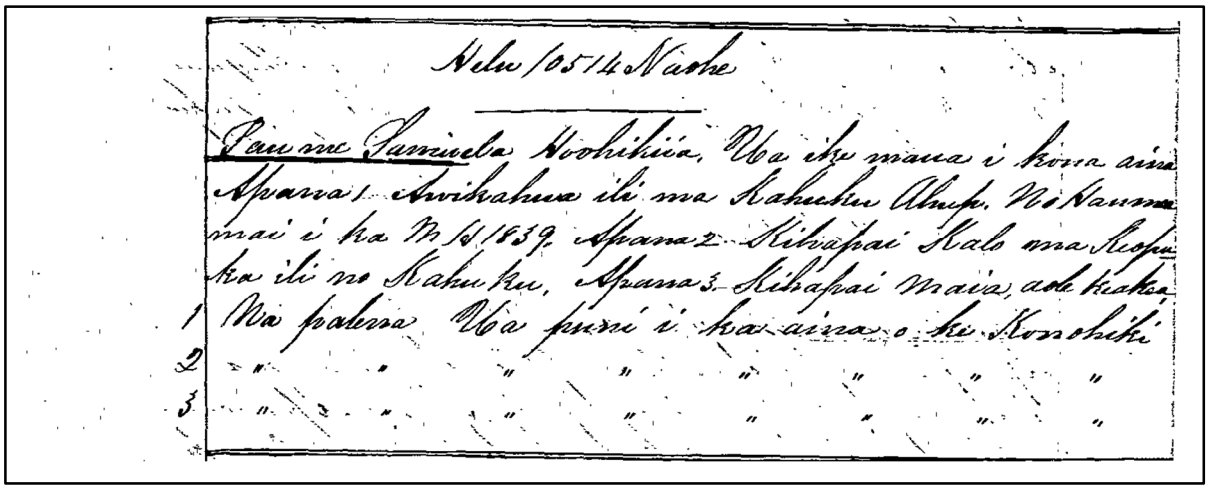
Helu 10514
Native Testimony Volume 8:475
Naohe
Kahuku, Kau

Pau me Samuela, Hoohikiia. Ua ike maua i kona aina.
Apana 1. Awikahua ili ka Kahuku Ahup. No Haumea mai i ka M.H. 1839.
Apana 2. Kihapai Kalo ma Keopuka ili no Kahuku.
Apana 3. Kihapai maia.
Aole keakea.

1. Na palena, Ua puni i ka aina o ke Konohiki.
2. Na palena, Ua puni i ka aina o ke Konohiki.
3. Na palena, Ua puni i ka aina o ke Konohiki.

[Translation]

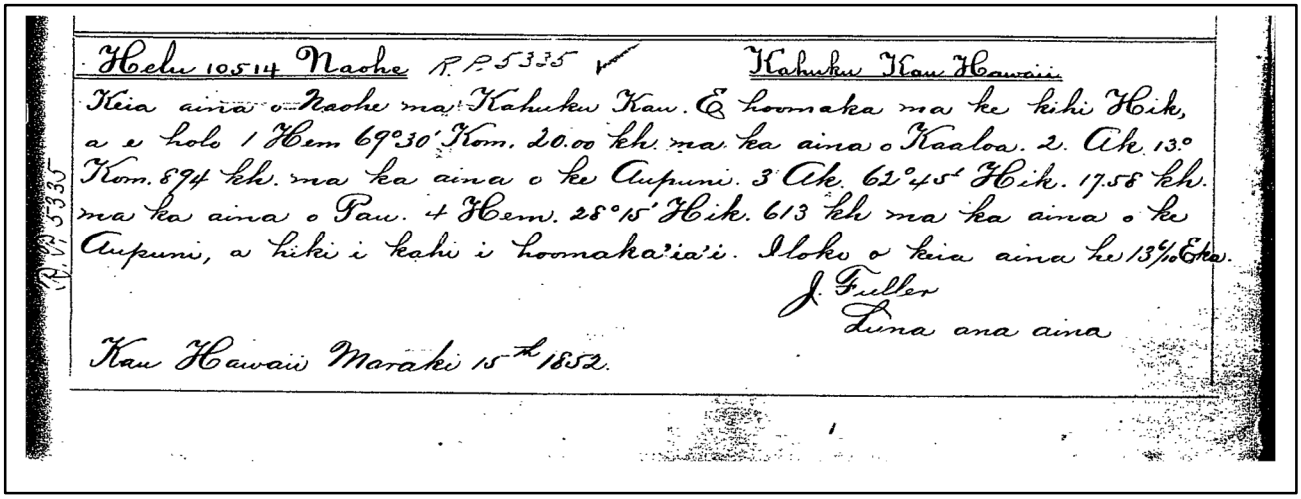
Pau and Samuela [Kuula], Sworn. We know his land.
Parcel 1. Awikahua I at Kahuku Ahup. From Haumea in M.H. 1839.
Parcel 2. Kalo Field at Keopuka Ili of Kahuku.
Parcel 3. Banana field.
No objections.


Helu 10514 Naohe

Pau me Samuela Hoohikiia, Ua ike maua i kona aina
Apana 1. Awikahua ili ma Kahuku Ahup. Mo Nauma
mai i ka M.H. 1839. Apana 2. Kihapai Kalo ma Keopu
ka ili no Kahuku. Apana 3. Kihapai Maia, ade kaaka
1 Na palena Ua puni i kea aina o ke Konohiki
2 " " " " " " " " "
3 " " " " " " " " "

1. The boundaries. Surrounded by the land of the Konohiki.
2. The boundaries. Surrounded by the land of the Konohiki.
3. The boundaries. Surrounded by the land of the Konohiki.

Helu 10514
Mahele Award Book Volume 7:2-3
Naohe
Kahuku, Kau


Helu 10514 Naohe R.P. 5335 ✓ Kahuku Kau Hawaii.

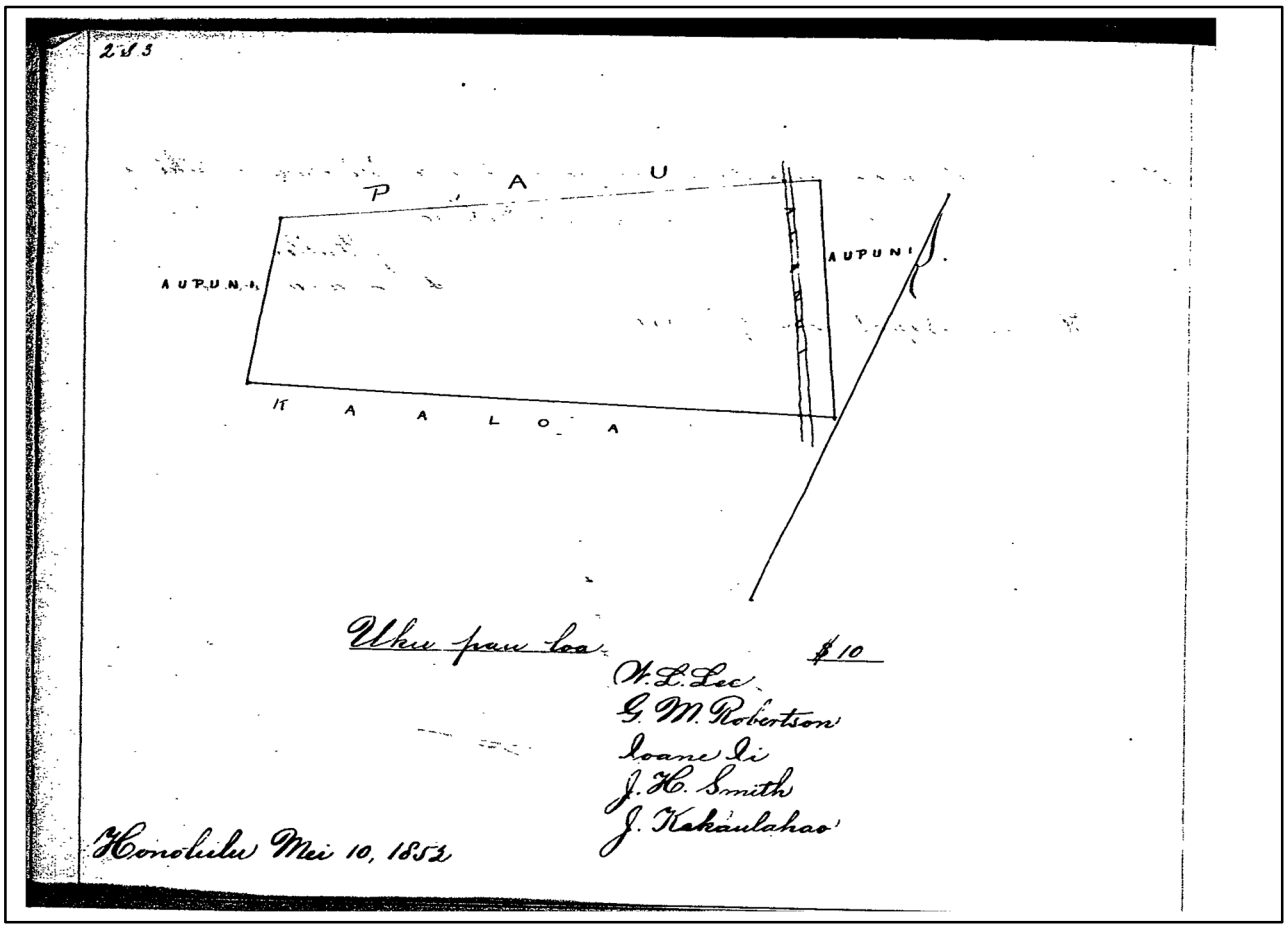
Keia aina o Naohe ma Kahuku Kau. E hoomaka ma ke kihi Hik,
a e holo 1 Hem 69°30' Kom. 20.00 kh. ma ka aina o Kaaloa. 2. Ak 13°
Kom. 894 kh. ma ka aina o ke Aupuni. 3 Ak. 62°45' Hik. 17.58 kh.
ma ka aina o Pau. 4 Hem. 28°15' Hik. 613 kh ma ka aina o ke
Aupuni, a hiki i kahi i hoomaka'ia'i. Iloko o keia aina he 13¾ Eka.

J. Fuller
Luna ana aina

Kau Hawaii Maraki 15th 1852.

R.P. 5335

[p. 2]



[p. 3]

Helu 10842
Native Register Volume 8:664
Pau
Kahuku, Kau

Kahuku, Kau. Hawaii. Auhea oukou e ka poe hoona kuleana aina, he ili koʻu, 2 kihapai ma kahi e ae, he kihapai kalo, he Ea maia, oia koʻu wahi kuleana i lohe oukou,

Naʻu na Pau

[Translation]

Kahuku, Kau. Hawaii. Hear ye o commissioners who quiet land claims. I have an ili, 2 planted fields elsewhere, and a taro field. There is also an area with mountain banana trees. That is my claim for you to hear.

Done by me, Pau

Helu 10842
Native Testimony Volume 8:472
Pau
Kahuku, Kau

Nov. 12, 1849.
Wahine me Samuela Hoohikiia. Ua ike maua:

Apana 1. Ili o Kukuinui ma Kahuku. No Haumea mai i ka M.H. 1839.
Apana 2. Kihapai Kalo, ili o Keopuka. Na Haumea i haawi mai i ka M.H. 1840.
Aole mea keakea iaia.

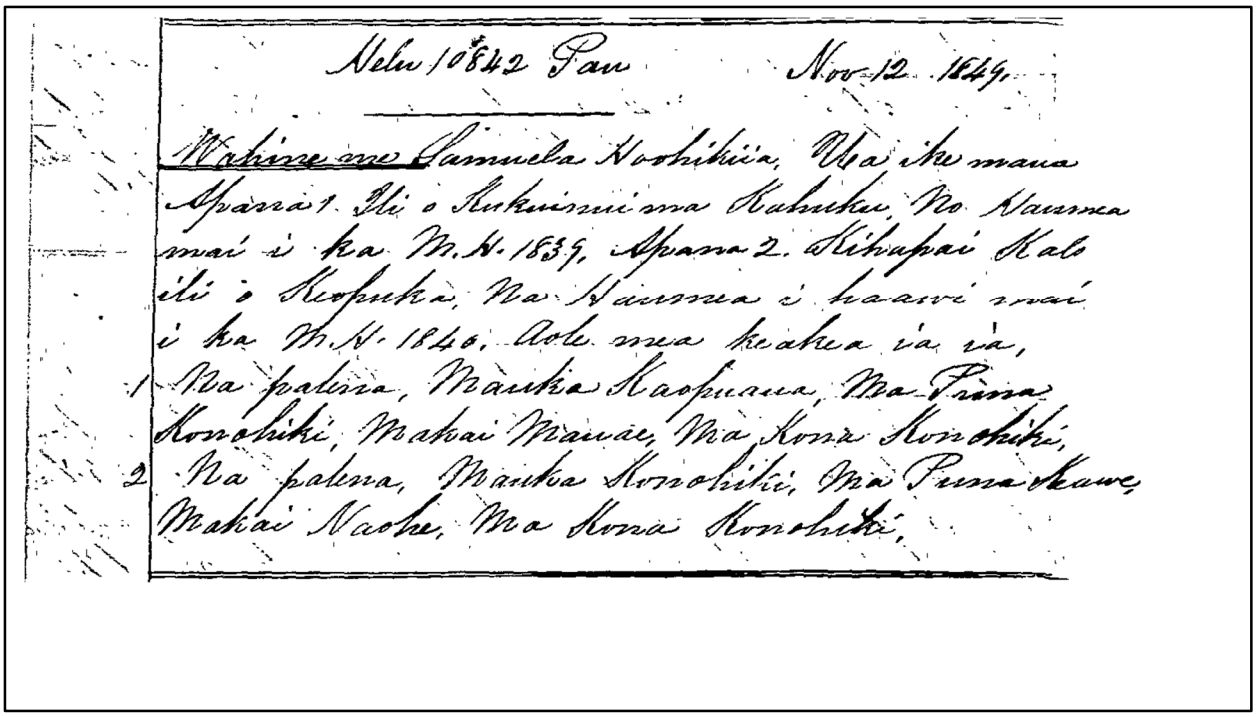
1. Na palena. Mauka, Kaopuaua. Ma Puna Konohiki. Makai, Mawae. Kona, Konohiki.
2. Na palena. Mauka, Konohiki. Ma Puna, Kauwe. Makai, Naohe. Ma Kona, Konohiki.

[Translation]

Nov. 12, 1849.
Wahine and Samuela Sworn. We know:

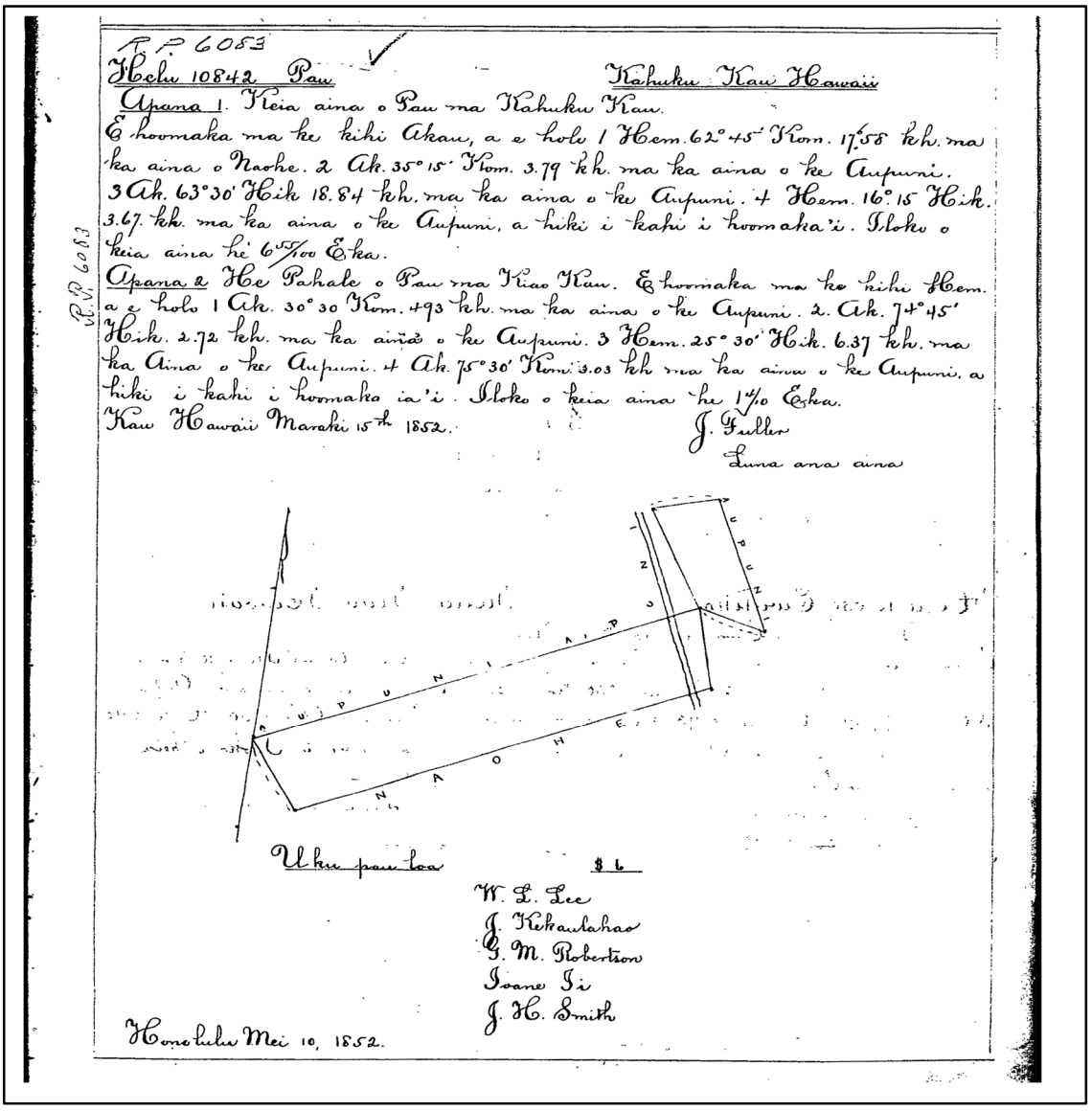
Parcel 1. Ili of Kukuinui at Kahuku. It was given by Haumea in 1839.
Parcel 2. Kalo Field, ili of Keopuka. Haumea gave it in 1840.
No one has opposed him.

1. Boundaries. Mauka, Kaopuaua. Puna, Konohiki. Makai, Mawae. Kona, Konohiki.
2. Boundaries. Mauka, Konohiki. Puna, Kauwe. Maai, Naohe. Kona, Konohiki.


Helu 10842 Pau Nov 12. 1849.

Wahine me Samuela Hoohikiia, Ua ike maua
Apana 1. Ili o Kukuinui ma Kahuku, No Haumea
mai i ka M.H. 1839, Apana 2. Kihapai Kalo
ili o Keopuka, Na Haumea i haawi mai
i ka M.H. 1840. Aole mea keakea ia ia,
1 Na palena, Mauka Kaopuaua, Ma Puna
Konohiki, Makai Mawae, Ma Kona Konohiki,
2 Na palena, Mauka Konohiki, Ma Puna Kauwe,
Makai Naohe, Ma Kona Konohiki.

Helu 10842
Mahele Award Book Volume 7:7
Pau
Kahuku, Kau



A.P. 6053

Helu 10842 Pau — Kahuku Kau Hawaii

Apana 1. Keia aina o Pau ma Kahuku Kau.
E hoomaka ma ke kihi Akau, a e holo i Hema. 62° 45' Kom. 17.58 kh. ma ka aina o Naohe. 2 Ak. 35° 15' Kom. 3.79 kh. ma ka aina o ke Aupuni. 3 Ak. 63° 30' Hik. 18.84 kh. ma ka aina o ke Aupuni. 4 Hema. 16° 15 Hik. 3.67. kh. ma ka aina o ke Aupuni, a hiki i kahi i hoomaka'i. Iloko o keia aina he 6 7/100 Eka.
Apana 2 He Pahale o Pau ma Kiao Kau. E hoomaka ma ke kihi Hema. a e holo i Ak. 30° 30 Kom. 4.93 kh. ma ka aina o ke Aupuni. 2. Ak. 74° 45' Hik. 2.72 kh. ma ka aina o ke Aupuni. 3 Hema. 25° 30' Hik. 6.37 kh. ma ka Aina o ke Aupuni. 4 Ak. 75° 30' Kom. 3.03 kh ma ka aina o ke Aupuni, a hiki i kahi i hoomaka ia'i. Iloko o keia aina he 1 4/10 Eka.
Kau Hawaii Maraki 15th 1852.
J. Fuller
Luna ana aina

Ukupau loa $6
W. L. Lee
J. Kekaulahao
G. M. Robertson
Ioane Ii
J. H. Smith
Honolulu Mei 10, 1852.

Additional Māhele Claims in Kahuku, Ka‘ū

In addition to the claims cited above, Table 5 is a list of additional claims registered from Kahuku, identifying residency and land use in various elevations of the ahupua‘a.

Table 5. Māhele Claims in Kahuku Ahupua‘a and Adjoining ‘Āina

Helu	Book/Page	Claimant	Disposition
7617	Native Testimony 8:499	Kaili	Not Awarded
8111	Native Register 8:154 and Native Testimony 8:495	Haumea	Not Awarded
8115	Native Testimony 8:494-495	Halulu me Hinai	Not Awarded
8264	Native Register 8:161	Iaole	Not Awarded
8265	Native Register 8:161 and Native Testimony 8:483	Ioane	Partial Award
8768	Native Register 8:166 and Native Testimony 8:482-483	Kapuaanui	Partial Award
8769	Native Register 8:167, Native Testimony 8:475 and Mahele Award Book 4:918	Kepola	Partial Award
8770	Native Testimony 8:495	Kanae	Not Awarded
8771	Native Register 8:167, Native Testimony 8:472-473 and Mahele Award Book4:917-918	Kila	Partial Award
8772	Native Testimony 8:472	Kaaloa	Partial Award
8775	Native Register 8:537 and Native Testimony 8:496	Kaopuaua	Not Awarded
8776	Native Register 8:538 and Native Testimony 8:497	Keawe	Partial Award
8777	Native Register 8:538 and Native Testimony 8:483	Kapumau or Kapumanu	Not Awarded
9058	Native Register 8:617 and Native Testimony 8:473	Kawaha or Kuoha	Partial Award
9156	Native Register 8:623 and Native Testimony 8:474	Kualula or Kualaula	Partial Award
9175	Native Testimony 8:471 and Native Testimony 8:472	Kauwila	Not Awarded (Kamaoa)
9209	Native Register 8:625 and Native Testimony 8:475	Kemu	Partial Award Kiao
9229	Native Register 8:628, Native Testimony 8:482 and Mahele Award Book 4:918	Kaaua	Partial Award
9247	Native Register 8:629 and Native Testimony 8:496	Kaleo	Not Awarded
9248	Native Register 8:629, Native Testimony 8:475 and Mahele Award Book 7:4	Ku	Partial Award

Helu	Book/Page	Claimant	Disposition
9750	Native Testimony 8:466-467	Kaikamahine	Partial Award
9995	Native Register 8:644 and Native Testimony 8:496	Laamaikahiki	Not Awarded
9997	Native Register 8:644 and Native Testimony 8:496	Luamano	Not Awarded
10113	Native Register 8:648 and Native Testimony 8:496	Mauae	Not Awarded
10236	Native Testimony 8:489-490	Maeha	Not Awarded
10508	Native Register 8:656 and Native Testimony 8:495	Namanele	Not Awarded
10509	Native Register 8:656	Nuhi	Not Awarded
10511	Native Register 8:657 and Native Testimony 8:495	Namale	Not Awarded
10843	Native Register 8:664 and Native Testimony 8:496	Paele	Not Awarded
11007	Native Testimony 8:474	Wahine	Partial Award Keekeekai
11028	Native Testimony 8:473	Samuela	Partial Award

Palapala Sila Nui (Royal Patent Grants) Issued for ʻĀina in the Boundaries of the National Park

Nationally, the Māhele ʻĀina of 1848 met with mixed —disappointing—results. In Puna, it was a complete failure. Few L.C.A. applications made by hoaʻāina were recorded, and only three were awarded in the entire district, and these were in lower Keaʻau. The problem across the kingdom was recognized as the Māhele was underway, and Kamehameha III initiated a program that allowed both native and foreign residents to apply for fee-simple parcels of land which the King had assigned to the Government Land Inventory. These lands, recorded under "Palapala Sila Nui (Royal Patent) Grants by Helu (Number) enabled the native Hawaiians and other interested parties to purchase ʻāina in parcels that would either sustain their families or support economic development such as ranching and plantations. The process of applying for "Grant Lands" was set forth by the "Enabling Act" of August 6, 1850, which set aside portions of government lands for grants, and stated—

> **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.[224]

The Kingdom's policy of providing land grants to native tenants was clarified in a communication from Interior Department Clerk, A. G. Thurston, on behalf of Keoni Ana, Minister of the Interior, to the Government Land Agent of Kona:

> February 23, 1852
> …You will entertain no application for the purchase of any lands, without first receiving some part, say a fourth or fifth of the price; then the terms of sale being agreed upon between yourself and the applicant you will survey the land, and send the survey, with your report upon the same to this office, for the Approval of the Board of Finance, when your sales have been approved you will collect the balance due of the price; upon the receipt of which at this office, the Patent will be forwarded to you.
>
> <u>Natives who have no claims before the Land Commission have no Legal rights in the soil.</u>
>
> 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.
>
> 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.
>
> <u>No Fish Ponds are to be sold, neither any landing places</u>.
>
> 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.[225]

[224] "Enabling Act" – Hawaii State Archives, Series DLNR 2-4.
[225] Hawaii State Archives, Kingdom of Hawaii, Interior Department Letter Book 3:210-211.

Because grant lands generally came out of the Government Land Inventory, no grants were issued for the ʻili of Kīlauea or in other ʻāina which were awarded to individual Konohiki. A review of the *Index of all Grants and Patents Land Sales, 1846 to 1915,*[226] identifies, within the boundaries of the modern park, eighteen grants in eight land areas granted to twenty-eight natives (17 of whom were in a hui awarded one grant). These eighteen grants totaled 6,936 acres. A few native grantees received more than one grant. Three foreign residents received one grant each in three ʻāina, for an area totaling 187,126-acres. Additionally, Territorial Land Patent Grant containing 23.64 acres was issued to the Hawaiian Agricultural Co. in 1914. A separate class of lands were also given in grants to the Minister of Public Instruction for five school lots, totaling 12.81 acres. Originally dedicated to church and school instruction, during the 1820s to 1830s, the lots were surveyed in the 1850s and patented in 1882.

The surveys of the grant parcels are primarily a recitation of who the grantee(s) is, metes and bounds, acreage, and date of patent. For parcels which have not been impacted by historic lava flows, cultural properties—such as walls, house sites, remnant agricultural fields, livestock enclosures, trails, burials and other features may still exist. Further details of the land areas, descriptions of boundaries, identification of wahi pana and natives who were long-time kamaʻāina are further described in the section of this study titled Boundary Commission Proceedings. All copies of the original grants have been made available to the HAVO Cultural Resources Management Department, and translations of selected Royal Patents are cited below in summary form, referencing families of the period within the ahupuaʻa and in which cultural-historical features are described (evidence of which may have been previously, or has yet to be identified within the park through archaeological field work. Also, each of the grants included a stipulation that generally stated “Koe ke kulana o na Kanaka” (Retaining the rights of the Natives [residents].”

Table 6. Palapala Sila Nui Issued for Āina Now Within The National Park[227]

Helu	Bk:page	Grantee	ʻĀina	Acres	Year
1000*	4:439-440	Kahilihiwa, Puaa, Kekaula (1), Kaina (1) *Canceled	Pulama	422.00	1852
1005	4:449-450	Naehumakua (1) (e.g. Naahumakua)	Poupou (Pulama)[228]	49.125 ac.	1852
1538	8:239-240	Pou	Panauiki	78.25 ac.	1855
1735	9:223-224	Aua (1)	Kaalaala	125.00 ac.	1855
1872*	10:145-146	Kekaula (2) *Same as Grant No. 1000	Pulama	422.00 ac.	1855

[226] Hawaii Territorial Commissioner of Public Lands, 1916.

[227] In 2000, Kumu Pono Associates LLC, made arrangements with the Hawaii State Archives to digitize all Royal Patent Grants and Land Grant documents covering the years from ca. 1848 to 1920. Digital copies of selected grant applications for land in Puna and Kaʻū, which provide details about the source of title and some features, are included as unnumbered figures in this study with their respective grants.

[228] Naahumakua, also written Naehumakua, received two Grant parcels (No’s. 1005 & 2659), which are actually in Pūlama, adjoining Poupou. Of particular importance, Waha‘ula Heiau Complex and a section of the ancient ala loa (trail which encircled the island-- connecting ceremonial sites, royal compounds and communities) are found in Grant 1005.

Helu	Bk:page	Grantee	ʻĀina	Acres	Year
2166	12:219-221	Palapala	Kealakomo	3.75 ac.	1856
2386	12:1-2	Aua (2)	Kaalaala	123.75 ac.	1857
2456	13:141-142	Wahahee	Kaalaala & Makakupu	166.50ac.	1858
2457	13:143-144	I. Kaonohi	Kaalaala	179.10 ac.	1858
2598	13:425-426	Aua (3)	Kaalaala	125.00 ac.	1859
2652	13:533-534	Kahoumana	Pulama	28.00 ac.	1859
2659	13:547-548	Naahumakua (2)	Pulama	109.00 ac.	1859
2688*	13:31-32	Waiiki (1)	Poupou	271.70 ac.	1860 *
2700*	13:55-56	Waiiki (2) *Duplicates	Poupou	271.70 ac.	1860
2751	13:157-158	P.J. Hafner	Panauiki	2200 ac.	1861
2791	14:237-238	C.C. Harris	Kahuku	184,298 ac.	1861
2893	14:441-442	Kenaaulani & 16 others[229]	Kealakomo	4298 ac.	1862
2940	14:535-536	Kaina (2)	Pulama & Poupou	1179.00 ac.	1864
3681	18:509-510	J.S. Canario	Poupou & Pulama	627.90 ac.	1894

Plus one later grant to a corporation in 1914:

6267	30:10-11	Hawn Agric. Co	Kaalaala-Makakupu & Kapapala	[with maps inserted] 23.64 ac.	1914

School Grants

• 3 part 6	School Grant	Panau Nui	1.35 ac.	1882[230]
• 3 part 7	School Grant	Panau Iki	1.75 ac.	1882
• 4 part 7	School Grant	Kamoamoa	4.33 ac.	1882
• 4 part 9	School Grant	Kealakomo	3.42 ac.	1882
• 5 part 1	School Grant	Kahuku	1.96 ac.	1882

December 13, 1852
Privy Council Resolutions
(Grant Land Sold to Kahilihiwa and Others at Pulama, Puna)

Resolved that the following sales by Rev. D. B. Lyman in Hilo, Puna & Kau be and are hereby confirmed.

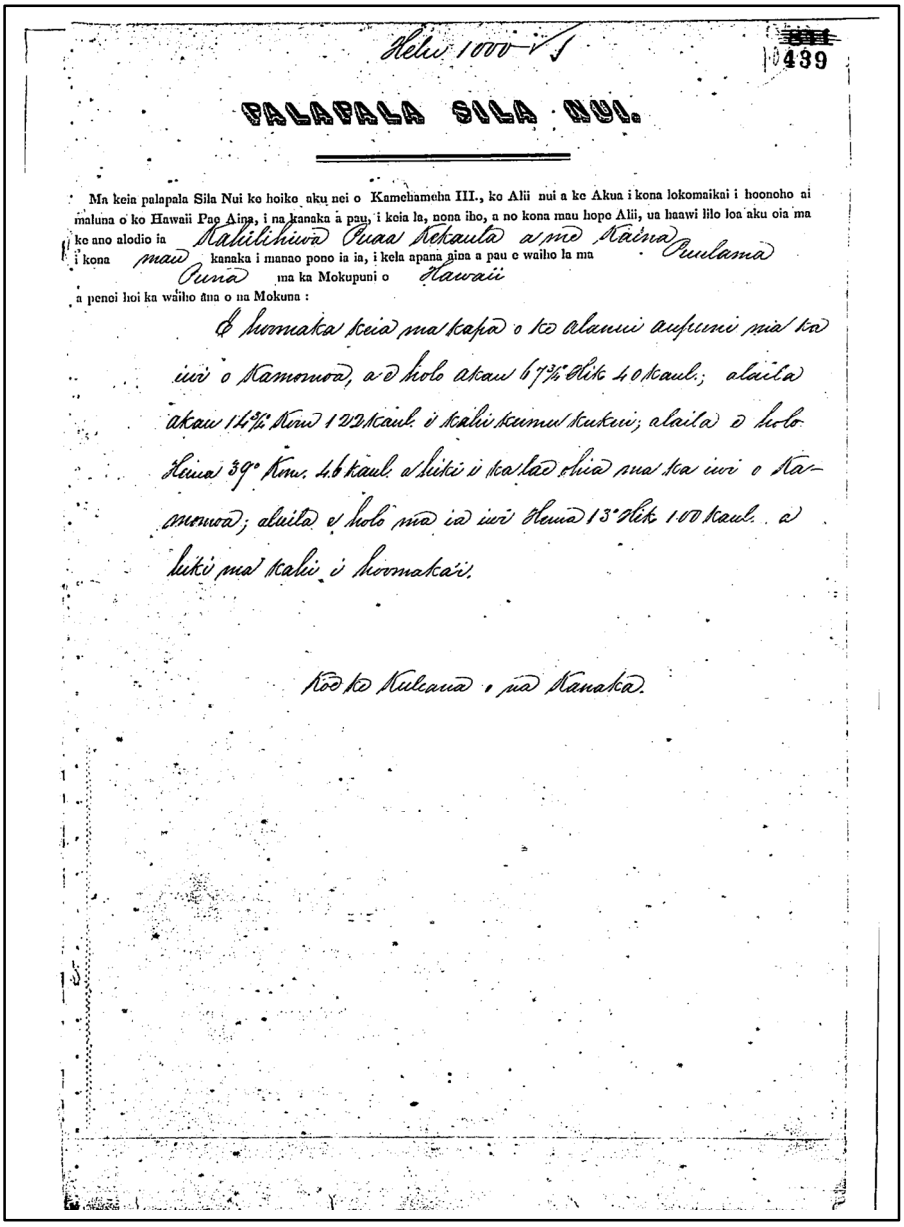
Purchaser	Name of Land	No. of Acres	Price
…Kahilihiwa ma	Puulama [Pulama]	422	$527.75…

[229] Parties to the purchase of Kealakomo Ahupuaʻa, organized themselves as a Hui (association of partners) who each contributed to the purchase of the lands, with each of the 17 partners owing one share of the title. See section of study titled “Aina Huiia o Kealakomo” later in this study.

[230] Original School Lot surveys prepared by H. M. Lyman, were recorded for the Minister of Public Instruction in 1853.

By Oder of Privy Council
Dec. 13, 1852. Lorrin Andrews, Secretary. [Hawaii State Archives Privy Council]

December 24, 1852
Palapala Sila Nui
Helu 1000
Grant Book 4:439-440
Kahilihiwa, Puaa, Kekaula and Kaina
Pulama, Puna, Hawai'i



Helu 1000 ✓ ✓

439

PALAPALA SILA NUI.

Ma keia palapala Sila Nui ke hoiko aku nei o Kamehameha III., ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hopo Alii, ua hoawi lilo loa aku oia ma ke ano alodio ia Kahilihiwa Puaa Kekaula a me Kaina Pulama i kona mau kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Puna ma ka Mokupuni o Hawaii a penei hoi ka waiho ana o na Mokuna :

O komaka keia ma kapa o ke alanui aupuni ma ka iwi o Kamomoa, a o holo akau 67¾ Hik. 40 Kaul.; alaila akau 14¾ Kom. 122 Kaul. i kahi kumu kukui; alaila o holo Hema 39° Kom. 46 kaul. a Luki i ka laau ohia ma ka iwi o Kamomoa; alaila o holo ma ia iwi Hema 13° Hik. 100 Kaul. a Luki ma kahi i komakai.

Koe ke Kuleana o na Kanaka.

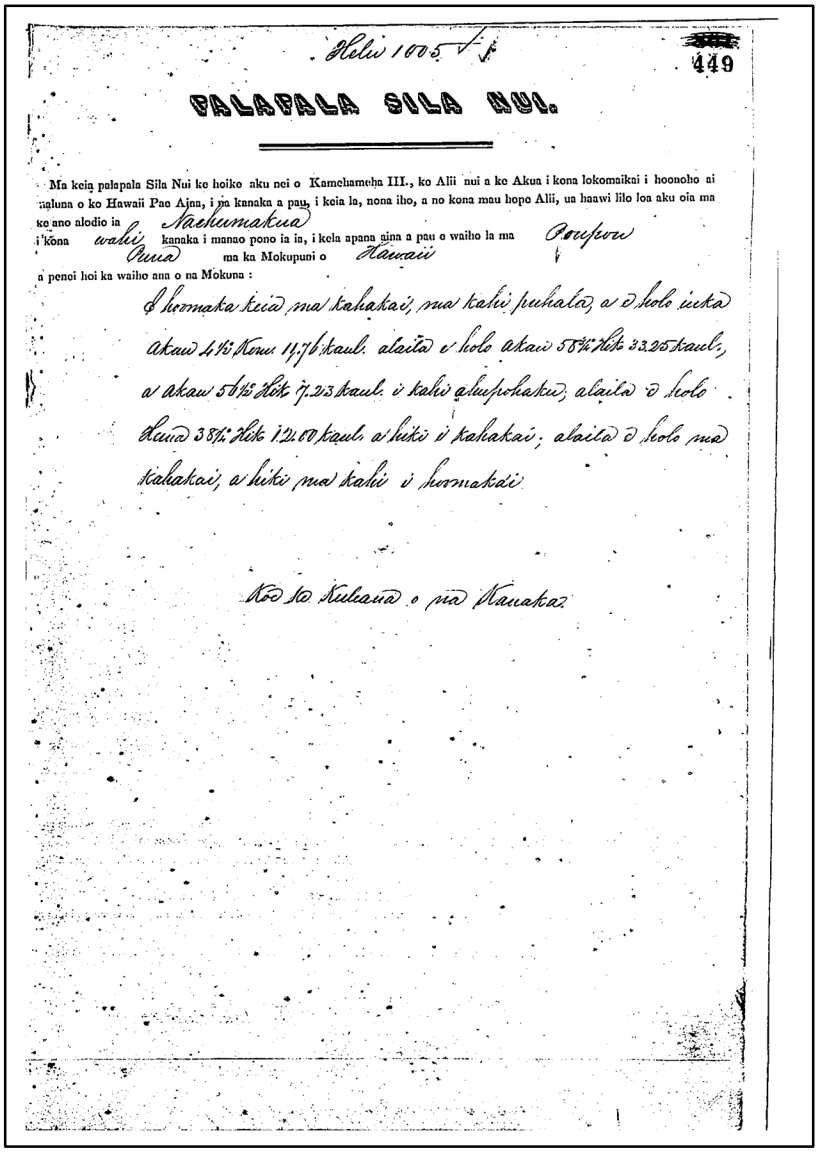
Containing 422 acres, more or less. There having been paid to the government treasury $527.75.…

December 24, 1852
Palapala Sila Nui Helu 1005
Grant Book 4:449-450
Naehumakua (Naahumakua)
Poupou (Pulama), Puna, Hawai‘i

…Beginning at the shore, at a pandanus tree, and running inland, north 4 ½º West 11.76 chains; thence running north 58 ¾º East 33.25 chains, north 56 ½º East 7.23 chains to an ahupohaku [stone cairn]' then running South 38 ¼º East 12.00 chains to the shore; then running along the shore to the place of commencement.

Koe nae ke Kuleana o na Kanaka (Retaining the rights of the people).

Containing 49 1/8 acres, more or less. There having been paid to the government treasury $12.25.…



Helu 1005

449

PALAPALA SILA NUI.

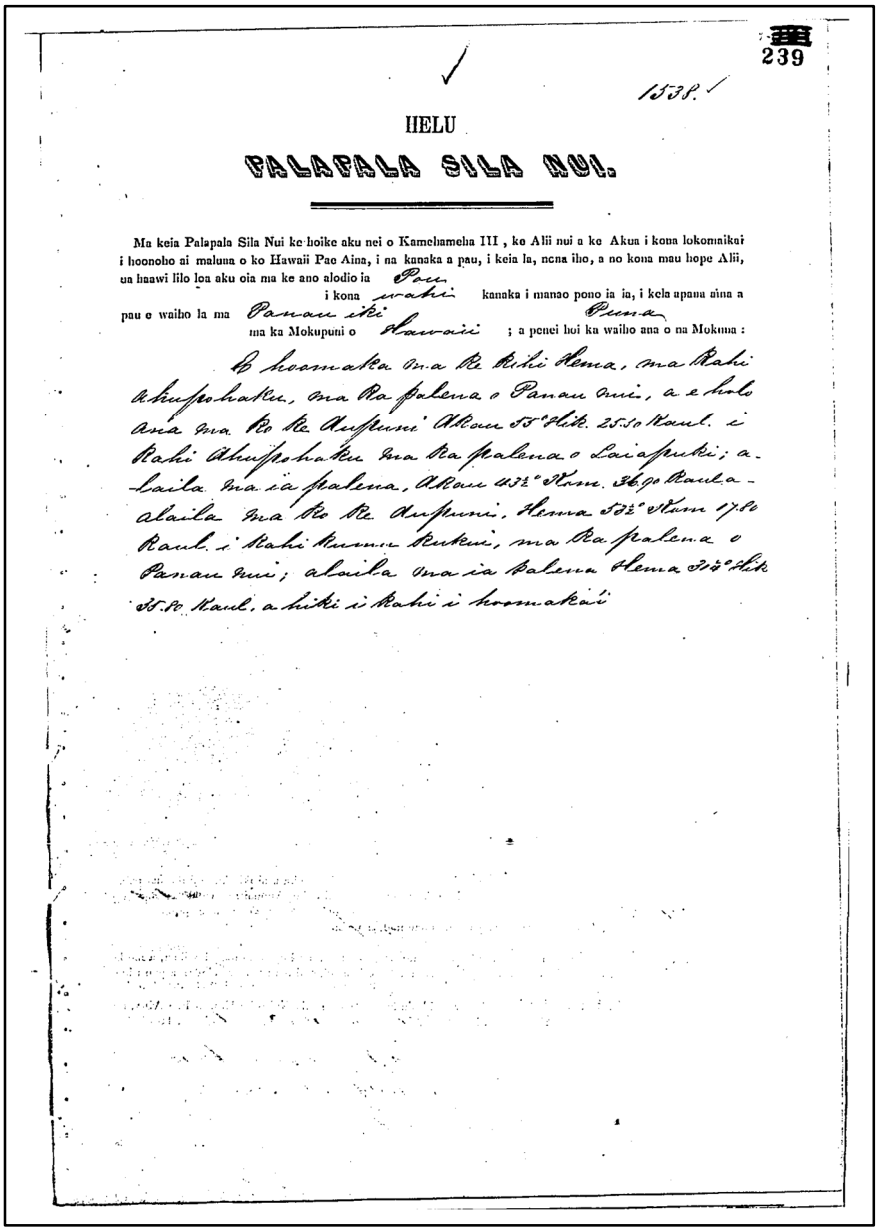
Ma keia palapala Sila Nui ke hoike aku nei o Kamehameha III., ko Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hopo Alii, ua haawi lilo loa aku oia ma ko ano alodio ia Naehumakua i kona wahi Puna kanaka i manao pono ia ia, i kela apana aina a pau o waiho la ma Poupou ma ka Mokupuni o Hawaii a penei hoi ka waiho ana o na Mokuna :

Komaka kela ma kahakai, ma kahi puhala, a o holo iuka akau 4½ Kenu 11,76 kaul. alaila e holo akau 58¾ Hik. 33.25 kaul., a akau 56½ Hik. 7.23 kaul. i kahi ahupohaku, alaila o holo kuua 38¼ Hik. 12.00 kaul. a hiki i kahakai; alaila o holo ma kahakai, a hiki ma kahi i komakai

Koe ke Kuleana o na Kanaka

[Note: Based on several historic maps (Kingdom through Statehood), the heiau, Waha‘ula, and other significant traditional cultural features (wahi pana) are found within the boundaries of this grant parcel. Over the last nearly 50 years of conducting oral history interviews and ethnohistorical studies across the islands, we have at times been told by elder kama‘āina that individuals who were descendants of the priestly lines which had been responsible to mālama (to care for/served as stewards) sacred ceremonial sites and wahi pana, were given L.C. Awards or R.P. Grants which included those sites to maintain their care.]

January 20, 1855
Palapala Sila Nui Helu 1538
Grant Book 8:239-240
Pou
Panau iki, Puna, Hawai‘i



239

1538.

HELU

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha III , ke Alii nui a ke Aina i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Pau i kona waki kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Panau iki Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna :

E hoomaka ma Ke Kihi Hema, ma Kahi akuipohaku, ma Ka palena o Panau nui, a e holo ana ma Ke Ke Aupuni Akau 55° Hik. 25.30 Kaul. i Kahi akuipohaku ma ka palena o Laiapuki; a Laila ma ia palena, Akau 43½° Kum. 36.90 Kaula - alaila ma Ke Ke Aupuni, Hema 53½° Kum 17.80 Kaul. i Kahi kumu kukui, ma Ka palena o Panau nui; alaila ma ia palena Hema 31¼° Hik 35.80 Kaul. a hiki i Kahi i hoomakaia

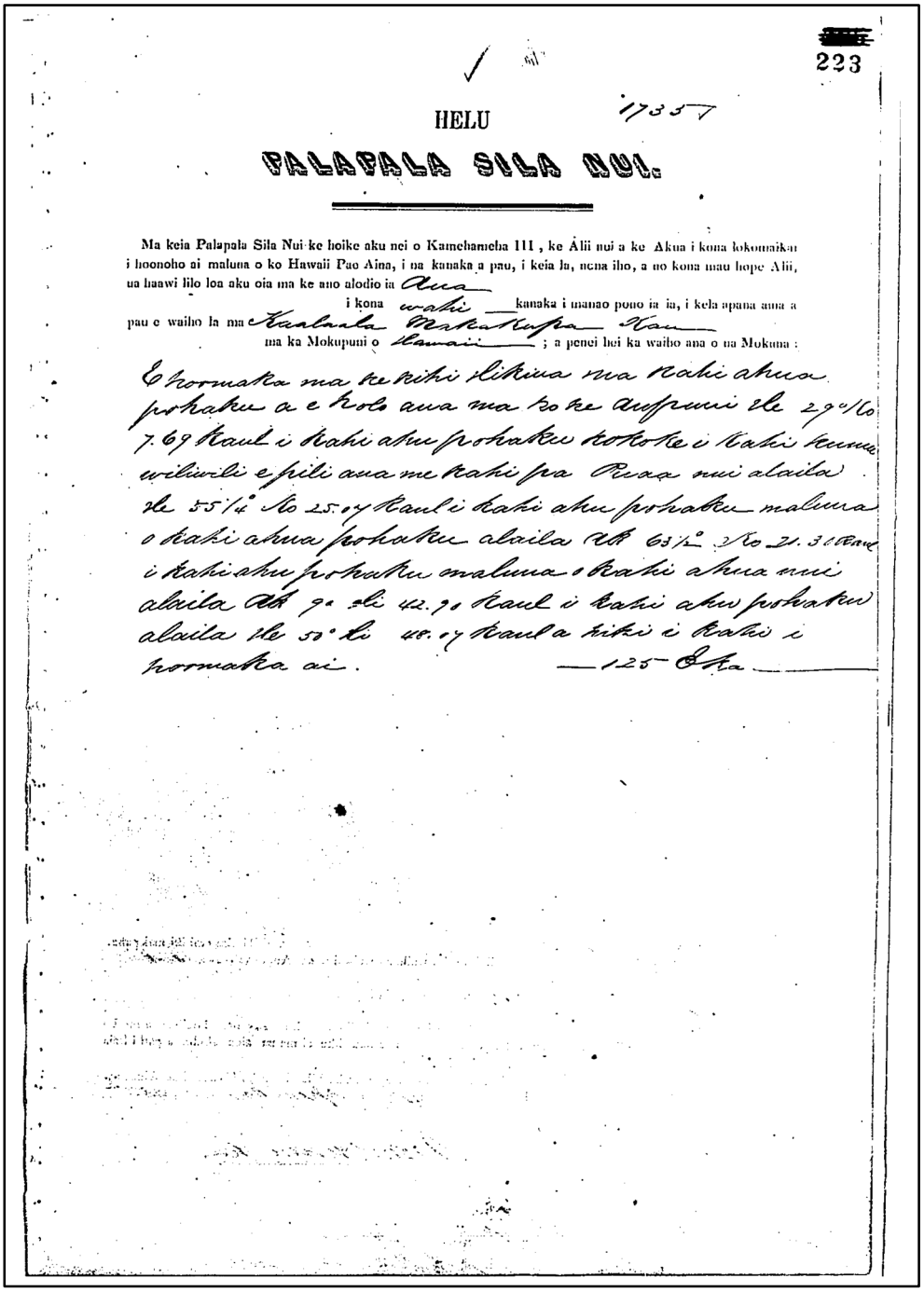
…Beginning at the Southern corner, at an ahu pohaku (stone cairn), on the boundary of Panau nui, and running along the Government land, North 55º E. 25.30 Ch. to an ahupohaku on the boundary of Laiapuki [Laeapuki]; then along that boundary, North 43 ½º W. 36.90 Chs.; Then along the Government land, South 53 ½º W. 17.80 Ch. to a Kukui tree, along the boundary of Panau nui; then along the boundary, South 31 ¼º E. 35.80 Chs. to the point of commencement.

Containing 78.25 acres, more or less. There having been paid to the government treasury $19.18.…

April 24, 1855
Palapala Sila Nui Helu 1735
Grant Book 9:223-224
Aua
At Kaalaala, Makakupa, Kau, Hawaii

Beginning at the Eastern corner at an ahua pohaku [stone hillock or mound] and running along the land of the Government So. 29º, W. 7.69 chains to an ahu pohaku [stone cairn] close to a wiliwili tree, and adjoining a large Pig enclosure; then So. 55 ¼º W. 25.07 chains to an ahu pohaku, situated on a stone hillock; then N. 63 ½º W. 21.30 chains to a stone cairn on top of a large hillock; then N. 9º E. 42.90 chains to a stone cairn; the S. 50º E. 48.07 chains to the point of commencement.
—125 Acres—

…There have been paid to the government treasury $25.…



223

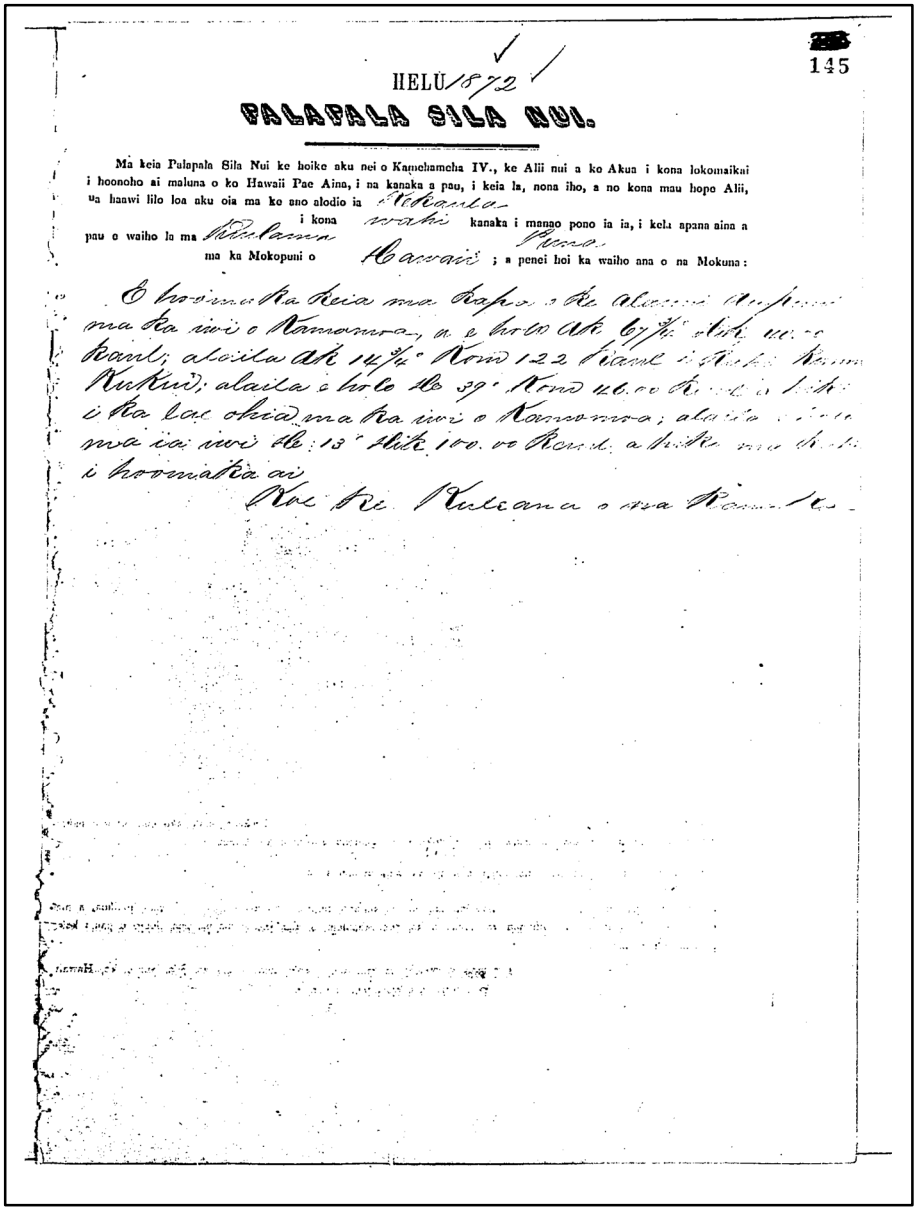
HELU 1735

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha III, ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nena iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Aua i kona wahi kanaka i manao pono ia ia, i kela apana aina a pau o waiho la ma Kaalaala Makakupa Kau ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna :

E hoomaka ma ke kihi kikina ma kahi ahua pohaku a e holo ana ma ko ke aupuni ke 29º/60 7.69 kaul i kahi ahu pohaku kokoke i kahi kumu wiliwili e pili ana me kahi pa Puaa nui alaila ke 55 1/4º ko 25.07 kaul i kahi ahu pohaku maluna o kahi ahua pohaku alaila ke 63 1/2º 2/60 21.30 kaul i kahi ahu pohaku maluna o kahi ahua nui alaila ke 9º ki 42.90 kaul i kahi ahu pohaku alaila ke 50º ki 48.07 kaul a hiki i kahi e hoomaka ai. —125 Eka

September 10, 1855
Palapala Sila Nui Helu 1872
Grant Book 10:145-146
Kekaula
Pulama, Puna, Hawai‘i



145

HELU 1872

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ko Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hanwi lilo loa aku oia ma ke ano alodio ia Kekaula

i kona wahi kanaka i mango pono ia ia, i kela apana aina a pau o waiho la ma Pulama Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna:

O kona ka keia ma kapa o ke alanui aupuni ma ka iwi o Kamomoa, a e holo ak 67¾° kihi uka kauki; alaila ak 14¾° komo 122 kiaulu i kekahi kumu Kukui; alaila e holo ak 39° komo 46.00 kaulu i kekahi i ka lae ohia ma ka iwi o Kamomoa; alaila ma ia iwi ak 13° kihi 100.00 kaulu a kihi ma kekahi i hoomaka ai

Koe ke Kuleana o na Kanaka.

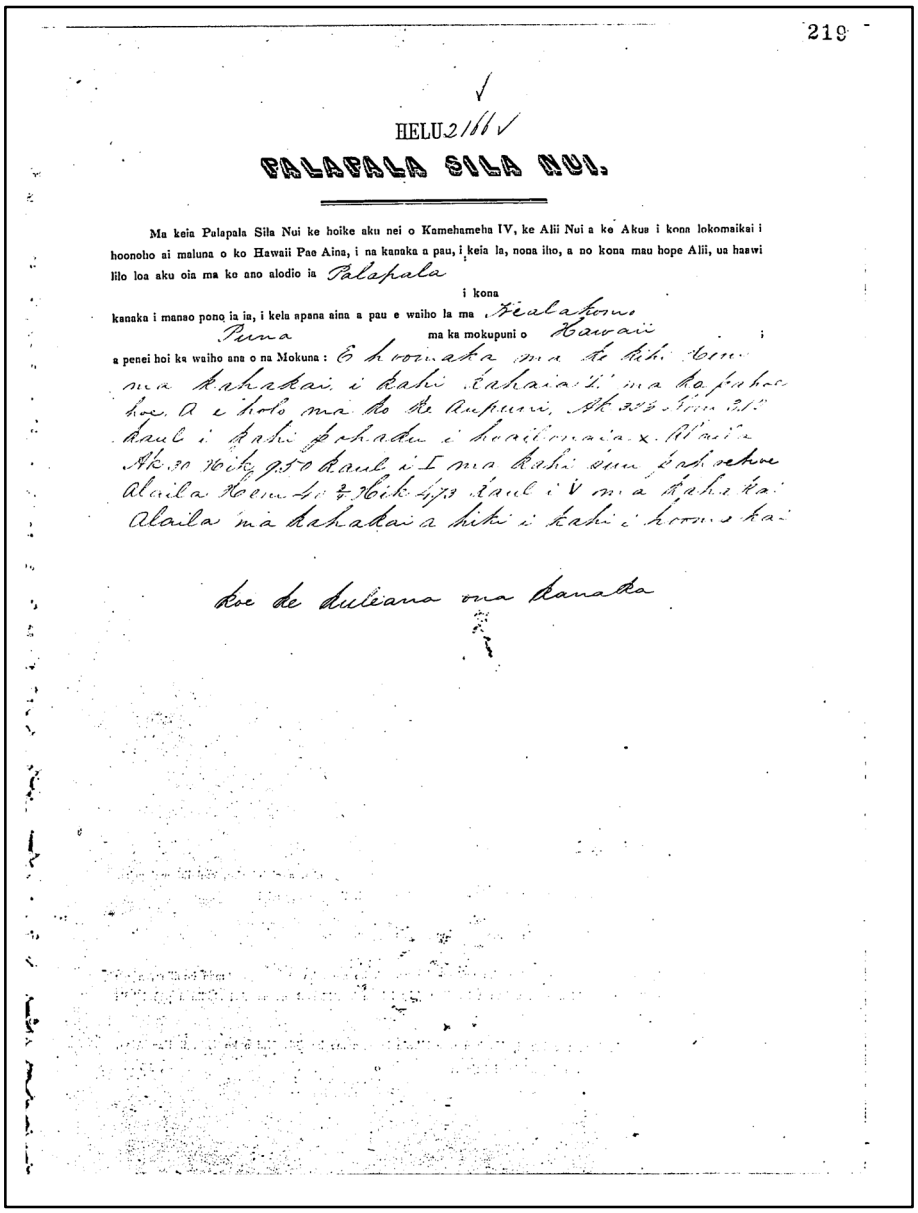
November 12, 1856
Palapala Sila Nui Helu 2166
Grant Book 12:219-220
Palapala
Kealakomo, Puna, Hawai‘i

…Beginning at the corner of the land on the shore, at a place marked ‘**L**’ on the pahoehoe, and running along the Government land, N. 32 ½º W. 3.12 Chs. to a stone marked **X**. Thence N. 30º E. 9.50 Chs. to **I** on a pahoehue rise; thence S. 40 ¾º E. 4.73 Chs. to **V** on the shore. Thence along the shore to the point of commencement.

<u>Koe nae ke Kuleana o na Kanaka</u> [Retaining the rights of the people].

Parcel containing 3.75 acres, more or less. There having been paid to the government treasury $7.50….

[See *Figure 11*]



219

HELU 2166

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Palapala

i kona

kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Puna ma ka mokupuni o Hawaii ;

a penei hoi ka waiho ana o na Mokuna : E hoomaka ma ke kihi komo ma kahakai i kahi kahaia i ma ka pohaku koe. A e holo ma ke Kuhono, Ak 32½ Kom 3.12 Kaul i kahi pohaku i hoailonaia X. Alaila Ak 30 Hik 9.50 Kaul i I ma kahi puu pohaku Alaila Hema 40 ¾ Hik 4.73 Kaul i V ma ka kahakai Alaila ma kahakai a hiki i kahi i komo kai

Koe de kuleana na kanaka

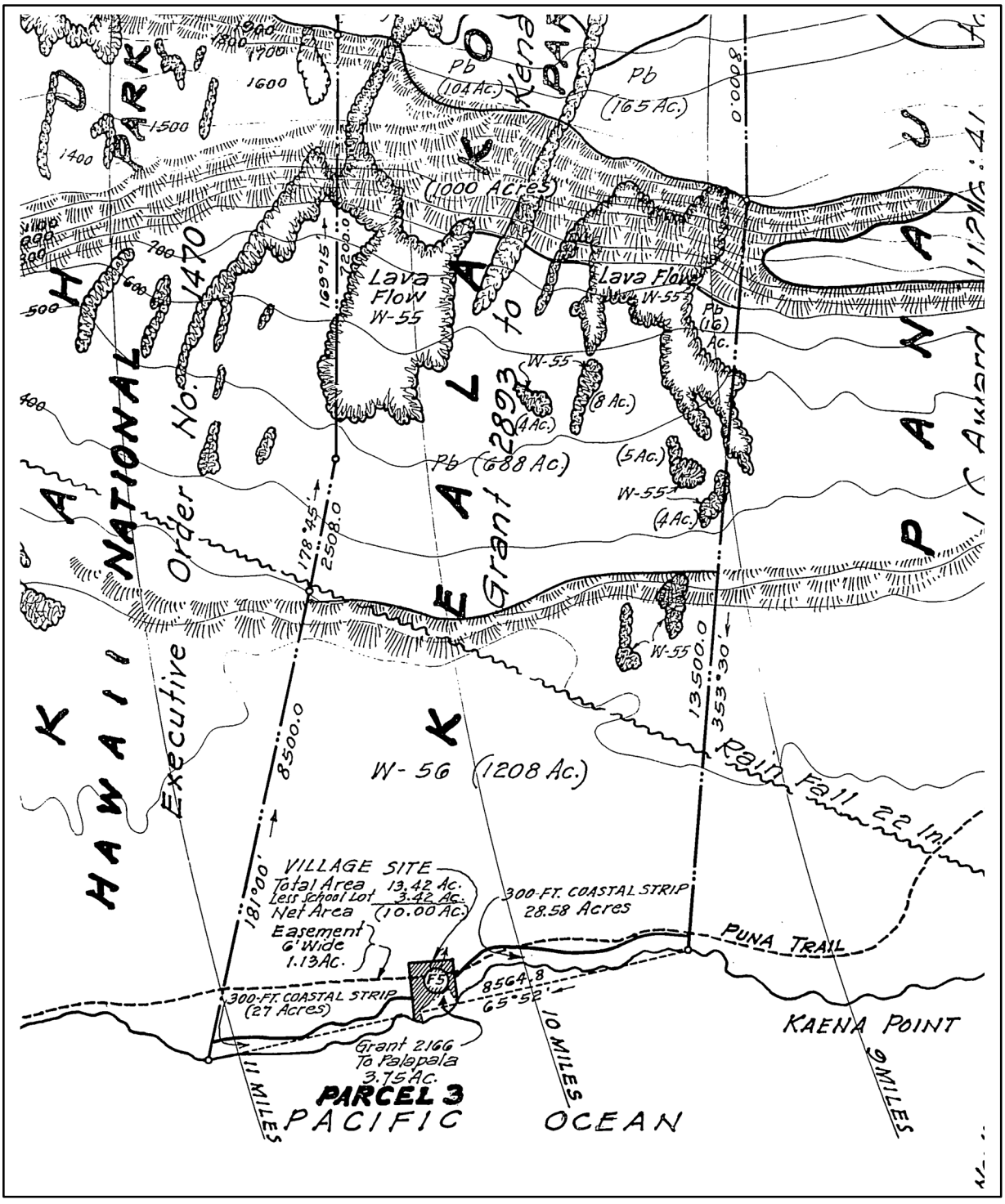
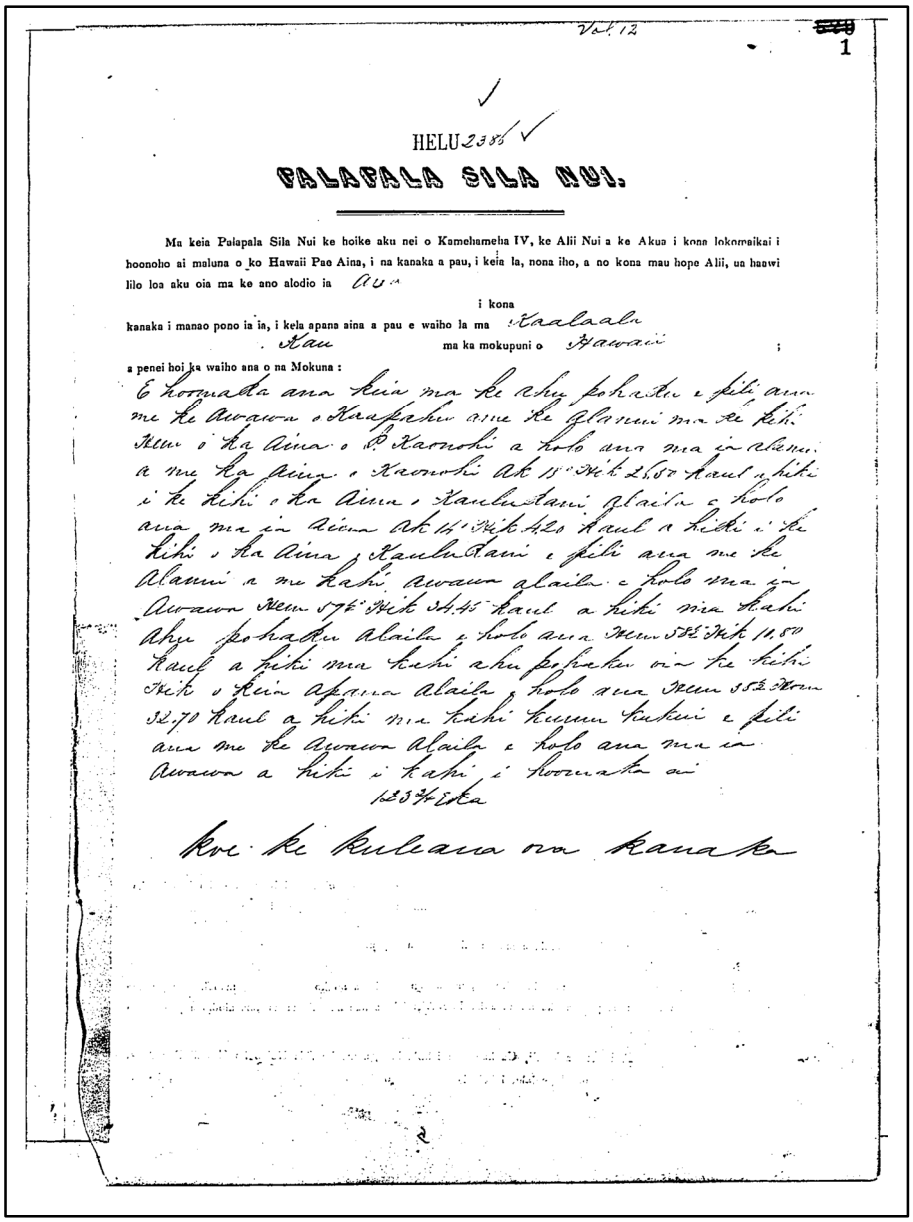


**Figure 11. Portion of HTS Plat 836 C (Nov. 1954)
Addition to Hawaii National Park – Detail of Grant 2166 to Palapala,
and School Grant 4 Ap. 9, Kealakomo, Puna
(Hawaii State Survey Division)**

June 24, 1857
Palapala Sila Nui Helu 2386
Grant Book 12:1-2
Aua
Kaalaala, Kau, Hawaii



Vol. 12

1

HELU 2386

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV, ke Alii Nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Aua

i kona

kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Kaalaala

Kau ma ka mokupuni o Hawaii ;

a penei hoi ka waiho ana o na Mokuna :

E hoomaka ana kiia ma ke kihi kohatu e pili ana me ke Awawa o Kaapehu ame ke Alanui ma ke kihi Akau o ka Aina o P. Kaonohi a holo ana ma ia alanui a me ka aina o Kaonohi ak 18° Mik 26.50 Kaul a hiki i ke kihi o ka Aina o Kaulukani, holo ana ma ia aina ak 14° Mik 4.20 Kaul a hiki i ke kihi o ka Aina o Kaulukani e pili ana me ke Alanui a me kahi awawa, alaila e holo ma ia awawa Akau 59½° Mik 34.45 Kaul a hiki ma kahi ahu pohaku alaila e holo ana Akau 58½° Mik 11.80 Kaul a hiki ma kahi ahu pohaku oia ke kihi Akau o Keia Apana alaila e holo ana Akau 38½° Komo 32.70 Kaul a hiki ma kahi kumu kukui e pili ana me ke Awawa alaila e holo ana ma ia Awawa a hiki i kahi i hoomaka ai

123¾ Eka

Koe ke Kuleana na Kanaka

Acres.

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).

Containing 123 ¾ acres, more or less. There having been paid to the government treasury $46.50….

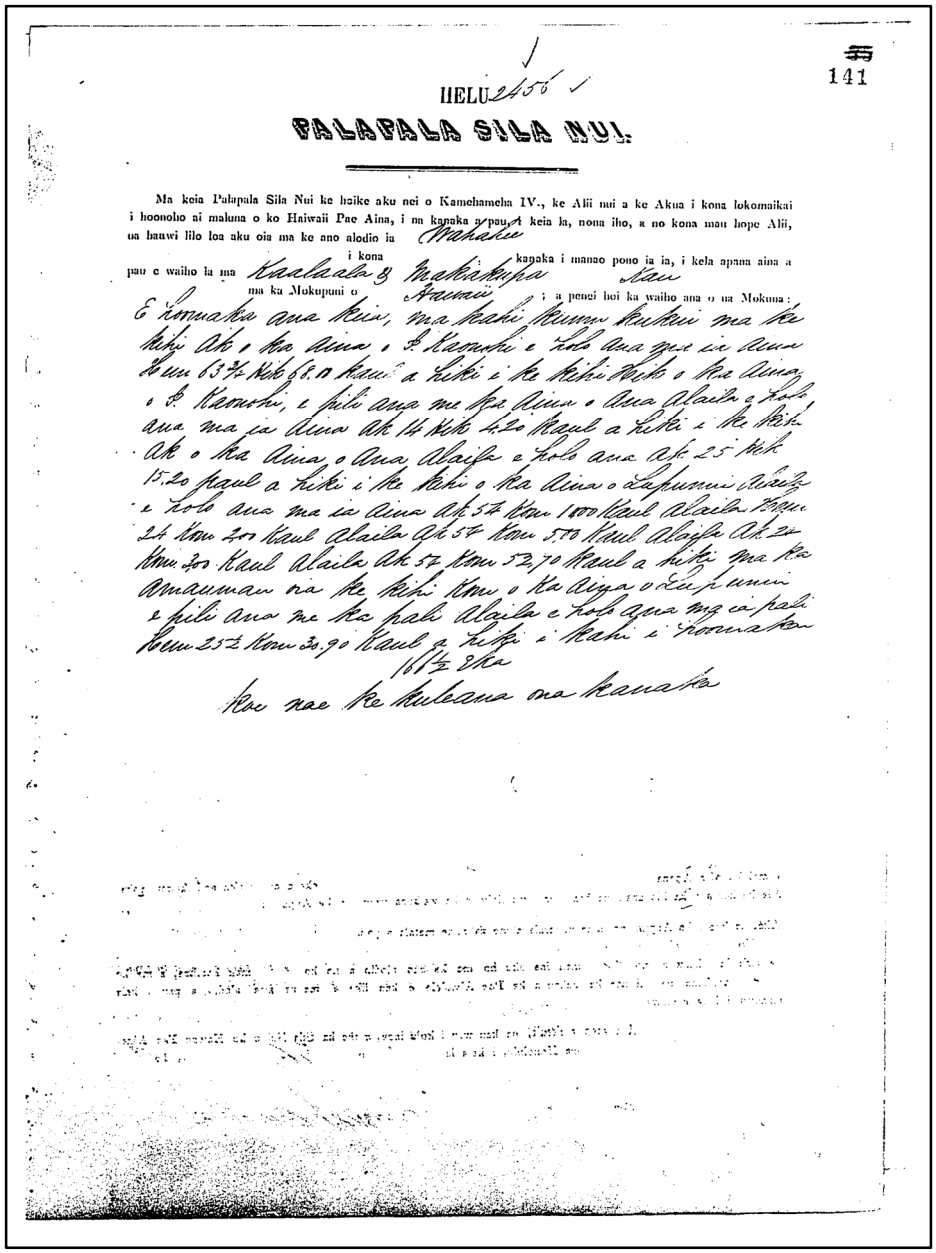
February 19, 1858
Palapala Sila Nui Helu 2456
Grant Book 13:141-142
Wahahee
Kaalaala & Makakupa, Kau, Hawaii

…Beginning at a kukui tree on N. E. corner of the land of I. Kaonohi, running along this land S. 63 3/4º E. 68.00 Chs. of the E. corner of the land of I. Kaonohi, adjacent to the land of Aua; Thence running along this land N. 14 E. 4.20 Chs. to the N. corner of the land of Aua; Thence running 25º E. 15.20 Chs. to the corner of the land of Lupenui; then along that land N. 54º W. 5.00 CHs.; then N. 24º W. 3.00 Chs.; thence N. 54º W. 52.70 Chs. to the amaumau, it being the W. corner to the land of Lupenui adjacent to the pali (cliff); thence running along the pali S. 25 ½º W. 30.909 Chs. to the point of commencement.

166 ½ Acres

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).

Containing 166 ½ acres, more or less. There having been paid to the government treasury $153.…



141

HELU 2456

PALAPALA SILA NUI.

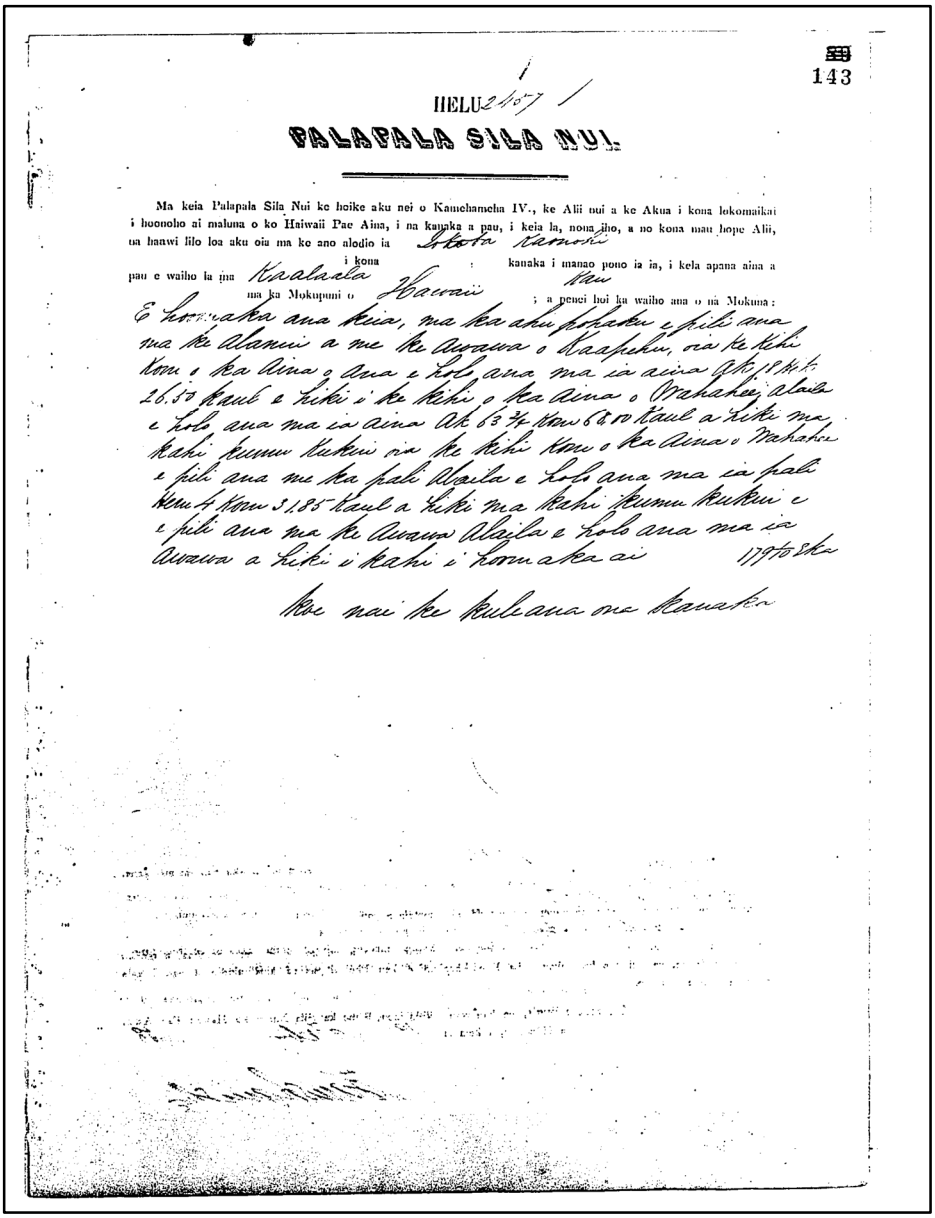
Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hauwi lilo loa aku oia ma ke ano alodio ia Wahahee i kona pau e waiho la ma Kaalaala a Makakupa Kau ma ka Mokupuni o Aumoe; i a pengi hoi ka waiho ana o na Mokuna; kanaka i manao pono ia ia, i kela apana aina a

E lawaka ana keia, ma kahi kumu kuhaa ma ke kihi Akau o ka Aina o J. Kaonohi e holo ana ma ke Aum 63¾ Kiko 68.00 Kaul a hiki i ke kihi Akau o ka Aina o J. Kaonohi, e pili ana me ka Aina o Aua Alaila e holo ana ma ia Aina Ak 14 Kiko 4.20 Kaul a hiki i ke kihi Ak o ka Aina o Aua Alaila e holo ana Ak 25 Kiko 15.20 Kaul a hiki i ke kihi o ka Aina o Lupunui Alaila e holo ana ma ia Aina Ak 54 Kau 1100 Kaul Alaila Kapu 24 Kau 300 Kaul Alaila Ak 54 Kau 500 Kaul Alaila Ak 54 Kau 300 Kaul Alaila Ak 57 Kau 52,70 Kaul a hiki ma ka Amaumau na ke kihi Kau o Ka Aina o J. Kaonohi e pili ana me ka pali Alaila e holo ana ma ia pali Kau 25½ Kau 30,90 Kaul a hiki i kahi i komo ai

16½ Eka

Koe nae ke Kuleana na kanaka

February 19, 1858
Palapala Sila Nui Helu 2457
Grant Book 13:143-144
Iakoba Kaonohi
Kaalaala, Kau, Hawaii



143

HELU 2457

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Haiwaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hanwi lilo loa aku oiu ma ke ano alodio ia Iakoba Kaonohi i kona ; kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Kaalaala Kau ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna:

E hoomaka ana keia, ma ka ahu pohaku e pili ana ma ke alanui a me ke awawa o Kaapehu, oia ke kihi komo o ka aina o Ana e holo ana ma ia aina Ak 18¾ h. 26.50 Kaul e hiki i ke kihi o ka aina o Wahahee, alaila e holo ana ma ia aina Ak 63¾ Kom 68.00 Kaul a hiki ma kahi kumu kukui ma ke kihi komo o ka Aina o Wahahee e pili ana me ka pali Alaila e holo ana ma ia pali Kom 4 Kom 3,185 Kaul a hiki ma kahi kumu kukui e e pili ana ma ke Awawa Alaila e holo ana ma ia Awawa a hiki i kahi i komaka ai 179 1/10 Eka

Koe nae ke Kuleana na Kanaka

Koe nae ke Kuleana o na Kanaka (Retaining the rights of the people).

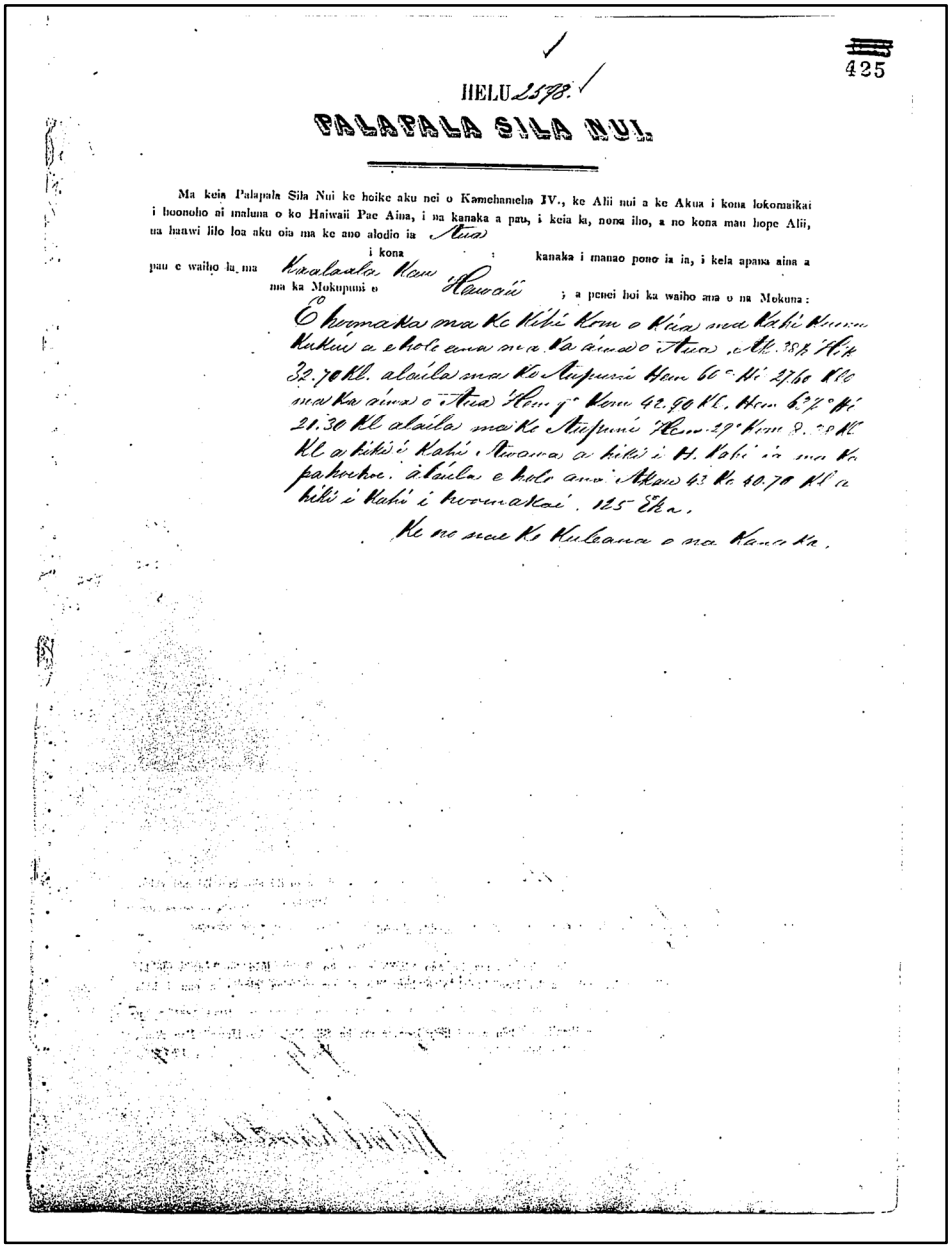
Containing 179 1/10 acres, more or less. There having been paid to the government treasury $89.50.…

July 28, 1859
Palapala Sila Nui Helu 2598
Grant Book 13:426-427
Aua
Kaalaala, Kau, Hawaii

…Beginning at the W. corner of this land at a Kukui tree and running along the land of Aua, N. 38 ½º E. 32.70 Chs.; thence along the Government land, S. 60º E. 27.60 Chs. along the land of Aua, S. 9º W. 42.90 Chs. S. 63 ½º E. 21.30 Chs.; thence along the Government land S. 29º W. 8.38 Chs. to an Awawa (gulch) to an H. marked in the pahoehoe; thence running North 43º W. 40.70 Chs. to the point of commencement. 125 Acres.

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).

Containing 125 acres, more or less. There having been paid to the government treasury $32.00.…



425

HELU 2598.

PALAPALA SILA NUI.

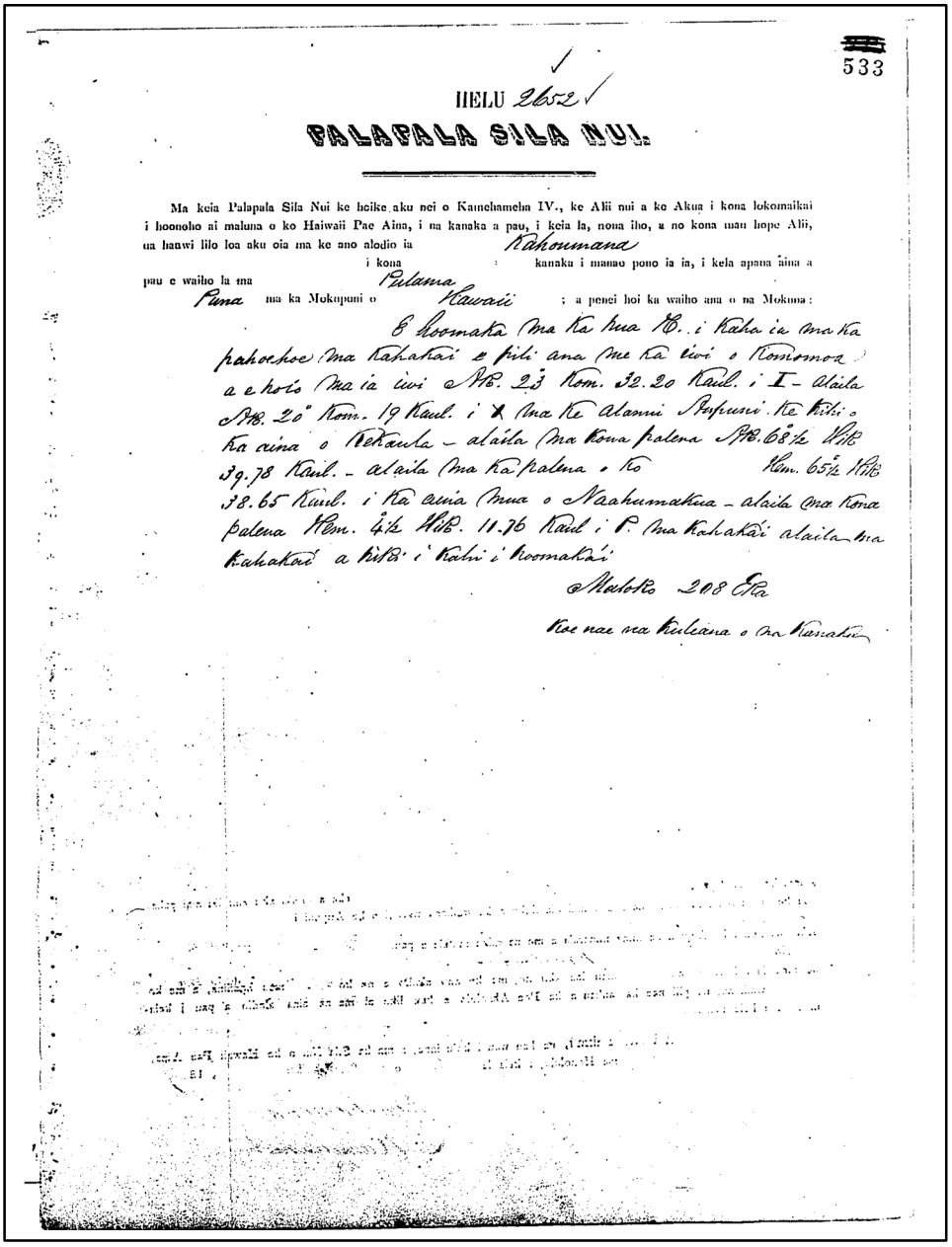
Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai imaluna o ko Haiwaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hawi lilo loa aku oia ma ke ano alodio ia Aua

i kona : kanaka i manao pono ia ia, i kela apana aina a pau e waiho la na Kaalaala, Kau, Hawaii ma ka Mokupuni o ; a penei hoi ka waiho ana o na Mokuna:

E komoaka ma ke Kihi Kom o Kiua ma Kahi Kukui a e holo ana ma na ainaa o Aua, Ak. 38½ Hk 32.70 Kl. alaila ma ke Kupuni Hem 60° Hi 27.60 Kl ma ka ainaa o Aua Hem 9° Kom 42.90 Kl. Hem 63½° Hi 21.30 Kl alaila ma ke Kupuni Hem 29° Kom 8. 38 Kl a kihi i Kahi Awaawa a kihi i H. Kahi ia ma ka pahoehoe. alaila e holo ana i Akau 43 Kl 40.70 Kl a kihi i Kahi i hoomaka i. 125 Eka.

Ke no nae ke Kuleana o na Kanaka,

December 14, 1859
Palapala Sila Nui Helu 2652
Grant Book 13:534-535
Kahoumana
Pulama, Puna, Hawaii



533

HELU 2652

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Haiwaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia Kahoumana i kona kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Pulama Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna:

E hoomaka ma Ka hua K. i Kaha ia ma ka pahoehoe ma kahakai e pili ana me ka iwi o Komomoa a e hoi ma ia iwi K. 23 Kom. 32.20 Kaul. i I - alaila K. 20° Kom. 19 Kaul. i X ma ke alanui Aupuni. Ke kihi o Ka aina o Kekaula - alaila ma kona palena K. 68½ K. 39.78 Kaul. - alaila ma ka palena o ko Kom. 65½ K. 38.65 Kaul. i Ka aina mua o Naahumakua - alaila ma kona palena Kom. 4½ K. 11.76 Kaul. i P. ma kahakai alaila ma kahakai a hiki i kihi i hoomaka.

Kokoko 208 Eka

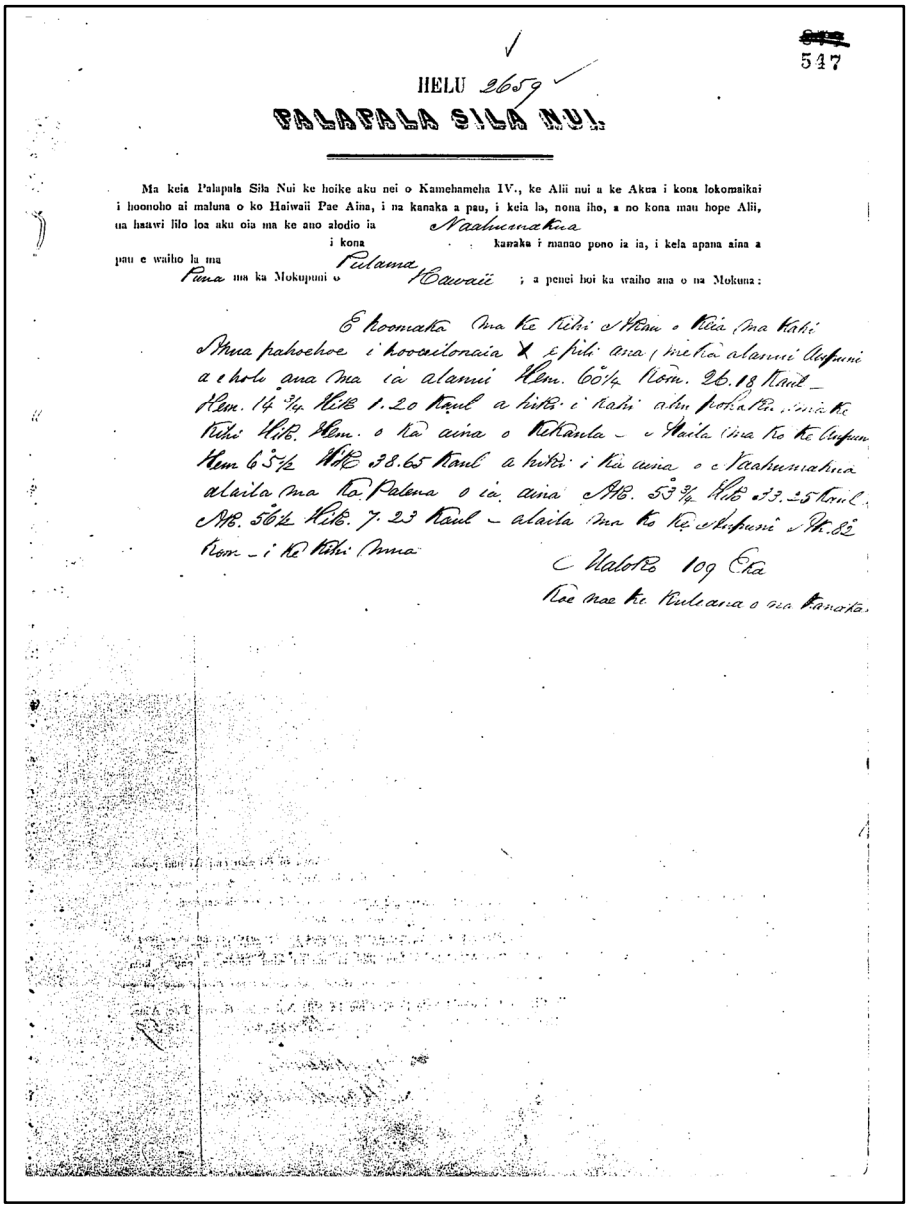
Koe nae na kuleana o na Kanaka

…Beginning at the letter **H** marked on the Pahoehoe at shore adjoining the iwi (boundary wall) of Kamomoa, and running along the iwi N. 23º W. 32.30 Chs. to **I**; thence N. 20º W. 10 Chs. to **X** at the Alanui Aupuni (Government Road), at the corner of the land of Kekaula; thence along its boundary N. 68 ½º E. 39.78 Chs., thence along the boundaries of _____ [Blank, but land is Naahumakua, Grant 2659] S. 65 ½º E. 38.65 Chs. to the first land of Naahumakua; thence along his boundary S. 4 ½º E. 11.76 Chs. To **P** at the shore; thence along the shore to the point of commencement, Containing therein 208 acres.

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).

Containing 208 acres, more or less. There having been paid to the government treasury $40.00.…

December 14, 1859
Palapala Sila Nui Helu 2659
Grant Book 13:547-548
Naahumakua
Pulama, Puna, Hawaii



547

HELU 2659

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hauwi lilo loa aku oia ma ke ano alodio ia Naahumakua i kona kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Puna ma ka Mokupuni o Pulama Hawaii ; a penei hoi ka waiho ana o na Mokuna:

E hoomaka ma ke Kihi Hema o keia ma kahi Muna pahoehoe i hooailonaia X e pili ana i ke alanui Aupuni a holo ana ma ia alanui Hem. 60¼ Kom. 26.18 Kaul – Hem. 14 ¾ Kiti 1.20 Kaul a hiki i kahi aku pohaku Kihi ma ke Kihi Kiti. Hem. o ka aina o Kekaula – a laila ma ko ke Aupuni Hem 6 ¾ Kiti 38.65 Kaul a hiki i ke aina o Naahumakua alaila ma ka Pakena o ia aina Kk. 53 ¾ Kiti 33.25 Kaul Kk. 56½ Kiti. 7.23 Kaul – alaila ma ko ke Aupuni Kk. ke Kom – i ke Kihi Muua

Malolo 109 Eka

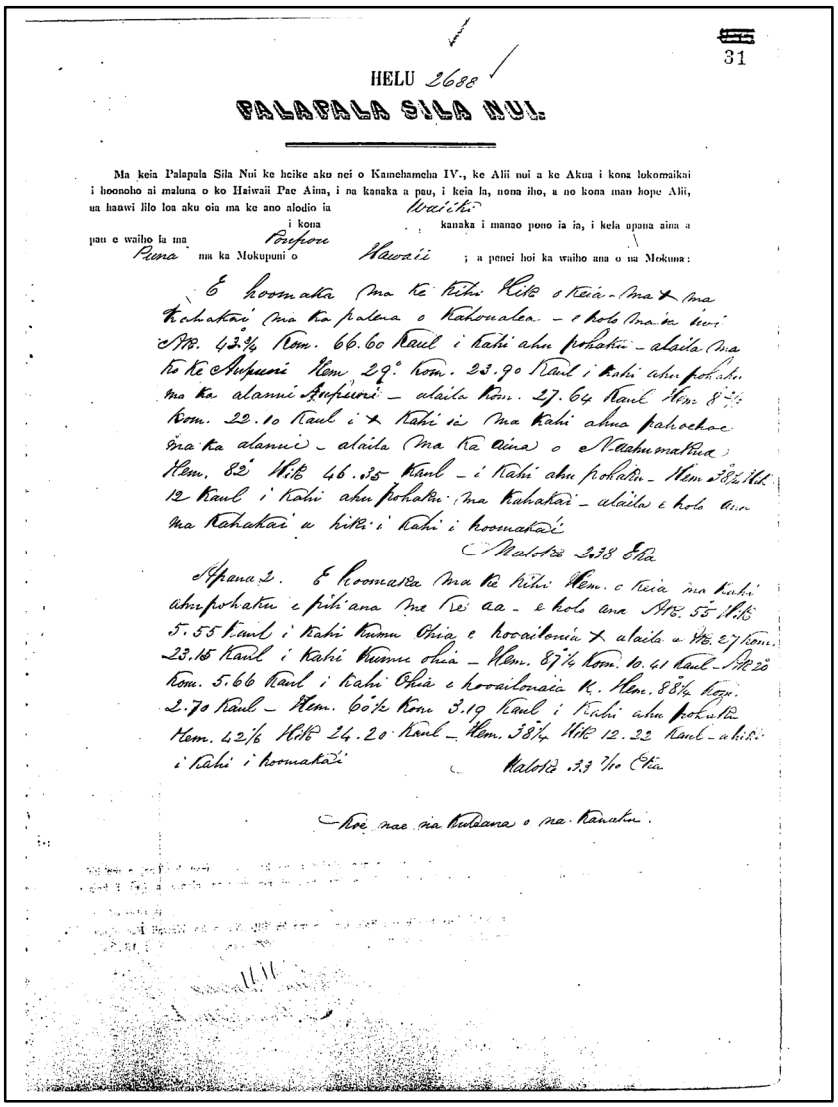
Koe nae ke Kuleana o na Kanaka

…Beginning at the North corner of this land, at an Ahua pahoehoe (pahoehoe hillock/elevated area), marked **X** adjoining the alanui Aupuni (Government road). And running along the alanui S. 60 ¼º W. 26.18 Chs. S. 143/4º E. 1.20 Chs. to an ahu pohaku at the S.E. corner of the land of Kekaula; then along the Government land S. 65 ½º E. 38.65 Chs. to the land of Naahumakua [R.P. Grant 1005]; thence along the boundary of that land N. 53 ¾º E. 33.25 Chs. Nor 56 ½ E. 7.23 Chs.; thence along the Government land N. 82º W. to the first point. There being 109 Acres.

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).

Containing 109 acres, more or less. There having been paid to the government treasury $20.50.…

January 23, 1860
Palapala Sila Nui Helu 2688 and 2700 (Duplicate)
Grant Book 13:31-32
Waiiki
Poupou, Puna, Hawaii



HELU 2688

31

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, noma iho, a no kona mau hope Alii, ua hanawi lilo loa aku oia ma ke ano alodio ia Waiiki i kona kanaka i manao pono ia ia, i keia apana aina a pau e waiho la ma Poupou Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o ua Mokuna:

E hoomaka ma ke kihi Kilo o keia ma ka kahakai ma ka palena o Kahonalea – e kolo ma ia iwi NW. 43¾ Kom. 66.60 Kaul i kahi ahu pohaku – alaila ma ko ke Aupuni Kem. 29° Kom. 23.90 Kaul i kahi ahu pohaku ma ka alanui Aupuni – alaila Kom. 27.64 Kaul Kem. 8¾ Kom. 22.10 Kaul i kahi ia ma kahi ahua pahoehoe ma ka alanui – alaila ma ka aina o Naahumakua Kem. 82° Kilo 46.35 Kaul – i kahi ahu pohaku – Kem. 38½ Kil. 12 Kaul i kahi ahu pohaku ma kahakai – alaila e kolo a ma ma kahakai a hiki i kahi i hoomaka ai

Mahele 238 Eka

Apana 2. E hoomaka ma ke kihi Kem. o keia ma kahi ahu pohaku e pili ana me ke aa – e kolo ana NW. 55° Kilo 5.55 Kaul i kahi kumu Ohia e hoailona ia alaila e NW. 27 Kom. 23.15 Kaul i kahi kumu ohia – Kem. 87¼ Kom. 10.41 Kaul – NW. 20° Kom. 5.66 Kaul i kahi Ohia e hoailona ia K. Kem. 88¼ Kom. 2.70 Kaul – Kem. 60½ Kom. 3.19 Kaul i kahi ahu pohaku Kem. 42/6 Kilo 24.20 Kaul – Kem. 38¼ Kilo 12.22 Kaul – a hiki i kahi i hoomaka ai

Mahele 33 7/10 Eka

Koe nae na Kuleana o na Kanaka.

Parcel 2. Beginning at the S. corner of this parcel at an ahu pohaku adjacent to the aa and running N. 55º E. 5.55 Chs. to an Ohia tree marked X; thence N. 27º W. 23.15 Chs. to an Ohia tree; S. 87 ¼º W. 10.41 Chs. N. 20º W. 5.66 Chs. to an Ohia marked K; S. 88 ¼º 2.70 Chs; S. 60 ½º W. 3.19 Chs. to an ahu pohaku; S. 42 1/6º E. 24.20 Chs. S. 38 ¼º E. 12.22 Chs, to the place of commencement. Containing 33 7/10 Acres.

Koe nae ke Kuleana o na Kanaka (Retaining the rights of the people).

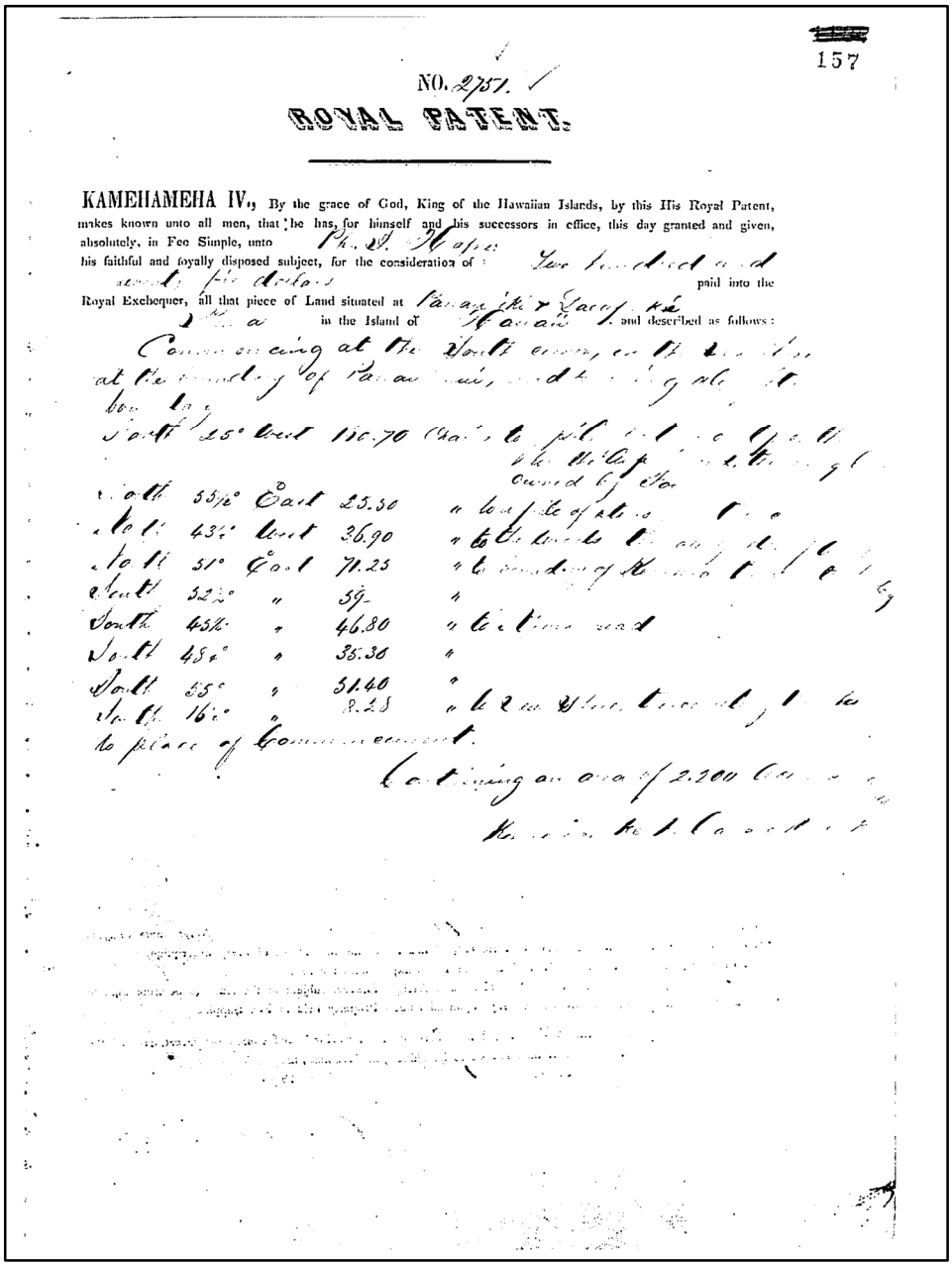
Containing 271 7/10 acres, more or less. There having been paid to the government treasury $40.38.…

May 1, 1861
Palapala Sila Nui Helu 2751
Grant Book 13:157-158
P. J. Hafner
Poupou, Puna, Hawaii

…For the consideration of Two hundred and seventy five dollars… all of that piece of Lands situated in Panau iki and Laeapuki, Puna, in the island of Hawaii, described as follows:[231]

Commencing at the South corner… at the boundary of Panau nui and… …Containing an area of 2,200 Acres.

<u>Koe nae ke Kuleana o na Kanaka</u> (Retaining the rights of the people).



157

NO. 2751.

ROYAL PATENT.

KAMEHAMEHA IV., By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted and given, absolutely, in Fee Simple, unto Ph. J. Hafner his faithful and loyally disposed subject, for the consideration of Two hundred and seventy five dollars paid into the Royal Exchequer, all that piece of Land situated at Panauiki & Laeapuki in the Island of Hawaii and described as follows:

Commencing at the South corner of the land at the boundary of Panau nui, and running [illegible] bounded by

South 55° West 110.70 chains to [illegible]

South 33½° East 25.30 " [illegible]

South 43° West 36.90 " [illegible]

South 31° East 71.23 " [illegible]

South 52° " 59- "

South 45½° " 46.80 " [illegible]

South 48° " 38.30 "

South 55° " 31.40 "

South 16° " 9.25 " [illegible]

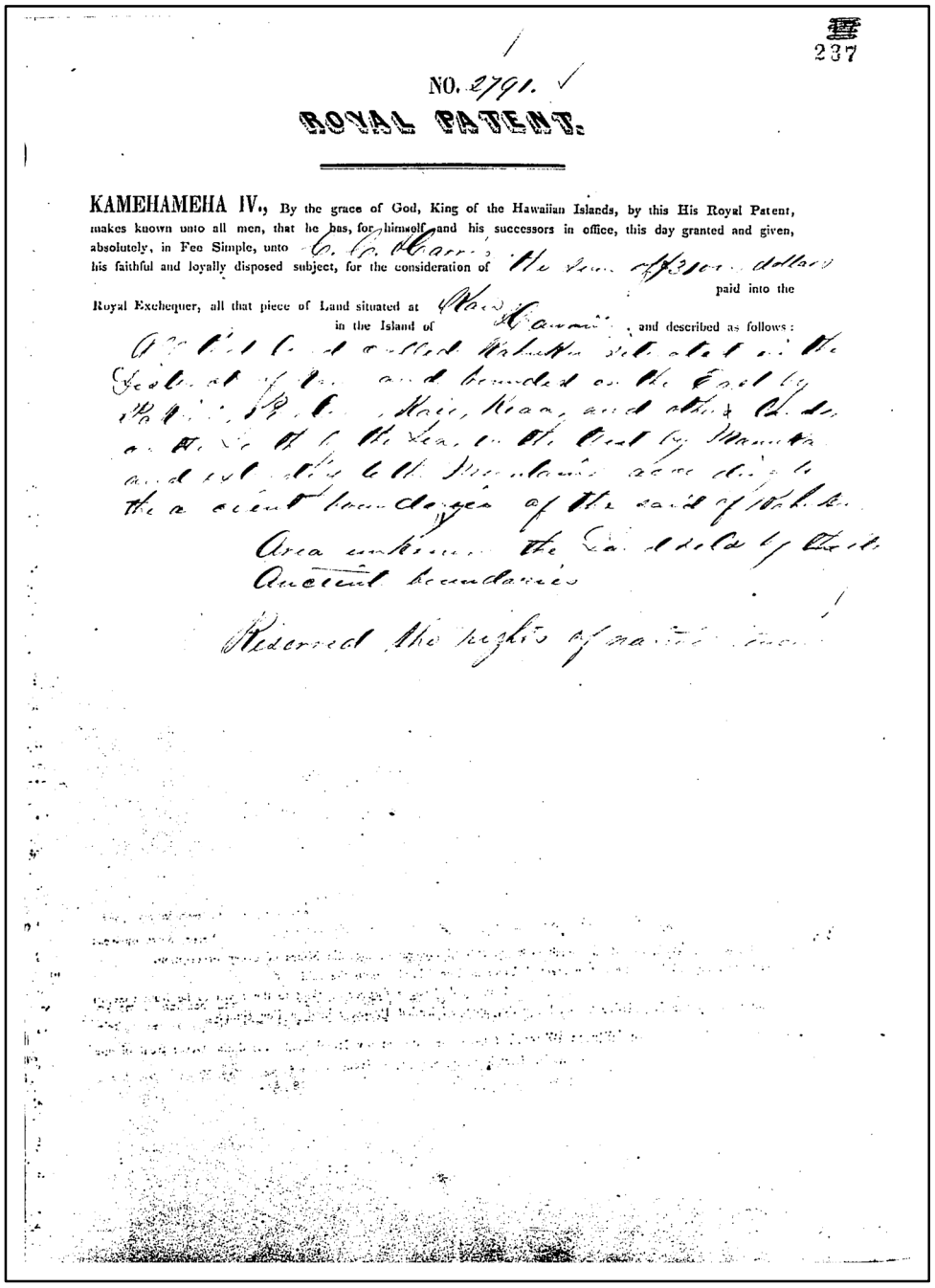
to place of Commencement.

Containing an area of 2,200 [illegible]

[illegible]

[231] Unfortunately, much of this document is illegible (digital copy included on this page. Little information regarding P. J. Hafner has been located. The *Pacific Commercial Advertiser* of June 25th, 1863 (p. 3) reported that he had recently passed away. He was "a native of Bavaria, lately deceased, intestate, at Laeapuai [Laeapuki]." The Prussian Consul. F. A. Schaefer, published the notices regarding settlement of Hafner's estate.

May 1, 1861
Palapala Sila Nui Helu 2791
Grant Book 14:237-238
C. C. Harris
Kahuku Ahupuaa,
Kau, Hawaii



237

NO. 2791.

ROYAL PATENT.

KAMEHAMEHA IV., By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he has, for himself and his successors in office, this day granted and given, absolutely, in Fee Simple, unto C. C. Harris his faithful and loyally disposed subject, for the consideration of the sum of $3100 dollars paid into the Royal Exchequer, all that piece of Land situated at Kau Hawaii, and described as follows:

All that land called Kahuku situated in the District of Kau, and bounded on the East by the lands of Pakini, Palena, Kiao, Keaa and other lands; on the South by the Sea; on the West by Manuka and extending to the Mountains according to the ancient boundaries of the said Kahuku

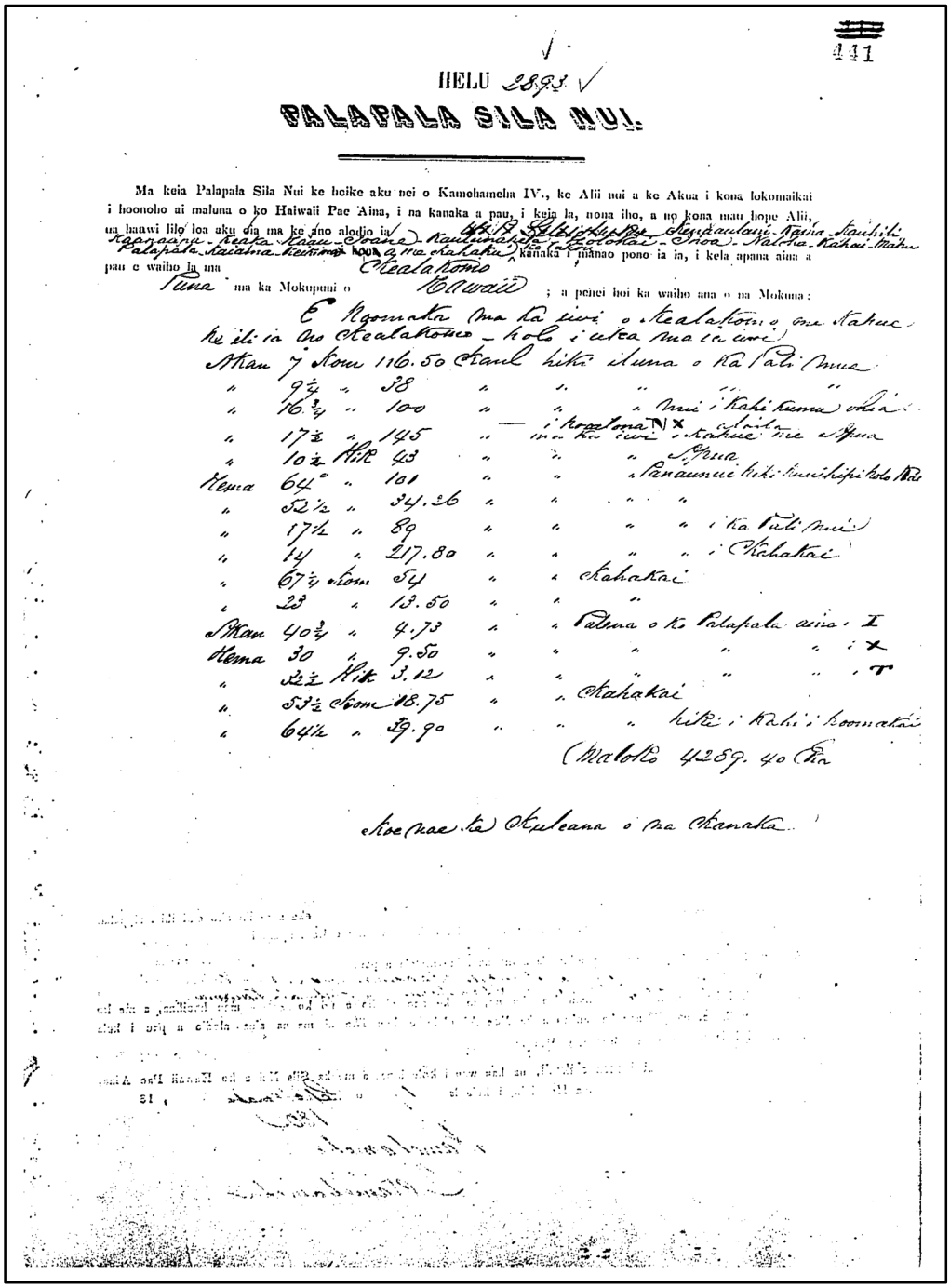
Area unknown. The land sold by its Ancient boundaries.

Reserved rights of native tenants.

…To have and to hold the above granted Land in Fee Simple, unto the said C. C. Harris, his Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council equally, upon all landed property held in Fee Simple.…

[232] One year prior, June 16, 1860:3 *The Polynesian* reported, "Real Estate. – There was a sale today by J. F. Colburn, of a land called "Kahuku," in the district of Kau, island of Hawaii, and supposed to contain 300,000 acres, for $3,100, C. C. Harris, purchaser. It is reported to be valuable for pulu gathering."

September 19, 1862
Palapala Sila Nui Helu 2893
Grant Book 14:441-442
~~Wm. P Leleiohoku~~ Kenaaulani, Kama, Hauhili, Kaanaana, Keaka, Haau, Ioane, Kaulunahele, Holokai, Inoa, Naloha, Kahai, Mahu, Palapala, Kaiama, Keikimoo, a me Kahaku
Kealakomo & Kahue, Puna, Hawaii



441

HELU 2893

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii noi a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Haiwaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hawai lilo loa aku ia ma ke ano aloha ia [illegible] kanaka i manao pono ia ia, i kela apana aina a pau o waiho ia ma Kealakomo Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna:

E komoka ma ka iwi o Kealakomo, ame Kahue ke ili ia Ao Kealakomo - hoi i uka ma ka iwi

Akau 7 kom 116.50 kauhi kiki iluna o Ka Pali nui

" 9¼ " 38 " " " " "

" 16¾ " 100 " " " nui i Kahi kuma ohia

" 17½ " 145 " — i koa loma N X i kahua ire i Apua

" 10½ Hik 43 " " " " Puna

Hema 64° " 101 " " " Panaunui kiki kuwikipikolo Ka

" 52½ " 34.26 " " " " "

" 17½ " 89 " " " " " i Ka Pali nui

" 14 " 217.80 " " " " " i Kahakai

" 67½ akau 54 " " Kahakai

" 23 " 13.50 " " "

Akau 40¾ " 4.73 " " Palena o ke Palapala aina I

Hema 30 " 9.50 " " " " " " i X

" 22½ Hik 3.12 " " " " " " i T

" 53½ kom 18.75 " " Kahakai

" 64½ " 39.90 " " " kiki i Kahi i komakai

(Mahele 4259. 40 Ka

Koe nae ke Aupuni o na Kanaka

…Beginning at the iwi (boundary wall) of Kealakomo with Kahue, which is an ili (land subdivision of Kealakomo). Then go to the uplands along this boundary:

North 7 W. 116.50 Chs. to the top of the first Pali (Cliff)
North 9 ¼º W. 38 Chs, along the top of the first Pali
North 16 ¾º W. 100 Chs. to the great pali, at an Ohia Tree marked **X**, thence
North 17 ½º W. 145 Chs. along the iwi boundary of Kahue and Apua;
North 10 ½º E. 43 Chs. along the iwi boundary of Apua;
South 64º E. 101 Chs. along Panau Nui to Kuihupi, then going towards the ocean; South 52 ½º E. 34.26 Chs. along the iwi of Panau nui;
South 17 ½º E. 89 Chs. along the iwi of Panau Nui to the Great Cliff (Pali Nui);
South 14º E. 217.80 Chs. along the iwi of Panau Nui to the shore;
South 67 ¼º W. 54 Chs. along the shore

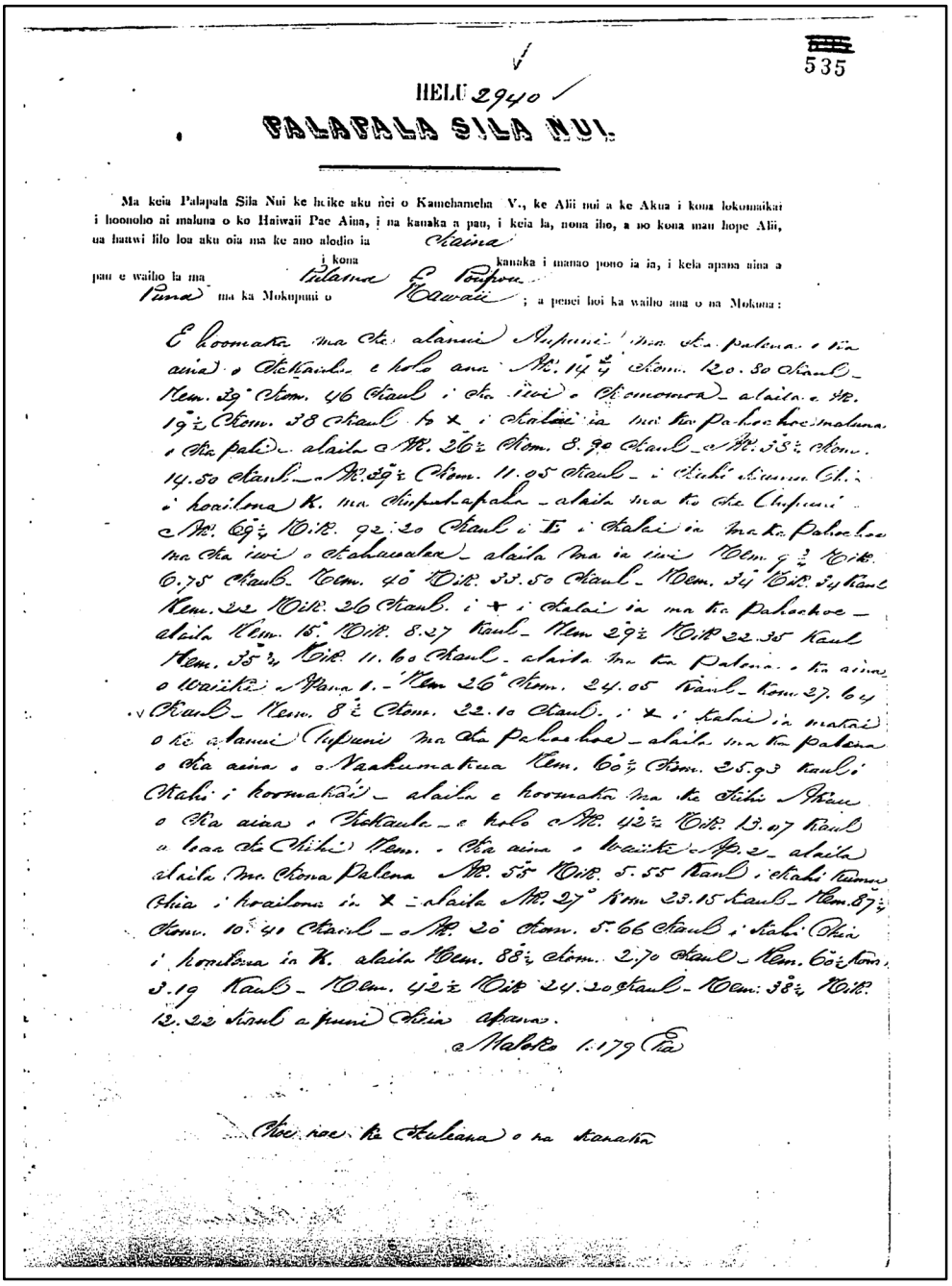
South 23º W. 13.50 Chs. along the shore.
North 40 ¾º W. 4.73 Chs. along the boundary of Palapala's land at [mark] **I**
South 30º W. 9.50 Chs. along the boundary of Palapala's land at [mark] **X**
South 32 ½º E. 2.12 Chs. long the boundary of Palapala's land at [mark] **T**
South 53 ½º W. 18.75 Chs. along the shore
South 64 ½º W. 39.90 Chs. along the shore to the place of commencement.

4289 Acres there-in.

Koe nae ke Kuleana o na Kanaka (Retaining the rights of the people).

Containing 4289 4/10 acres, more or less. There having been paid to the government treasury $275 dollars.…

January 5, 1864
Palapala Sila Nui Helu 2940
Grant Book 14:535-536
Kaina
Pulama & Poupou, Puna, Hawaii



535

HELU 2940

PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha V., ke Alii noi a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Haiwaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua hanwi lilo loa aku oia ma ke ano alodio ia Kaina i kona kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Pulama & Poupou Puna ma ka Mokupuni o Hawaii ; a penei hoi ka waiho ana o na Mokuna:

E hoomaka ma ke alanui Aupuni ma ka palena o ka aina o Kekaula e holo ana Mk. 14¾ Kom. 20.30 Kaulo Kem. 39° Kom. 46 Kaulo i ka iwi o Kaomomoa alaila e Mk. 19½ Kom. 38 Kaulo i X i kalai ia ma ka pahoehoe maluna o ka pali alaila o Mk. 26½ Kom. 8.90 Kaulo a Mk. 38¾ Kom. 14.50 Kaulo a Mk. 39½ Kom. 11.05 Kaulo i Kihi Kumu Ohia i koailona K. ma Kupahapaha alaila ma ke ala Aupuni o Mk. 69½ Kik. 92.20 Kaulo i X i kalai ia ma ka pahoehoe ma ka iwi o Kahaualea alaila ma ia iwi Kem. 6¾ Kik. 6.75 Kaulo Kem. 40° Kik. 33.50 Kaulo Kem. 34° Kik. 34 Kaulo Kem. 22° Kik. 26 Kaulo i X i kalai ia ma ka pahoehoe alaila Kem. 15° Kik. 8.27 Kaulo Kem 29½ Kik 22.35 Kaulo Kem. 35¾ Kik 11.60 Kaulo alaila ma ka Palena o ka aina o Waiiki a Puna 1. Kem 26° Kom. 24.05 Kaulo Kom 27.64 Kaulo Kem. 8° Kom. 22.10 Kaulo i X i kalai ia ma kai o ke Aupuni Aupuni ma ka pahoehoe alaila ma ka palena o ka aina o Naehumakua Kem. 60½ Kom. 25.93 Kaulo i Kihi i kommakai alaila e kommaka ma ke Kihi Akau o ka aina o Kekaula a holo a Mk. 42½ Kik. 13.07 Kaulo a loaa ke Kihi Kem. o ka aina o Waiiki a Mk. 2 alaila alaila ma Kona Palena Mk. 55° Kik. 5.55 Kaulo i Kihi Kumu Ohia i koailona ia X alaila Mk. 27° Kom. 23.15 Kaulo Kem. 87½ Kom. 10.40 Kaulo a Mk. 20 Kom. 5.66 Kaulo i Kihi Ohia i koailona ia K. alaila Kem. 88½ Kom. 2.70 Kaulo Kem. 60½ Kom. 3.19 Kaulo Kem. 42½ Kik 24.20 Kaulo Kem. 38½ Kik. 12.22 Kaulo a puni Kaina apana.

Mahele 1.179 Ea

Ke hoe nae ke Kuhiana o na kanaka

…Begin at the Government road, at the boundary of the land of Kekaula, running N. 14 ¾º W. 130.30 chains S. 39º W. 46 chains it the boundary will of Kamomoa; then N. 19 ½º W. 38 chains to **X** cut into the pahoehoe at top of pali; then N. 26 ½º W. 8.90 chains N. 38 ¾º 14.50 chains N. 39 ½º W. 11.05 chains to an Ohia tree marked **K** at Kupahapaha [an ancient waterhole]. Then along the Government [land], N. 69 ¼º E. 92.20 chains to **I** cut into the pahoehoe at the boundary of Kahaualea. Then along this boundary S. 9 ¾º E. 6.75 chains, S. 40º E. 33.50 chains. S. 34º East 34 chains. S. 22º E. 11.60 chains' then the boundary of Waiiki's Parcel 1; S. 26º W. 24.05 chains, W. 27.64 chains; S. 8 ½º W. 22.10 chains to **X** cut below the Government Road, on the pahoehoe. Then along the boundary of the land of Naehumakua S. 60 ¼º W. 25.93 chains to the point of commencement.

Then begin at the North corner of the land of Kekaula, running N. 42 ¼º E. 13.07 chains until the S. corner of the land of Waiiki, Par. 2. Then along his boundary N. 55º E. 5.55 chains to an

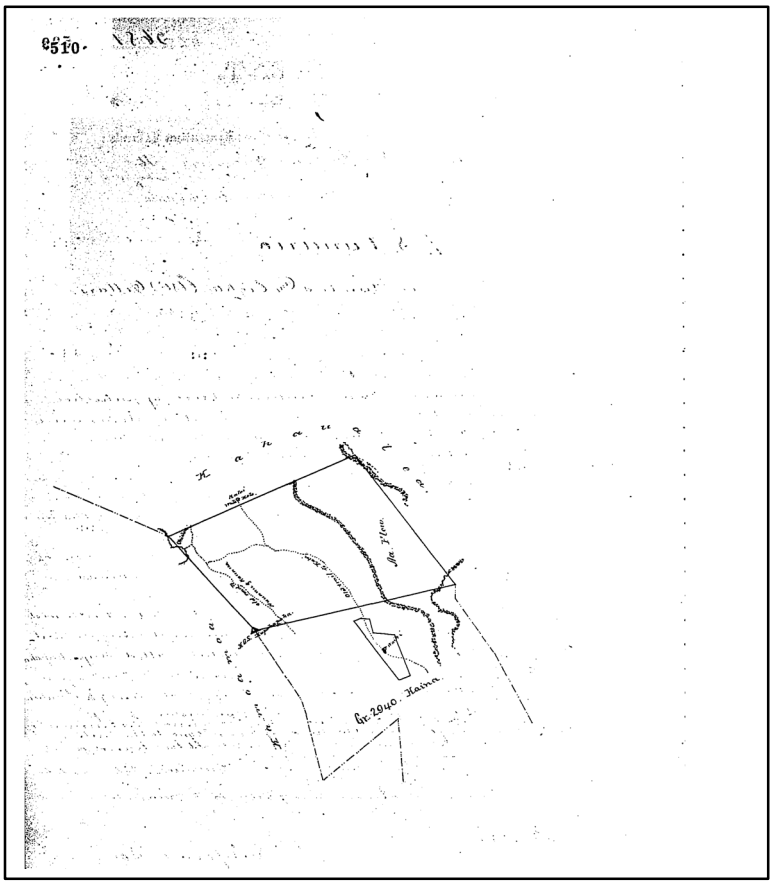
Ohia tree marked **X**; then N. 27º W. 23.15 chains, S. 87 ¼º W 1.41 chains. N. 20º W. 5.66 chains to an Ohia marked **K**; then S. 88 ¼º W. 2.70 chains, S. 60 ½º W. 3.19 chains, S. 42 ½º E. 24.20 chains, S. 38 ¼º E. 12.22 chains, surrounding this parcel.

Containing 1,179 Acres

Koe nae ke Kuleana o na Kanaka [Retaining the kuleana of the people].

…There have been paid to the government treasury $110.50.…

February 9, 1894
Patent Grant No. 3681
Grant Book 18:509-511
J. S. Canario
At Poupou and Pulama, Puna, Hawai'i



[Grant Filed in English]
…for the consideration of Six Hundred and Eighty ($680.00) Dollars paid into the Exchequer, all that piece of Land… described as follows:

Beginning at the North east angle of Grant # 2940 to Kaina this corner being marked by an E cut on a block of pahoehoe surrounded by the Aa and covered by a high pile of stones and from which the Haw'n Gov't Survey 2nd Station "Kaina" bears S. 78º 55' W. "true" distance 294 feet, the boundary runs:–

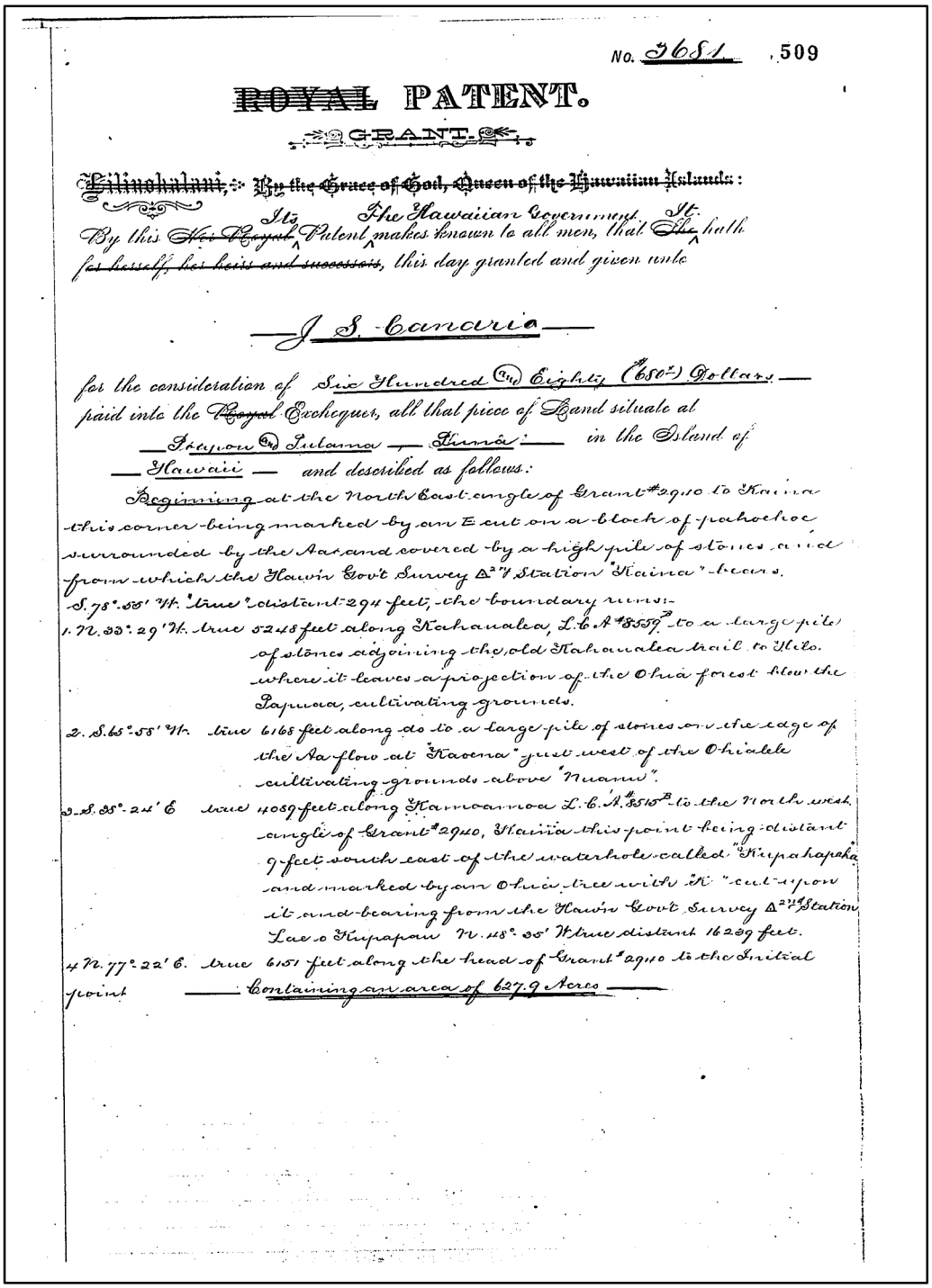
1. N. 33º 29' W. true 5248 feet along Kahaualea, L.C.A. #8550 B to a large pile of stones adjoining the old Kahaualea trail to Hilo, where it leaves a projection of the Ohia forest below the Papuaa cultivating grounds.

2. S. 65º 58' W. true 6168 feet along do [same] to a large pile of stones on the edge of the Aa flow at "Kaoena" just west of the Ohialele cultivating ground above "Nuanu." [Nuuanu]

3. S. 38º 24' E. true 4098 feet along Kamoamoa L.C.A. # 8515 B to the North west angle of Grant # 2940, Kaina, this point being distant 9 feet south east of the waterhole called "Kupahapaha," and marked by an ohia tree with "K" cut upon it and bearing

from the Haw'n Gov't Survey △ 2nd Station Lae o Kupapau N. 48º 35' W true distance 16,239 feet.

3. N. 77º 22' E. true 611 feet along the head of Grant # 2940 to the Initial point – Containing an area of 627.9 Acres.



No. 3681 .509

ROYAL PATENT.

GRANT.

~~Liliuokalani,~~ ~~By the Grace of God, Queen of the Hawaiian Islands:~~

~~Her~~ It's ~~Royal~~ By this Patent The Hawaiian Government makes known to all men, that ~~She~~ It hath ~~for herself, her heirs and successors,~~ this day granted and given unto

J. S. Camara

for the consideration of Six Hundred (6th) Eighty (680/-) Dollars paid into the ~~Royal~~ Exchequer, all that piece of Land situate at Pauoa 2nd Pulama Kuna in the Island of Hawaii and described as follows:

Beginning at the North East angle of Grant 2940 to Kaina this corner being marked by an E cut on a block of pahoehoe surrounded by the Aa and covered by a high pile of stones and from which the Hawn Govt Survey △ 2nd Station "Kaina" bears.

1. S. 78°-55' W. true distant 294 feet, the boundary runs:
N. 33°-29' W. true 5248 feet along Kahanalea, L.C.A. 8559 to a large pile of stones adjoining the old Kahanalea trail to Hilo. where it leaves a projection of the Ohia forest below the Papuaa, cultivating grounds.
2. S. 65°-55' W. true 6168 feet along do to a large pile of stones on the edge of the Aa flow at "Kaoena" just west of the Ohialele cultivating grounds above "Nuanu".
3. S. 35°-24' E true 4089 feet along Kamoamoa L.C.A. 8515 to the North west angle of Grant 2940, Hawaii this point being distant 9 feet south east of the waterhole called "Kupahapaha" and marked by an Ohia tree with X "cut upon it and bearing from the Hawn Govt Survey △ 2nd Station Lae o Kupapau N. 48° 35' W true distant 16239 feet.
4. N. 77°-22' E. true 6151 feet along the head of Grant 2940 to the Initial point Containing an area of 627.9 Acres

[See preceding page for copy of plot plan issued with this Grant in Book 18:510.]

1862: "Aina Huiia o Kealakomo"
Land Association of Kealakomo

For native Hawaiians of Kealakomo and neighboring lands of Puna—both within and outside of the national park boundaries, Kealakomo has a unique land tenure history, which is associated with the issuance of Palapala Sila Nui (Royal Patent Grant) 2893 to seventeen individuals. The grant record also reveals two interesting points in the history of the land, one being that Kahue is identified as an ʻili of Kealakomo, not an independent ahupuaʻa; and the other is that Palapala,[233] one of the parties to the grant, was identified as a resident—who held a separate land interest in Kealakomo—also giving the metes and bounds of the parcel as recorded in Grant 2166. Several members of the hui (group) of Puna residents who joined together to purchase Kealakomo, also share numerous relationships with ʻohana of other lands in the region.

A review of later land records which document changes in lands ownership and eventual condemnation and transfer of the ahupuaʻa to the United States for the national park, add interesting background on the hui of kānaka. When the seventeen native residents of Puna joined together in a "Hui" (Association) to purchase the ahupuaʻa of Kealakomo in 1862, they were part of an early movement among Hawaiians across the islands who recognized the failures in land programs such as the Māhele issuance of Grants. The natural environment played a critical role in the nature of Hawaiian residency and land use. While this region of Puna was not viewed as optimal by foreigners, the ʻohana of the district loved their ʻāina and joined together to secure larger tracts to ensure ʻohana sustainability. In the mid to later 1800s groups of people formed was what often called a "Hui Kuai Aina" or Land Purchase Associations (Hui). Many of these Hui assigned shares in the land based on the contribution to cost of the purchase. It does not appear that the "Aina Huiia" (a term that describes an organization of individuals owning shares in a land area), developed by-laws and formal procedures. The intent was an early effort to relieve Hawaiians from poverty, and to establish a means to enrich their lives. In 1899, the Hui Kuai Aina Hawaii, representing many such Hui across the islands, stated:

> This association and its members see that the foreigners have made many plantations for the wellbeing of their own men, women and children. It is the belief of this organization that the native race should also benefit just like the haoles. That is why we have come together.[234]

It does not appear that the members in the Kealakomo land purchase fully organized as a business association, but by 1902, we find deeds which identify the owners as "Aina Huiia" (Land Association) of Kealakomo. Some members, and/or heirs of the original hui, maintained interest in Kealakomo until the period which led to the Kalapana Extension. Background on the ownership and eventual condemnation of Kealakomo and other lands now within the park is found later in Parts VIII & IX of this study.

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233 Public Instruction records of the Kingdom, and some historical news articles identify at least two of the Hui members as having been resident teachers at one time at the Kealakomo school: Mahu and Palapala (see citations in text that follows in this chapter).

234 *Ka Loea Kalaiaina*, Iune 3, 1899:3 (translation by Kepā Maly).

Churches, Education and School Lot Grants

Early efforts of the missionaries included the identification and selection of important communities (generally near ports and aliʻi residences) as "stations" for the regional church and school centers around the Hawaiian Islands. On Hawaiʻi, missionary station locations that served as the bases for outreach work on the island included: Hilo; Kailua, Kona (shortly thereafter, Kaʻawaloa and later Kealakekua-Kepulu); Waimea and ʻIole, Kohala; Kukuihaele, Hāmākua; and Waiʻōhinu, Kaʻū. The instruction of students in schools (most of whom were adults in the early years), in reading, writing and other skills, initially fell to the missionaries. In a short time, native teachers were trained, and by 1831, eleven hundred schools were in operation throughout the islands, with more than thirty thousand students enrolled.[235] The schools generally served as both native churches and meeting houses and were established in most populated ahupuaʻa around the island of Hawaiʻi; native teachers and lay-ministers were appointed to oversee their daily activities.

By ca. 1840, most of the native residents of the Hawaiian Islands could read and write and interest in the schools began to diminish. On October 15, 1840, Kamehameha III enacted constitutional law that required the maintenance and local support of the native schools. The Constitution provided a "Statute for the Regulation of Schools," which required that in a village with 15 or more students, the parents were to organize and secure a teacher. They could then apply to the local school agent for funds to pay the teacher and for land on which a school could be built and classes held. The statute also allowed for the use of proceeds and work of the "Poalua" (King's Labor Days) to be used in support of the schools.[236] The early school records were kept by the mission stations; by 1847, more detailed records were kept by Government representatives and appointed officials: including teachers, school inspectors, superintendents, and surveyors. The King also established a cabinet position of "Minister of Public Instruction." Records of the Minister include notes on schools and school lots in Puna and Kaʻū. Articles published in Hawaiian newspapers provided the public with accounts of visits made to the various communities and schools. Several of these narratives are cited below, as they inform us about population centers and statistics, and conditions of life in the communities at the time.

Feberuari 14, 1838 (aoao 73-74)
Ke Kumu Hawaii
No ke haalele ana e hoike i na kula ma Puna

[Barenaba one of the prominent Hawaiian converts and a school administrator—also a Māhele Award recipient at Keaʻau—describes a visit to the schools of Puna.]

Hilo, Detemaba 27, 1837. …Manao o Mi Laimana e hele ia ma Puna me na haumana kamalii ana, e hoike na kula mai Keaau a Apua, a e hai aku i ka olelo a ke Akua i na kanaka, aka, ua pilikia ia no ka mai o kana keiki, aole loaa iaia ka hele ana ia wa no ka pilikia, alaila, haawi mai la ia i ka hana ia maua me Kuhio.

I ka la 27 o Novemaba, hele aku la maua a me kahi mau kamalii 15 lakou, a me kahi hoahanau, a hiki makou ma Keaau.… [several other schools in Puna discussed].

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235 Ralph S. *Kuykendall* and A. Grove *Day*, *Hawaii: A History* (Englewood Cliffs: Prentice Hall, Inc. 1970), 79.

236 Hawaii. Constitution (1840): Translation of the constitution and laws of the Hawaiian Islands, established in the reign of Kamehameha III. (Lahainaluna, 1842), also by Hawaii and statutes Hawaii. .

…A pau ka hana ma ia wahi [Kehena], hele ma Kalapana hoike na kula malaila.

Hoike mua mai ke kamalii a Hewahewa.

O na kamalii mai Kaimu a Kupahua 70

O na kanaka makua ike o Kaimu 52

O na kanaka makua ike o Kalapana 32

O na kanaka makua ike o Kupahua 18

O na kamalii o Ki 11

O na kanaka makua ike 40

O na kamalii o Kahaualea 28

O na kanaka makua ike 47

Eia kahi, kokoke pau na kula i ka hoike mai, hookahi kula i koe, puka Mi Laimana me na kamalii i koe iho me ia, kali iho la ka hoike i koe no lakou, a halawai pu makou. No ka oluolu ana o ka mai o kana keiki loaa iaia ka hele ana, e mahope.

A pau ka hana malaila, hele aku maua me Kuhio ma Kahaualea e moe ai i hiki ia maua e halawai me na kanaka malaila i kakahiaka, a moe iho la no o Mi Laimana me na kamalii ma Kalapana, no kahi halawai malaila i kakahiaka.

A pau ka hana malaila, hele ae ma Kahaualea a hele aku la makou a Leapuki hoike

O na kamalii, 24

O na kanaka makua ike, 32

A pau ka hana ma ia wahi, hele ma Kealakomo e hoike i na kula ma Panau a Apua.

O na kamalii o Panau, 7

O na kanaka makua ike, 41

O na kamalii o Kealakomo, 24

O na kanaka makua ike, 50

O na kamalii o Apua, 12

O na kanaka makua ike, 16

A pau ka hoike a me ke ao ana aku ia lakou e aloha aku ia Iesu i ola lakou, moe iho la makou, a kakahiaka halawai hou me lakou. A pau ka halawai, hoi mai la makou ma Kalapana no ka la Sabati, oia kahi pono no ka halawai nui ana me na kanaka.

A i ka la Sabati, hai aku la Mi Laimana i ka ke Akua olelo i kanaka. Mareko 10:47. “A lohe ae la ia i ko Iesu hele ana ae, kahea ae la ia, i ae la, E Iesu e, ke keiki a Davida, e aloha mai oe ia‘u.” A i ke awakea, hoi hou aku no ia i ka ke Akua olelo i kanaka. I Tesalonike 5: 2. “No ka mea, ua ike paha no oukou e, o ka la o ka Haku me he aihue la i ka po, pela no ia e hiki mai ai.”

A i ke ahiahi, ekolu halawai ma Kalapana ma Kahaualea, a ma Kaimu, hele aku la o Mi Laimana ma Kahaualea me kahi mau hoahanau.

O Kuhio ma Kaimu ia me kahi hoahanau, noho iho la au me kahi mau hoahanau ma Kalapana a pau ka makou hana po iho la. I kakahiaka, halawai hou a pau, hoi mai la makou, a po hiki ma Kualo [Kuolo], kakahiaka hoike Olaa,

O na kamalii, 25
O na kanaka makua ike, 57
O ka poe ma na hua, 10

A pau ka hana malaila, hoi makou a hiki ma Hilo nei i ka la 5, o Detemaba.
Barenaba.

[Translation]

Departing to inspect the schools of Puna

Hilo, December 27, 1837. …Mr. Lyman thought that he would travel to Puna with his young students to examine the schools from Keaau to Apua, and to preach the word of God to the people, but because of the illness of his own child, he wouldn’t be able to, so he gave the task to Kuhio and me.

On the 27th of November, we, and 15 students, along with some family members, went, and arrived at Keaau.… [various schools between Kea‘au and Kehena described.]

…When the work at that place [Kehena] was completed, we traveled to Kalapana for the presentation by the schools there.

The children (students) of Hewahewa were the first to present.

The children of Kaimu to Kupahua	70
The educated adults of Kaimu	52
The educated adults of Kalapana	32
The educated adults of Kupahua	18
The children of Ki	11
The educated adults	40
The children of Kahaualea	28

The educated adults	47

Here also is this, when the school examinations were almost finished, just one school remained, Mr. Lyman and the remaining children with him arrived, so we waited to do the examination until all of us gathered together. Because his child was recovered, he was able to come after us.

When the work was finished there, we and Kuhio went to Kahaualea and the spent the night, and in the morning met with the people. Mr. Lyman and the other children slept at Kalapana, and met there in the morning.

When the work was completed, we left Kahaualea and went to the examination at Leapuki.

The children	24
The educated adults	32

When the work was finished at that place, we went to Kealakomo to examine the schools of Panau and Apua.

The children of Panau	7
The educated adults	41
The children of Kealakomo	24
The educated adults	50
The children of Apua	12
The educated adults	16

When the examinations and teaching was completed they praised Jesus and we slept there. In the morning, we met with them again. When the meeting was finished, we returned to Kalapana for the Sabbath, which is a good place for larger gatherings with the people..…

When the work was completed, we returned to Hilo on the 5th day of December.

[by] Barenaba

School Houses and Instruction in Puna and Kaʻū
Diminishing Population and Closing of Schools (1847-1884)

Selected articles and communications describing the schools of Puna and Kaʻū, on lands of interest in this study, follow below. The documentation provides us with background on the native population, locations of schoolhouses, the names of some area residents, and evidence of the continued steady abandonment of outlying villages.

July 28, 1847
Barenaba, School Inspector, Districts of Hilo and Puna;
to Wm. Richards, Minister of Public Instruction
Report on Teachers at Puna Schools

…This is in reply to your inquiry pertaining to teachers who were released from the Schools here in my District. I am informing you herein about them, and the reasons why they were released from the schools. Teachers from the District of Puna who were released are:

Mahu, from Kealakomo. He has been appointed School Principal because of a decrease in the number of pupils. Therefore, the school was taken over by his co-worker.

Kalua, Ma and Keliiokamoku. All of them are from Kahaualea. There is no problem with their association with the School.

Kalue left the school because of problems that he has with his own children.

Ma has already been released from the school because of illness at the time of placement of teachers in the month of January 1847.

Keliiokamoku, whose experience is limited, has been appointed principal.

Kaukuna, from Kalapana. He has been released from the school because of his limited knowledge.…

…From the year of 1844, there have been 24 schools in the District of Puna. At the present time there are 18 schools. That is the reason for this release from the schools of these individuals.… [237]

1848. He papa Hoike no na Kula

The 1848 school report lists the following schools, teacher and number of students:

Aina	Kumu	Ka nui o na haumana
[Land	Teacher	How many students]
Kealakomo	Mahu	44
Panau	Kapu	55
Kamomoa	Hae	31

[237] Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 261, Box 1, "Barenaba, School Inspector, Districts of Hilo and Puna; July 28, 1847 Report on Teachers at Puna Schools to Wm. Richards, Minister of Public Instruction."

Kahaualea	Haupu	36
Kalapana	Lainaholo	32…[238]

3, Dekemaba 1852
He Papa hoike no na Kula o ka Apana 2, Mokupuni o Hawaii

Aina	Kumu	Ka nui o na haumana
[Land	Teacher	How many students]
Kapapala	Pua Kalehua	30
Kealakomo	Palapala	28
Panau	Kupa	15
Panau	Kapu	15
Kamomoa	Kaaumoana	22
Kahaualea	Kaikuahine	40
Kalapana	Lainaholo	30
Kalapana	Haupu	30 [Hawaii State Archives, Series 262.[239]]

School Lot Surveys

In 1853 Surveys of the Puna school lots were filed, eventually becoming Grants issued to the Minister of Public Instruction in 1882. The surveys for Kealakomo, Pānau Nui, Pānau Iki, Kamoamoa, and Kahauale‘a all fall within the lands now managed by HAVO. See Figures 12-16 for copies of the notes of surveys (providing locational information) and the plot plans of these five individual school lots.

Okatoba 22, 1856 (aoao 2)
Ka Hae Hawaii
Ka Hele Kaapuni Ma Hawaii. Helu 7

I ka la 4 o Aukake hele aku la mana me Koana ma Puna, nona ka halawai hapaha mak., me na hoahanau oia apana, a na‘u no e hoike i na kula Aupuni. Oluolu ka hele ana ma ke alanui maikai, a me ka makani hooikaika ana i ke kino, a me ke kamakamailio pu ana e hooala‘na i ka manao.

Eia ka mea e ike ia ai ma Puna i ka hele kaapuni ana; oia hoi, na alanui Aupuni, maikai maoli na alanui o Puna; pololei a hanaia me ke ano akamai a me ka naauao.

Hookahi wahi hemahema wale no, eia no, ma ka aoao Hema oia Apana, a hiki i Kealakomo. Aole momona loa ka aina o keia Apana; nui ke La a me ka pahoehoe; nui no nae ka ai a ka poe hana mau a molowa ole; he kalo no, anoi na uala maoli, a maikai loa ka uala o Puna: nui na niu, nui na maia, pia, ko, ulu, ame kela mea keia mea ai. Ke manao nei au, e ulu maikai ka papapa a me ke kulina a me ka uala kahiki mauka, ke kanuia. Ua loaa ia maua kekahi mau uala kahiki maikai loa ma kahi, he umi paha mile makai o Kilauea. Ono maoli ka uala kahiki i na haole.

238 Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 262, “He papa Hoike no na Kula, 1848” (Report on the Schools, 1848).

239 Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 262, “He papa Hoike no na Kula no ka Apana 2, Mokupuni o Hawaii” (dated December 3, 1852).

Nui na lua wai wela ma Puna, a maikai ka auau ana iloko oia mau lua wai, he mea e hooluolu ai i ke kino, a manaoia a kekahi, he mea ia e hoopau ai i ka mai o ka ili.…

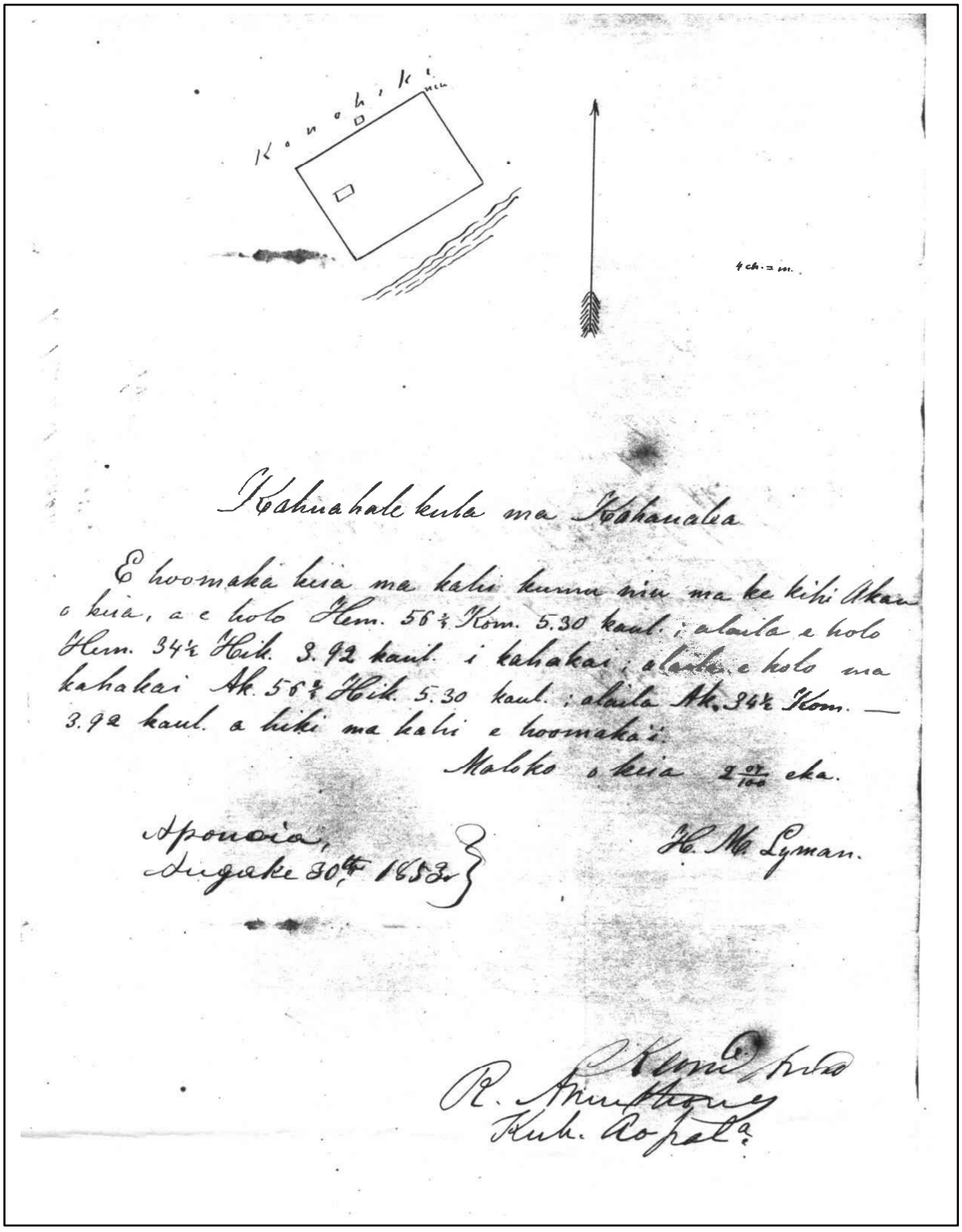


Figure 12. Survey of Kahaualea School Grant No. 3:4

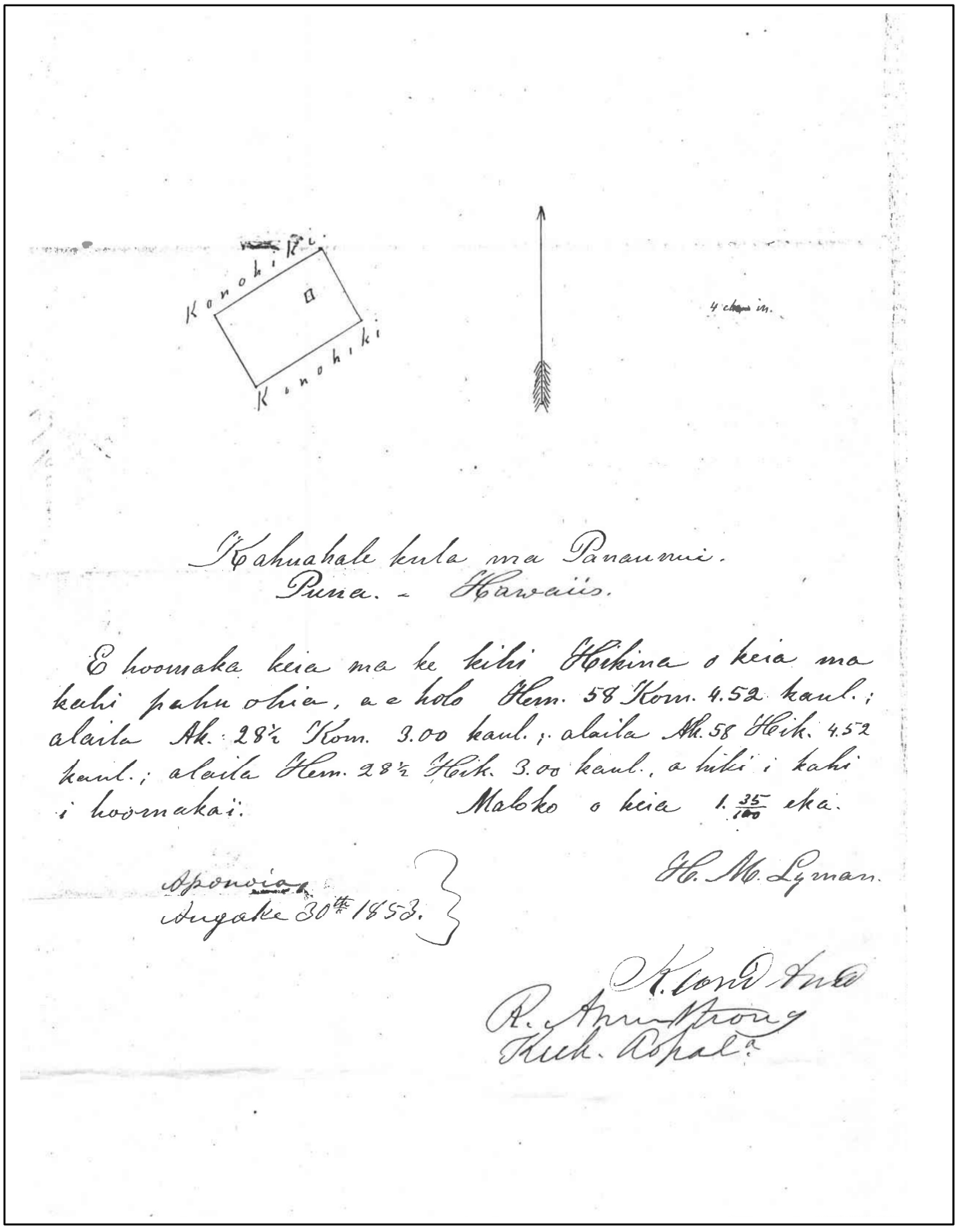


Figure 13. Survey of Panaunui School Grant No. 3:6

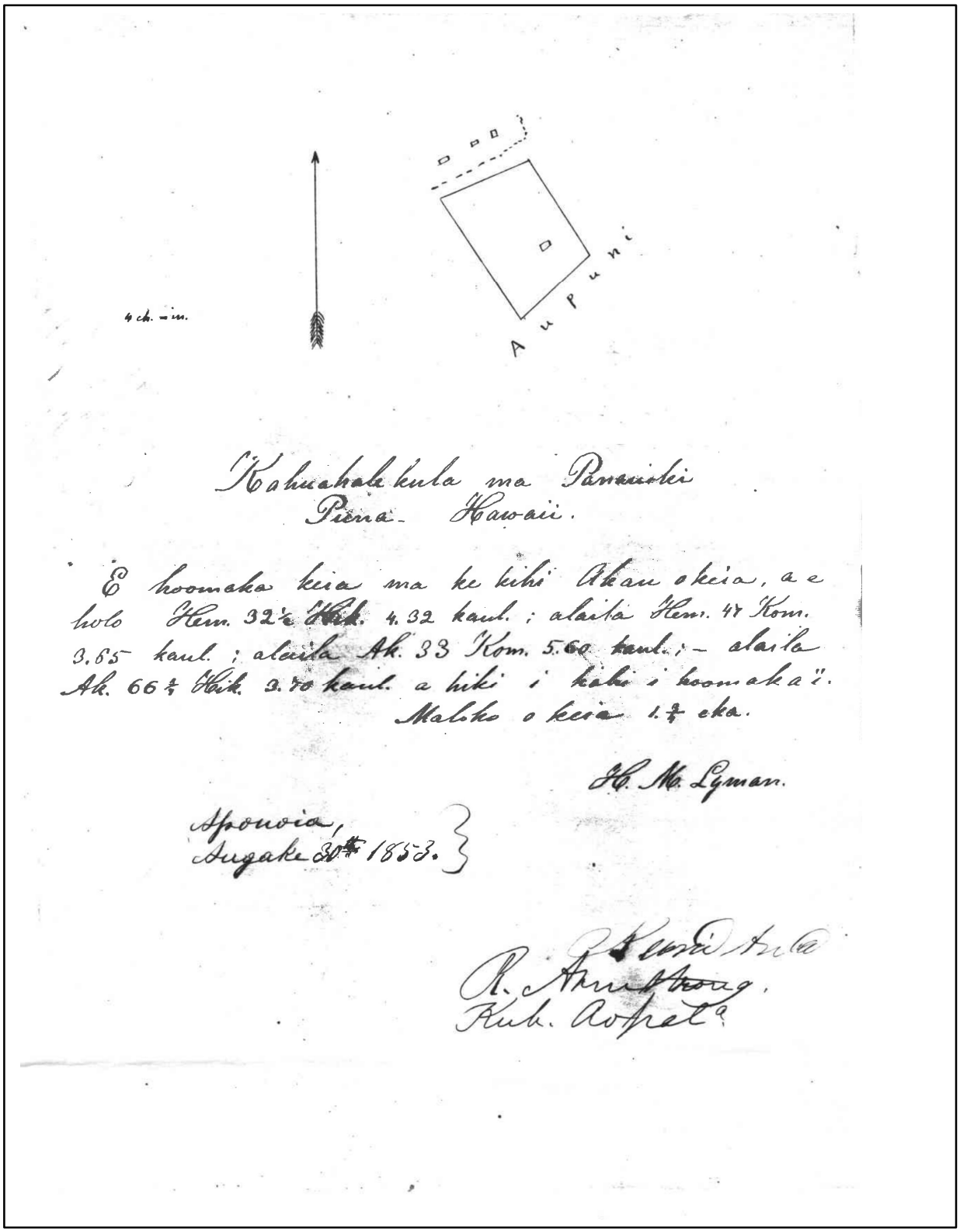


Figure 14. Survey of Panauiki School Grant No. 3:7

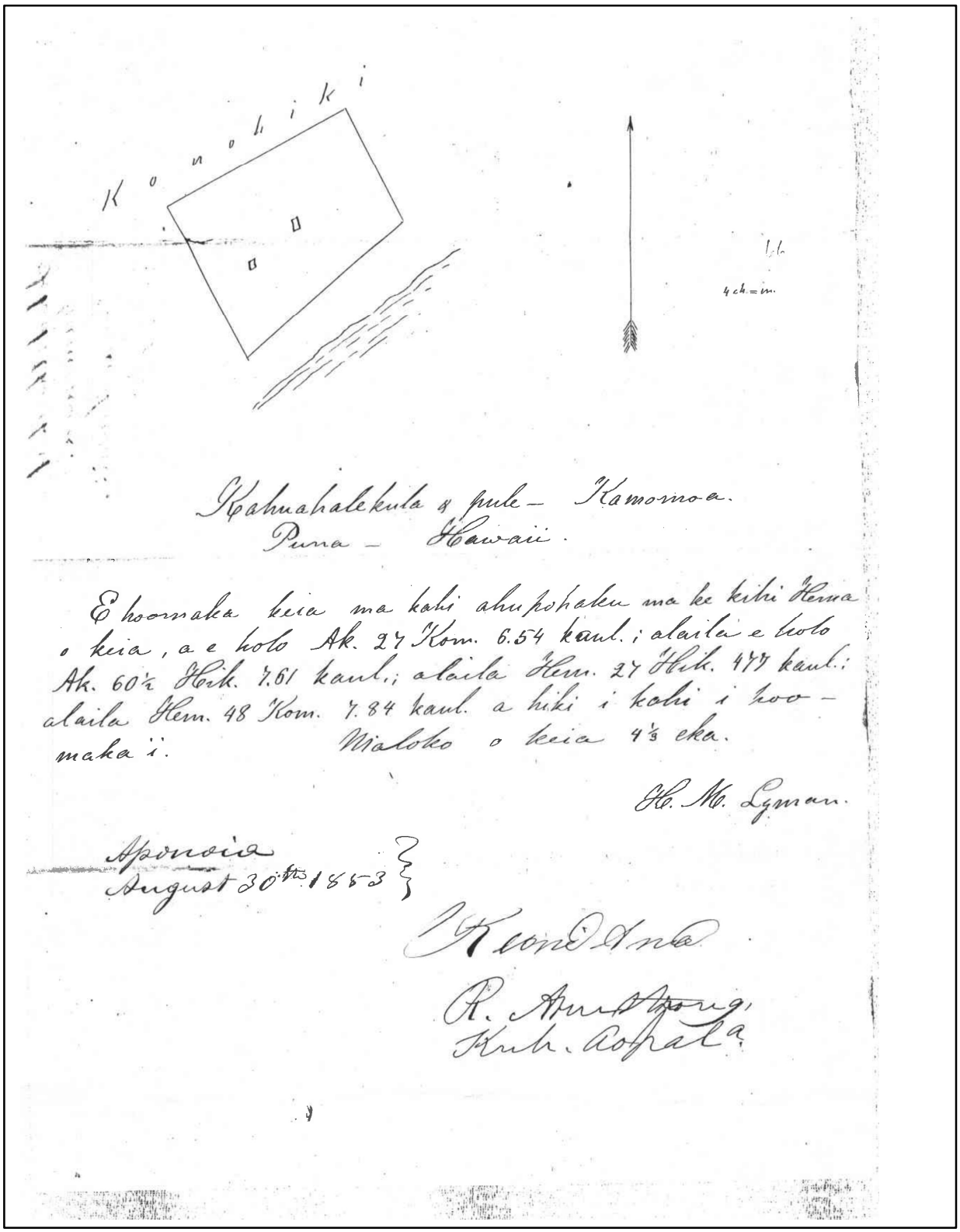


Figure 15. Survey of Kamomoa [Kamoamoa] School Grant No. 3:17

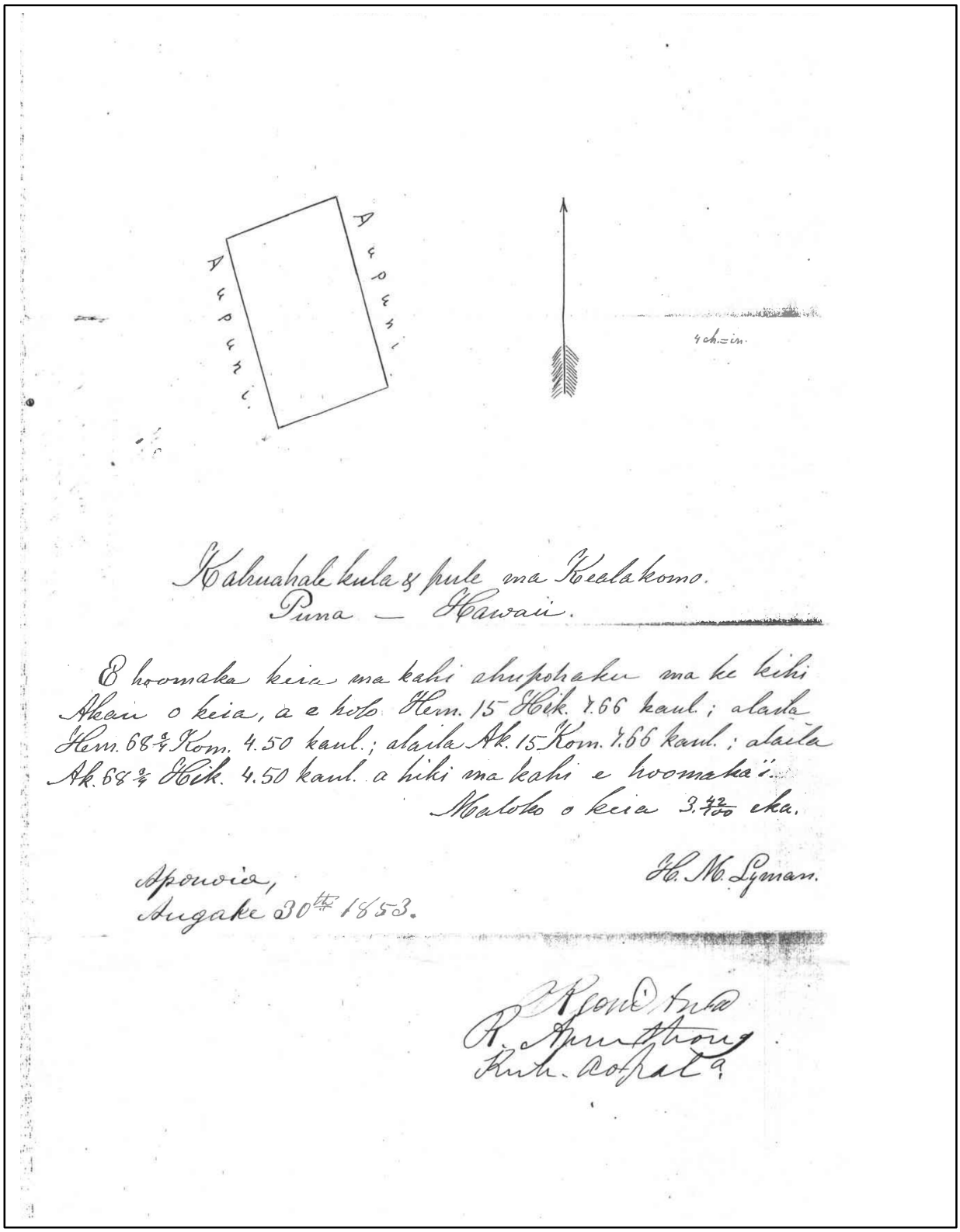


Figure 16. Survey of Kealakomo School Grant No. 3:19

[See also *Figure 11* for locational reference.]

[Translation]

On the 4th day of August we went with Coan to Puna for the quarterly meetings with the brethren of that district, and I to examine the Government schools. We had a pleasant trip along fine trails, with the strong breezes cooling our bodies, good conversation and hopeful thoughts.

Here is what was seen while on the journey through Puna; the Government roads of Puna are excellent, made well with intelligence and wisdom.

There is only one place which is troublesome, it is on the Southern side of the District, to Kealakomo. The land of the district is not a rich one; there is lots of sun and pahoehoe; but there is abundant food for those who are not too lazy to work. There is kalo and native uala, and the uala of Puna are very good. There are many coconut trees, bananas, pia (arrow root), ko (sugar cane), ulu and various things to eat. I believe that beans, corn and foreign potatoes would grow in the uplands, if planted. We got some foreign potatoes (uala kahiki), which were very good, grown about ten miles below Kilauea. The foreigners' potatoes are very good.

There are many warm springs in Puna, and it is good to swim in these pools, something which refreshes the body. Some people believe that they help to heal diseases of the skin.…

Okatoba 29, 1856 (aoao 2)
Ka Hae Hawaii
Ka Hele Kaapuni Ma Hawaii. Helu 8

…No ke kula o Kalapana, Lainaholo ke kumu, he 35 na haumana. Ma ka papa A, a me ka hookui he 12 no, a ua makaala no lakou. Ma ka heluhelu buke he 24, he poe liilii no ka hapa oia papa, a ua makaukau no nae lakou a pau. Ma ka Helunaau, o lakou hookahi no, a na akamai iki kekahi aole nae makaukau loa lakou. Palapala Aina he 20, e hoomaka'na i keia palapala.

He mau kula maikai a makaukau no hoi na kula o Kaimu a me Kalapana; makaala na haumana, ikaika i ka iini ana i ku naauao, a maikai ko lakou mau kino ke nana'ku, aole lepo, aole maimai, aole puupuu, pela ka nui o keia poe keiki. A ikaika no hoi na kumu o keia mau kula elua; makaukau i ka laua hana a manao noi i ke kula, aole molowa, aole palaka; nolaila, mahalo aku la maua ia laua no ka laua hana maikai.…

…Noho ae la maua i ka la Sabati ma Kalapana, a halawai pu me na kanaka, wahine a me na keiki oia wahi. He halawai nui no, piha loa ka hale pule, a nui na haumana ma ke kula Sabati, a pau ka halawai, he ahaaina o ka Haku no koe a pau ia.

He wahi oluolu no Kalapana, he wahi makemake nui ia e na 'lii kahiko, oluolu ke kai a me ka makani, maikai na niu a me na ia, na uala, ipu a me na mea kanu e ae.

Eia kekahi hemahema ma ia wahi, o ka loihi loa o kahi e kuai ai ka waiwai; nolaila, aole e hiki i na kanaka oia wahi, ko kuai liilii aku i kela mea keia mea e waiwai ai.

[Translation - partial]

Travel Around the island of Hawaii

…Pertaining to the school at Kalapana, Lainaholo is the teacher and there are 35 students.… …The schools at Kaimu and Kalapana are both well prepared and that the student are alert, with a strong desire to learn. Their body are good, they are clean, no blemishes….

… We resided for the Sabbath at Kalapana, and me with the men, women and children of that place. It was a large meeting, the church was full, and there were many student in the Sabbath school. When the meeting was finished everyone partook in the Lord's supper.

Kalapana is a pleasant place, it was a place greatly desired by the chiefs of old, the ocean and winds are cool. The coconuts and fish are good, as are the uala, the ipu (gourds), and the various things that are cultivated.

Here is the one problem with this place, it is a long distance from any to sell goods, therefore the people of that place can only sell a few things as a means of income.

Novemaba 5, 1856 (aoao 2-3)
Ka Hae Hawaii
Ka Hele Kaapuni Ma Hawaii. Helu 9

I ka la 11 o Aug., hiki aku la maua i Kealakomo, a hoike au i ke kula oia wahi, o Palapala ke kumu. He 13 na haumana. Ma ke A a me ka hookui he 5 no, he mau keiki maikai no ke nana'ku—Ma ka Heluhelu buke he 8 a ua akamai iki lakou—Ma ka Helunaau, o lakou hookahi no, ua akamai lakou a ua makaukau lakou i na papa hoonui a pela'ku koe wale no elua, a ua makaukau ole laua----Ma ka Palapala Aina, he 6, ua ike iki lakou, aole nae palapala, ua maikai iki keia kula. Ua hemahema ke kumu i keia wa no ka mai ona.

Aug. 12 hoike i ke kula o Panau, aia makai ma Kealakomo ka hoike ana. O Kaloi ke kumu. He 24 na haumana, ma ka A a me ka hookui he 11. Aole makaukau keia poe liilii. Ma ka heluhelu buke 13, a he 3 a he 4 paha akamai iki, o ke koena, ua hemahema lakou. Ma ka Helunaau he 8, ole nae makaukau, hemahema. He kumu hou o Kaloi. Ua hemahema loa keia kula mamua no ke kumu maikai ole----A no keia kumu hou, aole maopopo loa ia kona ano ikaika paha, aole paha, akamai paha, aole paha.

E ike makou paha ma keia hope aku, pau ia ka hana, pii makou iuka. Luhi loa a pii ana ma na pali o Kealakomo. Ino loa ke alapii a kiekie loa no hoi ka pali nui, he 2,000 paha kapuai ke kiekie o kahi maluna loa. Luhi no ka pii ana iluna. Pohaku! pohaku wale no! wela ka la. pilikia no ka wai ole. Eha na wawae, oopa, a hiki iluna loa alaila, pau ka wela a oluolu ka makani noho i lalo makou e hoooluolu i ko makou mau kino.

Hoomaha iki wale no makou, o loaa ia makou ka mai, no ka hoopau koke ana o ka wela o ko makou mau kino ma ia wahi kiekie anuanu; nolaila, pii hou aku makou a hiki i kahi o, a malaila moe makou i ka po o ka la 12. He wahi anuanu iki no ia, he 10 paha mile makai o Kilauea, maloko o ka ululaau, aole momona ka aina; aka ulu maikai ka uala kahiki, a me ke kalo no kekahi, a e ulu no ke kapiki, vi, huito, a me na hua, Pike, Piku, momona a me na mea e ae ke kanu ia. Loaa ia makou kekahi mau uala kahiki, a ua ono no.

I kakahiaka nui o ka la 13, hele aku la makou i Olaa. Maikai ka hele ana i kakahiaka nui, oluolu, ikaika no ke kino, aole wela, mama na wawae, lana ka manao; a pela no makou ia kakahiaka, mele mai na manu liilii me ka oluolu a me ke kaumaha ole; ku mai la o Mauna Kea ma kahi loihi aku, a me Mauna Loa me kona mau kia ao elua me ka Pele hou, nani loa ka nana'ku ma kahi kiekie iki o makou; piha ko makou mau naau i na manao nui i hooala ia i ka nana'ku ana o na hana a ke Akua, nolaila, oluolu ka hele ana me ke kaumaha ole a me ka hooluhi ole ana. I ka hora 8 paha o ia kakahiaka, hiki makou i kekahi lua pele hohonu loa, 800 paha kapuai ka hohonu; aole nae ike makou i ka pau ana o ka hohonu; no ka mea, ua piha ia e na ao keokeo a hinuhinu i ka la—He mea nani no ia. Ua hiamoe paha na ao maloko oia lua pele i ka po nei? A puka mai ka la, hoala ia ke ao a o ka pii iluna ia a lele aku la ina ka makani.

I ke awakea o ka la 13, hiki aku la makou i Olaa a hoike i ke kula oia aina. O Naia ke kumu, he 19 na haumana, a ma ke A a me ka hookui he 9, he poe liilii no, a ua makaala no nae lakou. Ma ka heluhelu buke he 10 a ua akamai iki no lakou. Ma ka Helunaau he 9, ua paanaau lakou i mau ninau, aole makaukau loa. Ma ka Palapala Aina he 9. Makaukau iki kekahi poe a hemahema no kekahi. Ma ka Huinahelu he 4 no, he poe hou paha keia. He kula maikai iki no keia, a ua pono ia lakou, ke kumu a me na haumana, ke hooikaika loa ma keia hope aku, a loaa na lakou ke akamai a me ka ike a me ka hanohano maoli.

I kakahiaka o ka la 14, halawai o Koana me na kamaaina, a pau ia, paina kakahiaka makou; alaila o ka hoomakaukau ana no ka hele ana i Hilo. Haule iki ka ua i keia la, aole nae pilikia makou. Kokua mai o Timoteo i mau lio elua a maluna o na lio maua me Koana a hiki i kahi niu makai; alaila aku ma na wawae a hiki i Hilo. Aloha aku ia oe, o Timoteo ma a me na mea a pau ma Puna a me Hilo, i kokua mai ia maua ma keia hele kaapuni ana, aloha ia oukou a pau. Na ke Akua e kokua like ia oukou ma ko oukou pilikia i keia wa a me keia hope aku.

Ua pau. J. P.

[Translation]

Travel Around the island of Hawaii

On the 11th day of August, we arrived at Kealakomo and examined the school of that place. Palapala is the teacher. He has 13 students…

Aug. 12, we examined the school at Panau, which is shoreward of Kealakomo. Kaloi is the teacher. He has 23 students…. Kaloi is a new teacher.… [Discusses problems with school; will wait to see if he is able to improve.]

…When the work there was finished, we went to the uplands. It is a tiresome ascent up the cliff of Kealakomo. The trail is very bad, and the cliff is very high, perhaps 2,000 feet high to the very top. Climbing to the top is very difficult. Stone! It is only stone! The sun is hot, and the trouble is there is no water. The feet are sore, and crippled by the time one reaches the top. Then the heat ends and there is a cool breeze to sit down and refresh our bodies.

We rested a while and were relieved of the illness of our bodies, and with the heat ending at this high, cool place. We then went higher and arrived at the place where we spent the night of the 12th. It was somewhat cold, perhaps ten mile below Kilauea, in the forest. It is not a rich land, but the uala kahiki grow will here, along with some kalo,

cabbage the wi (Spondias dulcis) tree, and the fruit of the figs are sweet. We got some of the uala kahiki and they were very delicious.

On the morning of the 13th, we went to Olaa. It was good to travel in the early morning, cool, with strong bodies, and no heat, on swift feet, and hope.… The little birds were sweetly singing, without any burdens; Mauna Kea stood in the distance, and Mauna Loa with its sign of the new eruption. So beautiful to see as we stood upon a small rise. We were filled with thoughts of wonder at the works of God. We had a pleasant trip with no difficulty. At around 8 in the morning, we arrived at an extremely deep volcanic crater, perhaps 800 feet deep; we could not see the bottom as it was filled with white glistening clouds in the sunlight—It's a very beautiful thing. Perhaps the clouds sleep in the crater at night? And when the sun rises, the clouds awaken and rise above, flying in the wind.…

[Describes examination of Olaa school taught by Naia; meeting up with Coan, and return to Hilo.]

It is finished. J. P.

July 19, 1865
Public Instruction – Inspector General's Report
Report on Schools of Puna and a portion of Kau

…Kalapana, another stone concern [school house], standing on their Konohiki's land. The original lot is situated not far off, but is jammed in between a fish pond and the sea with the main road intersecting it. I therefore arranged with the Konohiki to exchange it for an equal area or thereabout of better land mauka of the road and opposite the present school house. Kalapana is a select school and maintains 14 scholars.

Thence to Kahaualea, another stone affair, standing on the original lot, but with the infrequency of attendance [illegible], there being another school lot at Kapaahu, close by where the residents had commenced to build a chapel. I decided both these lots with the above mentioned congregation demand room for the churches [illegible]…

Thence to Kealakomo, passing an ancient school lot at Kamomoa near the sea, deserted and lapsed to its former owner Queen Emma. Kealakomo school house is of stone like the others, worse if possible. It has 22 scholars. The school being out, I did not examine it. The land is one unbroken mass of pahoehoe, and unless a working ground can be obtained on the side of the opposite hills, there is no other occupation for the children than making salt, the staple article of that place.

The schools at Panau and at Olaa, situated up in the woods, I did not visit this time, they being too far off of my road. [240], [241]

[240] Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 262, Public Instruction Reports 1841-1900 folder, 1865.

[241] While the report includes numerous schools around the island of Hawai'i, Keaīwa is the first school identified in Ka'ū, and Kahuku the last school before arriving at Kapu'a in South Kona..

On August 18th I examined, commissioned and instructed the teachers of Puna, and on the 19th, arrived at Keauhou where I rested my animals.

From Puna I started for Kau by way of the volcano, and in Kau I visited the following schools, viz.:

Keaiwa. A large substantial wooden house in good conditions, standing on the original lot in a fine fertile field but unfarmed and uncared for. The school teacher having recently died, no one had as yet been appointed, so the school was in vacation. At the examination of the District teachers I appointed a new teacher for this place…

…Kamaoa School house of wood in good condition. 45 scholars. House stands on original lot but unfenced.

Kahuku. Modern house, thatched, in good condition, on original lot and unfenced. 16 scholars. Examined both these schools together and found their proficiency quite good. Kamaoa rather better than Kahuku. On August 26th I examined community round and without the teachers of Kau, and through this district, and at Puna and elsewhere, I addressed both children and parents endeavoring to stimulate them to diligence, attention and progress.

September 16, 1871 (page 3)
Pacific Commercial Advertiser
No. 4 Letter From Hawaii
(Schools of Puna Visited)

Puna District, August 24th, 1871… [departing from Kalapana]

…There is a little "maniania" grass scattered through this district, and our horses having traveled the road before, know just where to find the choice bunches. The school-house here is a very neat one, and the school numbers some sixty scholars. Near it is the church, and both building are in good repair.… We do not see much of anything cultivated here except the usual native food—there is a hard kind of sweet potato grown that is very good, and the largest specimens of the banana that I have seen on the islands. The people are generally very moral, and the "rising generation" smart at their studies. Our horses begin to show signs of travel in the shape of sore backs, and so we used mules for our trip to the volcano on which we start tomorrow.…

Went on to Kahalaia [Kahaualea], and on the road met Rev. Dr. Coan, on his return to Hilo from a trip inland to the volcano. He reports a great change within two years in the appearance of the crater, and that he could see all the lights from the new outbreak on the SE side of Mauna Loa, near its summit. Reached Kahaualaia [Kahaualea] about noon, and found the school awaiting our arrival. Neat little thatch church and school-house, Roman Catholic church on the sea-shore, country about the same as usual, covered with "pili" grass that affords excellent pasturage for cattle and horses.

Rode a mule this A.M. (Thursday 25th) and found myself on his neck in no time. Rolled off, and by girthing the saddle far back, managed to stick on.… School at this place numbers twenty-eight – two "albinos" of pure Hawaiian parentage. From this point we have before the long range of thinly wooded hills up which we ascend to reach the crater. Beyond the blue distance is the longer slope of Mauna Loa. All through Puna are seen the evidences of

fierce volcanic action. Every valley is filled with lava, and the shore line has attained its present limits solely from the encroachment of the lava upon the sea. Last night we noticed a slight but continuous tremor of the ground. A peculiar but well defined shaking and quivering, that to a novice is very noticeable. Stopping for an hour at Kahaualea, we reached our fourth resting place, Laiapukii [Laeapuki], early in the afternoon, and after examining this, the last school in the Puna District we have our supper prepared, and directing the boys to spread a mat under a puhala, we eat our meal, not in peace, being surrounded by pigs and poultry, dogs and cats, who encroach somewhat upon our table. Quirk.

Okatoba 1, 1873 – Ianuali 1, 1874
He Papa Hoike no na Kula o ka Apana o Puna, Mokupuni o Hawaii
No ka Hapaha o ka Makahiki
S. E. Elderts, Lunakula

Inoa o Na Kumu	Ka Aina	Ka nui o Na Haumana	Keiki-kane	Kaika-mahine	Ke Ano o na Hale Kula
D. W. Kaikaina	Laeapuki	17	10	7	Good
S. W. Kaikuahine	Kahaualea	18	10	8	Good
S. T. Piihonua	Kalapana	42	18	25	Good… [242]

April 28, 1877
H. R. Hitchcock (Inspector General, Schools) to
Hon. C. R. Bishop, President of the Board of Education
Inspection of Schools in Puna

I have, to date, inspected the schools in the districts of Puna, Kau, and South Kona.

The schools in Puna have, some of them, , deteriorated slightly from their former good standing owing to the resignation of some of the best teachers. Raw recruits have taken their place, and have not yet become accustomed to teaching… The school of Kahaualea still maintains good character.…

Puna is a district overrun by cattle, goats and hogs, which regard not stone walls, and patiently wait until the crops begin to be valuable, then appropriate them largely to their own use. This has a depressing effect upon the little workers, who add cubits to the height of the walls, until it becomes a matter of peril to the instructor to climb over them in order to enter the school house….

I have authorized the school agent to board up and shingle the thatched school house at Kalapana. This is the principal school of the district, and the cost will amount to about 200 dollars.… [243]

[242] Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 262, Box 4, Hawaii.
[243] For Kaʻū, Hitchcock observed that “Kau has always been unfortunate in the quality of its school masters. It has but one respectably taught school. The condition of most of its school houses is deplorable.” Hawaii State Archives, Kingdom of Hawaii, Minister of Public Instruction, Series 262, Box 4, Hawaii

The schools at Kealakomo and Panauiki have been discontinued as there are but three children of school age in each place.

November 6, 1878
R. R. Baldwin, Inspector General of Schools, to L. Severance
Teachers at Puna Schools

…The school teachers of Puna are – viz.

…John Ili	Kalapana
Lulea	Kahaualea

For the census taking purposes, I think that three of them would be sufficient… [J. P. Iwa. W. M. Kalaiwaa, and]

John Ili for the South portion from Kehena to the Kau boundary. These three are intelligent men, and I think an ample number for the work required… [Hawaii State Archives, Series 261, Box 14]

March 29, 1884 (aoao 4)
Ko Hawaii Pae Aina
Kahauale‘a School

On March 29, 1884, the native newspaper *Ko Hawaii Pae Aina* published a letter from Mataio Kalakolohe, resident at Kapa‘ahu, in which he noted that D. W. Kaaikauna had been appointed head teacher at the school of Kahauale‘a. He in-turn had appointed his wife as the assistant, and then traveled off to Ka‘ū. Kalakolohe reported that his children returned from school saying that she was unable to teach them in the required subjects; he asked that the School Board address the issue. Kalakolohe also observed that S. H. Haaheo, teacher of the Kaimū-Kalapana school was well qualified, and that he hoped such a teacher would be found for Kahauale‘a.

Alahele - Alanui Aupuni (Native Trails to Government Roads) Access to Through Puna and Kaʻū, and to Kīlauea 1847-1915

The attraction of the volcano was a powerful draw. Religious purposes were always a part of Native Hawaiians visits to the "'āina a ke akua i noho ai!" After the first visit by foreigners in 1823, descriptions of the Hawaiian volcano began to draw growing numbers of tourists. In 1847, King Kamehameha III, ordered the development of the Government Road System. In many places traditional trails served as the basis for the improved road system, with straightening and widening of the routes implemented as necessary. In addition to the narratives quoted in historical journals and letters, such as those cited in this study, we also find a number of communications between offices of the government and individuals appointed as "Road Supervisors" and contractors, who oversaw the development of the Alanui Aupuni (Government Road) system.

Figure 17. Ancient ʻAlā Stone Paved Trail to Kīlauea from Kaʻū (H. T. Stearns, 1924, in Collection of USGS, Denver) (Copy Photo, KPA-N299)

The earliest trails between Kaʻū, Puna, and Hilo, passed through the lava fields of Kaʻu and Puna. One trail, paved with dense ʻalā stones rose out of Kaʻū, across the sunbaked plains of Kūkalāʻula, and approached ʻUwēkahuna at Kīlauea (*Figure 17*). This trail is described in ancient mele, traditions, and early historical accounts. The near-shore trail across Keauhou, and running between Puna and Kaʻū, is commemorated by the ahupuaʻa name, Kealakomo (literally, The-entry-path). Native lore and early descriptions, tell us that in ancient times, travel on these trails could be treacherous, not so much because of the nature of the landscape, but because of the ʻōlohe and pōwā (expert fighters and thieves) who frequently attacked travelers along the way. One famous account from the section of the trail passing from Kīlauea through Pānau, reported that if an individual or two was traveling, the spies set along the trail would call out to the ʻōlohe, "Kai make!" (low tide), meaning that those on the trail were few in number, and could be easily beaten. While the call of "Kai nui!" (high tide or rough seas), meant that there were too many travelers, and they should be allowed to pass. Thus, the ʻōlohe communicated among themselves, and monitored the ancient trails.[244]

Perhaps the earliest letter documenting the Kingdom's interest in improved routes of travel around the island of Hawaiʻi, is a letter from Kapeau, Governor of the island of Hawaiʻi, to Keoni Ana, Minister of the Interior, written in 1847. Through Kapeau's letter we find references to the trails through Keauhou, and thoughts on growing interest in travel to the volcano:

[244] Mary Kawena Pukui, personal communication to Kepā and Onaona Maly, 1975.

August 13, 1847
George L. Kapeau (Governor, Hawaii Island), to Keoni Ana (Minister of the Interior)
(Describes plans for development of road around Hawai‘i Island -- Road to Kilauea)

…The roads from Kailua and down the pali of Kealakekua, and from Kailua to Honokohau, Kaloko, Ooma, the place where our King was cared for, and from thence to Kaelehuluhulu [at Kaulana], are now being surveyed. When I find a suitable day, I will go to Napoopoo immediately, to confer with the old timers of that place, in order to decide upon the proper place to build the highway from Napoopoo to Honaunau, and Kauhako, and thence continue on to meet the road from Kau. The road is close to the shore of Kapalilua. Also, The road that is to go makai of Kukalaula, below Keauhou [Ka‘ū], and then continue to the shore of Puna and Hilo, will probably begin at Keaiwa. The width of the highways round Hawaii, is only one fathom, but, where it is suitable to widen where there is plenty of dirt, two fathoms and over would be all right. For the town of Hilo, I have appointed some road overseers, being B. Pitman, Frank W. Wood, maybe Koana, Halai, Luhilea, Kaiana. Three natives and three foreigners. They get no pay for this work which has been placed upon them, they give their services free to this work because of their desire to improve the land. If the roads are put into proper condition, there are a lot of places for the strangers to visit when they come here. The Kilauea volcano, and the mountains of Maunaloa, Maunakea, Hualalai. There is only one trouble to prevent the building of a highway all around, the steep gulches at Waipio and Pololu, but this place can be left to the very last. The palis at Hilopaliku are also very bad, but another and better place has been found, it is a little mauka of that, that is what the old timers living at Kulaimano say. A foreign carpenter has proposed to me that he build the bridge over Wailuku completely, all the material to be his and also the labor, and to pay him two thousand dollars. I did not pay much attention to this, because, I do not believe that it can be built for that money, it will take three thousand dollars to finish it, and maybe it will go into four thousand. [245] [translation revised by Maly]

By 1858, L. Kaina a prominent figure in the history of Keauhou and Puna—born to a native Hawaiian mother, Kaoiwikapuokalani and Lord George Byron who returned the bodies of Kamehameha II and his wife Kamamalu to Hawai‘i from England in 1825—had been appointed Road Supervisor of Puna. In April 1858, Kaina wrote to Lot Kamehameha, in his capacity as Minister of the Interior, regarding progress on roads crossing Puna lands which are now within the park boundaries.

Abelila 6 1858
L. Kaina, L. Alanui o ka A. o Puna;
to Ke Alii L. Kamehameha, Kuhina Kalaiaina Hawaii

…Ua ninau ia mai au no na dala koena ma ko‘u lima no ka Auhau Alanui o Puna. Ke hoole aku nei au, aole koena dala.

Ua ninau ia mai au no ka nui o ke dala e loaa ai no ka Makahiki 1858 ame ka Makahiki 1859. I ko‘u noonoo ana aole dala i loaa mai noia mau makahiki. No ka mea, aole kanaka i uku mai ma ke dala. Ma ha hana lakou i hookaa‘i.

[245] Hawaii State Archives, Kingdom of Hawaii, Interior Department, Roads [Correspondence, Box 141] – Hawaii [Island].

Ua ninau ia mai au i ka nui o ke dala e lilo no ka hoomaikai hou ana in a Alanui iloko o keia mau makahiki, Eia… ma ka Pahoehoe o Panau a Kealakomo, $300.00. Ua oi aku ina Mire 5.

Me ka Mahalo,

L. Kaina, L. Alanui. [246]

[Translation]

…I was asked about the money remaining in my hands from the Puna Road Tax. I state that there are no funds left.

I was asked about the amount of money received for the year 1858 and the year 1859. In my thoughts, there was no money received in those years. This because no people paid money.

I was asked about how much money would be needed to improve the Road in these years. Here it is… on the Pahoehoe between Panau and Kealakomo, $300.00. It is more than 5 Miles.

With appreciation,

L. Kaina, Road Sup.

March 12, 1870
L. Kaina, Puna Road Supervisor; to
Chas. L. Gulick, Clerk of the Minister of the Interior
(Reports on Road work to Kilauea)

…I have received your letter at Hilo and see the Minister of the Interior has agreed to my constructing three miles of the road – and that I am to take the money from the hand of R. A. Lyman. I am taking the money and going to Kilauea to get our men, and will take the workers, I will work diligently with all of my people on the three miles, and will await further response, then do additional work.

Please tell His Excellency, the Minister of the Interior that the lua pele (volcano) is very full, it rose perhaps on the 19th of February, passed and overflowed the top. It is very fine to look at the eruption at this time. [247] [translation by Maly].

November-December 1880
W. L. Martins, Luna Alanui o Kau; to Minister of Interior
Hooakaka ana ina Alanui a me na Dala i paai

1) Alanui e holo ana i Kona, mai Mamalu Kahuku aku, a hiki ma Kaulanamauna, Kona, he 13 or 14 paha mile ka loihi. Hookahi hapa oia Alanui, 7 kapuai ka laula, hookahi hapa 4

[246] Ibid.
[247] Ibid.

kapuai ka laula. Na Dala i hoomaopopo ia e a‘u e paa ai $1,200. Ua hoolimalima 1 pauku oia Alanui ia Keaka me kona mau hoa hana 8 no $400 dala.… [248]

[Describes work done on various sections of the government road across Ka‘ū.]

7) O ka pauku mai Pahala a hiki I Kapapala. Ua hana e ia ia wahi e kekahi Haole, oia hoi ka Luna nui o ka Hui Hanai Pipi o Kapapala. Ua waiho mai oia ia‘u i ka lohe he 100 ana i hana ai me kona mau kanaka. A ua hele no wau e nana a ua hanapono ia no.…

A o neia mau Hooakaka ana i mua ou ma keia pepa, aia aela no ke Alanui o Kau nei. Koe na wahi e pili ana i ka Lua-o-pele e like me kona ano mau.

[Translation]

Explanation of Road Work and Expenses, Kau

1) Road running to Kona from Mamalu, Kahuku to Kaulanamauna, Kona, being perhaps 13 or 14 miles long. One half of the Road is 7 feet wide, one half is 4 feet wide. The money expended by me is $1,200. 1 section of the Road was let out to be made by Keaka and his 8 workers for $400 dollars.…

7) The section from Pahala to Kapapala. This section was made by a Foreigner, the Supervisor of the Kapapala Ranch. He has set before me 100 days worked by his men. I went to look and the work is done well.…

The explanations are set before you on these pages, are for the Roads of Kau.

The places around the Lua o pele remain the same.

November 7, 1888 (page 2)
Pacific Commercial Advertiser
Carriage Road to the Volcano First Trip on October 28th
The Pioneer Passenger on "Wheels”

Mr. H. S. Tregloan, who went to Hawaii by the steamer W. G. Hall on the 16th ult., returned by the same vessel yesterday. He brings the important information that the Kau carriage road to the Volcano is completed. Mr. Tregloan himself has the honor of being the first visitor who went the whole way on wheel from seaboard to the great Hawaiian active volcano. On the invitation of Mr. Peter Lee, keeper of the Punaluu Hotel and builder of the road, he took carriage at Pahala on Saturday evening, October 27th, and, resting overnight on the way, reached the Volcano House at 8 o'clock in the morning of the 28th.

Mr. Tregloan describes the road as a fine one, over which the carriage rolled with the greatest ease. The going was good, the grade low, and the landscapes grand. Failing to get an even grade by the zigzag course always thought necessary for that route, Mr. Lee had struck a line directly across the five miles of rugged lava. To effect this bold plan he had to do a good deal of rock cutting, filling in the frequent depressions with fine pumice stone from

[248] Hawaii State Archives, Kingdom of Hawaii, Interior Department, Roads [Correspondence] – Hawaii, Box 38, folder 3.

ancient eruptions. The result is an even thoroughfare of about twenty-five feet in width, as safe and easy for a carriage as the road through Kapiolani Park.

Too much credit cannot be given Mr. Lee for his resolute carrying out of this enterprise, single-handed and without promise of direct public compensation. His carriage road to the Volcano has anticipated the projected Government road by the Hilo route. It should give a great impetus to travel by way of Punaluu, from which the builder would reap a well-earned reward through his well-conducted hotel. That is the very least, at all events, which may be wished, although less by long odds than he is entitled to. His successful enterprise makes him, in a high degree, a public benefactor.

Mr. Tregloan had the good fortune to have a dry trip to the great wonder. Yet there has been abundance of rain in Kau, the cane looking fine throughout the district. The volcano was active. Halemaumau is filling up, but emits mostly steam. Dana lake, behind the former focus of activity, however, gives magnificent eruptive displays.

December 11, 1888 (page 2)
Pacific Commercial Advertiser
Carriage Road to the Volcano

A carriage road to the volcano has long been a real want felt by the tourist travel in this Kingdom. It was only the very strong and hearty that could make the trip twenty years ago. Then the volcano house was a very primitive affair, and the world's great wonder, as well as Hawaii's, could only be reached by the tedious and difficult ride from Hilo.

The Wilder Steamship Company made a great advance when they opened up a road from Keauhou on the southern part of the island, and shortened thirty miles distance to fourteen, of which eight could be performed in carriages.

The last Legislature appropriated a large sum of money for a carriage road from Hilo to the volcano, and this we believe the Government intend to push through, and the Hilo people eagerly hope for its realization.

It was, however, a surprise to many people to learn, not long ago, that a carriage road had already been completed from Punaluu to the volcano, the Inter-Island Company being first in the field in this very great improvement.

Everyone who has been to the volcano via Punaluu, will remember that after leaving the half-way house the road used to cross a long and wearisome stretch of pahoehoe lava, and then strike a section of black sand, which used to be known as "The Desert." Across this stretch it was difficult to find the path, which was easily obliterated by the wind, and many a traveler has got lost crossing this belt, and found himself in Puna instead of at Kilauea, though, of course, tourists well guided always managed to reach their destination.

Now everything has been changed. Captain Lee has shown what an intelligent road maker can do if he sets himself about surveying the country and picking the most suitable location for a road. The old Volcano trail has been completely abandoned shortly after leaving the half-way house, and instead of striking across the pahoehoe, skirts the flow for several miles, going through a ribbon of grassy country which lies between the pahoehoe and a set of high bluffs, over masses of aa, but now covered with a mantle of soil and verdure.

This is all very much to the left of the old bridle path. The new road is from ten to twelve feet wide, properly graded, and all hollows filled up. When the road strikes the pahoehoe it has only a short piece to cross, and here it is seen what intelligent road making can do over a surface which our government road makers used to give up as a bad job, leaving the unfortunate traveller [*sic*] to pick his way over the cracks and petrified bubbles as best he could. Captain Lee has cut a regular road bed across this rocky mass, has smoothed away the unevenness, has filled up the cracks and hollows to be crossed, and has top dressed the whole in such a manner, that instead of wearily picking one's way at a snail's pace, a horseman can go across at a canter, and a team will rattle along at a seven and a half miles an hour gait.

Above the pahoehoe stretch, the road being much more to the left than the old trail, gives a very much finer view of the lower slope of Maunaloa, with its park-like extent of country, than was obtained formerly. Indeed it will be impossible for anyone to realize how bad the old road was when they only see the new one. There is no reason except rank stupidity, why the Government trail of former times should not have gone through this line of country. But the brilliant individuals who laid out paths, trails and roads in the first instance in this country had oftentimes no more idea of practical road making than a cow has of Wagner's music. The result is that wherever intelligent men have to deal with the old roads they do a great deal of relaying and changing of course. This was the case in Hamakua lately when practical men like Messrs. Horner and Wight took the matter in hand. In the construction of the new Volcano road, it is fortunate that so practical a man as Captain Lee had the management. He has had experience in road making in California and South America, and has acquired an eye for a road line. The present result shows how accurate that eye is.

January 1, 1889 (page 1)
Pacific Commercial Advertiser
The Approaches To The Volcano
What They Are and What They Should Be
(by Henry M. Whitney)

There are three routes to the Volcano. These are, the old road from Hilo through the woods and fern swamp via Olaa; that opened by the Wilder Steamship Company, via Keauhou; and the one lately made by Mr. Peter Lee via Punaluu, Kau.

An appropriation of $30,000 was made by the last Legislature to reconstruct that from Hilo, which is twenty-nine miles in length, and has always been a rough bridle path, which could be traveled over during good weather in five or six hours, and during wet weather in eight to ten. For vehicles it has never been passable.…

The Keauhou route has been used for the past three years for passengers by the *Kinau*. It is fourteen miles in length, the upper eight miles being a good wagon road, over which a team can be easily driven in an hour and a half. The lower six and a half miles consist of a bridle path through the rough aa that covers that section of the country. The entire distance can be traversed comfortably inside of three hours. But the expense of taking passengers from Hilo to Keauhou by steamer, is a strong argument in favor of opening the direct route through the forests.

The third route, via Punaluu and Pahala, and thence over the lava beds and desert of black volcanic sand, has justly enjoyed the reputation of being the most tedious and exhausting one of the three….

The New Road To The Volcano.

A few months ago, it occurred to Mr. Lee of Punaluu, that a better route could be found, and with this in view, he made several trips across the wilderness between Pahala and the crater, finally selecting a route which he has opened up as a wagon road. Starting from the Volcano Hotel, instead of passing near the high cliffs of the crater his road turns to the right, winding through the pahoehoe district some four miles till it reaches the aa stream of 1843, perhaps one mile in extent, which it crosses, and then skirting along the base of the bluff, enters the wooded valley of Aamoku [Keamoku], the surface of which is quite smooth and well sodded, and, after crossing the old trail referred to above, follows this valley towards the sea and Pahala, leaving Kapapala ranch some distance to the right. This Aamoku valley is an older formation that has long been covered with trees and grass, and has for centuries escaped the numerous lava flows which are formed on either side of it. The valley extends from about six miles of the crater to within quarter of a mile of the village of Punaluu.…

May 30, 1889 (page 2)
***Daily Press* [Honolulu]**
The Volcano Road

The Hilo road to the Volcano is being rapidly pushed to completion. Hilo will have less reason now to growl at Honolulu receiving the lion's share of public money. The Government will be morally bound next period to take over, with compensation, Mr. Peter Lee's road on the Kau side.

August 10, 1894
Frank S. Dodge, to Jas. A. King
(Describing Road Surveys in Kau and at Kilauea)

…Having recently returned from a tour of inspection of the Government roads of Hawaii, through the Districts of North and south Kona, Kau, Puna, Hilo, Hamakua and a portion of South Kohala, I would submit my report upon the same, with certain recommendations and suggestions… …A road twelve feet wide with frequent turnouts would be an improvement over the present trail. The road north out of Kailua has not been finished; a new road from Kealakekua Bay needs to be made from the landing to the upper main road; at Hookena, the road from the harbor to the mauka road is in good condition (one of the best on Hawaii); at Papa Hoopuloa, and Honomalino there is a need for a better road to the landing at Hoopuloa.… The road from Honomalino to Kahuku Ranch is about as bad as it can be, particularly over the lava flows of 1868 and 1887.… Roads from Kahuku to Hilea are in fair condition; from Hilea to Pahala is good, but the last section has not been finished; the Pahala-Volcano Road is in worse condition than when reported in March.… Completed a survey of Halemaumau with Mr. Wall [See Registered Map No. 1828].… Volcano to Hilo is near complete.… Roads through Hilo, Hamakua, and South Kohala were viewed and comments received from various parties and road board members for improvements.… As far as Papaikou, the road is fair, but beyond there, work is needed.… Hamakua roads were in better conditions; Kukuihaele to Waimea road needs repair; deep ruts are worn into the road on the Waimea Plain.… [249]

[249] Hawaii State Archives, Interior Department, Roads [Correspondence] – Hawaii, Box 41.

Road Crews at Namakanipaio Prison Camp

As a part of the Government roads program, prisoners were put onto construction crews. In remote areas, camps were established at which to house the prisoners, and as a base of operations. In the area of the Volcano, near the Keauhou-Kapāpala boundary, Namakanipaio was established as a prison camp. By the early 1900s, prisoners at Namakanipaio worked on rebuilding the "Peter Lee Road" to the volcano, and on roads and trails around the Kīlauea area, and towards Puna. The prison site was closed shortly after 1915.[250]

Two articles published in the Hawaiian language newspaper, *Ka Hoku o Hawaii*, provide us with a glimpse into prisoner activities at Namakanipaio. The following translations summarize the accounts:

Kepakemaba 21, 1912
Ka Hoku o Hawaii

> Joseph Kawaha, prison guard and church committee member from Namakanipaio, Kau, wrote to the paper, informing readers that the prisoners and guards, who resided in the Halepaahao o Kaluapele (Volcano Prison), had contributed donations to the building of the church at Kalaupapa. The contributors were likened to the ʻōhelopapa [a native strawberry] of the volcano, and included Kaliko, Wm. R. Kulanakila, R. A. Lyman, J. H. Kiaha, E. K. Kanepuu, Wm. Kane, Wm. Bray, John Marks, Joe Botelho, M. Donoshuki, Pisara, Antone Reyes, Joe King; and the guard, J. L. K. Kawaha.

Kepakemaba 16, 1915
Ka Hoku o Hawaii

> There has been trouble between the Warden and the County Board of Supervisors regarding the continued operation of the Volcano Prison. Talks did not go well, and the head of the board, refused to authorize continued operation of the prison. The problem arose as a result of a difference between the warden and the road supervisor. The disagreement led to the warden's refusal to release the prisoners to the road work crew. As result, the board withheld the $833.00 monthly payment of expenses for the prisoners, and those prisoners from Honolulu were returned to Oʻahu. The warden was then released from his position, and the County then allowed for the continued work by the remaining prisoners, on the Volcano Crater road (alanui o ka Luaopele).

Aperila 18, 1919 (aoao 4)
Nupepa Kuokoa
Alanui i ka Piko o Mauna Loa

Another note of interest relative to road development is that in 1919 the Territorial Legislature passed a House Bill (No. 379) to make a narrow road to the summit of Mauna Loa.

> B.H. 376—E hookaawale ana i $5000 no kekahi alanui ololi mai Puu Ulaula a i ka piko o Mauna Loa a i ka hale hoomaha iluna pono o ka piko o ka mauna. — Kai

[250] Selected records on Roads and Prisons in the Hawaii State Archives were reviewed for additional information on the camp, but no further records information was located during our limited search. It is likely, that additional records may be found at a later date.

[Translation]

There has been set aside $5000 for a narrow road from Puu Ulaula to the summit of Mauna Loa at the rest house at the very summit of the mountain. – [Representative] Kai.

February 19, 1925 (pages 1 & 5)
Hilo Tribune Herald
County Hoping to Build New Puna Highway
New Puna Highway Funds To Be Asked

There are prospects that within a period of a few months there will be a start made on a new road project which will open up what is declared to be the finest scenic automobile trip in the territory, without exception, it was declared today by S. M. Spencer, chairman and executive officer of the board of supervisors. This will be the Makaopuhi loop road through Hawaii National Park and continuing through to Kalapana, connecting there with the Pahoa and Kapoho county roads.

Upon receipt of news yesterday that an additional appropriation of $85,000 had been made for Hawaii National park roads, Thomas Boles, superintendent of the park, intimated to The Tribune-Herald that he was interested to know what the prospects were for the county to cooperate on its part and proceed with work on the proposed connecting portion of the loop road outside the park boundaries. With the appropriation now made, Boles expects to complete a new road along the Cockett trail to the Puna boundary of the park.

The matter of the county taking in hand the construction of the road from this point to Kalapana has been well considered and it is declared by Spencer that Senator Robert W. Shingle has this matter in mind for introducing a bill in the legislature to have the project carried on this year. Spencer is also keeping in touch with the legislature and Shingle in the matter and he believes the project will receive the favorable consideration of the territorial officials.

There are no county funds available for construction of this proposed road, and it is Spencer's idea that the governor will be asked to allot territorial prisoners to do the work and that the legislature will be asked to make an appropriation of funds for cost of materials, transportation of equipment and prisoners and their upkeep.

The work proposed to be done by the county would commence at a point about one mile beyond Kalapana, or at Kahaualea, where the present road terminates, and from there work on towards Panau and continuing to Hawaii National Park boundary.

Boles expects to have work commenced on his part of the project about July 1, and in case the legislature acts favorably at this time in the matter it is then probable that the county's portion of the road will reach completion at about the same time as that of the federal government.

August 28, 1931 (page 10)
Honolulu Star Bulletin
Work Progressing On Volcano Roads
(Special Star-Bulletin Correspondence)

Hawaii National Park, Hawaii, Aug. 26.—Road construction in Hawaii National Park is progressing rapidly with ideal weather conditions prevailing in this district. There are about 60 laborers employed by the Bithulithic Paving & Concrete Co., on this project at the present time.

Widening and leveling is being completed from the Kilauea-iki crater towards the park entrance.

Motorists and sightseers desiring to visit the Chain of Craters and Halemaumau are advised to use the new road passing through by the Uekahuna Museum while the old road is under reconstruction.

This road has been put in first class condition by the National Park laborers who have been busy during the past week putting in culverts and leveling the road.

(See Part IX for additional background on development of the “Chain of Craters Road” in the 1960s.)

PART VII.
1873 – 1895: BOUNDARY COMMISSION PROCEEDINGS – KAMAʻĀINA TESTIMONY FOR LANDS OF PUNA AND KAʻŪ

Traditional and customary practices associated with access to lands and resources interfered with the westerners' concept of private property rights. In 1862, a Commission of Boundaries (the Boundary Commission) was established in the Kingdom to legally set the boundaries of all the ahupuaʻa and land divisions such as ʻili kūpono[251] that had been awarded in their entirety—less kuleana claims that might have been awarded—as a part of the Māhele, or later acquired and developed for economic purposes. Certification of ahupuaʻa boundaries, along with economic pressures—including control over rights to resources and access across various ʻāina—were significant drivers of the commission proceedings. The founding guidelines of the commission also limited the number of ahupuaʻa which were heard before the Boundary Commission—they almost never included ahupuaʻa of ʻili kūpuna which were retained by the King, and which had been turned over to the ʻĀina Aupuni (Government Land) inventory. As a result, not all ʻāina with HAVO were described, though some of the exempt adjoining lands were cited in various testimonies and surveys. In 1874, while native testimonies were collected and surveys were underway, the Commissioners of Boundaries were authorized to certify the boundaries for lands brought before them (W. D. Alexander in Thrum 1891:117-118). This process was extended beyond the period of the Hawaiian Kingdom, to the Republic of Hawaiʻi (the usurper of the Hawaiian Monarchy, and subsequently the to the Territory of Hawaiʻi.

In most cases, boundaries of land areas were described and confirmed through the testimonies of native informants, who were elder residents of the areas being discussed. The age of the witnesses were generally referenced in association with events described at the time of their birth. For lands within the HAVO boundaries, the oldest informants were born around 1782, and the youngest, born around 1835. The native witnesses usually spoke in Hawaiian, and their testimony was usually translated into and transcribed in English as the proceedings occurred. This, in itself, led to many translation and transcription errors. Additionally, all the legal records of the Boundary Commission were copied by hand onto standard-size folios, to create bound volumes. That copying, of course, introduced additional errors. All of that, and other elements of lost history, leave us, today, with many questions about land areas, customs and practices.

During the proceedings, the witnesses explained how they learned the boundaries from their elders; they described the landscape based on their personal experiences on the land; and their own traditional and customary rights of access to various resources. Testimonies described natural resources, land use, and cultural-historical features which were of significance to the residents of the ahupuaʻa. Witnesses were often cross-examined by various land owner representatives—scribes indicated such an occurrence with the abbreviation, "CX'd" (Cross Examined). Today, we find that a number of the original elder native Hawaiian witnesses are among the ancestors of individuals with ancestral ties to the ʻāina within HAVO. Some of the names are still carried by families who share connections with the districts of Puna and Kaʻū. Additionally, several of the non-native residents provide background on how they came to learn about the lands from elder kamaʻāina, many of whom have part-Hawaiian descendants who also share ties to the land.

[251] "ʻIli kūpono" is an ancient term that describes and section of land within an ahupuaʻa that was, in most cases, held independent of the main ahupuaʻa within which it occurs. Keauhou is uniformly identified as an ʻii kūpono, and one of several such ʻāina awarded to Victoria Kamāmalu.

The proceedings were recorded on handwritten pages,[252] so legibility can be problematic. Further, the transcribers had differing levels of Hawaiian-language skills, and there are significant inconsistencies in spelling of various words, including place names, personal names, and features on the landscape. Also, there are a number of inconsistencies in the descriptions of boundaries, adjoining lands, and use of place names. This will be noticed throughout the transcripts below—we have done our best to not add new errors to the record. Maps and other documents produced as a part of the surveys to establish boundaries help us with some of this, and identify locations of numerous places which are not part of the general community knowledge at this time.

Over the years, we have also observed that in a number of instances, the nineteenth-century transcribers used two of the same vowels when spelling some place/personal names, when they heard a lengthened pronunciation of a particular vowel. Whereas today a kahakō or macron would be used—for example: "Honopuu" would now be written as "Honopū," "Keanakaakoi" as "Keanakākoʻi," and "neenee" as "nēnē". In the modern context of the Hawaiian language, two of the same vowels are generally both pronounced, and broken by an ʻokina or glottal mark.

The witnesses generally described the boundaries as they rose from the ocean or lowlands, running through the forest lands, to a point where they reached the slopes of Mauna Loa or Kīlauea. If they knew the entire boundaries of the ahupuaʻa, then their descriptions would continue down to the beginning point in the lowland or the shoreline boundary on the opposing side. In the largest ahupuaʻa, such as Kahuku, most witnesses only knew a portion of the boundaries, those nearest to where they lived. The narratives cited below, are verbatim transcripts of the applications, proceedings, testimonies, surveys and decisions settling the boundaries—at times the final boundaries differed from the descriptions given by the kamaʻāina witnesses. The records preserve a wealth of information, documenting wahi pana and ʻike kūpuna which can inform future management of the ʻāina within the boundaries of HAVO.

Place names play an important role in documenting the history and boundaries of the ʻāina. At certain places, we have inserted underlining to highlight documentation which describes features, traditions and practices and square bracketing or footnotes are used to provide correct spellings, missing punctuation, or to clarify a meaning. The testimonies document thorough knowledge of the landscape, and demonstrate continuity in the types of traditional and customary practices described at various elevational zones. The proceedings for the cited lands are given in alphabetical order by ahupuaʻa or ʻili kūpono name—

- ʻĀpua
- Kahaualeʻa
- Kahuku (with testimony excerpts from six abutting Kona District ahupuaʻa)
- Kamoamoa
- Kapāpala (with portions of Kaʻalaʻala testimony)
- The ʻili kūpono of Keauhou
- Pānau Nui

[252] Digital copies of the primary documents recorded for cited ahupuaʻa have been provided to HAVO managers for archival/educational purposes as a part of this study.

As indicated above, several complicating issues are found in a review of the proceedings, which can create puzzlement. Among the most common items causing confusion are:

- Variant spellings, including incorrect spellings of place names and personal names
- Conflicts in testimonies regarding locational boundaries of ahupua‘a and features
- Unfamiliar place names, perhaps due to loss of access or coverage by lava flows
- Multiple ahupua‘a are often named, when witnesses identify points along the boundaries with neighboring ahupua‘a. (Notably Kahuku’s southeast boundary cuts off [term often used by witnesses] the mauka end of many of the ahupua‘a, so that they do not reach the mountain top (Mauna Loa summit). On its southwestern and western boundary also, the upper mountain region of Kahuku cuts off Manukā in Ka’ū and all the South Kona ahupua‘a that adjoin it, typically at an elevation above the woods.)

At the beginning of the record of proceedings for each ahupua‘a included in this study, a table has been created to help readers by providing personal and place names in alphabetical order. In each table the first part provides brief information about most of the kama‘āina witnesses and the second part lists places with their defining features and/or locations.

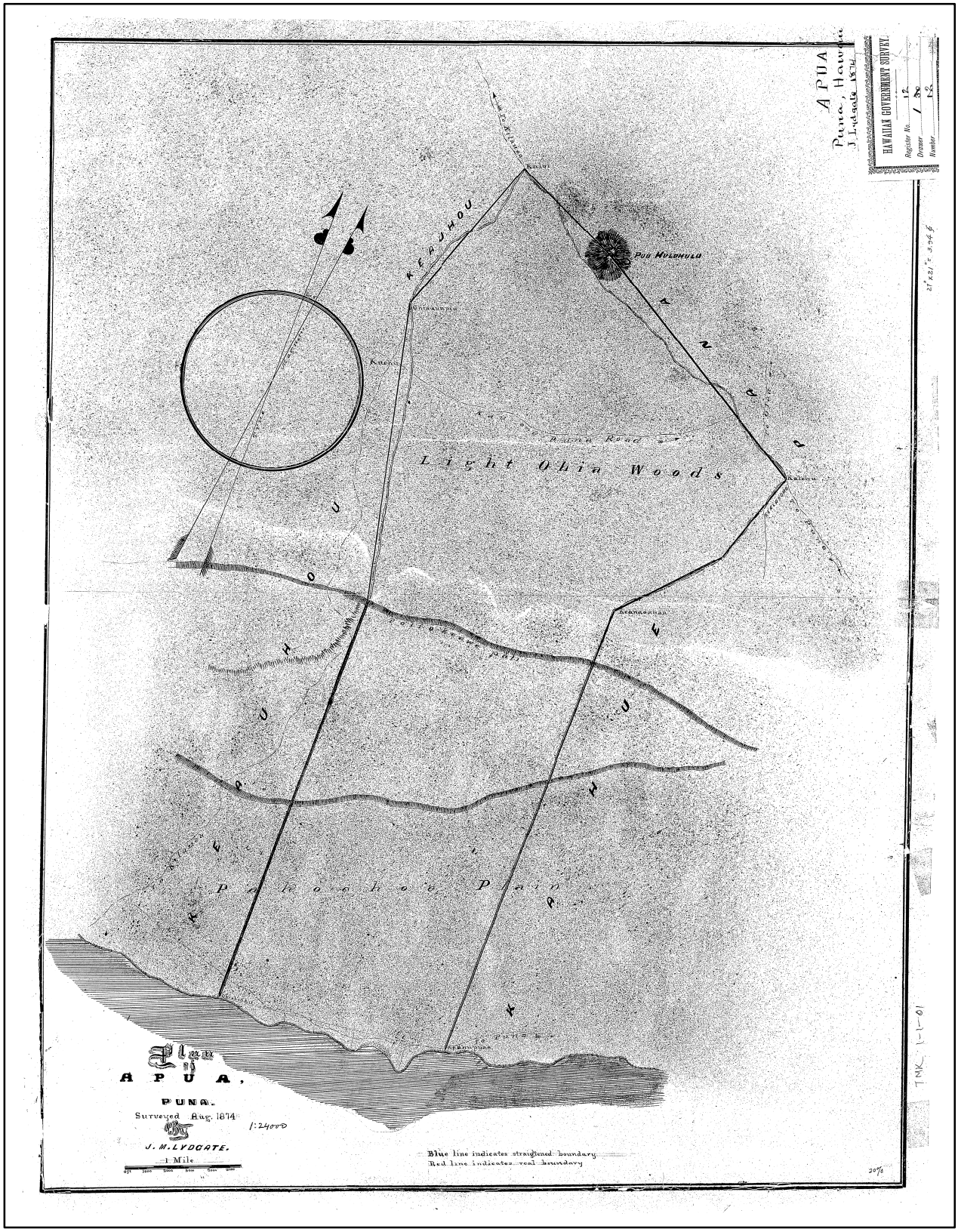
Boundary Commission Records for ‘Āina Within Hawai‘i Volcanoes National Park

1873-1874: ‘Āpua Ahupua‘a

Table 7. ‘Āpua - Kama‘āina, Place Names and Features Identified

Kamaaina	
Hoopili	Kamaaina of Panau, residing at Keauhou.
Keliilohi	Born at Keauhou, Kau, witness for boundaries of Apua.
L. Kaina	Kamaaina of Pulama, Poupou, Keauhou; government land agent.
Place Names	Features
Ahuahaau	Named locality along the Apua-Kahue boundary; marked by a pile of stones (ahu) at top of upper pali.
Hapualei	Named locality on the Apua-Keauhou boundary.
Kalehu	A kauhale on the road from Puna to Kilauea, a point at the mauka corner of Kealakomo, meeting eastern corner of Apua and the boundary of Panau nui.
Kaloi	The junction of the Keauhou and Puna roads, to Kilauea at mauka corner.
Keahupuaa	“a long paa (‘pā’ wall) and a large pile of stones at the shore.” Ahu marking the boundary between Apua and Kahue.
Keamoku	Named locality on the Apua-Keauhou boundary, below Poliokeawe.
Keanawa	A cave on lower Pali, below Ahuahaau on Apua-Kahue boundary.
Keanawaa (Keanaoawaa)	A cave with a water hole, above Ahuahaau on boundary of Apua and Kahue.
Kokoaahu	A named locality on the Apua-Keauhou boundary, below Keamoku.
Kuehu	Named locality on the Apua-Keauhou boundary, makai of the junction of the Keauhou-Puna road to Kilauea.
Manunupehu	A kauhale on Apua’s east boundary where Kealakomo and Kahue join.
Ohiakuapuu	Named locality on the Apua-Keauhou boundary, above Kuehu.
Okiokiaho	Boundary at shore between Apua and Keauhou (a known wahi pana). Erroneously written Okiokiahu in historic surveys.

(See Figure 18)


HAWAIIAN GOVERNMENT SURVEY.
Register No. 12
Drawer 1 38
Number 12
KEAAUHOU
Kaulu
Puu Mulehulu
Light Ohia Woods
Kaulu o Puna Road
Kaulu
Kaulu
Kaulu

Opuahao	Named locality along the Apua-Keauhou boundary, below Kuehu.
Papakiikii	Named locality on the Apua-Keauhou boundary, first point above Okiokiaho.
Poliokeawe	Named locality (wahi pana) along the Apua-Keauhou boundary, above Keamoku.
Puuhuluhulu	Mauka crater that marks the boundary between Kahaualea, Apua and Panau Nui.
Puulei	Named locality along the Apua-Keauhou boundary, above Poliokeawe.
Puuopeleau	Named locality along boundary above Puuhuluhulu.
Waikoolihilihi	A punawai (spring) along the Apua-Kahue boundary. One of several wahi pana in Puna with this name.
Fishing Rights	"Ancient fishing rights extending out to sea"

August 16, 1873
Apua Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 238-240

Honolulu, July 7, 1873
R. A. Lyman, Esquire, Hilo

Dear Sir
Mr. F. H. Harris is authorized by the Commissioners of Crown lands to make an application to you as Commissioner of Boundaries to have the boundaries of all Crown lands on the Island of Hawaii defined. He has a list of the lands with him.

I have also authorized Mr. F. H. Harris to make application to you for the settlement of boundaries of all lands belonging to Est. of His late Majesty and Her Excellency, R. Keelikolani.

I expect to be in Kona by the trip of the "Kilauea" which leaves here on the 28th inst. Can't you make it convenient to come round as the steamer goes to Hilo on that trip.

I wish also to apply for the settlement of the boundaries of Honohina.

I remain,
Yours Respy.
Jno. O. Dominis

Honorable R. A. Lyman,
Boundary Commissioner
for Island of Hawaii, Haw. Is.

The undersigned would herewith make application for the settlement of the boundaries of the following named Ahupuaa or lands belonging to the Crown, viz…

Waiakea in the District of Hilo bounded by Keaau, Olaa, Kapapala, Humuula, Piihonua…

Humuula in the District of Hilo bounded by Kapapala, various lands in Kona and Kohala and Hamakua, and Hakalau, Makahanaloa, Papaikou, Paukaa, Piihonua and Waiakea in the District of Hilo…

Kapapala in the District of Kau bounded by Kahuku, G. W. C. Jones, Keauhou, Estate Kamehameha V, Waiakea, Hilo & other lands unknown

Olaa in the District of Puna, bounded by Keaau, Wm. C. Lunalilo, His Majesty, Waiakea & Kapapala

Apua in the District of Puna bounded by various lands in Puna

Waiakolea ili of Kalapana District of Puna adjoining lands unknown

Kaimu in the District of Puna adjoining lands unknown

Gehena [Kehena] in the District of Puna adjoining lands unknown

Your Honor will therefore please appoint a day for the hearing [of] the evidence in the foregoing named lands and having decided upon the same to grant a certificate to that effect to the undersigned

(Signed) Jno. O. Dominis,
Crown Land Agent,
by F. H. Harris, attorney at law,
Hilo Hawaii, August 16th A.D. 1873

October 8, 1874
Apua Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 300-301

The Ahupuaa of Apua, District of Puna, Hawaii, 3d J.C.

On this, the 8th day of October A.D. 1874, the Commission of Boundaries for the Island of Hawaii, 3d J. C. met at the Court House, Hilo, on the application of F. H. Harris, Attorney at Law for J. O. Dominis, Agent of Crown Lands for the settlement of the boundaries of Apua, situated in the District of Puna, Island of Hawaii.

Due notice of hearing served personally on all owners or agents of adjoining lands, as far as known.

Present: L. Kaina for applicant Hawaiian Government and J. W. Austin

For Petition see Folios 238 and 240, Book A. *[typed Petition above]*

Testimony

Keliilohi K., Sworn.
I was born at Keauhou, know the land of Apua and its boundaries. The boundary at shore between Apua and Keauhou is at Okiokiaho; thence to Papakiikii; thence to Kokoaahu; thence to Keamoku; thence to Poliokeawe; thence to Puulei; thence to Opuahao; thence to Kuehu; thence to Ohiakuapu [Ohiakuapuu]; thence to Hapualei; thence to Kaloi, the junction of the Keauhou and Puna roads, to Kilauea; thence along the land of Panau to Puuhuluhulu. (Hoopili now at Keauhou, who is a kamaaina of that place and who showed Mr. Lydgate the boundaries[,] told me the boundaries.)

From Puuhuluhulu to Puuopeleau; thence to Kalehu, a kauhale on the road from Puna to Kilauea; thence to Manunupehu, a kauhale at the corner of Kealakomo and Kahue.

Kalehu is at the mauka corner of Kealakomo; thence along the land of Kealakomo to Manunupehu and thence along the land of Kahue to Waikoolihilihi, a punawai [water spring]; thence to Keanawaa, a cave with a water hole; thence to Ahuahaau; thence to Keanawa, a cave on the lower pali; thence to Keahupuaa, a long paa ["pā" wall] and a large pile of stones at the shore. Bounded on the makai by the sea. Ancient fishing rights extending out to sea.

I went with Lydgate when he surveyed this land and it was surveyed on the side adjoining Keauhou as Hoopili pointed out and on the side as I pointed it out.

CX'd.[253]

Testimony closed.

L. Kaina on the part of the Hawaiian Government accepted the boundaries of Apua as given in evidence.

Decision
The boundaries of Apua are decided to be as given in Notes of survey.

Certificate to be issued as of today.

R. A. Lyman
Commissioner of Boundaries, 3d J.C.
..For Certificate of Boundaries see No. 55, Folio 94 Liber 3 *[typed Certificate follows]*

October 8, 1874
Apua Ahupuaa, District of Puna, Island of Hawaii,
Boundary Commission, Hawaii, Volume 1-No. 3: 94-95

For testimony see
Folio 300 Book B. *[typed testimony above]*

Land Boundary Commission, No. 55
Hawaii, 3d J.C.

Certificate of the Boundaries of Apua, District of Puna, Island of Hawaii, 3d J.C.

Upon the application of F. H., Harris, Attorney at Law for J. O. Dominis, Agent of Crown Lands and by virtue of the authority vested in me by law as sole Commissioner of Land Boundaries for the Island of Hawaii, 3d J.C., I hereby decide and certify the boundaries of the Ahupuaa of Apua, situated in the District of Puna, Island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii, this Eighth day of September A.D. 1874

[253] CX'd., is used throughout the proceedings to indicate "Cross Examined."

R. A. Lyman,
Commissioner of Boundaries, 3d J.C.

Boundaries of Apua

Commencing at a pile of stones on the seashore at a place called Keahupuaa, at the South East corner of this land and adjoining the land of Kahue.
Thence running along said land North 8° 00’ West (Mag) 19050 feet to pile of stones on top of upper pali at a place known as Ahuahaau.
Thence North 7° 10’ West 1240 feet to a pile of stones North 9° 00’ West 1300 feet to a pile of stones at Keanawaa, a cave in the pahoehoe where water is found.
Thence North 34° 45’ East 5470 feet; North 10° 15’ East 4500 feet to the Volcano and Puna road at a point called Kalehu, where there is an **A** cut in the rock. This place is at the upper corner of Kealakomo.
Thence along Panau North 64° 00’ West 13252 feet to the top of Puuhuluhulu.
Thence along the land of Kahaualea North 79° 25’ West 4430 feet to an ohia tree marked **++** at Kaloi, the junction of the Puna and Keauhou roads.
Thence down this road South 11° 03’ West 1200 feet to water cave and an ohia marked **X** at Ohiakuapuu.
Thence leaving the road; South 20° 40’ East 13250 feet to an ohia tree marked by two deep notches, standing on the brow of the Poli-o-Keawe, pali at the lower end of a point of ohia East of the Keauhou road.
South 11° 15’ East 19392 feet to a pile of stones at sea shore at Okiokiahu [Okiokiaho].
Thence along shore North 74° 35’ East 8430 feet to point of commencement.

Containing an Area of 9420 Acres.
As surveyed by J. M. Lydgate.

R. A. Lyman,
Commissioner of Boundaries, 3d J.C.

1873-1895: Kahauale‘a Ahupua‘a

Table 8. Kahauale‘a - Kama‘āina, Place Names and Features Identified

Kama‘āina:	
J. Ili	Kamaaina landowner of Puna. The 1873 hearing was at his house.
Kahiliole	Native of Panau, father of Kalakalohe (Boundary Commission witness).
L. Kaina	Kamaaina of Pulama, Poupou, Keauhou; government land agent.
Kalakalohe	Born at Panau, kamaaina of Kahaualea, and formerly a bird catcher. *[not the same Kalakalohe who was witness for Kahuku.]*
Keanuenue	Kamaaina of Panau and neighboring lands. Brother-in-law of Kalakalohe.
Keaweheana	Early konohiki of Kahaualea. A son with same name was a guide, with his brother Waipa, for 1870s survey and witness in 1893 hearing.
Kenoi	Witness about other nearby lands.
K. Hookano Naeole	Representing interests of the Hawaiian Government.
Waiiki	Native land owner of adjoining land.
Waipa	Waipa, kamaaina of Puna lands, brother of younger and son of older Keaweheana, and also a guide to surveyor.
Place Names	Features
Kahalehulehu	Named location along road at northern boundary of Kahaualea.
Kahoopulu	“A grove of ohia trees on Kupahua; said land here joins Kahaualea.”
Kalaeolomea	Old kauhale and a hill of the same name, at Kahaualea-Kupahua boundary. “Kalaeolomea” hill is where land of Kupahua joins.”
Kalalua	A hill near Kahaualea-Kalapana boundary: “the boundary running near the base, Hilo side.” *[see on Fig. 19]*
Kalaniaauli, [Kalaninauli]	Named locality on the northern boundary of Kahaualea, situated along the old road, makai of Puuenaena.
Kaloi [1]	“A swampy place in the woods is the mauka corner of Poupou 1st and 2d, and … Pulama bounds Kahaualea” near here also.
Kaloi [2]	Two small ponds where Kahaualea, Kamoamoa, and Panau Nui meet.
Kaluaiki	Crater at point where boundaries of Keauhou, Kahaualea and Keaau meet. *[see on Fig. 19]*
Kamokuloulu	Named locality on the eastern Kahaualea boundary (toward Kalapana), where palm (loulu) trees are growing.
Ka Pohui	A place near Puuhuluhulu, on the “old boundary … where the lava flow that destroyed Nanawale came out by the road from Panau to Hilo.”
Kapuai	Named locality on Kahaualea-Keauhou ili boundary, along the old trail from Keauhou to Kilauea, makai of Kilauea.
Kauanahunahu	Named locality on northern boundary, “a high place where you can look down onto the woods and at Reid’s bullock pen.”
Kawaioeoe	A round pool of water on the Hilo side of the road below Kalaniaauli, and along the old road to Kahalehulehu, on eastern boundary.
Keahuaimakakoloa	“A pile of stones six feet high or more, on the pahoehoe,” where Kahaualea, Pulama, and Kamoamoa meet.
Keanapapa	Named locality below Kahalehulehu, along old road at northern boundary.
Keekee	A swamp and pools of water situated along Kahaualea’s northern boundary, below Kauanahunahu and Reid’s bullock pen.
Kilauea iki	Crater (wahi pana) on Keauhou ili, near boundary with Kahaualea.
Kilohana [1]	“A place on the Olaa road to Panau (…where you have to go over steep rocks in the road, oioina).” [description implies a trail, not road]
Kilohana [2]	Location “at boundary of Keaau & Waikahekahe & Kahaualea.”

Kupapau	Lauhala grove on Kahaualea near rocky point at shoreline marking Kahaualea-Poupou boundary.
Maikahua	A place where bird catchers used to live, near eastern boundary.
Mawae	A small crater on boundary of Kahaualea and Apua.
Olapalapa [1]	Place "where Panau nui ends and Apua joins and bounds Kahaualea."
Olapalapa [2]	Place mentioned as near Kahaualea-Waikahekahe iki boundary.
Omaolaulau	Kahaualea boundary leaves Government road at Keekee, and "runs to the southeast end of Omaolaulau woods."
Pepeiao	Location in "mauka corner of Panau," where Kahaualea boundary makes an acute angle. "Pepeiao is quite a large pool of water."
Pohakuloa [1]	A pool or swamp makai of the Government road to Kilauea.
Pohakuloa [2]	Location where uwau [petrel] bird catchers used to live, near eastern boundary of Kahaualea.
Poliokeawe	A crater along the road to Hilo, downslope of Kilauea (and of Kaluaiki).
Puuaialua (Puaialoa)	A hill at the northern corner of the mauka boundary between Kahaualea and Kamoamoa. *[see on Fig. 19]*
Puenaena, [Puaenaena]	Boundary point along old trail, below Kilauea, where a large ohia tree stands, which was named by Nahienaena (sacred chiefess, sister of Kamehameha II & III).
Punana	Point in Kahaualea near boundary, where Keaweheana and Waipa went with surveyor (Lydgate).
Puuhuluhulu	Mauka crater that marks the boundary point where Kahaualea, Apua and Panau Nui meet. *[see on Fig. 19]*
Puuoneone	Hill near shoreline, mauka of the old road from Panau to Hilo, with boundary situated on Kalapana side of it.
Fishing Rights	"The land had ancient fishing rights extending out to sea"

July 16, 1873
Kahaualea Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 208-211

[*Figure 19*]

The Ahupuaa of Kahaualea, District of Puna,
Island of Hawaii, 3d J.C.

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 J.C. came on to be heard at the house of J. Ili at Kalapana by adjournment from the 10 inst. from Kapoho.

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

Petition read as follows:

(Copy) Honolulu, June 4th 1873

R. A. Lyman, Esq.
Commissioner of Boundaries
&c, &c, for Hawaii, Hilo

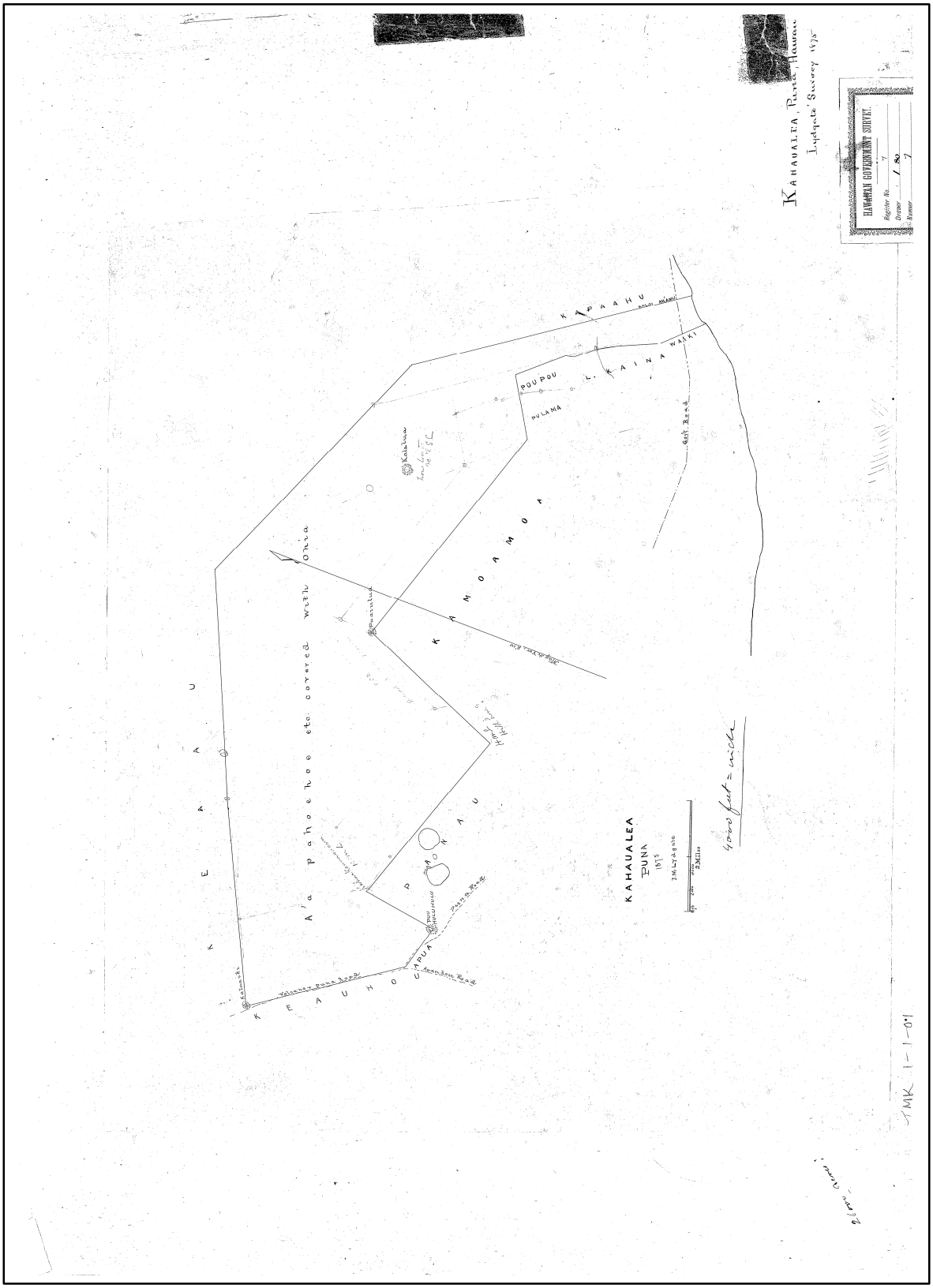


Figure 19. Registered Map No. 7, Kahaualea, Puna (J. M. Lydgate, 1875) State Survey Division

Dr. Sir:
Your letter of 28th ulti. is received. You will please define and settle boundaries of the lands "Kaualea" [Kahaualea] in Puna, if it belongs to His Majesty.

You will also please define and settle the boundaries of the land "Puua" in Puna, belonging to Leleiohoku. Appoint some suitable person to attend to the matter on behalf of Leleiohoku, and make the expense as light as possible for the whole land is worth very little. I think it has not been surveyed.

If it is necessary to have it surveyed, please let me know and give me an idea of the cost for same.

Very truly Yours,
(Sig) C. R. Bishop

Testimony

Kalakalohe K. Sworn
I was born at Panau, Puna, Hawaii at the time of Akakai o Mokuakai [Hakaka i Mokuohai – Battle fought at Mokuohai in1782]. I lived at Panau till 1843. I then moved to Hilo, and two years ago moved to Kaapahu [Kapaahu], a land in Puna adjoining Kahaualea. I used to be a bird catcher, and am a kamaaina of Kahaualea. Kahiliole, my father (now dead) pointed out the boundaries to me, when we went up to divide the birds with the bird catchers of Kahaualea. Keaweheana, the konohiki of the land gave my father charge of the bird catchers. The land had ancient fishing rights extending out to sea.

The sea bounds Kahaualea on the makai side and at the shore there is a rocky point on the Kau side of a lauhala grove, called Kupapau; the grove on Kahaualea and the point is on the boundary. I do not know all the boundaries near shore. Poupou is on the Kau side.

(Note: L. Kaina says most of this land has been sold into the edge of the woods.)

Kaloi [1], a swampy place in the woods is the mauka corner of Poupou 1st and 2d and thence Pulama bounds Kahaualea; thence the boundary runs mauka to Keahuaimakakoloa, a pile of stones six feet high or more, on the pahoehoe. Pulama ends there and Kamomoa [Kamoamoa] then bounds Kahaualea to Ookauwewe, two hills on Kamomoa, the boundary running between these two hills and a hill called Puuaialua [Puaialua]. Thence mauka to Kaloi [2], two small ponds of water on the pahoehoe. Kamomoa ends just makai of this place and Panaunui [Panau Nui] joins and bounds Kahaualea; thence follow up the old trail on the mauka side of the woods; said woods being on Panau, the boundary still follows the trail mauka to a place called Pepeiao, mauka corner of Panau. Said Pepeiao is quite a large pool of water. I did not go with the party that surveyed Panau but my kaikoeke, Keanuenue, who did go with them[,] told me that at the hill Puuhuluhulu they straightened the line to the mauka side of Pepeiao. The old boundary runs to Ka Pohui, a place where the lava flow that destroyed Nanawale came out by the road from Panau to Hilo. There are large rocks standing there; the same belongs to Panau and the nahelehele [forest] to Kahaualea. From thence the boundary runs to Hilo side of Puuhuluhulu, a hill on the plains about quarter of a mile on the Hilo side of the Puna road to Kilauea; thence to a place called Olapalapa where Panau Nui ends and Apua joins and bounds Kahaualea, The boundary between Kahaualea and Apua runs from Olapalapa [1] to Mawae a small crater; Kahaualea cuts off Apua and joins Keauhou at Kamokukoolau, a grove of ohia trees, and the boundary between Keauhou

and Kahaualea runs up the old trail from Keauhou to Kilauea; to Kapuai, makai of Kilauea; thence to Kilauea iki [*sic* –Kaluaiki is on boundary, not Kilauea iki], which is on Kahaualea, and Waikahekahe iki comes to the brink of the crater on the road[,] Poliokeawe. Makai of Poliokeawe, Waikahekahe iki cuts Kahaualea off; thence the boundary between Kahaualea and Waikahekahe iki runs to Olapalapa [2,] mauka of the junction of the roads. From thence the boundary runs to Pohakuloa [1], a pool or swamp makai of the Government road. Waikahekahe is on the Government road, between Olaa and Kilauea and Kahaualea is on one side of this road and Olaa on the Hilo side.

Thence the boundary follows down the old road to Puenaena; a large ohia tree stands by the road; thence down said road to Kalaniaauli; thence makai to Kawaioeoe, a round pool of water on the Hilo side of the road; thence makai along the old road to Kahalehulehu; thence makai along the road to Keanapapa [sp.?]; thence to Kauanahunahu (a high place where you can look down onto the woods and at Reid's bullock pen); 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 iki runs to a place where the uwau bird catchers used to live, called Pohakuloa [2]; the boundary is on the Kau side of this place; thence turns makai, from the woods and ceases to go toward Olaa; thence makai to Kilohana [1], a place on the Olaa road to Panau (at a place where you have to go over steep rocks in the road, oioina). Kalapana there joins Kahaualea, and cuts Waikahekahe iki 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 Kahauwenepau [sp.? Kahauwinipau?] on the lower side; the name of said woods is Kamokuloulu; and there are palm trees growing in it. Thence down on the pahoehoe 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 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.

Hookano Naeole states that he has been unable to get more witnesses. J. Ili states the same; and the Case is continued until further notice to all parties interested.

R. A. Lyman,
Commissioner of Boundaries, 3d J.C.

April 4, 1893
Kahaualea Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume D-No. 5: 92-97

In Re Boundaries of the land of Kahaualea, District of Puna, island of Hawaii, 4th J.C., H. Is.

Application
In re Boundaries of
Kahaualea
To F. S. Lyman,
Commissioner of Boundaries, Island of Hawaii

The petition of James Campbell of Honolulu in the Island of Oahu, respectfully represents that he is the owner of that certain tract of land situate in the District of Puna, Island of Hawaii and known as the Ahupuaa of Kahaualea, that the boundaries of said ahupuaa have never been legally determined, that he is desirous that the ancient boundary of said Ahupuaa should be settled.

Therefore he prays that a day may be set for hearing determining and settling said boundaries and that all owners of adjoining lands may be notified to appear at said hearing and show cause if any they have why the prayer of your petitioner should not be granted.

Dated, Honolulu, April 4th 1893
(Signed) James Campbell,
by his Atty in fact
Cecil Brown

Herewith is the list of Lands adjoining Kahaualea and the names of the owners so far as known to petitioner.

Land Grant to Waiiki.
Heirs of L. Kaina, L.G. [Land Grant] Poupou & Pulama
Provisional Govt. Haw Islands, lands of Poupou, Pulama & Kapaahu
Estate Queen Emma Kaleleonalani, Kamoamoa[254]
J. W. Austin, Panaunui
Com. Crown lands, Apua
Estate B. P. Bishop, Keauhou in Kau
W. H. Shipman, Keaau
Kaloi & A. Kamu, L.G. on Kaapahu [Kapaahu]

In Re Boundaries Hilo, Hawaii June 12, 1893
Kahaualea, Puna

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

[254] 1885: Queen Emma's will ordered that Kamoamoa Ahupua'a be turned over to the assets of the Queen's Hospital (see *The Daily Bulletin*, May 18, 1885:5).

Notice of hearing for this date, June 2d, published in *Hawaiian Gazette* of May 23, 30 & June 6, 1893 and *Kuokoa*, adjourned to June 12th, 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[255] [Lydgate] and showed him boundaries; he went only in road; did not go where I told him; when it went into bush -- (witness looks at plan) boundary of Kahaualea runs along Kapaahu, and perhaps Kalapana, Ki, Kupahua &c, Gov't lands, and to land of Keaau. Waikahekahe is only a roadway mauka. We went with Lidgate to Kalalua and through woods; it may be Keaau, or Makuu, perhaps, to "Kilohana" [2] at boundary of Keaau & Waikahekahe & Kahaualea.

The Govt. luna has taken some of Kahaualea lately - near sea. I went also with Sleeper along road at Kaluaiki, run along road to Puuhuluhulu, along Panau, Apua & Kealakomo. Land of Kamoamoa is only near sea; Puaiulua is on Panau. Pulama is Gov't. land & Kamoamoa is Aina Alii. Waiiki joins near sea. I went all around with Sleeper.

I and Waipa, my brother[,] were Lidgate's [Lydgate's] kamaaina when he surveyed. Waipa is dead, as is Kalakalohe, who talked with Lidgate; said we had showed correctly, except along East side. He said we had left off some of Kahaualea to the Gov't. lands. I suppose Makuu, Waiakahuila, Kupahua & Kalapana, join on that side. Waikahekahe only has a road way, we did not go there again, where we went was to Kalalua. Punana is in Kahaualea & we went there with Lidgate. We went along this boundary (pointing to map) on East side, with the first surveyor, but not with Lidgate, except the makai part. I do not know where "Omaolaulau" is.

C.X.d.
I went with first surveyor from shore and showed him the boundaries. We were two days surveying to the hill. "Kalaeolomea" hill is where land of Kupahua joins at head of land of Kapaahu, so Kalakalohe said. And [boundary] along Pahoehoe, [we] did not measure with chain [for] about three miles. Kalaeolomea is outside of woods and joins Kahaualea & mauka Kupahua joins and then Kalapana. Kaimu does not join [Kahaualea mauka].

R. A. Lyman, Sworn,
I am somewhat acquainted with land of Kahaualea. I was once Boundary Com. for Island of Hawaii, and this is the Record kept by me and my successors.

> (For evidence taken on [1873] application of C. R. Bishop for settlement of boundaries of Kahaualea, see Book A, No. 1, Folio [208] to 211 inclusive).
> [*testimony above, following Figure 19*]

[255] Throughout the proceedings, "Lidgate" should be written "Lydgate."

I issued Certificate of Boundaries for some of adjoining lands, viz. Panau Nui as surveyed by H. M. Lyman, Apua, Keauhou of Kau & Keaau of Puna as surveyed by J. Lidgate [Lydgate].

I took testimony July 16, 1873 on Kahaualea, which agrees with map as far as I can tell.

Kalakalohe was the kamaaina, a bird catcher; he did not claim as much land for Kahaualea, as some other kamaainas. He gave names of places along boundaries, along Panau &c on the Hilo side of Kalalua. (Keaka) Hookano Naeole represented the Govt. at the hearing; he and Ili, the Judge, said they could not find any other kamaaina. This last witness was not there then. Kenoi gave evidence about other lands; he is still living.

Lidgate [Lydgate] told me he made the survey as the kamaainas told him the boundaries. CX'd.

Survey was not passed to me to Certify, as Lidgate [Lydgate] had not been paid for surveying land. Lidgate said Kalakolohe was feeble and could not go to show boundaries. Had no opposition been shown, I would have issued Certificate on that survey, being satisfied it was made according to testimony, except at Kupahua & Kalapana, did not give the point of junction. He ran a straight line to Keaau. Surveyed up as far as he went from below. He did not actually measure across pahoehoe, a crooked boundary, with the kamaaina he had. Made it a straight boundary from where he stopped surveying.

Case rests by petitioner

Government claims to Kalalua Crater.
Government files tracing of map and written instructions by C. J. Lyons of Government Survey Dept.

Argued by A. B. Loewenstein.
Case rests.

June 13, 1893
[Decision]

Decided that the boundaries of the land of Kahaualea are as set forth in the Notes of Survey and Plan filed, with the exception of the boundary on the East side, adjoining the lands of the Hawaiian Government, which boundary should be corrected, as follows:

Leaving the boundary of Keaau at the end of the second course and distance from crater of "Kaluaiki" as given in the plan and Notes of survey, and run in a direct line to the Eastern base of Kalalua hill; thence in a direct line to Kalaeolomea hill; thence a direct line to the West corner of the Kaloi Grant; thence along the boundary of Kaloi's Grant and the other Grants to the sea shore.

The Notes of survey should also give the Numbers of the several grants and boundary Certificates of the adjoining lands that have been previously awarded. On filling a corrected Survey accordingly the Certificate of Boundaries will be issued.

For petition of C. R. Bishop
for Lunalilo & evidence
see Book A, pages 208-211
inclusive.

F. S. Lyman,
Commissioner of Boundaries,
Island of Hawaii, 3d & 4th Jud. Circuits
Hawaiian Islands

Notice of Appeal given June 15th, 1893, See next…

In re Boundaries of the land of Kahaualea, District of Puna, Island of Hawaii

To the Hon. F. S. Lyman
Commissioner of Boundaries for the Island of Hawaii

Sir:
You are hereby notified that an appeal is hereby taken from your decision in the settlement of the Boundaries of Kahaualea, District of Puna, Island of Hawaii, filed on the 13th day of June, 1893, to the Supreme Court in Banco [all the judges – the entire bench].

Dated at Hilo June 15, 1893
(Signed) James Campbell, by his attorney in fact, Cecil Brown

Costs paid. Bond for one hundred dollars filed, signed by James Campbell, by his attorney in fact, Cecil Brown
(Sig.) George C. Beckley.

Honolulu H.I. Feby. 7, 1895

F. S. Lyman, Esq.
Hilo

Dear Sir:
Will you kindly send me the Certificate of Boundaries for the Ahupuaa of Kahaualea as settled by you upon the application of Mr. Campbell. I have concluded not to wait for a survey by Mr. Baldwin, and am satisfied with your findings.

Yours very truly,
Cecil Brown

Hilo, Island of Hawaii,
Fourth Judicial Circuit, Hawaiian Islands
November 11th, 1895.

F. S. Lyman, Atty. for Cecil Brown filed with me this day a letter from Cecil Brown, Atty in fact for James Campbell, withdrawing his appeal to Decision of Boundaries of Kahaualea, rendered June 13, 1893.

Letter dated Feb. 7th, 1895, and also filed Notes of survey of Kahaualea in accordance with said decision, compiled by Curtis J. Lyons, Asst. Govt. Survey, and asked that Certificate of Boundaries be issued, and Bonds for Costs of Appeal be canceled [sic].

Bonds canceled, and Certificate of Boundaries, No. 171, issued today, and recorded in Book C, No. 4, page 90. *[Certificate No. 4 follows]*

Rufus A. Lyman
Commissioner of Boundaries
Island of Hawaii, 3d & 4th J.C.
Hawaiian Islands

November 11, 1895
Kahaualea Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume C-No. 4: 90-92

No. 171
Certificate of Boundaries of the Land of Kahaualea,
District of Puna, Island of Hawaii, 3d & 4th Judicial Circuits, Hawaiian Islands,

Land Commission Award No. 8559B, Lunalilo

Commission of Boundaries, Third and Fourth Judicial Circuit,
Rufus A. Lyman, Esquire, Commissioner

In the Matter of the Boundaries of the Ahupuaa Kahaualea, District of Puna, Island of Hawaii, 3d & 4th Judicial Circuits, Hawaiian Islands

Judgement
An application to decide and certify the Boundaries of the Land of Kahaualea, District of Puna, Island of Hawaii, having been filed with me on the __ [4th] day of April, A.D. 1893 by Cecil Brown, attorney in fact for James Campbell, in accordance with the provisions of an Act to facilitate the settlement of Boundaries, Act No. 41 approved (October 27th A.D. 1894), 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, D, page 92 to 97, and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows, viz.:

Beginning at the East corner of Grant No. 2688, Waiiki, at a mark X cut in the rock at the sea shore, and running as follows, viz.:

1. N. 43° 45’ W. Mag. 66.60 chains along Grant No. 2688, Waiiki;
2. N. 35° 45’ W. Mag. 11.60 chains along Grant No. 2940, Kaina;
3. N. 29° 30’ W. Mag. 22.35 chains along the same;
4. N. 15° 00’ W. Mag. 8.27 chains along the same;
5. N. 22° 00’ W. Mag. 26.00 chains along the same;
6. N. 34° 00’ W. Mag. 34.00 chains along the same;
7. N. 40° 00’ W. Mag. 33.50 chains along the same;
8. N. 9° 45’ W. Mag. 6.75 chains along the same to mark E cut in the pahoehoe at the North corner of Kaina Grant;
9. N. 33° 29’ W. true 5248 feet along Grant No. 3681, Canario;
10. S. 65° 58’ W. true 6168 feet along the same;
11. N. 73° 00’ W. Magnetic of J. M. Lidgate [Lydgate] survey, 372 chains more or less, along boundary of Ahupuaa of Kamoamoa to hill Puaialua;
12. S. 23° 30’ W. Magnetic 240 chains along Kamoamoa to a point north of a hill and on the boundary of the Ahupuaa of Panau Nui;

13. N. 71° 54’ W. Magnetic of H. M. Lyman survey, called North 71° W. on the Lidgate [Lydgate] survey, 312 chains along Panau Nui to a point to be located by the next course and distance run backward from Puu Huluhulu;
14. S. 8° 15’ W. Magnetic of the H. M. Lyman survey, Certificate of Boundaries No. 56, 114.50 chains along the boundary of Panau Nui to the Govt. Trig. Station on hill Puu Huluhulu;
15. N. 70° 00’ W. true 4430 feet along Ahupuaa of Apua, Certificate of Boundaries No. 55, to an ohia tree marked **XX** at the junction of the Puna and Keauhou trails;
16. N. 26° 00’ W. true 16100 feet along the boundary of the Ahupuaa of Keauhou, Certificate of boundaries No. 62 to Kaluaiki crater;
17. N. 72° 45’ E. true 19700 feet along Ahupuaa of Keaau, Certificate of Boundaries No. 61, the Mag. declination allowed being 9° 15’ E.;
18. N. 75° 15’ E. true 228346 feet along boundary of Keaau allowing Mag. declination 9° 15’ E.
19. S. 55° 00’ E. true 24200 feet along Government land to an ohia tree on top of a sharp hill about 50 feet high, the North side of which is perpendicular, marked K which bears North 36° 00’ E. true about 1300 feet from Kalalua hill;
20. S. 64° 00’ True 8150 feet along Govt. land to place called Kalaeolomea and ohia tree marked Z;
21. S. 32° 00’ E. true 4100 feet along same to Kuaana;
22. S. 24° 00’ E. true 2800 feet along same to a pile of stones 1750 feet mauka of ohia tree “C”
23. S. 21° 30’ E. true 11370 feet along the Government land Kapaahu to a cocoanut tree on the W. boundary of Grant ____ to Kaloi;
24. S. 25° 30’ E. true 1780 feet along the Kaloi Grant to the West angle of the Kaikuahine Grant;
25. S. 37° 45’ E. magnetic 24.74 chains along Grant No. 2903, Kaikuahine to H cut in Pahoehoe;
26. S. 37° 45’ E. magnetic 26.36 chains along Grant No. 2216, Kaiakahi;
27. S. 37° 30’ E. magnetic 26.14 chains along Grant No. 1004, Kauka, to the sea shore;
28. S. 55° 00’ W. true 3200 feet along the sea shore, the boundary being high water line to the initial point;

And containing an area of 26000 acres

Compiled from the surveys of F. S. Lyman, and J. M. Lidgate [Lydgate], and of adjacent Grants and boundary Certificates, by Curtis J. Lyons, Assistant on Government Survey.

It is there adjudged, and I do hereby decide and certify that the Boundaries of the said land are, and hereafter shall be as hereinbefore set forth.

Given under my hand at Hilo, Island of Hawaii, the eleventh day of November A.D. one thousand eight hundred and ninety-five.

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

For Petition & evidence see Book D, No. 5, page 92 to 97.
[*typed 1893-1895 Petition & evidence above*]

1873-1876: Kahuku Ahupuaʻa
(Adjoining Lands of Kaʻū and Kona)

The ahupuaʻa of Kahuku resulted in one of the larger proceedings of the Boundary Commission. Kahuku is one of the three largest ahupuaʻa on Hawaii island and passes above at least 50 ahupuaʻa of Kaʻū; and in South Kona, it borders the upper reaches of at least 20 ahupuaʻa, with many other Kona ahupuaʻa being cut off at lower elevations before reaching the Kahuku boundary. Numerous references that describe the Kahuku boundary with smaller Kaʻū ahupuaʻa—and with its larger neighboring lands of Kaʻalaʻala and Kapāpala—are recorded as a part of the Kahuku proceedings. Testimonies from court proceedings for several Kona ahupuaʻa (ʻAlikā, Hōnaunau, Honokua, Kaʻapuna, Kahaluʻu and Keauhou 2nd), which share mauka boundaries with Kahuku, have been included and follow the Kahuku-document sections. This is because testimonies from Kona residents add further details on traditional-historic features and practices in Kahuku.

Table 9. Kahuku - Kamaʻāina, Place Names and Features Identified

Kamaʻāina:	
Aheakealani	Kamaaina of Kau mountain lands
Ahukumakahi	Father of Nauka
Aua	Kamaaina of Kaalaala, Keaiwa and Kapapala, born ca. 1790
Awakamanu	Kamaaina of Kahuku, living in Olaa, former bird catcher
Haalulu	Elder kamaaina of Kahuku
Haumea	Former Konohiki of Kahuku
Haupu	Born ca. 1806, kamaaina of Waiohinu and Kahuku boundaries
Heike	Kamaaina of Kona mountain lands
Holoua	Kamaaina of Kaalaiki and Hilea
Hooupu	Kamaaina of Kahuku mountain lands
Kaa	Born 1795, elder Kamaaina of Kona mountain lands
Kaahaiea (w.)	Daughter of Kaneakakaiuli, kamaaina of Kahuku mountain lands
Kaana	Son of Kahikilani, kamaaina of Kapapala and Kahuku, bird catchers
Kaanaana	Kamaaina of Kiao
Kaanalohe	Father of Kakoo, both guides of Kahuku boundaries for Nauka
Kaauhana	Kamaaina of Kahuku
Kaele	Born ca. 1808 at Hilea, resident of Kahuku
Kahikilani	Elder kamaaina of Kahuku, father of Kaana, Kila, Kaleo, Kalua, Kenoi
Kahuakai	Kamaaina of Keauhou, ili of Kapapala
Kahue	Kamaaina of Kau mountain lands
Kahupuahu	Elder kamaaina of Kapapala mountain lands
Kaikuahine (w.)	Per Testimonies of Keaweehu and Pea, Kaikunane lived on Kaalaala and Kaikuahine (nick name) lived on Kapapala, and gave her brother rights of way across for bird catchers to go and catch uwao [uwau] and geese on Kaalaala.
Kaiwi	Born in 1835, descendant of Kahuku kamaaina
Kaiwikalaea	Elder kamaaina of Kahuku and mountain lands
Kakona	Born ca. 1790, elder kamaaina of Kahuku and Kau lands
Kakoo	Son of Kaanalohe, both guides of Kahuku boundaries for Nauka
Kalakalohe	Born ca. 1795, kamaaina of Kapapala, Keauhou, Kahuku & other lands *[not the same Kalakalohe who was witness for Kahaualea]*
Kaleo	Son of Kahikilani, kamaaina of Kapapala and Kahuku, bird catchers
Kalua	Son of Kahikilani, kamaaina of Kapapala and Kahuku, bird catchers
Kama	Nephew of Keaweehu, kamaaina of Kapapala
Kamakahuna	Elder kamaaina of Kahuku, pointed out some boundaries to Paahao
Kamakana	Born at Kahuku, great-grandparents were konohiki of Kahuku

Kamalo	Kamaaina of with knowledge Kau mountain lands
Kameahaiaku (w.)	Elder kamaaina of Kapapala, sister of Kauluamakaaina, and Kekua's aunt who knew Kau ahupuaa boundaries
Kaneakakaiuli	Elder kamaaina of Kahuku mountain lands, father of Kaahaiea (w.)
Kaonohi	Born ca. 1806, kamaaina of Keaiwa and Kahuku mountain lands
Kapuahi	Kamaaina (deceased) who had pointed out some Kahuku boundaries, when Mr. Alexander surveyed
Kapualei	Kamaaina who pointed out Pakini-Kahuku boundaries to Kenoi
Kaulia	Born ca. 1823, kamaaina of Kahuku and other lands of Kau, Hope Luna Auhau [assistant tax assessor]
Kauluamakaaina	Father of Kekua, both natives of Kapapala
Kauwaa (Kaowaa)	Born ca. 1808, Kau kamaaina who lived on Kahuku briefly while a child
Kawaa	Elder kamaaina of Kahuku who pointed out boundaries to J. Kaulia
Keaka	Kamaaina of Kahuku, later leased Manuka, hunted goats on both
Keakaokawai (Keakaikawai)	Born ca. 1818, kamaaina of Kona mountain lands and familiar with Kona-Kahuku boundary, son of Kuluahi
Keau	Uncle of Nahala, kamaaina of Kau mountain lands
Keaweehu	Kamaaina of Kapapala, Mauna Loa guide for Wilke's Expedition in 1842; father of Aua
Keawekoa	Kamaaina of Kahuku mountain lands, son-in-law of Kaneakakaiuli
Keiki	Kamaaina of South Kona
Kekai	Kamaaina of Kau mountain lands
Kekua	Kamaaina of Kapapala, son of Kauluamakaaina, learned boundaries of Kau ahupuaa, Kahuku to Kapapala, from his aunt, Kameahaiaku
Keliilohe [Keliilohi]	Native of Keauhou, Kau; did not know Kahuku, since "not of Kapapala"
Kenao	Elder kamaaina of Kau, part of 1859 Kahuku-Pakini nui boundary survey
Kenoi	Born ca. 1808 at Kapapala, son of Kahikilani, brother of Kaana, Kila, Kaleo, Kalua - all bird catchers and kamaaina of Kapapala and Kahuku
Kila	Son of Kahikilani, kamaaina of Kapapala and Kahuku, bird catchers
Kini	Kamaaina with knowledge of Kau mountain lands
Komaka	Kamaaina of Kona, born 1830, knows mountain lands at Keauhou 2nd and Kahuku boundaries
Kuaio	Elder bird catcher, knew Kahuku-Kona boundary, Komaka's grandfather
Kuehu	Elder kamaaina of Kau, father of Puhiki, former konohiki of Moaula, Mohokea, and Punaluu
Kuluahi	Elder kamaaina of Kona mountain lands, father of *Keakaokawai, taught him that boundary of Keauhou 2nd extended in a band above all Kona ahupua'a, then went "up a ridge of aa to … Pohakuhanalei"*
Kumakahonu	Elder kamaaina of Makaka and Kau mountain lands
Kumauna	Born ca. 1795, kamaaina of Kahuku mountain lands, an old canoe maker, son-in-law of Keawekoa
Lupenui	Husband of Kameahaiaku, kamaaina of Kapapala
Maewa	Elder kamaaina of Kahuku
Makaka	Kamaaina of Kau, born ca. 1790 at Hilea, always lived at Ninole Kai and at one time had charge of that land
Malaihi	Kamaaina of Kahuku mountain lands
Mokualii	Kamaaina of Kapapala and Keauhou mountain lands
Naaniani	Overseer of Kahuku lands
Nahala	Born ca. 1810 (based on Kuʻi wai o Kalae as timing of birth), kamaaina of Paauau Ahupuaa, nephew of Keau
Nahale	Elder kamaaina of Kau lands
Nahea	Kupuna of Kamakana, konohiki of Kahuku and other lands
Naholo	Kamaaina of Naalehu and other lands of Kau
Nailoe	Kamaaina with knowledge of Kahuku mountain lands

Namaka	Kamaaina of Kau, with Alexander at 1859 Kahuku-Pakini boundary survey
Nauka	Born ca. 1797 in South Kona, son of Ahukumakahi, father of Pilialo, testified about Kahuku-Kona boundary
Ohia	Elder kamaaina of Kau lands, showed Kahuku and other Kau ahupua'a boundaries to Makaka, his son-in-law
Ohuli	Elder kamaaina of Kahuku, bird catcher, per Kumauna testimony
Opunui	Born ca. 1795, kamaaina of Waiopua, knew Kahuku boundary with that and other nearby ahupuaa between Pakini and Puueo
Paahao	Born at Pakini, kamaaina of Kahuku, goat caretaker for W. T. Martin
Paihiha	Kamaaina of Kona mountain lands, bird catcher, father of Komaka
Pea	Kamaaina of Kapapala mountain lands
Pilialo	Son of Nauka
Pipi	Kamaaina of Kau, Luna Auhau (tax assessor), knew Kau boundaries
Poaeae	Kamaaina of Kau, assisted Alexander's 1859 partial Kahuku survey
Polepe	Kamaaina of Kona mountain lands
Puhi	Kamaaina of Kau, knew some Kahuku, Pakini and Kiao boundaries
Puhiki	Born ca. 1800, kamaaina of Kau and a bird catcher, son of Kuehu, who taught him some Kahuku boundaries
R. Naihe	Moved to Kahuku in 1847, oversaw ahupuaa of Kahuku for the Board of Education and C. Harris; first learned Kahuku boundaries from Keaka
Timoteo	Kamaaina of Kau, knew ahu pohaku near Kahuku-Keauhou 2nd junction
Wahahee	Elder kamaaina of Kau, knew Kahuku-Kapapala boundary
Wahine	Born ca. 1790, kamaaina of Kapapala, on Mauna Loa 1842 Expedition
Waiwaiole	Kamaaina of Kau, knows mountain boundaries, including Keauhou and Kapapala
Place Names	**Features**
Aa Poohina, Apoohina	Area where gray lichens cover the aa flow at junction between Kahuku, Kaalaala and Kapapala. "He mau ahu manu no Konomanu [There are several shrines for the Bird catchers] where Makaka people used to place bird nets." Elevation 7,300 feet.
Ahinui	A koa grove on Kahuku.
Ahu a Umi [1] (Ahuaumi)	Wahi pana, in the Kahuku-Keauhou vicinity (one of several features with that name, and all associated with Umi, the traditional king of Hawaii.) Komaka States "Thence the boundary runs mauka to Na Hale o Umi, some stone houses on Kau side of Paepu to Umi's upper road; thence along road to Na Ahu o Umi, do not know which ahu. Have heard there were 6 hills of stones for the 6 districts."
Ahu a Umi [2]	Wahi pana on the Keauhou flats between Mauna Loa and Hualalai, in Kona District.
Ahumanu	"Two piles of stone at middle of Apoohina," where Kaalaiki, Ninole and Makaka join Kahuku. (Makaka, witness)
Ahu o Keoua	Stone cairns located ½ mile mauka of Puliilii cave, at Umi's lower road. "Ahu o Keoua, 3 piles of stones. These three piles of stone can be seen distinctly from Keanapaakai." (1874 Journal of R. A. Lyman)
Alanui o Umi	Ancient trail in Kahuku that run towards Kapapala, and passes Ohialele. It connects Halepohaku o Umi, Heiau o Umi, and Ahu a Umi. (Komaka, witness) "Umi's road was very distinct in olden times." (J. Kaulia, witness)
Haawikiaiki	Named location above Government Road, on Kahuku-Manuka boundary.
Halepohaha	Black, rocky hill with no vegetation in Kahuku, on Alanui o Umi. Site of Heiau of Umi.
Halepohaku o Umi (Hale o Umi)	Testimonies vary about the number (from several hundred to a few) and locations of these stone hale. Said to be "at Halepohaha, also a large number of them at the heiau" (of Umi).

Hanamauloa	Hill at an elevation of 7200 feet, mauka of Puuulaula.
Hinaawaawa	A hollow on the Kau side of Puulonolono, near Kahuku-Manuka border.
Honopu (Honopuu, Kahonopu, Kapuhonu)	One or two large rocks, or small rocky hill, or a pile of white-washed stones near Kahuku-Manuka boundary, above Kaheawai.
Hoolanamalia	A waterhole between Kahuku and Pakini.
Kaala o Ehu (Kaalaehu, Keala o Ehu)	"A small heiau, there are many stone houses there," which is near Kahuku-South Kona district boundary. (Kumauna, witness)
Kaalaala	"The land of Kaalaala, a road way for bird catchers runs up to the crater Pohakuhanalei; Kahuku laying on this side and Kapapala the other side. The tall ohia trees being on Kapapala and the scrub ohia on Kahuku." (Puhiki, witness) [Others describe and map this ahupuaa differently.]
Kaalohi (Alohi)	An area of "pahoehoe called Kaalohi is the mauka boundary of Kahuku and Kaalaala." (This testimony by Nauka was later retracted.) Alohi, which means sparkling, was mentioned by Komaka as a place on Kahuku above Kona.
Kaanaholua	Where J. Kaulia lived, near (one of the two) Pohakuloa, on Kahuku-Manuka boundary
Kahapaimamo (Hapaimamo)	A hill near Manuka-Kahuku boundary, near Pohakuloa [2], "said place taking its name from the color of the earth and stones being like to the yellow feathers of the Oo and the black feathers of the mamo bird, like on amakihi, iiwi." (Nauka, witness) "A large smooth hill formed of pumice and sand with red spots on it and on the plain around it. It is an old crater with a gap in the south side where a stream of aa has flowed out." (R. A. Lyman, 1873 Journal)
Kahiawai (Kaheawai)	An awaawa (ravine or gulch) on Manuka, whose makua end reaches Kahuku-Manuka boundary, above Puuohilea, in vicinity of new road. Same name used for boulder or hollow (depending on the witness) which marks the point where new road crosses the ravine. (Alternative spellings given in the records.)
Kahipa	Named place near Puulonolono, below koa groves, on Manuka border.
Kahoolio	Named location between Kahuku and Waiohinu.
Kakaiakaaha	The "heiau of Umi" with nearby stone houses (Hale o Umi) on along Kahuku-Kona boundary. Above Kumualii [2].
Kakaiokaaha	Small upland heiau, built by a Hilo chief on Kahuku-Kaalaala boundary, located on the pahoehoe above the woods.
Kalaehumuhumu	Shoreline point where a ridge of stones marks boundary between Kahuku and Manuka.
Kaleleau	A kualapa [ridge] between Kahuku and Puueo.
Kamailoaina	On Kahuku-Manuka boundary above Puainako.
Kamakaili (Kamakaele)	Lae mamane in awaawa at Kahuku-Pahoehoe boundary.
Kamania	Area of pahoehoe in Kahuku uplands.
Kamokulimu	A water cave on the mauka side of new Government Road at the Kahuku-Manuka boundary.
Kanupa	Cave near mauka boundary of Manuka, where natives used to sleep, located "between Puuolonolono, Puukeokeo and Pohaha on the aa."
Kaoma [1]	A lae aa on Kahuku-Manuka boundary, not far inland from seashore.
Kaoma [2]	An ili of Pulena that joins Kahuku near Pakini Nui.
Kaomao	A pile of stones on the Kahuku-Pakini Nui boundary near Pau's house.
Kaopapa	Cave near the koa along Kahuku-Honokua 2nd boundary.
Kapai	A cave where old sandalwood gatherers used to stay; vicinity of Kahuku-Kukuiopae (South Kona) boundary.
Kapeleoike, Peleoike [Kapeleoiki], [Peleoiki]	Narrow lava flows on Kahuku-Kiolakaa and Kahuku-Waiohinu boundaries. Elevation 5,200 feet. Nauka said Kahuku-Kaalaala boundary was also formed by Kapeleoiki, but retracted that part of his testimony.

Kapoalaala	A brittle shiny lava which breaks through when stepped upon, situated near top of Kahuku-Manuka at boundary with Kahuku. *(Only Nauka used this place name and much of his testimony was later retracted.)*
Kapualei	Location on Kahuku-Kaohe boundary.
Kauhuala	Kalakolohe states, "know the mauka boundary of Pakininui, it is on a hill near Kauhuala." Mauka boundary with Kahuku.
Kaulukaumaha (Kaumukaumaha)	A pile of rocks at Kiao marking where boundaries of Kahuku, Kiao and Pakini Nui meet.
Kaumuuala (Kaumueaea)	Shore boundary point between Kahuku and Pakini Nui.
Kealakahewahewa	Named locality on boundary between Kahuku and Pakini Nui.
Keananui	A cave where Kahuku and Keauhou 2nd join.
Keanaohua (Keanahua)	A cave some distance above the woods on the Kahuku-Kona District boundary - above Kaiakakaaha and near Kahuku-Keauhou boundary.
Keanapaakai	A cave where Konomanu [bird catchers] of Kona, Kahuku, Hilo & Hamakua used to meet. Above Kolo.
Kilohana [1]	A pile of rocks; not far from a small pali at the end of Kiao.
Kilohana [2]	An "anawai (water cave) near the edge of the woods," close to Kaapuna-Kahuku boundary. [*see Kaapuna, South Kona Testimonies*]
Kipuka Manienie	A punawai (water spring) near Pakini and Kahuku boundaries.
Koakuukahi (Koakukahi)	Location along Kahuku-Waiohinu boundary.
Kokolau [Kokoolau]	An ahu "where Hilo, Hamakua, and Kona lands join" with Kahuku. Both Papa of Kahaluu, Kona and surveyor D. H. Hitchcock used this place name, which was a point where four districts met at Mauna Loa's summit.
Komakawai	Water hole, largest in group of several water holes, found by Komaka, a South Kona kamaaina; in a lae koa near Kahuku-Hookena boundary.
Kualapa	Named locality of the Kaalaala-Kahuku uplands. Nauka said: location where Kaalaala was cut off by Kaohe and Humuulau, but later retracted.
Kukuihaa (Kukuihae)	Boundary point between Kahuku and Manuka, below the road.
Kumualii 1st	A cave along pali (cliff) on Kahuku boundary at mauka end of one of the southernmost Kona ahupuaa.
Kumualii 2nd	A cave on Kahuku-Kaalahiki (South Kona) boundary. Site of fight between Hamakua and Kahuku bird catchers.
Maunalei	Area at Mauna Loa summit on where three districts (Hamakua, Kona, & Kau) met (in or just west of Mokuaweoweo crater). Only Kumauna used this place name and, in a later part of his testimony, applied it as well to the large rock called Pohakuhanalei, also in that summit area, but south of Mokuaweoweo.
Mokuweoweo (Mokuaweoweo)	Summit crater. Kahuku includes a section of crater. "The water on Mauna Loa is in a crack near Mokuaweoweo and is always frozen over. Said crack is on the Kona side of the crater."
Namanu a Haalou	A lae ohia where Kahuku cuts off Kaalaiki and Waiohinu. "When Haalou from Kahuku came after birds, Makaka people prevented him from coming onto the pahoehoe."
Ohiakea	Place where natives used to live, on or near, Kahuku. Location not clear; one witness heard it was on Kahuku, but another said on Kapapala.
Ohialele	A cave where natives used to sleep, in "a high ridge of aa that breaks through when you walk on it;" located above Kahuku-Honomalino (Kona) boundary.
Paahulu	A spring along Kahuku-South Kona boundary, in vicinity of Kukuiopae .
Paapohaku	Named locality near where Kahuku meets Puueo (ahupuaa in Kau).
Pahoehoepoha	A boundary point in upper Kau, but location unclear, because only witness who mentioned the place name had not been here, just heard of it.
Papale o Kumaiwa (Papaleokamaewa) (Papalekumaiwa)	Locality along boundary between Kahuku and Manuka, near where it crosses the old road. Close to water hole named Waiakalala or Waiokalala, in vicinity of Puainako.

Papaulaula	The red pahoehoe on the pali above the Kau woods. “There Kaalaala ends and Kahuku joins Kapapala.” (Kenoi testimony)
Pauewalu	A cave and lae aa past Ohialele near Kahuku-Keauhou 2nd boundary. “I was told that a Kau bird catcher, named Kau, killed a Keauhou bird catcher at Keanapaakai mauka of Kolo, and put his bones In the cave. I also heard that Kahuku and Keauhou bird catchers fought at Pauewalu and elsewhere.” (Komaka testimony) “Kahuku joins land of Keauhou [2nd] at Pauewalu, a place where Moo K. killed eight Kona men. They shut him up in a cave and when he got out he killed them.” (Aawakamanu testimony).
Peahi	On Kahuku-Manuka boundary in the center of the pahoehoe, mauka of the koa forest; the hapu [hapuu] is very large there.
Pohakea	Hill by this name was below Pohakuhanalei, on the south side of Mauna Loa summit. Hill was replaced by a deep crater whose sides (walls) looked as though they were made of brick. Keakaokawai said mauka boundary of Kahuku and Kapapala joined originally at that new crater.
Pohakuhanalei	A hill south of Mauna Loa’s summit crater. Name originally given to a large, distinctive rock (lost in 1868 earthquake). The rock or hill previously was a point along various district and ahupua’a boundaries. Kenoi states: “I have heard that Keauhou 2nd goes to Pohakuhanalei.” Kumauna said Hooupu told him that Pohakuhanalei was the mauka boundary of Kahuku.
Pohakuloa [1]	A large stone along Kahuku-Manuka boundary, above Kalaehumuhumu, not far from shore.
Pohakuloa [2]	Upland Kahuku boundary point, near mauka end of Manuka, marked by a pile of stones above Kona lands.
Polia	A water hole situated in a hollow, near where Kahuku meets Kiao, Pakini Nui and Pakini Iki ahupuaa.
Pookia	A round waterhole makai of a kauhale, near boundary boundaries of Kahuku, Pakini and Na Keaa ahupuaa.
Puainako (Puuainako)	A trail-side resting place on the old road at Kahuku-Manuka boundary.
Puepuewai (Puupuewai)	The bird-hunting right for Honaunau in olden times extended to this location, which may have been in Kahuku or Keauhou 2nd of Kona. That boundary was disputed.
Pukii	A ridge with stumps of ohia where the Kahuku-Pakini boundary turns toward Kilauea.
Puliilii	A cave at 5,550-foot elevation, near Kahuku-South Kona boundary.
Puuahi	Small hill above Kealakahewahewa on Kahuku-Pakini boundary.
Puueleele (Puuelele)	Small hill near Kahuku-Papa (South Kona) boundary.
Puuhilea (Puuohilea)	Hill on Kahuku-Manuka boundary, situated makai of the road.
Puuiki	Small hill on the boundary between Kahuku and Pakini Nui.
Puukeokeo (Puuokeokeo)	Hill with summit elevation of 6875 feet, along Southwest Rift Zone
Puukulua (Puukuloa)	Two small hills, near the junction of Keauhou (ili)-Kapapala-Humuula boundaries, on the plain between Mauka Kea and Mauna Loa. (Note: this is several miles from Kahuku and Keauhou 2nd , Kona.)
Puulonolono (Puuolonolono) (Puulonalona) (Puualonalona)	A grove of trees near mauka end of Manuka-Kahuku boundary. Kau and Kona natives used to come here for sandalwood.
Puuohia Puuohoohia	Extinct volcano, near mauka point of Manuka-Kahuku boundary, between Pohakuloa [2] and Kahapaimamo. Sides of crater covered with pumice, scrub ohia and pukiawe. “The natives say when the Kona winds are blowing, a whirlwind is formed sending up clouds of sand &c.”
Puuokahuku	Hill at mauka boundary of Pakini Nui with Kahuku, where there is a blazed ohia tree.

Puuopele (Puupele)	Two large hills on the shore near Kahuku-Manuka boundary.
Puulaula (Puuulaula)	A red hill or ridge along mauka boundary of Kahuku, half way between Ahua o Keoua and Poliwai (spring).
Uaala	A place, "covered by lava" on boundary between Pakini Nui and Kahuku, near Hoolanamalia.
Ulimau	A pūnāwai at Kahuku-Opihihale (South Kona) boundary.
Umiwai	A water hole, makai of Kualapa and close to Puuoluamanu, near Kahuku-South Kona boundary.
Waihou	A waterhole on Waiopua, just makai of Kahuku-Waiopua boundary.
Waiokalala or Waiakalala [256]	Water hole at Kahuku-Manuka boundary along the old road, close to Papale o Kumaiwai, and near Puainako.
Fishing and Bird Catching	"In ancient days the people of Kahuku did not go fishing, but were after birds of all kinds to eat and this is the reason all the land on the mountain belonged to Kahuku." (Kaumana, witness) Uhu ia kohu [parrot fish was the select fish] and Koa laau kohu [acacia the select tree] when Haumea was konohiki. (J. Kaulia, witness) "We used to go on the mountain to catch mamo, oo, [uwau] and geese; the latter (uwau and geese) belonged to Kaalaala." (Kenoi, witness)

March 11, 1873
Ahupuaa of Kahuku, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 122-158

[*Figure 20*]
The Ahupuaa of Kahuku District of Kau
Island of Hawaii, 3rd J.C.

On this, the eleventh day of March A.D. 1873 the Commission of Boundaries for the 3rd J.C., Island of Hawaii met at the Court House, Waiohinu, Kau, pursuant to notice in *Hawaiian Gazette* of February 5th and *Au Okoa* of February 6th, 1873, and notice personally served on owners of adjoining lands as far as known for the hearing of the application of Kahuku Ranch Co. for the settlement of the boundaries of Ahupuaa of Kahuku situated in the District of Kau, Island of Hawaii.

Present: G. W. Jones; L. Kaina; W. H. Reed and C. E. Richardson on part of applicants.

J. G. Hoapili for Crown Commissioners, Her Excellency R. Keelikolani, for Districts of Kona and Kau and Government Lands in Kona.

J. Kauhane for Hawaiian Government, W. T. Martin for self and lessee land of Pakininui, L. R. Macomber and others for self, and J. Kauhane for Kau Lands.

Petition read as follows

[256] L. R. Macomber first gave Waiokalala / Waiakalala (both spellings used) place name, but later corrected himself, saying: "real name is Kaheawai." However, note that Kahiawai / Kaheawai location is further mauka, where new road crosses Kahuku-Manuka boundary (compare Table 9 entries above).

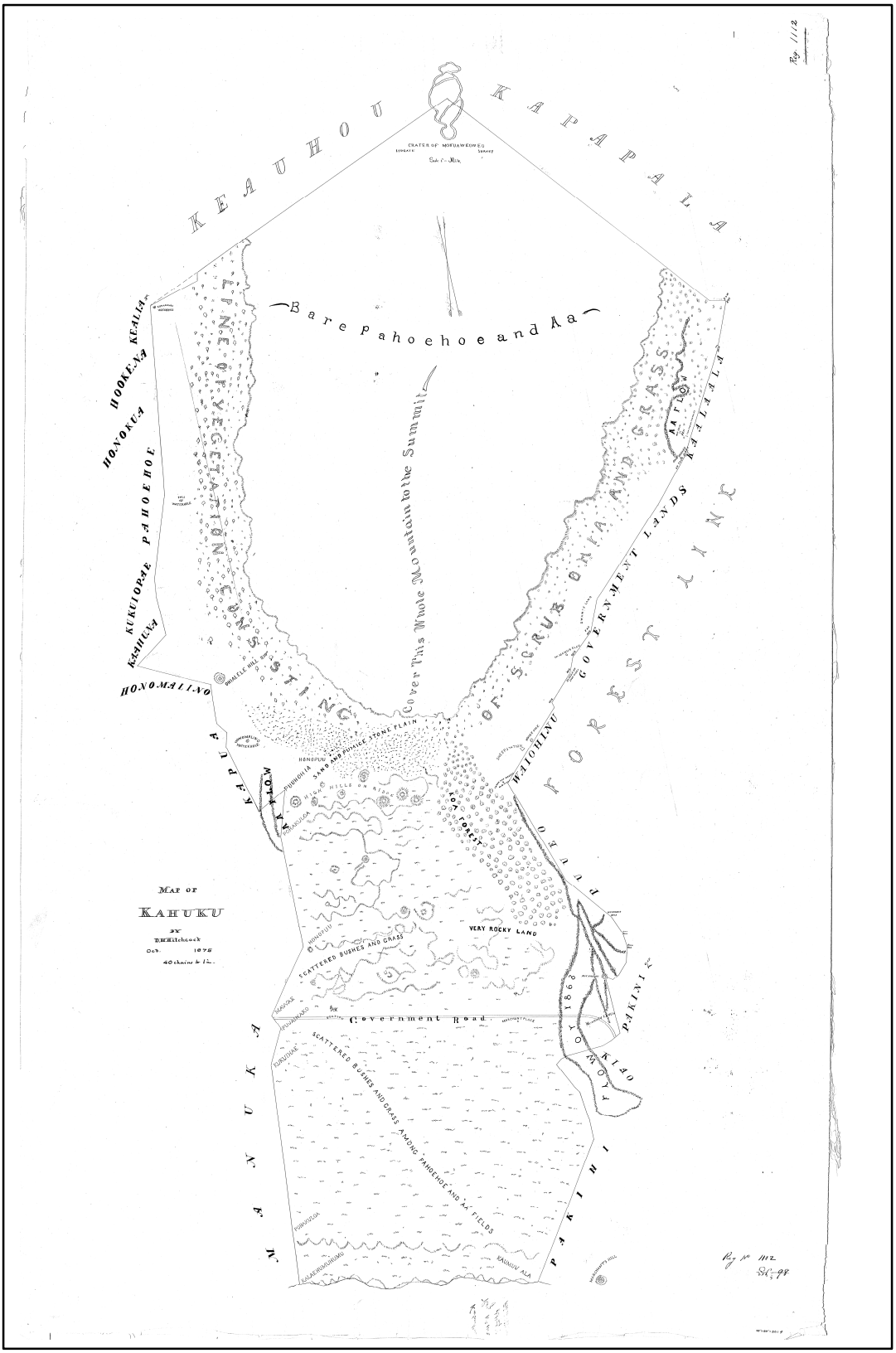


Figure 20. Registered Map No. 1112, Map of Kahuku (D. H. Hitchcock, Oct. 1875) State Survey Division

(Copy) Kahuku April 8th, 1872

Hon. R. A. Lyman
Hilo

Sir:

We wish to apply to you as the Boundary Commissioner for the Island of Hawaii for a settlement of the boundaries of the land of Kahuku Kau, recently purchased by us.

As near as we can ascertain, the lands joining Kahuku on the Kona side are:

Manuka, belonging to the Government
Kaulanamauna, belonging to the Government
Kapua, belonging to the Govr's of Hawaii
Okoe, belonging to the Government
Honomalino, belonging to the Crown
Omokaa, belonging to the Government
Kalihi, belonging to the Government
Milolii, belonging to the Government
Hoopuloa, belonging to the Government
Anapuka, belonging to the Government
Papa 1st, belonging to the Government
Papa 2nd, belonging to Kaopua
Alika, belonging to the Government
Kipahoehoe, belonging to the Government
Kaapuna, belonging to Kahaulelio
and the land of Keauhou in Kona, the owners of which we are unable to give, but which we understand joins Kahuku, on the top of the mountain.

On the Kau side the lands adjoining Kahuku are:

Paakini Nui owned by His Majesty
Kiao, owned by W. T. Martin
Palena, owned by W. T. Martin and R. Naihe
Na Keaa belonging to the Gov't
Waiopaa, belonging to the Gov't
Mohoai, belonging to the Gov't
Pueo, belonging to the Gov't
Kawela, Belonging to Govr's of Hawaii
Waiopua, belonging to L. Macomber
Kau, belonging to the Government
Napopohaku, belonging to the Government
Kiolakaa, belonging to the Government
Waiohinu, belonging to the Crown
Hionaaa, belonging to the Government
Kaalaiki, belonging to the Government
Na Hilea, belonging to His Majesty
Ninole, belonging to the Government
Wailau, belonging to the Government
Punaluu, belonging to His Majesty

Mohokea, belonging to Govr's of Hawaii
Moaula, belonging to the Government
Makaka 2d, belonging to the Government
Puunau, belonging to Mrs. Bishop
Kauhuuhuola, belonging to J. S. Lyman
Wailoa, belonging to F. S. Lyman
Keaiwa, belonging to F. S. Lyman
Kaalaala, belonging to the Government
Kapapala, belonging to Crown

Very Respectfully yours,
(Signature) Kahuku Ranch Co.

Testimony

W. T. Martin, Sworn
I live at Waiohinu, Kau, Island of Hawaii, have lived here twenty years, and am interested in a number of lands in Kau. They are Kiao, owned by me; Manuka and Kaulanamauna and Pakininui, which I lease; Keaa, owned partly by me and partly by Government; and Waiohinu, leased from Crown Commissioner and Kiolaku K.

Have leased the pulu privilege on Kaalaiki from the government Land Agent, Kauhane.

Know the boundaries of Pakininui as pointed out. Two places were formerly pointed out to me; one above the new road where an ohia tree is marked and one place makai; same place as now showed me, have heard a little about other places being the boundary but do not remember names.

Have seen the boundaries of Kiao lately and have owned said land about six or seven years. It is held by Royal Patent to W. C. Shipman. I know a part of the boundaries but do not know the old names of corners, do not know all of the boundaries as I was not there when the land was surveyed. I understand S. Kupa, Kaanaana and Naihe owned land on Kiao by Royal Patent.

Have heard of boundaries of Manukaa having leased and had charge of said land for about ten years; had men catching wild goats there. Have been told that the boundary at the beach is at a point called Kalaehumuhumu between Manukaa and Kahuku. Thence mauka to a place called Papale o Kumaiwa [Papaleokamaewa] near the old road. I have not seen the place. The boundary of [Kahuku-Manukā ahupua'a near] the new road is at a place called Puuhilea [Puuohilea], makai of the road. Some men that were at work showed it to me. Mauka of said road is a large hole. Have heard the mauka boundary is at a place called Puulonolono, have since heard that the boundary at the road is at Kahiawai [Kāheawai]; heard this after the land was sold to Brown; have since heard that the boundary is between Puuohilea and Kahiawai, but do not remember the name of the place; did not hear of the last named boundary in old times.

Kauwaa K. and Keaka K. pointed out boundaries to me. Kauwaa K. told me Manukaa was cut off by Keauhou and Kaalaala at Pahoehoepoha. Have heard within the last few days from Nauka K. about the boundaries of Keauhou. I do not know the boundaries of Manukaa. The only places I have been to on the boundaries are Puuohilea and Papaleokamaewa

[Papale o Kumaiwa]; cannot say what part of the point at sea shore is called Kalaehumuhumu.

I have seen an advertisement by Keaka ma in the paper (I do not know what year it was printed[257]) in which they mentioned a great many names of lands; Puuulaula, a red hill, Kalaehumuhumu; Puulonalona, also a place at the road, the name of which I forget. Do not remember the names of the other places. I was Government agent of the land of Manukaa at the time it was leased to Keaka ma by the year. I have had conversations with Mr. Jones about boundaries of adjoining Kahuku. I think it was in the coffee shop at Waiohinu where the conversation took place. I can point out boundaries of Manukaa on the new road. Messers Spencer and Haley had an interest in Kahuku and Manukaa at the time the road was built.

CX'd. by J. G. Hoapili.
Paakini and Kiao run in an Easterly direction. Puhi K., pointed out to me the boundaries of Pakininui, Kahuku, and mauka boundaries of Kiao as surveyed by Alexander. I do not know whether the points he showed me are the ones surveyed to or not.

CX'd. Kauhane, Questioner
When we went after shingles for the Church, a man now dead, told me the mauka boundary of Kiolakaa between Kahuku and Kiolakaa was makai of lae aa makai of the koa woods. Lae aa was called Kapeleoike [Kapeleoiki] and was on the land of Kahuku. Have heard the natives talking a great deal about the boundaries of lands within the last few days.

L. R. Macomber, Sworn
I live on Kau in the District of Kau. First came into said place in the year 1853. As a witness Mr. Jones has not talked to me in reference to the boundaries of Kau. I have lived on Kahuku some length of time and know some of the boundaries as a carpenter by trade and have been in the habit of going into the woods after timber. Went after shingles for the mission House in 1854 and the natives told me the Koa woods were on Kahuku and the ohia woods were on Waiohinu. Kalakalohe K. was guide and showed me the boundary. Kahuku, being School land, it was necessary for us to get permission to go on it. I have been told that the lands of Kiolokaa, Napapohaku, Puueo, Mohoai, Waiopua, Keaa, Pakininui and Puulena are all cut off in the lower part of the woods by Kahuku. Waiohinu is the first land that runs clear through the koa woods. Have seen a tree near the lava stream on a hill which was marked by Mr. Alexander and makai of said tree another tree was marked and a bottle buried.

There is a water hole at the corner of Keaa. The surveying party went due North to the woods surveying nearly a mile, near to Keaa or Waiopua, their kamaainas said such was the course till they should get out of the woods. Kumauna K., Poaeae, Puhi perhaps and others were with Alexander. Have seen a hill in the woods which was pointed out to me as the boundary of Puueo and Kahuku, but do not know the name of the hill. Have had a water hole called Waioakalala [Waiakalala is spelling used in next mention], situated on the old road pointed out to me as the boundary between Kahuku and Manukaa. I would know the place if I saw it, as the natives have shown it to me a great many times. A large rock at a point on the Kau side at sea shore is the boundary of Manukaa. I think the name of the point is Kalaehumuhumu but have not been there. Have always heard Kahuku joined Keauhou in Kona on the mountain and Kapapala on the other side. An old man at Olaa told me Kahuku,

[257] See *Ke Au Okoa*, Nov. 28, 1867:2 in this study.

Kapapala, Keauhou of Puna, and Waiakea all join Keauhou on the slope of Mauna Loa. I do not know the boundaries; it was said to contain over 300,000 Acres. I worked for Rev. Mr. Kinney on Kahuku. He obtained the privilege of cutting timber from Mr. Armstrong, who was then Minister of Public Instruction.

CX'd.
Kalakalohe is still living. He pointed out the boundaries between Waiohinu and Kahuku. I know the mauka boundary of Pakininui, it is on a hill near Kauhuala. Pakini has no woods. Kumauna K. and Poaeae K. have told me that Kahuku joined Keauhou [2nd of Kona] on the mountain. Pakininui runs into the edge of the ferns and the boundary line from there to a water spring turns makai. Near said spring Keaa joins Waiopua and Kahuku the boundary being still inside of the fern, thence it runs North. The lands Mohoai and Waiopua do not go into the woods. Puueo joins Kahuku and runs into the wood to a hill, Paapohaku then runs further in, and joins Kahuku. Kiolokaa runs into the woods further still, and is there cut off by Kahuku. Waiohinu runs to the Koa, said koa being in groves above the ohia trees. Waiohinu is at mauka edge of ohia woods. The boundary being a few scattering koa trees. Kalakalohe said Kahuku joined Kapapala, the old man told me of his own accord.

W. T. Martin Recalled.
I have never heard of any Ili aina in Kahuku at sea shore but that Kahuku extends from Pakininui to Manukaa.

Kumauna K. Sworn
I was born at Kahuku before Kamehameha 1st went to Maui, and before the building of the Peleleu canoes [ca. 1795]. My parents told me the boundaries of Kahuku. At night we used to go out and catch birds to eat, and I asked them the boundaries as I did not wish to trespass on other lands, as we belonged on Kahuku. If people of other lands came onto Kahuku their birds and property were taken away from them and given to our chiefs. I know the land of Manukaa and the boundary between said land and Kahuku; my grandfather told me; Kalaehumuhumu a ridge of stones at a point at the sea shore is the boundary between Manukaa and Kahuku. Thence the boundary runs mauka to Pohakuloa [1], a large stone, thence mauka to Puainako, a resting place on the old road, thence mauka to Kaheawai. A swail [swale] runs from the beach up to this place and belongs to Manukaa, the boundary of Kahuku being on the upper edge toward Waiohinu, said boundary not reaching the swail [swale] until you get onto the new road, thence from Kaheawai to Kahonopu (a large rock) thence to a large hole or crater, with trees growing in it, called Puuohia, thence runs along the pali to a cave called Kumualii 1st, thence the boundary ~~between~~ [*sic* – from junction of] Manukaa and Kahuku runs toward Kona to ana Ohialele (a cave where natives used to live). Kapua being on the makai side and Kahuku on the mauka side, above the woods on the pahoehoe, thence to a large hill named Puuelele, woods being on the makai side of said hill. Thence to Kumualii 2d, a cave where Kalahiki joins Kahuku. thence to heiau of Kaakaiokaaha; thence to a cave Keananui, where Kahuku joins Keauhou [2nd of Kona], thence to Ahu a Umi; thence to Maunalei on Mauna Loa where Kahuku joins [touches corner of - as boundary currently drawn -] Hamakua; thence to Ohaikea on the Hilo slope where Manuka joins Kaalaala and Kapapala [*sic* – Manuka and Kaalaala do not come up to summit area]; have heard Keaka, Nauka, and another wish to put the boundary of Manukaa way into Kahuku and I have come to tell the true boundary and pali aku. Boundary between Pakininui and Kahuku is at Kealakahewahewa. Kaumuuala is at shore, Kealakahewahewa is mauka; thence to Puuahi.

(Note[:] Witness asked to go to Kahuku and point out the boundaries; he is old and deaf; applicants request that as the old man seems tired and confused his testimony be taken at Kahuku on some other day. Thursday, the 13th instant, set to take the testimony at Kahuku. Witness is a very old man and is tired and confused, is unable to hear or answer the questions put to him.)

Kamakana K. Sworn
I was born on Kahuku. Am Kamaaina of the lands of Kahuku and Manukaa, having lived on both lands. I am now living on lands this side of Kahuku; was quite large when they collected Sandal Wood. My Great-Grandparents, Punoho and Nahea, had charge of Kahuku and Kiao. Kumauna and Nauka told me the boundaries when I lived on Kahuku years ago.

Boundary, as told me by them, commences at sea beach at a place called Kalaehumuhumu; thence to Pohakuloa [1], a large rock. Thence to Puainako on the old road to Kona; thence to Kahiawai [Kaheawai] a hollow[,] this side of said hollow at the new Government road to Kona, is where Kahuku joins [crosses the ravine of] Kahiawai [Kaheawai]; thence to Kahonupu [Kahonopu] a hill; thence to long rock [*sic*, pile of stones] called Pohakuloa [2]; thence to a hill called Kahapaimamo; thence to a hole or crater named Puuohoohia, where there are whirlwinds (Note: I asked Nauka what lands are here. He told me it was the mauka boundary of Manukaa), this is mauka of the koa woods, on the pahoehoe; thence to Kumualii, a cave, thence to a hill; thence to cave of Ohialele, where the natives used to sleep; said cave is mauka of Honomalino. This is as far as I went with Kumauna and Nauka. They showed me the boundaries to said cave and told me Kahuku went clear to Keauhou. We always used to take goats off of the mountain beyond this cave of Ohialele, without opposition from anyone.

I went with Alexander when he surveyed the boundary of Pakini. Commencing at piles of rocks (do not know the names of the rocks) at Kaumuuala at the sea shore, thence to Puuahi, a small hill; thence to Kaulukaumaha, a pile of rocks said to be makai boundary of Kiao. Thence I do not know the boundary until you get to Kilohana, a pile of rocks; thence toward a pali; said pali being a small one at the end of Kiao.

From Pau's house the line runs mauka through Kaoma [2] and Uaala, covered by lava, thence to Hoolanamalia, a waterhole between Pakini and Kahuku; thence to Pukii, a ridge with stumps of ohia trees on it; thence toward Kilauea; Kahuku being mauka, and Pakininui and Pakiniiki being makai; to an ohia tree marked X; thence to Polia, a water hole situated in a hollow. Near this place Pakininui, Pakiniike [Pakini iki] and Kiao join Kahuku; thence to a pile of rocks; thence to an ohia tree marked **X**. This is as far as I went with the surveying part. Kumauna was the kamaaina. Naihe, (Kuawaa now in Honolulu), Namaka and others were with us.

Mr. Jones has not had any conversation with me in regard to the boundaries of Kahuku or urged me to say anything for his benefit, we had a talk on the subject soon after he came to Kau to live, but not since that time.

CX'd.
Kumauna and Nauka told me the boundaries of Kahuku from the shore of Manukaa to Ohialele is Honomalino. (Note: that is what I have testified to today and the same as to the east side of Kahuku. I can go and point these boundaries if you wish.) Ohialele is mauka of Honomalino, not of Kapua. Manukaa is not very wide before you come to the land of

Kaulanamauna. Nauka K. told me Kaulanamauna joins Honomalino in the koa woods, cutting off Kapua and joining with Kahuku at Ohialele.

Note: Kona witnesses having come a long way are now to be brought in and testify to Kona boundaries. The Kau boundaries to be taken up afterwards.

Nauka K. Sworn[258]
I was born at Kalihi in South Kona at the time of Kauhiholua [ca. 1797], and after the building of the Peleleu canoes. Kaanalohe K. and Kakoo K. a son of his, both guides on the mountain, pointed out and told me the boundaries of Kahuku at the time I used to be on the mountain with them.

(Note: witness kept saying he came to testify for his Haku, pointing to W. T. Martin. Was asked who his Haku was? And replied W. T. Martin sent for me.)

Commencing at the sea shore the boundary between Manukaa and Kahuku is at a place called Kalaehumuhumu; thence to Puuulaula, a red hill on the pahoehoe; thence to Kaoma [1], a lae aa[,] thence to Halepulekahiko; thence to Papalekumaiwa [Papale o Kumaiwa], makai of the old Government road; thence to Kamokulimu, a cave of water on the mauka side of the New Government road; thence to Haawikiaiki[?], a point of trees (Lae laau); thence to Hinaawaawa, a hollow on the Kau side of a hill called Puuolonolono; thence between these two hills; thence the boundary runs between two hills called Puukuloa, one hill being on Manukaa and the other on Kahuku. Thence to Kapoalaala, a brittle shiny lava which breaks through when stepped upon. Here Manuka and Kahuku end. The uwao [uwau] all belonged to Kahuku, save a few in the woods which belonged to Manukaa; the geese all belonged to Kahuku. Kaalaala of Kau cuts off Manukaa and Kahuku, and joins Keauhou of Kona. The pahoehoe near the edge of the woods, on the Kau side of Kapeleoike [Kapeleoiki], is the boundary of Kahuku and Kaalaala.

Question: Do you solemnly swear that the above statement is true. That the pahoehoe near the woods on the Kau side of Kapeleoike [Kapeleoiki] is the boundary of Kahuku and Kaalaala?

Witness would not answer the question, but avoiding it kept on telling about other boundaries. After being warned several times he was fined for Contempt of Court.

Kapeleoike [Kapeleoiki] is an old lava stream from the top of the mountain into the woods and is the boundary of Waiohinu. Kaalaala cuts off Kahuku and Manukaa at the shiny pahoehoe. Just above the woods, Waiohinu is cut off by Kaalaala and not by Kahuku.

Puohoohia is the boundary between Kaulanamauna and Manukaa; said place belongs to Manukaa. Kahuku is cut off on the Kona side by Manukaa. The pahoehoe called Kaalohi, is the mauka boundary of Kahuku and Kaalaala runs along said pahoehoe and cuts off Kahuku. Kapapala, Hilea or Punaluu do not come near Kahuku. Waiohinu cuts off Kahuku on the Kau side at Kahoolio on Kapeleoike [Kapeleoiki] at a large rock called Kapalio near the upper edge of woods. Half of the Peleoike [Peleoiki] running into the woods belongs to Waiohinu and half to Kahuku. This is in the koa woods. From there I have not come down

[258] Note: On March 12, 1873 (the day following this day's testimony), Nauka, confessed that "All the testimony I gave yesterday is untrue." See proceedings of that date (later in this report).

on the boundary and do not know the boundaries makai; have been there many times. I do not know the boundaries of Pakininui.

CX'd.
I do not know about Pakini joining Kahuku; know nothing about boundary between Kiao and Kahuku or about the boundary of Puueo; know the boundary between Waiohinu and Kahuku, but do not know what is the next land on Kona side of Waiohinu toward Kahuku. Kiolakaa is the next land to Waiohinu, but does not touch Kahuku at all. Pakini joins Kahuku up on the makai edge of the woods. Puuehu is the next land to Kiolakaa and does not touch Kahuku. The land of Puueo does not touch Kahuku. Mohoai cuts off Puueo; the latter place running away in the woods (Note: Witness swears to this statement).

Kahuku cuts off all these lands: Puueo, Pakini, etc, clear to Waiohinu. Kaalaala cuts off Hilea above the woods, on the pahoehoe.

Keaka told me to come and give correct evidence as to the boundaries between Manukaa and Kahuku; he said Martin sent for me. Had some conversation with Martin in regard to boundaries but no one has told me what to say. (I stated about Kaalaala cutting off all Kau lands clear to Manukaa of my own knowledge.) I lived on Manukaa during Kamehameha 1st reign, at the time of Kuewaioka Lae [Kui wai o Kalae, ca. 1810] and was old enough to cook food at that time.

Know the boundaries above the woods, but not in the woods. Know Kamakana K. having lived on Manukaa with him, but never went with him or showed him any boundaries. Know a place called Peahi on Kahuku in the centre of the pahoehoe, mauka of the koa forest; the hapu [hapuu] is very large there. There is a grove of koa trees Kau side of this place, but no water in the vicinity. Halepohaha is makai of this place toward Kona; Halepohaku o Umi is at that place. Puainako is a place on this side of the old road to Kona; this side of Kahiawai [Kaheawai], an awaawa [ravine oe gulch]… [angling towards shoreline near] the centre of Manukaa. The only place called Pohakuloa [2] is an Ahua pohaku near (a good ways from) the shore mauka of Puuopele, two large hills on shore way in the land of Manukaa. Another place called Pohakuloa is a large rock in the centre of Manukaa. Mauka loa, a puu mauka of that is called Hapaimamo, said place taking its name from the color of the earth and stones being like to the yellow feathers of the Oo and the black feathers of the mamo bird, like on Amakihi, iiwi. I have never made any different statement than the above. Keauhou [2nd of Kona] comes across, mauka of Honomalino and joins Manukaa cutting off Kapua in the woods. Kaulanamauna runs to the cave Kumualii above the woods, cut off by Honomalino and Manukaa. Puukeokeo is at the shiny lava on the boundary between Keauhou [2nd of Kona], Manukaa and Kaalaala; thence Keauhou [2nd of Kona] and Kaalaala run to a large red hill called Puuulaula near Mauna Loa. Half way up the mountain on the Kona side there is a high ridge of stones running up the mountain. Kaalaala is on one side of this ridge and Keauhou [2nd of Kona] is on the other side. I do not know the boundary between Kapapala and Kaalaala.

Kaohe from Hamakua runs over Mauna Kea, across the plain and joins Kaalaala, half way up Mauna Loa. Kaohe and Humuula run across and up Mauna Loa, cutting off Keauhou and Kaalaala at Kualapa. I used to go after uwao [uwau] and my kupuna showed me the boundaries of Kaohe and Humuula on the side of Mauna Loa up to Mokuweoweo [Mokuaweoweo]. Mauna Loa has a large pond of water on the top of it called Waiau. (Note: Witness swears this pond is on Mauna Loa at the junction of Humuula and Kaohe at Pohakuhanalei, a large rock near Mokuweoweo [Mokuaweoweo] at which you can stand

and see the crater). I have never been on Mauna Kea and do not know anything about Kamekoa [Wilkes] Exploring Expedition. Have been on the top of Mauna Loa twice, with my father, Ahukumakahi K.[,] once before Ahulau okole hi [Dysentery Epidemic of 1804] and once since then. There is a large water hole on the Kau side of the crater.

I was born at the time of Kauheeholua they had around the island. Kalauni in Kohala and Kanihokawala at Manukaa, before Kalaiaina o ke Kiamoku at Honaunau. I was old enough to cook food at the time of the building of Kiholo [ca. 1808].

Keakaokawai K. Sworn

I was born at Kaawaloa shortly before Kamehameha 1st death [Kamehameha died in 1819] and now live at Hokukano, North Kona. I know parts of the boundaries of Kahuku, Manukaa and Honomalino. Keauhou [2nd] of Kona runs up to Mokuaweoweo. Kapa[p]ala comes to the crater on the other side. Humuula and Kaohe join Keauhou at Puukulua on the plain between Mauka Kea and Mauna Loa. Humuula comes up the side of the mountain below Pohakuhanalei. This rock is a long way from Mokuaweoweo. Kapapala comes near to this rock. Pohakuhanalei, said rock was lost sight of during the earthquake time. There is a hill there now. I have been up there catching goats since the change made by the earthquake which was in 1868. Kahuku comes to this place. The steam first showed itself up there and afterwards the lava flowed out in the woods of Kahuku. A new crater makai of Pohakuhanalei is on the boundary between Kahuku and Keauhou [2nd of Kona].

Kaulanamauna is cut off by Keauhou [2nd of Kona District]; do not know the name of the place. It is a long distance up the mountain from Puupuewai to Kahuku boundary. Kuluahi, my father, showed me the boundaries between Kahuku and Keauhou when we were up in the mountain. Honomalino does not join Kahuku. Keauhou is the only land in Kona that does join it. The mauka boundary of Manukaa joining Keauhou at a grove of koa and mamani [mamane] trees a short distance above the koa woods at a cave called Kanupa, where natives used to sleep. Thence follows up a ridge of aa to the hill where Pohakuhanalei used to be. I have not seen Halepohaha but have heard that it is on Kahuku. The water on Mauna Loa is in a crack near Mokuaweoweo and is always frozen over. Said crack is on the Kona side of the crater.

My father told me Kapapala was on the other side of the crater. Mika Ela, missionary at Kaawaloa, went up with us. Heike and Polepe, afterwards lived on the mountain. This was the first time I went up. The lands of Kealakekua, Kaawaloa, Kahauloa, Onouli, Honaunau, Kealia, Honokua, and Kaohe all are cut off by Keauhou [2nd of Kona District].

I went up to Kaulanamauna with my father and he pointed out the mauka boundaries of Manukaa and Kahuku joining Keauhou; thence the boundary between Kahuku and Keauhou [2nd of Kona District] runs up a ridge of the mountain. We were after birds at that time and I have never been there since. I know the boundary well, up toward Pohakuhanalei, but cannot tell where it is near the woods.

My father lived at Waimea, a good while, and when we went into the mountain he pointed out the boundary of Kaohe, Humuula, etc. I have said that Kahuku and Kapapala join at the new crater below Pohakuhanalei. The sides of this new crater look as though they were made of brick. It is at a place where there used to be a hill called Pohakea, but is now a deep crater. From thence Keauhou and Kapapala run up to the crater Mokuaweoweo on the top of Mauna Loa. Have never heard of Kaalaala of Kau joining Keauhou and cutting off Kahuku, neither of Kaalaala joining Kahuku and Keauhou at the new crater but, that Kahuku

joins these lands at this place and that Kapapala and Keauhou run from thence to Mokuaweoweo.

Witness has been quite sick for several days, is tired and requires rest. Court adjourned till 12th instant as it is now Eleven o-clock at night.

(Sig.) R. A. Lyman
Boundary Commissioner, 3d Judicial Circuit.

Waiohinu, March 12th 1873
Boundary Commission met according to adjournment from the 11th inst.; Nine O'clock A.M.

Nauka K. His Confession.
All the testimony I gave yesterday is untrue. I made this statement, that I may correct what I said.

The boundary at Kalaehumuhumu is correct, but all the testimony I gave in reference to the boundaries between Manukaa and Kahuku is false, and also what I stated in reference to the boundaries between Kaalaala and Kahuku and between Waiohinu and Kahuku is untrue.

I solemnly swear that this statement is true and that the one I made yesterday is false. Keaka K. is the person that told me to come here, but all that I said was of my own free will. No one tried to influence me, and I have now asked a hearing that I might confess and do away with my fault.

(Note) Nauka K. A witness of yesterday having asked a hearing, it was granted by the Commissioner.

R. Naihe K. Sworn
I was born at Kohala. Came to Kahuku in 1847 and have resided on Pakini or Kahuku most of the time since. I have been in the habit of catching wild goats on Kahuku. Keaka K. was my first kamaaina and pointed out the boundaries to me. We lived at a place called Puueo and first went after goats on the pahoehoe called Kamania, on Kahuku. Keaka said a place called Kamailoaina, beyond Puainako belonged to Kahuku. Kaheawai was on Kahuku, but if the wild goats went beyond the awaawa of Kaheawai we had to let them go as beyond that was on the land of Manukaa. Keaka, Kila, and others were with me at Halepohaha catching goats. We used to go as far as Puulonolono and Kapuhonu [Kahonopu] but beyond that they said the goats belonged to Manukaa. On the other side toward Kona we used to go makai of Puuohoohia. Kila who was kamaaina there said that the lands below the koa grove[,] called Kaiwa, belonged to Manukaa. At another time we went to Kumualii cave and slept there all night. In the morning we went as far as Ohialele, after goats. They said it was on Kahuku. We could look down to Palilua in Kona, from there. Keaka at that time lived on Kahuku; he moved onto Manukaa since 1860.

We used to go after goats when the Board of Education owned Kahuku and also when Mr. Harris owned it. Have heard that Keaka advertised changing the boundary of Kahuku after he had moved to Manukaa. The boundary between Paakini and Kahuku at sea shore on the east side of Kahuku is Kaumueaea [Kaumuuala][;] and Palaki is on Kahuku, a pile of stones marked the line thence to Kaulukaumaha where a pile of stones marks the boundary.

There are piles of stones on the line between Kaulukaumaha and the shore outside of Punaluu. Pakini ceases at Kaulukaumaha and Kiao joins Kahuku. Kapuahi (now dead) pointed out these place as boundaries, when Mr. Alexander surveyed the Kahuku line from shore. I was one of Mr. Alexander's men. Know where Pau lives on Kiao. Pakininui joins Kahuku again near this point and Kiao ends. I cannot show the exact place. Thence to Puuokahuku where there is a blazed tree. Did not go to this hill at the time the tree was marked. I know Puuokahuku is the mauka boundary of Pakininui. Thence to an ohia tree on the boundary of Pakininui, Pakiniiki and Na Keaa. These lands all join here; thence the boundary runs to punawai Kipukamanienie; thence to an ahu makai of the land Waiahalua. Kumauna K. was the kamaaina who pointed out these boundaries to Mr. Alexander when we went to Ohialele. We here told him the boundary of Kahuku went to Ahu a Umi.

We used to go after goats on the Kau side of Kahuku and were told Waiohinu was makai of Kapeleoike [Kapeleoiki]. We went after the goats on the pahoehoe which was said to belong to Kahuku, said pahoehoe being above Punaluu and Moaula. Was told the woods belonged to other lands. Have been to Aa Poohina, heard that Kapapala and Kaalaala join Kahuku there.

Naholo K. of Naalehu was the kamaaina there. He told me Waiohinu went to Koakuukahi and above that was Kahuku. I work for W. T. Martin.

CX'd.
If goats ran below Kahipa near Puualonolono below the koa groves, they were on Manukaa and the same way, going to Kumualii and Ohialele. Kahuku extends nearly to the woods and I have always heard that Puukeokeo belongs to Kahuku. The kamaainas told me all South Kona lands were cut off by Kahuku. Kumauna's son, and Kila, now dead, showed me the boundaries. I do not know whether Kaiwikalaea K., is dead or not. The koa woods mauka of Kapeleoike [Kapeleoiki] belongs to Kahuku and those makai to Waiohinu. Have heard that Ohaikea, where natives used to live, is on Kahuku and that below that place the land belongs to Kapapala. I do not know what lands join on the Hamakua side.

CX'd. By Kauhane.
I first went after goats when Mr. Armstrong had charge of the land, and have been in the habit of going every year since. We used to go in gangs of eight or ten. Have been to Ahu o Umi and Umi road. Said road crosses Kapapala, from there you can look down on Punaluu. It is way above the woods. Was told the woods belong to Waiohinu. We went where we could see the aa poohina, but did not go to it.

Have been with Kenao K. after goats, a few times, went with him on Pakininui boundary when it was surveyed. Went near enough to aa poohina to see dry trees, but was several miles off from it. The Heiau of Umi is at Halepohaha on Umi road. Know Ahu o Umi in Kau toward Kapapala[,] also the famous one in Kona.

L. R. Macomber, wishing to correct a name of a place that he gave yesterday, is allowed a hearing. Says[:]

There is a water hole near a hollow, said hole was called by me Waiakalala [spelled Waiokalala in previous day's transcript], the real name is Kaheawai. It is near the boundary of Manukaa and Kahuku.

Kenoi K. Sworn
I was born on Kahuku [ca. 1833] and lived there until I was 19 years of age. Since then I have lived in Honolulu twenty-one years. Kahikilani, my father (now dead), told me my age.

My older brother[s] Kaana, Kila, Kaleo and Kalua showed me boundaries where we went to catch wild goats. They showed me the boundaries between Kahuku and Manukaa. I had to start [driving] the goats for them, as I was a boy.

Kalaehumuhumu is the boundary on the old road at shore. Thence the boundary runs to Pohakuloa [1] to Puainako, thence to Kahiawai (Kaheawai), an awaawa on Manukaa. This side of said awaawa is Kahuku; thence the boundary runs to Kahonopu, a hill; thence to Puuohohia; from thence the boundary turns toward Kona and runs to Kumualii, a cave in a grove of trees; thence to Ohialele, a cave; Kahuku being mauka and Kona lands makai of said cave, which is situated in a grove of small trees; thence the boundary runs to Puueleele. Was not told the exact spot called Puueleele. We slept at Ohialele and went after goats to Puueleele as they said our goats were at that place; thence the boundary runs to Kumulii, a cave; thence to Kakaiakaaha, a heiau and stone houses; thence to Keanaohua, a cave. I went as far as this place and could come back in a day to Ohialele by cutting across the land. I do not know what land in Kona cuts off Kahuku. Have heard that Kahuku runs to Ahuaumi (Ahu a Umi). Keanaohua is some distance above the woods[,] between the woods and the mountain. I do not know the boundaries of lands on the top of the mountain or what land joins Kahuku. Have never been on the Kilauea side of the land above the woods, and do not know the boundaries there. Kapualei pointed out the boundaries between Kahuku and Pakininui to me at the time Alexander surveyed it. The boundaries I have told are the ones that were told and pointed out to me before I went to Honolulu. Do not think I could point out these boundaries now, as it is a long time since I have seen them.

CX'd.
The goats run all over the land, and so we used to go to all these places after them. Kahonopu is in the middle of the woods at Puuohoohia. At this place the trees are very small. We used to chase the goats when they went onto Kona lands. We did not go near Ahuaumi.

L. E. Swain Sworn
I have lived at Waiohinu, Kau, for the last ten years. I am a kamaaina on part of Kahuku, having lived there over three years catching wild goats and picking pulu. We used to catch goats on the mountain, and also toward the shore near the Manukaa boundary. I saw the plot of Lower part of Kahuku boundary between Manukaa and Kahuku was at Puupele on seashore, toward Kona and runs straight up through the road, awaawa. Keaka told me the boundary at shore was at a small hill on Kona side called Kalaehumuhumu and runs up to large awaawa at the Government road. Charley Spencer also pointed out this same awaawa to me the first time I went to Kona, and told me it was the boundary of Kahuku and Manukaa. It is the largest awaawa from Kahuku pali to Manukaa houses; and is on the old road. I do not know the name of it. When I was picking pulu on Papa and Honomalino in Kona, in the years 1869 and 1870, Nauka told me Kahuku joined Honomalino just above the woods. I asked, as I wished to catch goats on the mountain, but he said the mountain belonged to Kahuku and that Manukaa did not run onto the mountain or have any goats there. I also had some conversation with Malaihi about it. I went as far as Waiahiki. It is just above the woods on the land of Manukaa. I have always heard that Kahuku cuts off all Kona lands, and at the boundary of Keauhou there is quite a large pile of rocks.

Kaiwi and Nailoe told me about boundaries. At this point Kaiwi said he had seen the place and Kumauna was the one who told him it was the boundary.

After Keaka left my employ, he said the boundary of Manukaa was about two or three miles this side of where he pointed it out while with me. He moved to Manukaa and put a notice in the papers about the boundaries.[259] The Browns, when they owned Kahuku, depended on the plan of lower part of land as surveyed by Alexander for their boundaries. I have seen the ohia tree in the woods which is marked. I understood it was the boundary between Puueo and Waiohinu. Kalakalohe said all the koa woods belonged to Kahuku. I do not know the boundaries on Kapapala side.

CX'd.
The first time I heard that Kaalaala was a large land was the time goat thieves were taken up. Had always heard before that it was on alanui hele kii manu. Puhi, Kaiwi, and perhaps Naihe, told me about Ahu pohaku at junction of Keauhou. Timoteo was one who also told me. He is now in Honolulu.

Kalakalohe K. Sworn
I was born in Waiohinu at the time of the Peleleu [ca. 1795], and know the boundaries of Kahuku between Waiohinu and Kiolokaa. There is a lava flow called Kapeleoike [Kapeleoiki] that runs into the middle of the woods. Kiolokaa runs as far as this flow but the lava and koa woods mauka are on Kahuku. There is a pile of stones on the lower edge of the flow which is the mauka boundary of Kiolokaa. The principal part of the koa woods belong to Kahuku. Waiohinu takes in a few koa trees makai of Peleoike [Peleoiki]. Kahuku runs toward Kilauea mauka of the woods and Waiohinu takes the woods. Kapeleoike [Kapeleoiki] is the boundary between Waiohinu and Kahuku until you reach the land of Kaalaiki. Namanu o Haalou is the name of the lae ohia on Kaalaiki where Waiohinu is cut off by Kaalaiki. I do not know anything about any of the rest of the boundaries of Kahuku from my own personal knowledge. The boundaries I had told you were pointed out to me by my parents when we went after birds. In old times all birds above the woods belonged to Kahuku and if we were caught going after them, Kahuku people would take them away from us.

CX'd.
The sandalwood growing on the aa belongs to Kahuku; the scattering trees in the woods to Waiohinu.

Haupu K. Sworn
I was born at Waiohinu, about two years after Ahulau Oku.[260] I know the boundaries between Waiohinu and Kahuku and now live at the former place. When we used to go after sandalwood, the old people pointed out the boundary at Peleoiki; makai of Peleoiki is Waiohinu, and mauka is Kahuku. There are a few scattering koa trees, on the boundary. Ahu pohaku is at the mauka boundary of Kiolokaa; thence Waiohinu takes the woods and Kapeleoiki is the boundary between said land and Kahuku, until you reach the land of Kaalaiki. Namanu o Haalou is the name of the Ohia grove, which is on Kaalaiki. Kahuku land runs along the boundary on the outside of the woods. I do not know other boundaries of Kahuku. CX.'d

259 In *Ke Au Okoa*, Nov. 28, 1867:2.
260 Occurrence of the Ahulau Okuu in 1804, places birth in 1806.

J. Kaonohi K. Sworn
I live at Keaiwa and am a kamaaina of that land. Was born in Hilo two years after Ahulau Oku; moved to Kau when a boy. And have lived here ever since. My parents showed me boundaries. My father died when I was quite young. When Kamehameha 1st was Kue wai ma ka lai [Kui wai ma Kalae, ca. 1810[261]], five of us ran away into the woods. Kaowaa K., who was very young at the time went with us. I have never been on the mountain since. We went to catch birds and staid [*sic*] on the mountain one and a half months. Heard that Kamehameha had departed and then came down. We went after uwau [petrels].

At Aapoohina, Kahuku is on the left side of the aa facing the mountain and Makaka is on the Puna side. Have not been told where the mauka boundary of Makaka is. My brother pointed out the boundary of Kahuku to me, near the woods, but he did not show me the upper boundary of Makaka. I do not know where Kaalaala joins Kahuku. Have heard Makaka runs a good way up the mountain.

CX'd.
I, with others have leased Makaka uka.

(Mr. Kauhane states that Makaka, as far mauka as the koa woods is leased to himself and others, but that they have no right above the koa.)

Kaowaa K. Sworn
I was born at Hilea about the time of Hulupii and of Kuiwai ma ka Lae [ca. 1810]. I ran away into the mountain with my parents and Kaonohi's parents. A part of the time we staid [*sic*] at Waipaki and then at Puuloa on Maka[ka], now live at Moaula. Kaopu and Makaka join below the woods. Kahuku comes to aa pohina mauka of Ninole. Ninole goes to the upper edge of the woods and is there cut off by Kahuku. Makaka comes to Aapohina and is cut off by Kaalaala at the pahoehoe.

I have never been on the mountain since the time we ran away. Do not know the boundaries of Kahuku beyond this point. Have heard that the land on this side of the mountain, beyond aa pohina towards Kilauea, is Kahuku and on the other side Kaalaala.

CX'd.

Note: J. Kauhane, Government agent declined to examine witness as he was much too young when on the mountain to learn anything of the boundaries of the lands; but agrees to the boundaries of Manukaa as given by Kamakana ma and to boundaries of Pakininui.

Commission adjourned to meet at Kahuku on the 13th inst. at nine O'clock A.M.

Kahuku, March 13th, 1873
Boundary Commission met according to adjournment

<u>Kumauna K. States</u>
Kaomao a pile of stones on the boundary between Pakininui and Kahuku is near Pau's house. Kaoma [2], an ili of Pulena joins Kahuku; thence the boundary runs to Puuiki, a hill on the mauka boundary of Pakininui. Pakininui joins Kahuku, the boundary running a little towards shore, thence towards Kau, cutting off Na Keaa. Waiopua, a kuaiwi [long stone wall]

[261] The striking or digging of a well at Kalae.

where the natives used to mahiai [farm] was formerly the boundary; thence the boundary runs into the ferns below the woods cutting off Mohoai; thence joining Puueo at an ohia tree in the edge of the woods; thence toward the mountain in the woods. Kaleleau he kualapa [a ridge] is the boundary of Puueo; thence to Kapele[oiki]. Waiohinu makai and Kahuku mauka runs down above the woods to Kaalaiki. Trees growing on the pahoehoe belong to Kahuku and the woods at A Poohina to Kaalaiki; thence the boundary runs to Makaka, a land which runs further mauka than Kaalaiki and joins said land; thence to Kaalaala, which runs through the woods and pahoehoe to Kahuku. A heiau, which was built by a Hilo Chief is on the boundary of Kaalaala where it is cut off by the land of Kahuku. Said heiau is called Kakaiokaaha; thence to Kapapala, the pili belonging to Kapapala and the aa to Kahuku; thence the boundary runs up the mountain to Mokuaweoweo, the crater being on Kapapala. I do not know the boundaries of Hamakua, Kapapala and Kahuku.

From mauka boundary of Manukaa, Kahuku cuts off all the Kona lands above the woods to a cave called Ohialele and to Puueleele. Kapuna comes near this hill; thence to Kumualii, a sleeping place. Kalahiki is makai of said place, in the woods; thence to heiau Kakaiakaaha (he heiau no Umi) the place there is called Kaalaehu, where the people used to go down after food and water; thence to Keanahua, and a little beyond this place Keauhou joins Kahuku; thence the boundary between Keauhou and Kahuku runs mauka to Ahuaumi; thence to (Maunalei) or a large rock called Pohakuhanalei.

I have been told by my grandparents that Kahuku extends to Ahuaumi. Have been as far as Keanahua but could not see Ahuaumi from that place.

Hooupu told me these boundaries. He said Pohakuhanalei was the mauka boundary of Kahuku.

Nauka K. was very young at the time of Kue [Kui] wai o ka lae, he has never been with me on the mountain. Kamakana and my children have been frequently with me, and I have told them the boundaries. K[e]anahua is a small cave where we used to camp situated on the pahoehoe and aa nearer the woods than the mountain.

The sea bounds Kahuku on the makai side and the land had ancient fishing rights. The cave Kanupa is between Puuolonolono, Puukeokeo and Pohaha on the aa; a hill called Hapaimamo is on Kahuku and the boundary between Kapuhonu and Puuohia runs makai of this hill. I am an old canoe maker.

C.X.d
Kahuku is an Ahupuaa, Kau, Hawaii. I am a kamaaina of Kau and used to follow the bird catchers. The children of Hooupu told me the boundaries.

Kaneakakaiuli K. used to go into the mountain with his father. Keawekoa was the husband of Kaahaiea, daughter of Kaneakakaiuli K. parents of my wife.

Ohuli K. was one of the old kamaainas. Kumualii 2nd is where the Hamakua natives had the fight, when they came onto Kahuku after birds.

In ancient days the people of Kahuku did not go fishing, but were after birds of all kinds to eat and this is the reason all the land on the mountain belonged to Kahuku.

My makuahonoai (father-in-law) and others always took their weapons with them as they used to have fights when they found people from other lands catching birds. The sandal wood belonged to Kahuku. There was none in Kona except on Kapua, and when the other Kona people came on Kahuku after it the Kahuku people would take it away. Kaalaala had scattering koa had large koa on it.

Kapua and Honomalino are makai of Ohialele. Puueleele is a small hill. I do not know for certain what land is makai of it. Have heard Papa and Opuloa [Hoopuloa] are. It is not far from the woods or from Kumualii 2nd (small cave). From this point you can see the sea breaking on the points of Kalahiki and along the sea shore. I do not know the name of the land joining Kahuku at this place. Kakaiakaaha heiau o Umi on the road to Kona. Kaala o Ehu [Ke ala o Ehu] a small heiau, there are many stone houses there but I do not know the name of the place or land. Went down the canoe road to Hokukano. Puuohau is at the sea shore Kau side of Hokukano. From heiau Kakaiakaaha, the boundary runs to Keanaohua, the small lands adjoining are Kuamo[o] or Lekeleke, perhaps, they are not very far from the woods; thence to Keauhou boundary; thence to Ahuaumi. I have not been as far as this place[.] My makuahonoai pointed it out, towards Hualalai.

I do not know the ano [character] of the place. Have heard Kahuku is cut off by Hamakua and Waimea. Kahuku, Kapapala, Hamakua and Waimea take the whole of Mauna Loa. Have only heard of our Ahuaumi above Kona.

There are Hale o Umi at Halepohaha, also a large number of them at the heiau, have not heard of any Ahu o Umi or Kauhale o Umi near Pohakuhanalei.

(Note[:] Witness is old, deaf and feeble, suffering with asthma and has to rest frequently.)

CX'd. by Kauhane.
Kakaiokaaha on the boundary of Kaalaala and Kahuku is a small heiau on the pahoehoe above the woods. One of the stories of ancient days is, that a Chief got a great many birds on an ohia tree and carried it from the heiau Kakaiokaaha to Puulonolono[;] Kahuku, Kaalaala and Kapapala join there. Kapapala goes to the top of the mountain. Ohaikea is on Kapapala, Makaka is in the woods and Kahuku on the pahoehoe. There are some koa trees on Kaalaala and Makaka[;] the latter land and Kaalaiki join Kahuku on Apoohina.

C. Hall, Sworn (witness [for] J. G. Hoapili)
I live at Kainaliu, Kona akau, have lived on these Islands over forty years, sometime in Hilo, but most of the time in Kona. Know the land of Keauhou in Kona. I have often gone onto the plains above the woods and have come across from Kona to Kau twice above the woods. It was a long time ago. Came up through the woods to Hale o Umi and looked at it. It was about eight or ten miles above the woods, but was covered up by the lava flow of 1845 or thereabouts, from there I went to Ahuaumi, up above here, slept there in a crack in the pahoehoe (The father of Keakaokawai, K. was my kamaaina). From there we came to the Bay. I think Hale o Umi is mauka of Kipahoehoe, the distance between this and Ahuaumi is about fifteen or eighteen miles. Hale o Umi is on Keauhou, heard that Ahuaumi is on the boundary of Kona and Kau above nine or ten miles from here.

Kini was my kamaaina, the second time I came across. Keakaokawai's father piloted me all over Mauna Loa and Kea and Ahuaumi is near Hualalai (2nd Ahuaumi). He told me Kahuku and Keauhou ran straight up Mauna Loa following a ridge all the way. I have heard that Ahuaumi near Hualalai is on Keauhou.

Keauhou runs over to Puanahululu [Puuanahulu] and meets Kaohe and Humuula; thence runs up the mountain with Humuula on the Hilo slope to Pohakuhanalei. Different kamaainas have pointed out these different places, Kuahine of Puako and others showed me these places, the father of Keiki and Kini showed me boundaries on this side, Keakaikawai [Keakaokawai], who is over here is the son of one of my kamaainas and he himself is a kamaaina on the mountain.

CX'd.
I could talk better native, when I came across from Kona to Kau than at the present day, came down from Ahuaumi here. I have been up from Kapua to Ahuaumi and understand that Keauhou cuts off Kapua below Ahuaumi, also Kaulanamauna is cut off and from there the boundary of Kau and Kona runs direct to the top of the mountain.

My opinion of the direction of the line of boundary between the Districts is based on the direction at shore. There is no land in South Kohala running side and side with Kona lands to top of Mauna Loa cut off by Hamakua. Kona and Kau run to the top of the mountain; Humuula runs up a long way but not to the top. There are two places on the mountain called Pohakuhanalei; one is a rock on the northeast slope; the other a crater on the south slope; the latter is not pointed out as a boundary. I have only crossed the boundary they pointed out to me. A ridge running up to the top of the mountain and to the other side; said ridge running between the crater of Mokuaweoweo and Pohakuhanalei.

Pohakuhanalei is about south of Mokuaweoweo and I think it is in Kau, about one third of a mile. Have never heard what land Mokuaweoweo is on; have always heard that Kahuku joins Keauhou mauka and that Kahuku and Kapapala join at Pohakuhanalei, on the northeast slope of Mauna Loa, but I do not know how far this way they join. Have worked in the woods and above Kahuku mauka of Waiohinu, catching goats and heard that Waiohinu cut off all the lands to Kapapala; can show pretty nearly the place where Hale o Umi was. Hale o Umi was built of six stones, and was so close to the mountain that I could not see far towards Kau or Kohala. At Ahuaumi, boundary of Kona there are four or five piles of stones in a mawae or crack; there are two red hills in an easterly direction from Ahuaumi, and a water hole near one of them, from this point it is two or three miles directly toward the sea before you come to the thick woods.

Commission adjourned to 9 a.m. March 14, 1873 .

Kahuku, March 14th, 1873, Boundary Comm met according to adjournment.

Kahuku March 14th 1873
Boundary Commission met according to adjournment.

J. Kaulia K. Sworn
I live at Waiohinu, Kau, and according to my parents' statement, I was born about three years after the missionaries first arrived on the Islands [born ca. 1823]. Am kamaaina of Kahuku and some other lands in Kau. In 1848 was Hope Luna Auhau [assistant tax collector], Moke Keawe and Kaahulama were also Hope Luna Auhau of Kau and Pipi, Luna Auhau. Pipi ordered me to inquire about boundaries of land as it was at the time they were setting apart the Ia kohu [select fish] and the Laau kohu o na konohiki [select wood of the Konohiki].

Pipi had lived in Kau a long time, and told me the boundaries. He said Kalaehumuhumu was the boundary between Manuka and Kahuku, and Kaumuuala [Kaumueaea] between Kahuku and Pakini; and Kahiawai [Kaheawai] awaawa belonged to Manukaa, and from there to Kualapapili _____[blank space] boundary of Kahuku and Pakini. Haumea was konohiki of Kahuku at that time.

Uhu ia kohu and Koa laau kohu.
[Uhu is the select fish, Koa, the select tree.]

Afterwards I came to live at Kaanaholua (near Pohakuloa) on Kahuku and near the boundary of Manukaa and Kahuku, catching goats.

Kawaa and Maewa old people of Kahuku pointed out the boundary to me. At time of making old road to Kona by S. Laanui keiki o Lilikolani. I wanted to get long poles and he told me to go to awaawa o Kahiawai [Kaheawai], as those on this side belonged to Kahuku and were kapu; he was konohiki of Manukaa at that time.

After Kamehameha III went on to the mountain from Kahuku, I went up. Haalulu, an old kamaaina of Kahuku was my kamaaina. I do not know whether he is dead now or not. Paahao of Kahuku and others also went with us. Went to Hale pohaku and built a pen. Haalulu told me Puuohoohia was the boundary between Manukaa and Kahuku. We did not go there but went round to Ohialele, a cave which he said was the boundary between Kahuku and Kona. I think it is mauka of Milolii; did not say what land joins there. We were catching goats for Kila of Kahuku and I never heard of Kona people claiming them.

After Kahuku became School land I was Kahu Kula [School Master] and Mr. Armstrong made me konohiki of Kahuku. This was in 1850 or as near as I can remember between that year and 1854. I took charge of the land according to the boundaries that I have stated without opposition.

In 1870 I was konohiki of Manukaa and used to catch wild goats with Keaka ma.

Kakio K. claimed to be one of the lessees of land and got his kuleana. Keaka said the boundary was Waiakalala near Puuohilea, between Kahuku and Manuka and tried to persuade me to catch goats there. Halulu told me Kahuku ran way beyond Ohialele and joined Keauhou of Kona. I went with him to Puukeokeo and he told me that Ahuaumi on Umi's road beyond Keokeo was the boundary between Keauhou and Kahuku.

I have been two or three times to Ohialele and Puukeokeo. Umi's road was very distinct in olden times.

C.X.d
Haalulu told me Kahuku went mauka of Kukuiopae. In 1857 I lived a year at Kaapuna in Kona, the natives there said there were wild goats on the land. I told them I had heard the pahoehoe mauka of the woods was on Kahuku and they said the goats were in the Koa woods.

Kaiwi Sworn
I was born at Kahuku, Kau at the time of hookupu mamo ma ka Lae [tribute of mamo feathers at Kalae in 1835], and have always lived there till a few weeks since. My kupuna

and kamaainas pointed out boundaries to me as folks living on Kahuku were not allowed to take things from other lands.

They told me Kalaehumuhumu was the boundary of Kahuku and Manuka at Sea shore, the sea bounding Kahuku makai; thence to Pohakuloa [1]; thence to Puuainako on the old road; thence to a large stone near awaawa, Kahiawai [Kaheawai] near the new road; thence follow up the Kau side of the awaawa to Kapuhonu, from thence the next point on the boundary, that I know of is Puuohoohia between Kahuku and Manuka; thence to Kumualii, a cave; thence to Ohialele, a cave on pahoehoe. I have been to Ohialele and this side of there since the lava flow. Saw a goat pen a little beyond Kumualii and close to the woods. Nauka K. built it and told me it was on Honomalino. I have been up to a cave way beyond Ohialele on the pahoehoe with sons of Kumauna (now dead) and brought goats from there to Halepohaha. It took two days to drive them. Since then, I do not remember how long since I lived at Kukuiopae and went up to catch goats. While there saw this cave called by them Kaanapaakai [Keanapaakai] and recognized it as the one I slept in before. They said the land belonged to Kukuiopae, said cave is a half mile or more from the woods.

Never heard of Puuhilea being the boundary of Kahuku before seeing the notice in the paper, which was published by Keaka. Have always heard Keauhou joined Kahuku on the mountain. When Keaka lived on Kahuku we always used to chase goats at Puulonolono. When he moved to Manuka he claimed Puulonolono for that land.

I have seen two Ahua o Umi, on Umi's road way beyond Puukeokeo. I think they are further toward Kona than Ohialele.

Have not seen a place called Keanahua. Have heard Kahuku joins Kaalaala on the mountain but do not know the boundaries.

C.X.d J. G. H. [Hoapili]
There are a good many places on the mountain called Ahuaumi, and Hale o Umi, and Alanui o Umi between Kahuku and Kona.

Paahao K. Sworn
I was born and now live on Pakini; have lived on Kahuku and often chased goats there.

Kamakahuna and Haalulu, old kamaainas, pointed out some of the boundaries to me. Commencing at the sea shore at a place called Kalaehumuhumu; thence mauka to Pohakuloa [1]; thence to Puainako; thence to Kahiawai [Kaheawai]; thence to Kahonopu; thence to Puuohoohia; from thence to Kumualii, a cave. Manuka ends at Puuohoohia and Kona joins Kahuku there.

Thence to Ohialele, was told Kahuku went up to Keauhou. Have been told by old kamaainas that Kahuku joins Kaalaala and Kapapala on Mauna Loa, but have never seen the boundary; have frequently been catching wild goats with Kaulia, now in court. He was our luna.

I have often seen houses built by Kona natives and fires in them, and goats running down but have never seen the natives.

At the present time I am taking care of goats for W. T. Martin.

C.X.d J. G. H. [Hoapili]
Have seen several Kauhale o Umi in the mountain and a heiau o Umi; once after chasing goats beyond Keokeo. On my way home I saw road which kamaainas told me was Umi's road and lead to Ahuaumi in Kona. Have not heard that the road I saw is the boundary of Kahuku, and have not seen the famous Ahuaumi. Have heard Kahuku and Keauhou join.

J. Kauhane, Agent of Government lands of Kau states that he is satisfied with the evidence as to boundary between Manuka and Kahuku and that he has no testimony to introduce as to that boundary, but reserved his right to bring in evidence as to boundaries of Government lands adjoining Kahuku on the east side. The evidence to be heard on the return of Commission from Ohialele.

Commission adjourned until Monday, the 17th day of March, when they will proceed at Ohialele to look at boundaries.

R. A. Lyman
Commissioner of Boundaries, 3rd J.C.

Waiohinu, Kau Mar. 17, 1873
J. G. Hoapili, Deputy Commissioner of Crown Lands, to
John O. Dominis, Crown Lands Commissioner

[Letter regarding issues with Kahuku boundaries from Interior Department Land files]

[Regarding Discrepancies in Boundary Commission Witness Testimony for Kahuku; with notes on Wai‘ōhinu, Kapāpala, ‘Ahu-a-‘Umi, and other sites associated with ‘Umi.]

…Aloha oe. — In just four days all of the testimony of the witnesses pertaining to the boundaries of Kahuku completed.

We have also received great benefit of the two lands, Waiohinu and Kapapala, the larger area of land, and the extent of the pulu and koa.

The thing that is worrisome about the boundaries of Kahuku adjoining Keauhou [2nd], in Kona, is that recently, one of our witnesses gave new evidence describing the boundary of Kahuku with Keauhou. So I paused to seek out and speak with most of their witnesses, pertaining to the boundary of Kahuku and Keauhou as being Ahuaumi, in North Kona. I strongly pursued this seeking through questioning, and came upon the truth. It was only something that he had heard.

In examining other witnesses of theirs, they all agreed and said that said that are several Ahuaumi. Here in Kahuku, and other places of Umi in Kau.

Upon inquiry of the witnesses, they all agreed and stated that there are several Ahuaumi. Some in Kahuku, and others of Umi at Kahuku in Kau.

But, in all of the testimony, the boundaries of Keauhou and Kahuku are inland of Kapua and Honomalino.

Therefore, tomorrow, we are going up with the Commissioner to look at the true boundaries of Keauhou and Kahuku on the mountain, with patience these difficulties will be finished, less the land be grabbed up.

It seems that I am the only one to help with this task at this place.

I do not know what the Commissioner thinks or what his decision will be.

After we have gone up to see the boundaries, then, I think I will return and attend to my own work.

Am I to go to where the Commissioner will render his decision?

The decision is to be rendered next May.

O wau ka oukou kauwa,
J. G. Hoapili
Deputy Commissioner of Crown Lands.
[Hawaii State Archives]

March 17, 1873

…The Boundary Commission met according to adjournment and proceeded to Ohialele, March 17th 1873.
Journal of trip to Ohialele.
We left Kahuku Monday March 17th 1873 at 7 A.M.

Party: R. A. Lyman, C. E. Richardson, J. G. Hoapili, Geo. W. C. Jones, W. K. Moi, C. Macomber, [R.] Naihe, Kaiwi, Kenao, Kamakana, Kumauna and others.

On the way we visited a large boulder on Kau side of Kahiawai [Kaheawai], a short distance makai of the Government road, at an elevation of 1800 feet. Said boulder overhangs the awaawa. At the Government road there is a pile of stones erected and whitewashed and Kahuku is cut in the pahoehoe near the awaawa. Saw Kahonupuu in the distance. It bears N. 30 E. by pocket compass from the pile of white washed stones.

Kumauna remained at Manuka and Keaka joined us there, elevation 1660 feet.

Lunched at Kapua, elevation 1500 feet. Thence to Honomalino where Nauka's son Pilialo joined us; thence to the upper edge of the woods on the mauka part of Honomalino where we pitched camp at an elevation of 5500 feet.

March 18th 1873
Went from camp to Ohialele on foot over a road of rough pahoehoe covered with bushes and grass.

Ohialele is a rocky knoll, of scrub ohia with a number of caves on it, a short distance below the Koa woods. There is a clump of Koa trees a few hundred feet makai. Erected a pile of rocks and cut the name Ohialele on the makai side, elevation 5900 feet.

(Note[:] J. G. Hoapili on part of Crown Commissioner and Government Land Agent in reply to being asked if the boundaries were satisfactory? Stated that he had no further evidence as to boundaries from Puuhoohia to Ohialele.)

From thence proceeded up the mountain to Umi's road, elevation 7100 feet. Here we could see Pohakuhanalei on the top of Mauna Loa. Puuulaula, a small red hill under a black ridge of lava was a little makai of us[,] Pohakuloa No. 3 on over left[,] and a hill called Hanamauloa on our right. Thence we went to the hill called Hanamauloa, elevation 7200 feet, for a better view but the clouds shut the mountain in and we could only see black lava extending to the left of Ohialele; said to reach as far as Pueleele. From Hanamauloa we returned to camp. Kaulanamauna joins the land of Manuka at Puuohoohia.

March 19th 1873
Left camp and proceeded in a South Easterly course to Puuohoohia. On the way crossed the junction of Kaulanamauna and Honomalino with Kahuku, below the cave Kumualii.

(Note[:] Before leaving camp J. G. Hoapili stated that he had no further evidence to introduce as to boundary of Kahuku and adjoining lands from Ohialele to top of Mauna Loa and returned to Kona.)

Erected a pile of stones on a hill makai side of crater of Puuohoohia. Thence proceeded to a hill or rocky mound about two miles makai of Puuohoohia, almost in a direct line from there to Kahonopu, erected a pile of stones white washed them and cut X in a rock near the base of the pile of stones; thence went mauka past the base of Hapaimamo down past Ahuana and Hale Pohaha to Kahuku Ranch premises.

Commission adjourned to meet at Keaiwa March 21st 1873 to take testimony of J. Kauhane, witness as to boundaries of Government Lands as one of them is too old and feeble to come to Waiohinu or Kahuku…

R. A. Lyman
Boundary Commissioner, 3rd J.C.

(Description of rocks and places on the boundary omitted in the journal.)

Puuohoohia is an extinct volcano. The sides of the crater are covered with pumice and growth of scrub ohia, pukeawe [pukiawe] &c. The side toward the mountain is smooth regular outline, all the higher knolls being on the makai side. The natives say when the Kona winds are blowing a whirlwind is formed sending up clouds of sand &c, elevation 5430 feet.

At an elevation of 4820 feet there is a rocky knoll, the line of boundary follows along this knoll on black aa from Kahonupu to Puuohoohia. Kahonopu from this point appears to be two large rocks on the pahoehoe with scrub ohia around them. Hapaimamo in Kahuku is a large smooth hill formed of pumice and sand with red spots on it and on the plain around it. It is an old crater with a gap in the south side where a stream of aa has flowed out.

R. A. Lyman
Boundary Commissioner 3rd J.C.

Kauhuhuula, March 21st 1873.

Boundary Commission met at 2 p.m. according to adjournment.

Present: Geo. W. C. Jones, C. E. Richardson, J. Kauhane on part of Hawaiian Government for Kau lands, W. K. Moi, acting for J. G. Hoapili for Hawaiian Government lands in Kona, Crown Commissioner and Her Excellency, R. Keelikolani, F. S. Lyman, &c.

Makaka K. Sworn, on part of Government
I was born on Hilea at the time of Keoua (First vessel of Kamehameha) [ca. 1790]. I now live at Ninole kai, Kau, Hawaii, and have always lived there and at one time had charge of the land. Went with Ohia, my father-in-law, and he showed me boundaries of Kahuku, Makaka and Kaalaala. We went after sandalwood on Ninole, a land that runs from shore through the woods. He showed me a water hole on the pahoehoe near the edge of the woods called Waikaloa, and said Ninole joined Kaalaiki on the aa northeast side of said water hole, on Aapoohina. Kahuku cuts off Kaalaiki and joins Ninole at two piles of stones in the middle of Aapoohina (he mau ahu manu no Konomanu) where Makaka people used to place bird nets. Here Kahuku joins Makaka and both lands run up the mountain side by side to where the aa joins the pahoehoe. There Kaalaala joins Kahuku, at a large hole, with several smaller ones nearby. Waiohinu joins Kaalaiki at Waikaloa. I do not know the boundary between Kahuku and Waiohinu. The woods are about as far as from this house over to the gulch makai; the groves on the Kona side of the water hole are not ten fathoms from it and are in Waiohinu. Do not know the name of lae laau. Have only been there once.

Kahuku joins Ninole in the aa and not on the Kona side of it. The only boundary of Kaalaala I know of is where Kahuku joins it mauka of the aa. Kaalaiki and Ninole join Kahuku at Ahumanu. Makaka also joins at this place.

I do not know of any place called Namanu o Haalou but know that Waiohinu joins Ka[a]laiki on the Kona side of Waikaloa, waterhole.

CX'd.
I was grown up and married when I went after sandalwood. Have only see the Ahu once which is the boundary of Kahuku, Kaalaala and Makaka. I can point them out. Kona side of the hole is Kahuku. They run up the mountain. I do not know the boundaries on top of the mountain. Have never heard that Kahuku joins Kapapala or that Kapapala joins Keauhou of Kona on the mountain. Have heard that all the persons who went up on the mountain with me are dead.

Was called on Wednesday to come as a witness on this case. Have talked with some of the people this morning about it. Have not talked with Holoua in regard to the boundaries. My son has gone to sea. I have relations at K[a]alaiki and Hilea, but I do not live with them. Ahia's son is my moopuna. Have seen Hale pohaha when I went on the mountain. It is a black rocky hill with no vegetation on it. Do not know of Keokeo, Hapaimamo, Ihuanu or Kapoalaala or any other hills around there. I was so far off that I could not tell what the hill was composed of.

Nahala K. Sworn
I was born and now live on Paanau [Paauau]. When I was young I went to see Kuiwai ma ka Lae. Have lived on lands adjoining Paanau [Paauau] and am a kamaaina of Kau. I know and have heard about part of the mountain. Went up with Keau, kane, my mother's brother, to catch goats on Makaka, my adopt[ive] father had charge of the land. Nahale and Kumakahonu and others (now dead) went with us; went up three times, but only on Makaka.

We went along above the woods to Waikaloa, which place the kamaainas told me was on Kaalaiki, was not told whether Kahuku joins Kaalaiki or not, but Makaka does join at the northeast side of the water hole, said hole being on the grass above the woods. The aa is about as far as from here to Paanau [Paauau] pali and belongs to Kahuku. The pahoehoe on the northeast side is Makaka. When Haalou from Kahuku came after birds, Makaka people prevented him from coming onto the pahoehoe. The Aapoohina belongs to Kahuku, except a lihi iki [small border]. There are three caves on the pahoehoe near the aa. Said caves are on Makaka, do not know the names.

This is as far as I went. They told me Kahuku ran up by Makaka to Pohakuhanalei on the top of Mauna Loa and Kaalaala joined Kahuku there. I do not know other boundaries of Kahuku, as we did not go where we could see them.

I have never seen or heard of any heiau above the woods; have not heard that Kahuku joins Kapapala or that Kapapala joins Keauhou of Kona.

CX'd.
There are a great many lands between here and Ninole I know the boundaries as far as I have been and had them pointed out to me. Do not know boundaries of other lands. It is a long time since I went on to the mountain for birds. I know all the boundaries of Makaka as they were pointed out to me. Went after goats on Makaka when Swain was on Kahuku, and Spencer's father-in-law owned the land of Kahuku.

The Government, having no other witnesses, Boundary Commission stands adjourned until further notice is given to all parties.

R. A. Lyman
Boundary Commissioner, 3rd J.C.

Hilo, March 28th 1873
Boundary Commission met to take testimony of Wahine, Kahuakai, and Keliilohe as the Commissioner wishes more definite evidence as to the boundary between Kahuku and land adjoining in Kau, on the mountain.

Present: W. H. Reed on part of Kahuku Ranch Co., and Crown lands; G. W. Akau Hapai on part of Government in place of J. Kauhane.

Wahine K. Sworn
I was born at Waimea, at the time of ordaining the heiau at Kawaihae [ca. 1790]. Moved to Kapapala, Kau at the time Kuakini appointed Tax Collectors around Hawaii, think it was about the middle of that year. Now live and have been living for several years past at Panau, Puna, Hawaii. Lived at Kapapala a great many years. Went on Mauna Loa with the Exploring Expedition in 1842 and camped at Mokuweoweo. Keaweehu was our guide. He was a kamaaina of Kapapala. He said Kapapala was on this side of the mountain taking in Mokuweoweo and Kaalaala, the other side of the crater. He said, Kahuku joined Kaalaala, cutting off all other Kau lands above the woods. Do not know where Kaalaala joins Kahuku or if Keaiwa joins it at all.

Keaweehu told Pea, in our presence that the pili is on small lands and pahoehoe on Kahuku. This was on the mountain, but he did not point out the boundaries between lands. He said the Kaikunane lived on Kaalaala and Kaikuahine (nick name) lived on Kapapala and

gave her brother rights of way across for bird catchers to go and catch uwao and geese on Kaalaala, but on the slope between Kapapala and Kahuku the land of Kaalaala extended up. Keaweehu said Kaalaala and Kapapala joined Kaohe, but did not say where.
CX'd.

Kahuakai K. Sworn
I was born on Keauhou, ili of Kapapala and was old enough to go with my parents at the time of the Ohaikea. Have been living for the past three years at Panau, Puna, Island of Hawaii. Am a kamaaina of Keauhou but not of other lands. My parents never pointed out boundaries to me. I have been up to where they used to get out canoes on Keauhou, but not on Kapapala. Keauhou is Kupono of Kapapala.
CX'd.

Keliilohe K. Sworn
I am a kamaaina of Keauhou, not of Kapapala. Do not know and have not heard what the boundaries of Kahuku are.

Kaoio K. Sworn
I was born at Kapapala, Kau. Have heard after the Hookupu olona [offering of olona tribute] at Kalalau. Komoa was luna. I now live at Waiakea, am kamaaina of places near where I was born and have heard about boundaries of Kau lands on the mountain from Aua K. and Aheakealani. Aua now lives on Kaalaala, but Aheakealani is dead. They told me Kaalaala was between Kapapala and Kahuku. They told me boundaries between Kaalaala and Kahuku. I have forgotten the boundaries near the woods but remember they said Kaalaala went to Pohakuhanalei and Kahuku, near there below Mokuweoweo. Have heard Kahuku joins Keaiwa above the woods. Aua and Kaonohi told me this. My father used to be a kamaaina of Kapapala, and told me boundaries.
CX'd.

Note: Awakamanu K., of Olaa is said to be a kamaaina.

Commission adjourned till further notice.
R. A. Lyman
Boundary Commissioner, 3rd J.C.

Office of Boundary Commission
Hilo, May 14th 1873

The Boundary Commission met to take testimony of Kenoi and Awakamanu, as to boundaries of Kahuku, after due notice to all parties interested.

Present: Geo. W. C. Jones, C. E. Richardson and W. H. Reed on part of applicants; J. Kauhane for Hawaiian government, W. P. Ragsdale, acting for J. G. Hoapili on part of Crown Commissioner and Hawaiian Government for Kona lands.

Kenoi K. Sworn
I was born at Kapapala at the time of the building of Kiholo [ca. 1808]. Am a kamaaina of Kapapala and know the boundary between lands of Kahuku and Kapapala. My kupuna used to point out boundaries to me when we went on the mountain to catch birds. Keaweehu, father of my wife, and Kama, his nephew showed them to me. Keaweehu was an old bird catcher. Kapapala first joins Kahuku at Aapoohina. Kaalaala joins Keaiwa through the

woods and there both lands are cut off by Kahuku and Kapapala. We did not pay much attention in old times, to what lands were in the woods. I have never been up to them. Used to go to Kapapala. All these lands are all cut off on the edge of the woods. The pali above the woods is called Paaloa, the pahoehoe on the pali is called Papaulaula. There Kaalaala ends and Kahuku joins Kapapala. The Aapoohina is a short distance from the Papaulaula. The land of Moaula joins Kahuku and Keaiwa at A Poohina, where the grass grows, belongs to these lands and the pahoehoe to Kahuku. The Apoohina is all on Kahuku, and the pahoehoe, on the South side belongs to Kapapala. From this point the boundary between Kapapala and Kahuku is the northern edge of A Poohina, running up to Pohakuhanalei, a large hill near the top of the mountain. At the time we went on the mountain they pointed out to us points that we could not go beyond the Apoohina and where the Kahuku people could not come beyond, but did not tell us where the small lands ended.

CX'd. by J. Kauhane.
We used to go on the mountain to catch mamo, oo, uwao [uwau] and geese; the latter belonged to Kaalaala. There was a road from Kaalaala running past Richardson's, clear to Humuula. The land belonged to Kapapala, and everything on it, but the Kaalaala people of Kaalaala could go after geese and other birds anywhere on Kapapala, and all persons going over the road had to divide the birds with Kaalaala people. In the time when Liiloa [Liloa] was the Chief, and Nuunu [sp.? [262]] and Kakohi were the kahunas.

Awakamanu K. Sworn
I was born at Kahuku at time of Okuu [1804] and lived there until the time of Hookupu mamo [tribute of mamo feathers] at the Lae (1835) in time of Kamehameha III. Am a kamaaina of Kahuku, now live on Olaa in Puna. I used to go after birds, and the boundaries were pointed out to me by Moo K. for if we of Kahuku caught birds on other lands, they were taken away from us.

Kalaehumuhumu is boundary between Manuka, and Kahuku; thence to Awaawa called Kahiawai [Kaheawai] by the road. Kahuku running on this side; thence to a large hole with water in it, called Kamokulimu; thence to Puulonolono, a grove of trees; the boundary on Kona side of grove; thence to hill called Puuhoohia. Manuka ends at this hill and Kahuku runs over to Ohialele cutting off the land of Kaulanamauna mauna and Kapua and Honomalino. Ohialele is a mound with a cave. From this point you can see the surf break at Kapua.

Kahuku joins land of Keauhou [2nd] at Pauewalu (a place where Moo K. killed eight Kona men. They shut him up in a cave and when he got out he killed them.)

From Ohialele the boundary between Kahuku and Honomalino runs to a grove of trees called Kamokupukala [Kamokupuakala], Ohia trees on the pahoehoe beyond Ohialele. I think about a mile distant. Kamokupukala is on Kahuku; the boundary between Honomalino and Kahuku runs makai of this grove to Pauewalu above the woods. Pauewalu is a lae aa a long distance from Ohialele. Ohialele is a high ridge of Aa that breaks through when you walk on it, and is about half way between Puuohoohia and Pauewalu.

Honomalino reaches to this point. I think we never went beyond here to catch birds as Keauhou folks would take them away. The boundary between Kahuku and Keauhou runs

[262] Our review of historical records in both Hawaiian and English language did not offer any further information on the priests named in this testimony.

mauka to a water hole, Waio, where the cattle that were let go from Holualoa used to drink. I do not know as I could identify the place now. The high aa is boundary. Kahuku is on Kau side of aa.

There are two small hills near the aa a good ways above Umi's road. The water hole, Waio is close to the foot of the mountain, mamani [mamane] grows there. The aa from Pauewalu ending before you reach the hole. Cannot see woods from there. Do not know anything about the boundary of Kahuku and Keauhou above this place.

Pakininui joins Kahuku at Kulauala and runs up in to the woods to Kilohana. The koa is all on Kahuku, the Pele o iki is in the woods. I have not been up the boundaries through these woods.

Went to Apoohina. There Moo K. told me Kahuku and Kapapala and Makaka joined. Makaka makai and Kapapala on the North side of Apoohina. From thence Kapapala and Kahuku run to Pohakuhanalei. Have been to this place called Pohakuhanalei.

Kaalaala claimed the geese on this side of Apoohina but the land belonged to Kapapala. I never heard Kaalaala had any land there. Did not have the boundaries of lands makai of Kahuku pointed out to me.

C.X.d by Government Agent.
If we went after geese this side of the aa, Kaalaala people took them away. If we went after uwao [uwau] Kapapala people took them away. If we went below Apoohina to catch oo Makaka people took them away and if they came above Apoohina we took them away. I have seen water holes below Apoohina near the woods but do not know the name of them.

Commission adjourned until further notice to all parties interested.

R. A. Lyman
Boundary Commissioner, 3rd J.C.

Notes from a Journal, October 21st 1873

Left Kapapala and camped that night at Kauhuhuula gulch, elevation 6300 feet.

October 22d. Proceeded towards a round hill on the western slope of Mauna Loa. Struck Aa Poohina at an elevation of 7300 feet. There we could see aa running to top of Mauna Loa and further down on the edge of the woods the latter being covered with bushes and soil with a little moss.

First struck aa near the woods; mauka of a knoll in the woods, covered with koa and ohia.

After traveling over an hour came to aa running into the woods, said aa being over grown more or less with gray moss, grass, and bushes. This aa is said to run to shore, between the lands of Ninole and Kaalaiki, in crossing it we came to the remains of two platforms or ahu of stone. Left the aa at two o'clock in the afternoon at an elevation of 6100 ft and came to camp at five o'clock at an elevation of 5200 feet in a koa grove by Peleoike [Peleoiki] from thence we went to Kahuku, thence to Kaalaiki.

Kaalaiki, October 23rd 1873

Kaele K. Sworn
I was born at Hilea at the time of Kiholo [ca. 1808], know the land of Kahuku having lived there twenty years. Went with Kumauna K. after sandalwood. Kaalaiki and Waiohinu join at Namamo o Haalou lae ohia [Namanu o Haalou, a section of ohia growth jutting out into the lave fields], went after sandalwood, scrub ohia, koa lands and Kahuku makai. Thence along a line of tall woods on Kaalaiki to Aapoohina, Waikaloa being on the Kona side of Aapoohina. There is a pond about 20 feet long half a mile from here and a very short distance from the woods. Hilea corners there; thence along Hileanui to Aapoohina, on Kona side thence along Ninole taking in all the aa, the makai end of said aa being covered with soil. I have always heard it was all Kahuku running up to Pohakuhanalei and joining Kaalaala. Have not heard that Makaka joins Kahuku. This is all I know. Do not know anything about Waikaloa, Puuiki, or Punaluu.

Continued until further notice.
R. A. Lyman, Boundary Commissioner, 3rd J.C.
Continued Book B, Folio 310. *[testimony continued below]*

November 6, 1874
Ahupuaa of Kahuku, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 310-314

Continued from folio 158 Book A or No. 1
Testimony on Kahuku, Kau, Hawaii

Waihou, Kahuku, November 6th, 1874

Present: G. W. C. Jones & C. E. Richardson.
The Commissioner of Boundaries went to look at boundaries between Nakeaa, Waiopua, Mohoae and Kahuku.

Opunui K. Sworn (An old man)
I was born at Waimea, Hawaii, at time of the making of the Peleleu [ca. 1795] & now live at Waiopua, Kau. Moved to Kau at the time Kamehameha II was making canoes in Kau [ca. 1810] and was old enough to carry burdens at that time, and have lived here ever since. I know the land of Kahuku and the boundaries of Kahuku across the heads of the lands of Nakeaa, Waiopua, and Mohoae, and the mauka corner of Puueo adjoining land of Mohoae, but not the other corner of Puueo in the woods. There used to be a round water hole makai of the Kauhale called Pookia at the corner of Pakini, and Na Keaa, above the wall Jones & Richardson have built. The boundary of Kahuku runs along awaawa toward Waiohinu; Kahuku being the mauka side of it, and Nakeaa the makai side, to an ana nui (sink hole in awaawa). I pointed out this place to applicants. Thence the boundary runs to the water hole where we now are, called Waihou. The boundary of Kahuku is on the mauka side of the water hole. The water hole belongs to Waiopua.

Thence to the road we have just come up (a few fathoms toward Waiohinu of water hole); thence it runs to the foot of the ridge on Waiohinu side of trail, along land of Mohoae from trail. Thence up along Kona base of Kualapa to mauka of old Kauhale called Kumuohia on Puueo, where land of Mohoae ends. Pele (F. S. Lyman) surveyed along the boundary of Kahuku from this point to corner of Nakeaa & Pakini. Kakona[,] now living makai[,] was his kamaaina. Thence the boundary runs along Puueo to a water hole and Kauhale called Nakiipiiwai. I have always heard that the whole of the Peleoike [Peleoiki] is on the land of

Kahuku. I do not know what lands join Kahuku on the Hilo side of the Peleoike [Peleoiki]. During the lifetime of Kamehameha I, I always heard that Kapapala joined Kahuku on the mountain, but do not know where Kahuku cuts the makai lands off, and joins Kapapala. Have always heard Keauhou of Kona joins Kahuku on the Kona side of the land, but have not heard where.

Used to go after sandalwood on Kahuku to Puulonolono. The Kona natives used to come to this place after sandalwood. I was always told that Puulonolono is on Kahuku. I have not been on the mountain to catch birds or goats. When I lived on Puueo used to go in Lower part of woods after mamake [mamaki] and to mahiai [farm].

CX'd.
Witness then went and pointed out boundary of Kahuku to corner of paddock on Pakini.

Case continued until further notice.
R. A. Lyman
Com. of Boundaries, 3d J.C.

Letter from W. D. Alexander to R. A. Lyman, Esq.

Honolulu, Sept. 21st, 1874
R. A. Lyman, Esq.

Dear Sir:
In regard to the boundaries of Kahuku in Kau, Hawaii, I can only state what was told me by the Kau people, when I surveyed part of Kahuku in 1859.

I did not survey the line between Kahuku and Manukaa. The old kamaainas however all agreed that Kahuku cut off all the lands of South Kona at the upper edge of the forest, as they expressed it, wherever the "uaus" were found, that was Kahuku. They testified that Kahuku extended in a northerly direction to Ahua Umi which lies between Hualalai and Mauna Loa. On the other side they testified that Kahuku in like manner cut off all the lands in Kau at the upper edge of the bush (the "wahi oneanea" [barren places] being Kahuku), as far as Makaaka [Makaka], near Keaiwa. From thence they said the boundary turned mauka and ran up to Pohaku Hanalei.

I think, however, it was a question whether the summit crater of Mokuaweoweo belonged to Kahuku or Kapapala.

I gave Mr. Armstrong, then President of the Board of Education, a written statement at the time, with estimates of the amount of arable, land grazing land, Koa timber &c, on the land, but I understand that all the papers were burned up with Mr. Brown's house at the time of the great eruption of 1868.

Yours truly,
W. D. Alexander

Journal of trip to look at the boundaries of Keauhou 2 & Kahuku &c.

Nov. 10th 1874. Left Pahoehoe, South Kona 9 o'clock a.m. Went through woods Kukuiopae & Kolo in 4 hours, got to cave called Keanapaakai in 5 hours. Kamaainas Kaauhana & Komaka say this cave is where Konomanu of Kona, Kahuku, Hilo & Hamakua used to meet. Went from there to cave called Puliilii at elevation of 5550 feet in 5½ hours, slept at Ahu o Keoua. ½ mile mauka of cave, is Umi's lower road, at that point road paved with flat rocks. Kauhale o Keoua, Ahu o Keoua, 3 piles of stones. These three piles of stone can be seen distinctly from Keanapaakai.

Nov. 11th. Komaka & Kaau[h]ana sworn to point out boundaries as they knew them.

Left camp at half past 6 a.m., passed spring called Paahulu to cave called Kapai where sandalwood gatherers used to live just above Koa woods, Kukuiopae 1st; next went on to old mauu, which kamaaina says extends from a little mauka of where we were to makai of upper Govt. road, and land extends to mauka end of it. Kukuiopae 2nd extends to awaawa on the Kona side of goat pen, above the woods. Kukuiopae 1 to Keauhou 2, on the Kona side of Awaawa 2.

Got to spring called Poliwai in mamani [mamane]. In time of Kamehameha III used to chase goats all around to Poha [ca. 1847]. Have here [heard] Kaohe is along here[,] do not know where it ends. Elevation 6100 ft. Thence to Ahua a short distance where can just see top of Mauna Loa, quite a hollow on left, facing mountain filled with mamane trees, called Kamakaele, ridge just across awaawa, land of Alae. There is a hill beyond Lumia, Honokua. Kaohe is makai and on the Kau side of the hill. The way is mauka of ahu[,] 4 piles [of] stones. Puulaula, a long ridge parallel with Mauna Loa, way mauka[,] half way between Ahua Keoua and Poliwai, water hole makai of Kualapa called Umiwai, not a long distance (½ mile perhaps). Next on to Puuoluamanu hill, a small crater, and awaawa, makai. Road from here to Alae runs makai of this place to tall tree in woods. Crossed Honokua, old trail, goat pen running makai, going over aa, and across aa that runs down to Waiea; then small strip of pahoehoe mauka of koa woods on Kalahiki; thence came a good way to trail up from Kealia. Lae mamani [mamane], said to be on Hookena, is on north side of Kealia trail; went in a northerly direction and into point of koa woods where several water pools are mauka and makai of trail some distance apart. Camped ¼ past 3 P.M. Largest pool makai has rushes in it, called Komakawai, found by guides when chasing goats a few years since. Elevation of camp 8800 feet.

Nov. 12th. Left camp at 7:40 A.M. frost and ice all over grass from shower last evening. Strawberry leaves covered with ice. Came through Koa and Mamani [mamane]1 hour and 20 minutes.

Frost on grass in shade at 9 o'clock. Across aa, highest point on aa 7300 feet directly makai of black aa on side of mountain. Aa partly covered over with grass & bushes, and down Pahoehoe; got to camp in Koa grove on Pahoehoe 4,000 feet at half past 3 P.M

November 13th. Left camp at ½ past 7 a.m., came down across pahoehoe, through mamani and got into koa woods, then struck across towards Hualalai until we came to an old aa flow. There followed down south edge of aa into woods, until after 4.00 p.m. Camped at elevation of 4300 feet.

November 14th. Left camp a little before 7 a.m. made a road through woods and reached Kealakekua at 2.00 p.m., making six days traveling from Hilo to Kona. Divide between Kahuku & Keauhou.

R. A. Lyman
Com. of Boundaries, 3rd J.C.

Copied by J. B. Castle

November 14, 1874
Ahupuaa of Kahuku
Boundary Commission, Volume B: 315-319

The Ahupuaa of Kahuku, District of Kau, Island of Hawaii, 3rd J.C.

Case continued from November 14, 1874
See folio 314, Book B. *[Typed testimony, letter, and journal above]*

Keopuka, S. Kona, November 16, 1874.

Due notice of hearing personally served on owners or agents of adjoining lands as far as known.

Present: C. E. Richardson on part of owners of Kahuku; S. K. Kaai and J. G. Hoapili on part of Administrator of Estate M. Kekuanaoa, Hawaiian Government, Crown Lands, R. Keelikolani, Madam Akahi, Mrs. C. R. Bishop & Honorable C. R. Bishop, &c, &c. Wall also present.

Testimony

Rev. J. D. Paris sworn, says.
I came to Hawaii in 1841. I now live in Kona, Hawaii. Have lived in Kona since 1852. Lived in Kau at Waiohinu from 1841 to 1849, from 1849 to 1852 on visit to the States. I know land of Kahuku in Kau, and Keauhou 2d in North Kona.

I have heard about some of the boundaries of Keauhou and Kahuku. While I was in Kau I heard about Kahuku in 1847. When Kamehameha III went on the mountain he stopped at my house on the way up and on the way back. I heard from them that they went up on Kahuku. Dr. Judd and C. G. Hopkins, were in the party. They said that they went on the mountain and understood them to say that the boundary of Kahuku ran on this, the Kona side of the mountain; I heard while I was in Kau, I think from the kamaaina of Kahuku, that the boundary of Kahuku ran along Umi's road to Ahua o Umi taking the top of the mountain. I did not know where the road was. I often went to Kahuku to hold meetings with the people, but did not talk with them about boundaries, but sometimes overheard them talking and asked some questions. I afterwards asked where Keauhou and Kahuku joined, think that it was when Prof. Alexander was going to survey Kahuku. I went with him as far as Milolii in South Kona and had some talk with kamaaina about boundaries. I think it was at that time that I was told that Kahuku joined Keauhou. I did not hear where, but got the impression that it was above here as the goat catchers in South Kona told me that they got there goats from Kahuku where they went in the mountains, as most of the goats were on Kahuku.

At that time I understood that Kahuku cut off all Kona lands to mauka of Kealakekua and Onouli Nui. Several years afterwards I heard that Keauhou cut off all the Kona lands and lay between Kona lands and Kahuku, but I did not remember who the parties were who gave me the information. When I first came to Kau and Kona, there were a good many old men living who were said to be kamaainas. I think they are most all dead. I do not remember Kumauna and Awakamanu, but remember Kila. A good many natives took English names and I do not remember their other names. The time I went to Milolii with Alexander was the time that he was on the way to survey the land and he was making inquiries about the land and I got the general impression in the talk with the kamaaina that the boundary ran on this side of the mountain. I asked questions for Alexander and they said the boundary ran along to Umi's road to the Hale o Umi. They said that there were some piles of stones there. I did not know about the Ahu o Umi until 1859; I do not remember what year Alexander surveyed it. I bought the land of Kealakekua in 1863. I had the impression from my talks with kamaaina at that time that Kealakekua ran up to Alanui o Umi and joined on to Kahuku on south side and Keauhou on north side. I understood that it ran through the woods to Alanui o Umi but do not remember who told me so. I understood that other lands ran upon south side of Kealakekua and joined on to Kahuku, Kahauloa on south and Kahuku on the east. I thought as I went through Kona on tours that the natives got the goats on Kahuku from the mountain, but cannot say that they told me so.

CX'd.
By S. K. Kaai,
At time Kamehameha III went on to the mountain. I understood that Umi's road ran from Kau to Kona. I do not know where the boundary of Kahuku joined Umi's road. Thought it was between Manukaa and place where Wall lives. I do not know where the Hale o Umi stood, but that it was on this side of the mountain. Afterwards heard after I bought land of Kealakekua, Keauhou, that it ran mauka of South Kona lands. Did not get the kamaaina at Milolii as he, Alexander, was on the way to Kau to get kamaaina.

By J. G. Hoapili
The mountain I am talking about is the Mauna Loa. At Milolii the natives said that Kahuku ran beyond the top of the mountain - Mauna Loa.

Komaka K. Sworn
On the mountain. Continuation of examination as all parties are represented.

I was born at Kukuiopae, Kona. I was told that I was a year old when Naihe died [1831] at Kealakekua. I now live at Kukuiopae. Have seen the land of Kahuku, and have heard about the land of Kahuku from Kuaio, an old bird catcher, my kupuna kane. He is dead. I lived on the mountain with my father, Paihiha from Hualalai to the Palilua. He was a kamaaina of the mountain, a bird catcher. I went with him after goats. My kupuna kane told me that the boundary of Kahuku ran along Kona from Ohialele mauka of Kaapuna and Kipahoehoe to Na Hale o Umi. Ohialele is a cave near woods, sometimes water there. It is on Kau side of Koa grove called Ahinui.

Thence the boundary runs mauka to Na Hale o Umi, some stone houses on Kau side of Paepu to Umi's upper road; thence along road to Na Ahu o Umi, do not know which ahu. Have heard there were 6 hills of stones for the 6 districts.

Was told that it was bounded by Keauhou [2nd] makai of road. Have heard that Humuula bounds it on the other side. My kupuna told me the birds on the mountain belonged to

Keauhou [2nd] and Kahuku. Did not hear where the division was. I was told that a Kau bird catcher, named Kau, killed a Keauhou bird catcher at Keanapaakai mauka of Kolo, and put his bones In the cave. I also heard that Kahuku and Keauhou bird catchers fought at Pauewalu and elsewhere.

Do not know which side was victorious at Pauewalu. I have seen Pauewalu, a cave on Pahoehoe. It is some distance makai of Umi's upper road, and mauka of Land of Pahoehoe.

C.X.d.
I was old enough to go on the mountain when my kupuna kane died, but not old enough to carry burdens. I did not recollect these things about boundaries from my kupuna kane, telling me, but when my father, Paihiha told them to me, I remembered that I had already heard the same things from my kupuna kane.

My father told me about the boundary from Ohialele to Na Hale o Umi. I cannot say how many times I went there with my father, 5 or 6 times, as I often went there for goats with him. It was said that Kuakini's goats from Alika got on the mountain, and goats from Kahuku belonging to Puuaiole & Puu also went on to the mountain, and Palila on Hualalai. I was grown, I think it was in 1848, when we went after goats at Hualalai.

Kapeau was governor. And when at Palilua, Leleiohoku was governor. When we were after goats at Palinui at Keanapaakai, Naaniani said the goats belonged to Kuakini or the Governor, and Kila said they belonged to Kahuku, but gave in to Naaniani. There are several hundred Hale of Umi at the place this side of Ohialele. Thence to Alanui o Umi, and along Alanui o Umi to Ahu o Umi.

This is all I have heard.

B. E. Richardson filed a sketch of Kahuku made by W. D. Alexander and statement, dated September 21st 1874.

No more witnesses on hand.

Case continued till further notice.

R. A. Lyman
Boundary Commissioner, 3d J.C.
See folio 371 of this book

November 16, 1874
Keauhou 2nd Ahupuaa, District of Kona, Island of Hawaii
[including Kahuku boundary notes]
Boundary Commission, Volume B: 319-320

Keauhou 2nd, North Kona, Hawaii
Balance of the testimony of Komaka
From Folio 259 of this book

From Ka Hale o Umi, junction of Keauhou [2nd] and Kahuku I have always heard that Keauhou cuts off the Kona lands at the mauka edge of the woods. Do not know what lands run through woods. Heard Kaapuna ends at Ahinui, Opihale [Opihihale] 2d at Ulimau, a

punawai about as far as from here to Capt. Gates' house, above woods. Thence along edge of koa along Opihale [Opihihale] 1st; thence along Olelomoana 2d, along koa grove, thence along edge of woods along land of Kolo; thence along Kukuiopae, along koa grove. I pointed out the place to Keanapaakai. Thence to Kukuiopae 1st along hollow Kapai, mauka end of Kukuiopae 1st. Runs up as far as hollow extends.

The Kau boundary is the Kona side of goat pen above the water hole where we got water the first night. Thence along Kaohe 5, 4, 3, 2, 1 along edge of woods. Kaohe of Kaopua ends mauka of Poliwai at Kapualei, a short distance from where we ate. The lands this side of there, end at the koa. Have heard Pahoehoe ends at Kamakaili, the lae mamani [mamane] in awaawa; thence along Alae to Puuoluamanu; thence along Honokua 2 to Kaopapa, a cave near the koa; thence along Honokua 1st. Have heard it ends at the koa at Puukaiole, the goat pen mauka of Lumia, a hill. From there I do not know where Waiea ends. Have (not) (heard) from my makua that it runs to the Alohi; thence to water hole I found, named Komakawai, because I found it where we slept. Do not know what land it is on.

I have always heard that Kealia and Hookena do not reach above woods. Have heard that Hookena reached to a few scattering koa trees on Kau side of Kealia trail, but not to Laemamani [Lae mamane] out on Pahoehoe. This is as far as I know the boundaries between Keauhou & shore lands. I have been around there chasing goats on this side. Cx'd.

Case continued until further notice.
See Folio 436 of this book

R. A. Lyman
Commissioner of Boundaries, 3rd J.C.
…
Copied by J. B. Castle.

March 19, 1875
Kahuku Ahupuaa, District of Kau, Island of Hawaii
Boundary Commission, Volume B: 371-381

The Ahupuaa of Kahuku, Kau, Hawaii.
Continued from Folio 321

Compromise of Boundaries of Kahuku, Kau, Hawaii
and Keauhou 2d, and other lands belong to H.R.H. [Her Royal Highness]
R. Keelikolani, situated in South Kona, Hawaii

Filed March 10th 1875
Copy

Honolulu, March 8th, 1875
To R. A. Lyman, Esquire
Commissioner of Boundaries for the Island of Hawaii.

Sir,
The undersigned have agreed that as far as they are respectively concerned, the following may be taken and acted upon by you in your capacity of Commissioner of Boundaries, as

settled points and lines of Division between the Ahupuaa of Kahuku in Kau, and the Ahupuaa of Keauhou in Kona and of all other Ahupuaa and Ilis belonging to R. Keelikolani (the undersigned) in Kona, Hawaii, South of the Ahupuaa of Honaunau, viz. Starting at Ohialele (above Honomalino) and running along the upper edge of the heavy belt of timber to some water holes called Komaka [Komakawai] situate on or near the head or mauka boundary of Hookena near the Kealia trail through the brush, and running from said water holes straight to the crater of Mokuaweoweo on Mauna Loa; it being understood that the straggling clumps of trees above the forest are not to be considered as the main belt.

This compromise accords with the proposition contained in Jones & Richardson's letter of January 6th 1875 addressed to Honorable C. R. Bishop.

Yours respectfully,
(signed) Jones & Richardson
R. Keelikolani

(Signed) Simon K. Kaai

Testimony Kahuku continued.

Waiohinu, Kau, Hawaii
April 15th 1875.

After due notice personally served on interested parties, the Commission of Land Boundaries for the 3rd J.C. met at the house of Jones & Richardson in Waiohinu, Kau, Hawaii.

Present: G. W. Jones & C. E. Richardson on part of applicants, J. G. Hoapili for Commission of Crown Lands, Estate M. Kekuanaoa, Kamehameha V, R. Keelikolani, for Hawaiian Government for Kona lands and Kaopua; also J. Kauhane, Agent for the Hawaiian Government lands.

Kahuku, Kau, Hawaii, continued

Puhiki K. Sworn (quite an old appearing man)
I was born at the land of Mohokea, District of Kau, Hawaii. Do not know what year it was. Was old enough to carry burdens at time of Kuiwai ma [ca. 1808]. My father's name was Kuehu. He was born in Waipio, Hamakua, Hawaii. He was a kamaaina in Kau, and was konohiki of Moaula, Mohokea and Punaluu. I used to go on the mountain with him to catch uwao [uwau] (birds). He lived part of the time at Kapapala. I lived with him there also, and went on the mountain with him there.

I know the land of Kahuku, and know the boundary adjoining Kapapala. My father and Aua (now living at Keaiwa) went with me, and pointed out the boundary to me. The land of Kaalaala, a road way for bird catchers runs up to the crater Pohakuhanalei; Kahuku laying on this side and Kapapala the other side. The tall ohia trees being on Kapapala and the scrub ohia on Kahuku.

The land of Makaka extends through the woods, and the land and birds above the woods belonged to Kahuku. This is what my father told me. Kahuku and Kapapala join near the woods and cut Makaka off. Kaalaala lays on the Hilo side of Makaka at the upper edge of the woods.

My makua did not tell me what small lands extend through the woods, but when we went to the A Poohina, they pointed out Kahuku, Kapapala and Makaka to me, as Kahuku people took away the birds from the Kapapala people if they found them on their land.

The road way Kaalaala ran from upper edge of woods to Pohakuhanalei. The land of Kaalaala bounds Kapapala on the Kona side at the shore. Do not know about the land in the woods. Heard that road way ran up mountain. The place I know about is on the Pahoehoe above the woods where we used to catch birds. Went on mountain to catch birds from Kapapala, used to go to Kalanihale, thence to Oomaulu (below Ainapo); thence to Ikaio [Haio?], thence turn towards Kona to get to A Poohina. Know place on Kapapala called Kilohana, an oioina [resting place for travelers] on Kapapala, and the A Poohina is on the Kona side of this place, about as far from it as from where we now are to the church at Waiohinu, pointing to the Protestant church.

CX'd.
The A Poohina is mauka of Makaka, and ends above the mauka edge of forest. Scrub ohia reached aa. Do not know how far it is from forest to aa. We used to live at place above Ikaio [Haio?], directly mauka of Kukuipohowai (The mamani [mamane] grove on the road from houses at Kapapala to Kilauea). If we left this place early in the morning[,] we would reach the Kona boundary of Makaka by noon. We did not go straight along in road, but used to go all around the pahoehoe looking for birds. The Uwao [uwau] belonged to Kahuku and the Oo to Kapapala where we lived on the mountain. I never had the boundaries of Kaalaala pointed out to me. The road only was pointed out. Sometimes we used to go up through the woods on lands of Punaluu and Mohokea, and the land of Kahuku was mauka of us.

CX.'d. By Commissioner.
When we used to go up on Punaluu, we went on the Kona side of Puuike (a round hill on brow of pali in woods). The aa was a long way toward Hilo of where our road reached the upper edge of woods. The pahoehoe makai of aa belonged to Kahuku. Kilohana was an old kauhale where we used to live. I do not remember what sort of a place it is. I can point it out. We used to go up on Punaluu, and turn toward the right to get our birds, and go down on Kapapala, as we were afraid of having our birds taken away by the Kahuku people, as we did not go on the Kona side of our road to catch birds. We were stealing birds from Kahuku and so would go away from this side.

Aua K. Sworn (an old man)[263]
I was born at Keaiwa, Kau. Never heard from my parents when. I was quite large at time of Namakeha's rebellion at Hilo [ca. 1796]. Helped bury my father at time of Okuu [1804]. I was running around at time of making the Peleleu [ca. 1795]. Jacob Kaonohi was born at that time. My parents were from Kona. Know the land of Kahuku. There are two lands in Kau that reach onto the mountain, Kahuku and Kaalaala. These two lands join each other near the edge of the woods at Apoohina. The A Poohina is the stream of aa that ran through the woods and caught Moo at Ninole. Keaweehu, my makua pointed out lands to me and said that Kahuku was bounded by Kaalaala along edge of Apoohina to top of mountain and that the other lands extended through woods, and were cut off by these two lands.

I have never seen the aa, but heard of Apoohina from Keaweehu. I have heard of a place called Kilohana, a kauhale, and perhaps an ahu by the A Poohina above Makaka. Have

[263] Aua was a Māhele claimant at Kaʻalaʻala and land owner at both Kaʻalaʻala and Keaīwa.

never been there. I have been on the Hilo side of the mountain as far as Kapili, the head of Wailuku. Humuula does not reach out to Mauna Loa. Keaweehu told me that Kahuku was bounded by Kaalaala to Pohakuhanalei. Do not know anything about the land beyond this point.

Keaweehu was a kamaaina on the mountain. At hill called Kulani, the uwao belonged to Kaalaala, the oo to Kapapala. This place is on the upper part of Keauhou, the Ili kupono of Kapapala. The Kaalaala and Kapapala people used to catch the oo together, but the sandalwood and land belonged to Kapapala. Kaalaala is where the pukeawe [pukiawe] is growing. I have heard place called Puiwa, is the boundary between Kapapala & Kaalaala, and that there is an ahu there. Kaalaala had a kuleana in the birds above Keaiwa and Makaka.

CX'd.
I knew Kuehu, the father of Puhiki. He was a kamaaina of the Paliuka. He was a konomanu [bird catcher]. Used to live at Punaluu, Mohokea, Moaula and sometimes at our place. He used to be a luna on these lands.

Kakona K. Sworn (quite old & feeble)
My kupuna were from Kau. I was born in Kohala. Keawe was my father. I was brought to Kau when quite small land have lived here ever since. I worked at Kuiwai ma Kalae [ca. 1808].

I was a kahili bearer on the Peleleu. I went to Wailuku on Maui with Kamehameha I [ca. 1790]. Was old enough to cook my own food at that time. Came back from Maui to Kawaihae, and was left there sick. Know land of Kahuku. Heard from my makua that Kalepeakamoa was the boundary at shore, and the big hill on the mountain was the mauka boundary. The whole side of the mountain. Do not know the A Poohina. My kupuna, Moo and Kini were kanaka huhu. Not the Moo that are crawling around, but Moo kanaka. (Witness seems a little out of his head and flighty.)

Have always lived on Waiopua and adjoining lands. Only went on the mountain after birds once.

Note: Applicants decline to question witness any further as he seems quite flighty. Say they do not know the man but were told that he was a kamaaina on the mountain.

W. H. Reed K. Sworn
I am living at Kapapala, Kau. Have lived on Hawaii ever since 1850 and have had an interest in Kapapala for over 15 years. I have no interest in the Kahuku Ranch. I have been interested in ascertaining the boundaries of Kapapala[,] the land I lease.

I know the land of Kahuku, and have heard about its boundaries. When I first leased land of Kapapala I inquired about the boundaries, and the names of the adjoining lands. I then heard about Kahuku, and since then have heard about it. When I went to Kalaieha to meet Wiltse and the kamaaina of Hamakua I asked them about boundaries of land I first heard in Kau that Kahuku and Kapapala join each other above the woods, and run up side of mountain to the top. At Kalaieha the kamaaina told me that the lands Keauhou of Kona, Kahuku and Kapapala joined each other at the top of the mountain, afterwards heard of Kaalaala.

The first I ever heard of Kaalaala reaching up the mountain was when we prosecuted people for stealing goats from our land. This was stated in the defense of the persons we charged with stealing goats. I think that this was 7 or 8 years after we leased Kapapala. Before this time I had heard that Kaalaala on the mountain was a road way for catching birds. The natives told me that Kaalaala road way runs past my bullock pen at Kapapala and onto the mountain, and that the land of Kaalaala only extended to upper edge of forest. And I have always believed that the stealing goats was the reason for stating that the land extended to the top of the mountain.

I do not remember what birds they said belonged to Kaalaala on the mountain. I think it was certain kind of birds. They also said that the Kaalaala folks had the right to take the geese from on the pahoehoe makai of the road from Kau to Puna. Kekai and Kamalo went with me from Hilo to Kalaieha to meet Wiltse. Kahue and others were at Kalaieha with Wiltse and they told me that Kapapala joined Humuula. What I have stated today is what I heard several years before the question of boundaries came before the Commissioner.

Think C. C. Harris owned Kahuku when I went to Kalaieha. I always heard from the kamaaina that Kahuku cut off all the Kau lands at the upper edge of the woods to its junction with Kapapala. I owned a share in Kahuku at one time, but my information about the boundaries was obtained before I bought a share of Kahuku. I used to hear that Kapapala spread a little toward Waiohinu, and that Kahuku runs clear over and meets Kapapala. I know the boundary between Kapapala and Kaalaala in the woods. It is the Lae ohia that you can see from the Government road to Kilauea, and runs through the woods, and was told by kamaaina that where this lae ohia reached the upper edge of woods is the junction of Kahuku and Kapapala. I have never been to this point above the woods. I never used to hear that the land of Makaka reached mauka of woods. The first time I ever heard of its reaching above the woods was when the evidence was first taken by the Commissioner at Waiohinu.

CX'd.
Kenoi was one of the persons who told me about the boundaries of Kapapala, also Kahupuahu, Aheakalani, Wahahee and also an old one-eyed canoe maker who used to live on Kapapala. He was living in Kona a few years since. He was Mokualii's father. There are none of these persons living at Kapapala now. I have talked with Aua and others. Waiwaiole, father of Kalua, went with me to Keauhou, and when we were on the sand flat he pointed out the lae ohia in the woods that is the boundary of Kapapala, and told me the mountain boundaries.

C. N. Spencer K. Sworn
I moved to Kau in 1861 and have lived here ever since except when I lived in Honolulu 2 years. I lived here several years before I moved to Honolulu. I bought land of Kahuku from Mr. Harris, and afterwards sold it to Theo. Brown.

At that time I made inquiries in reference to boundaries of land. At one time I and Capt. Brown & others, with Naholo and other natives went on to the mountain. We took a map of Kahuku along. I think that the map was about 5 feet long. Naholo told us the boundaries of the land. The boundaries on the Waiohinu side from the shore into the woods were just the same as those given on the map. Mauka of where the land had been surveyed the map was drawn in this manner. We slept at Macomber's saw pit in the koa grove near boundary of Waiohinu. Next morning we went on, and traveled until four or five o'clock in the afternoon, when we camped for the night. The boundary of Kahuku was pointed out to us as running

along upper edge of woods, the mauka points of woods and groves of trees being on Kahuku. Naholo said the place we slept the second night was near Kaalaala. The third morning we started back, as Naholo was taken sick and nearly died of cold.

We came back further up the mountain. My impression from what Naholo said, was that a little beyond where we camped the second night, that the land of Kaalaala extended through the woods, and ran up the mountain for a short distance above woods in the shape of a wedge in this manner. Kahuku /\ Kapapala.

I think we camped the second night directly mauka of Makaka. Before I went up the mountain I always heard that Kahuku and Kapapala joined each other above the woods, and ran up and met Keauhou of Kona. Previous to going up with Naholo I did not hear that Kaalaala ran up above the woods. I made a memorandum of names of places above the woods that Naholo pointed out to me. I do not know where it is now, whether I left it with map in hands of Capt. Brown. The map was destroyed at the time the lava destroyed Capt. Brown's house [1868]. I have always heard that Kahuku runs towards Kona, and cut off Kona lands and joins Keauhou. Do not remember where it joins Keauhou. Have had boundary between Kahuku and Manukaa pointed out at an awaawa on Government road. It is the awawa with two large boulders on this side of it. The pile of stones below road is at this point.

Kumauna was one who told me. When I chained the road by direction of Minister of Interior. Capt. Haley and W. T. Martin went with me. Martin told me then that this awawa was the boundary. Martin was the one who made the Government road. Kumauna was the first one who told me about this boundary. A good many others have told me the same thing.

CX'd. by J. Kauhane. I think we slept above Makaka the second night. It rained so that we could not see the shore.

CX'd. By Commissioner.

Naholo appeared to be a kamaaina and knew just where he was going. I saw Naholo a few days ago. After crossing aa stream near camp the first night, camped on Puna side of flow. Next morning we went on and to another old aa flow and crossed it. Do not remember whether we crossed more than this one. It was called A Poohina from gray moss growing on it. The aa was all overgrown near woods. Mauka not much overgrown.

After crossing the aa, we went a long distance toward Hilo through grass flat. Do not know how many miles we went. When we camped the second night, we had got through the long grass, and were where the short grass was. After crossing the aa, we found swampy places & where water had been flowing in small gullies. Capt. Doane was with us also. We could distinguish the upper edge of forest as we traveled along above the woods. I heard what I have stated from Naholo, Kumauna and other old people living on Kahuku before and after I purchased it. They all told me the same thing.

Within a year I have heard differently, but from persons who were not kamaaina. Naholo told us Kahuku cut off all the makai lands to Kaalaala. We took a compass along with the intention of reaching boundary of Kapapala and then to survey back on the lines. There was too much fog for an hour or so before we got to camp, for us to see around. The aa runs slanting down the mountain. It is now about nine years since we went up with Naholo, and

he has failed a great deal since that time, both physically and mentally, and he is now blind. I do not think that his memory is good at this time.

Commission adjourned to meet at Kahuku on the 17th of this month if Kekua returns from Puna before that time.

R. A. Lyman
Commission of Boundaries, 3rd J.C.

Kahuku, Kau, April 17, 1875
The Commission met according to adjournment.

Present: G. W. C. Jones, J. G. Hoapili and J. Kauhane.

Kekua K. Sworn says
I was born at Kapapala, Kau, Hawaii. My father belonged to Kapapala, and my mother to Honuapo. I am 44 years old. Kauluamakaaina was my father, and was a kamaaina of Kapapala. Kameahaiku, sister to my father, told me the boundaries of lands from Kahuku to Kapapala. She told me that Kaalaala was a land running through woods, a lae ohia being the boundary between Kapapala and Kaalaala to upper edge of woods. She said that the Kaalaala people were so spry that their land joined Humuula of Hilo. They were spry going after birds. She said that Makaka and other lands extended only to the upper edge of woods. She said that Kahuku reached to the Puna side of the A Poohina to an ahu built by my kupunakane, and mauka of that [to] a mawae (fissure), and thence boundary ran to Pohakuhanalei. She said that my kupunakane hid a kauwila club in that mawae. I have never seen these places. She told me this after she had been called to given [*sic*] evidence on the boundaries of Kapapala. She died shortly after telling me this. When called on to be a witness she denied being a kamaaina, because she said it was a mea pilikia [troublesome] to tell the boundaries. She said that Kaalaala had a kuleana in the birds above Keaiwa, Makaka &c., and that Keaweehu told her that the lands of Kahuku and Kapapala joined each other above the woods. She also said that Keaweehu told her that on the other side of the mountain that there was an old aa flow running down the side of the mountain from Pohakuhanalei, and that it was the boundary between Keauhou of Kona and Kahuku.

CX'd.
She said that Kahuku reached to Puna side of the A Poohina and that Kahuku and Kapapala joined but did not say where. She was quite feeble at the time she told me this, was not sick, and was of sound mind.

(Note) Mr. Kauhane says that this woman was an exception to most old women, and talked knowing what she was about until time of her death.

She told me this on her return from Keaiwa, and said that she did not tell the boundaries to the Commissioner as she was afraid to tell, and her husband and others told her not to tell the boundaries. I told her to tell them and she then told me. My wife, and Lupenui, her [Kameahaiku's] husband, were present at the time.

J. Kauhane asked to have Honorable F. S. Lyman examined by Commissioner at Hilo, and questioned as to what he has heard in reference to Kahuku, Kaalaala, Makaka and Kapapala joining above the woods, &c. &c.

G. W. C. Jones asks if he has information in reference to Kapapala and Kaalaala, why he does not have information in reference to Makaka, when he had a personal interest in that land.

Mr. Kauhane says that he has no other witnesses.

Commission adjourned to meet at Hilo, April 24, 1875.
R. A. Lyman
Commissioner of Boundaries, 3d J.C.

Hilo, April 24th 1875
Commission met at house of F. S. Lyman, Hilo, according to adjournment from Kahuku, Kau.

F. S. Lyman K. Sworn says
I lived in Kau from 1859 to 1868, and have been surveying lands in Kau from 1854 to the present time. Know lands of Kahuku, Makaka, Kaalaala and Kapapala. I do not know as I ever heard where these lands bound each other, until within the last two or three years. I never went out on to the mountain where these lands bound Kahuku.

The natives always spoke of Kaalaala as being a large land, and running way up on the mountain, and joining Kaohe of Hamakua. Never heard where its boundaries are above the woods, or of its width. I have heard that Kapapala runs to top of mountain. Mr. Webster got me to find out where the boundary between Keauhou, Ili of Kapapala and Kapapala was. I went to Kilauea Dec. 31, 1863 with kamaaina and C. E. Richardson one of the lessees of Kapapala. He was a lessee at that time. Kenoi and Keliilohi were the kamaaina. They pointed out the boundary between Kapapala and Keauhou as running up from Kilauea to between Puuike [Puuiki] and Puulaula hills on the slope of Mauna Loa, that slopes towards Waiakea woods, as far over as you can see from the volcano, and said the boundary between these lands continued on in the same direction, towards Mauna Kea.

I made a memorandum of it which I have here. I made no inquiries of them as to boundaries on the Kona side of Kapapala , and did not ask them what lands joined Kapapala on the mountain on that side. Heard that Kaalaala joined it in the woods, and hearing that Kaalaala joined Kaohe of Hamakua, I thought it cut Kapapala off, but not where it joined. Heard something about boundaries of Kahuku when Alexander was surveying the lower portion of it, but do not remember about mountain boundaries.

CX'd.
I do not remember having heard that Makaka runs above the woods, or what land cut it off, previous to the question of boundaries being brought before the commissioner for settlement. If it was a large land running above the woods, I think I should have heard of it before. I only remember hearing that it extended above the woods, since you commenced taking testimony on Kahuku and it struck me as being a new thing, as something I did not know of before.

The lands I understood as being the lands taking the principal part of the mountain in the District of Kau are Kahuku, Kaalaala and Kapapala, I never heard explanation about bird rights of Kaalaala in former times, until I heard it given in this case.

Case continued until further notice.
R. A. Lyman
Boundary Commissioner, 3rd J.C.

Copy of G. H. Davies letter filed May 12, 1875

Luka Hale, 7 May 1875

Mea Mahalo R. A. Lyman

Aloha oe:
Ua loaa mai ia maua o Kaopua, ke kanaka, e hai aku ia oe, mai ka mea i mahaloia J. G. Hoapili mai, kou koolua ma ka hoolohe ana i ka olelo ike no na palena aina. Penei kana e ao mai nei e hai aku ia oe. Ua hooholoia i ke kuahiwi ka palena, a i oleia i ka pau ana mai o ka laau loloa. No ka hiki ole o Kaopua ke palapala okoa ku ia oe nolaila, e lawe oe i ka manao o keia palapala no maua a elua.

Me ke aloha
(Signed) G. H. Davis

[Translation]

…We, Kaopua and Kaopua, have this man to tell you about, with appreciation to J. G. Hoapili, your companion in hearing the descriptions of the land boundaries. Thus he told us to speak to you. The boundary goes to the mountain, not ending in the large trees. Because Kaopua cannot come, this note is sent to you. Therefore take the information of this letter from the two of us.

(Note) G. H. Davis owns Kiilae, S. Kona
Kaopua owns Kaohe 4. Olelomoana 1. & Papa 2, South Kona, Hawaii.

R. A. Lyman
Com. of Boundaries, 3rd J.C.
See Folio 383 of this book [Typed testimony follows]

February 16, 1876
Ahupuaa of Kahuku, Kau
Boundary Commission, Volume B: 383-389

The Ahupuaa of Kahuku, Kau.
Continued from Folio 381 of this Book.

Hilo Feb. 16th, 1876.

Notice of filing of survey of Kahuku and of time set for hearing of all objections to granting of Certificate of boundaries in accordance with notes of survey made by D. H. Hitchcock, personally served on all interested parties or their agents.

The Kilauea coming in late, the hearing was adjourned until 10 o'clock of Thursday forenoon, February 17th, 1876.

R. A. Lyman
Com. of Boundaries 3d J.C.
Hilo, February 17th 1876.

Commission of Boundaries for the 3d J.C. sat according to adjournment.

Present: C. E. Richardson and D. H. Hitchcock on the part of applicants and Madame Akahi, S. K. Kaai for H.R.H. R. Keelikolani's lands in Kona. J. W. Keaomakani for J. G. Hoapili for Keelikolani's lands in Kau, and Kaopua's lands in Kona. J. Kauhane for Hawaiian Government, and E. G. Hitchcock for Agent of Crown Lands, and D. Kahaulelio.

Map and notes of survey of Kahuku filed, and also map and notes of survey of Kapapala.

Testimony

C. H. Hitchcock Sworn, says:
I surveyed the land of Kahuku and made the map of land and notes of survey. On the Kau or East side I took the land surveyed by F. S. Lyman between this land and Pakini Nui, and the notes of survey given in Royal Patents of adjoining lands to the makai edge of the woods; and from there I ran a line straight to lower end of the aa flow, that is said to be the boundary between Kahuku and Waiohinu; Thence I ran a straight line to a pile of stones on the aa, said to have been put up by F. S. Lyman and then up to a large koa tree; Thence I followed Lyman's survey of Waiohinu to ohia tree marked **X**, and then ran along to a point 38.50 chains makai of Lyman's survey.

I think Lyman's survey of Waiohinu will just touch the mauka ends of the tongues of woods that run mauka. The land above the woods is covered with scrub ohia trees. My survey, I think, will run through quite a number of points of woods, but is not far enough makai to take to the makai edge of the kipukas above woods. The woods are extending further mauka every year at this place.

I then ran up to point on Lyman's line: From this point Lyman's line runs to rock marked **W**. I think it is about 15 chains mauka of point of woods Namanuhaalou. This point of woods runs way mauka with a large kipuka on each side of it. The point of woods is almost a mile wide. I chained around it.

I cut off only a small portion of this point of woods, and surveyed makai into the kipuka. From there on the mauka edge of the woods is very plain. I do not know what lands extend to the upper edge of the woods. I surveyed along the upper edge of woods until I came [to] the ahu of Kilohana. I then surveyed makai until [I] came to a large koa tree. The woods is some distance makai of Kilohana.

I found old aa until I got [al]most to Kilohana. It is overgrown with grass and bushes, and is of the same general character.

I do not know which is the A Poohina, as it all appears the same to me. The place Lidgate [Lydgate] called the corner of Kapapala is way towards the middle of the Aa. Kaiwi was my kamaaina, but had no kamaaina to point out the corners of the land that reach to the upper edge of woods.

I had a copy of the evidence taken by Commissioner, and saw that most of the witnesses said that the boundary ran along the mauka edge of woods, and so I surveyed along there, to makai of Kilohana, as the owners of Kahuku wished me to survey there. The evidence says that the A Poohina is on Kahuku, and the land Hilo side of aa is Kapapala.

On the Kona side I commenced at pile of stones at Kaheawai, and surveyed along land of Manuka to pile of stones at Puainako at old Govt. road, and thence makai to Kukuihaa [Kukuihae], running on the Kona side of this place, and from there I made a straight line to point Kalaehumuhumu at shore, the line passing about a chain on the Kona side of cave Pohakuloa [1]. Since I surveyed this line I have heard from a Manuka man that there is another place called Pohakuloa way towards Waiohinu of this point and that the boundary of Kahuku is at that place. It would make a very crooked boundary if it goes there.

The line surveyed does not join the mawae until you get to Road. The mawae makai of that is on Manuka. From Govt. Road I went mauka to Honopu, and thence to pile of stones on ridge at Pohakuloa [2], the pile put up when the Commissioner went there with Jones, Richardson and Kaiwi.

Thence, I ran to pile of stones on hill Puuhoohia [Puuohia]; thence makai to aa, where Kaiwi said Kapua comes through. I find that the Kokolau [Kokoolau][264] is at upper edge of woods, and so I surveyed along mauka edge of woods to 31.00 chains makai of the water hole above Honomalino, and thence I surveyed along edge of woods to Ohialele. From there on it was hard to tell where the edge of the woods is.

I surveyed along cutting across Kipuka and points of woods. I decided to call the upper edge of woods where we found the big stumps of trees that had been destroyed by fire. As they say the country was burnt over formerly. Above there the trees do not look over 20 years old.

Above Kaapuna we surveyed around a large point of woods.

Above lands of Honokua, Hookena and Kealia, I had kamaaina sent up by Lumilumi, konohiki for R. Keelikolani. The line of survey I have filed follows the woods as given in the compromise, and does not follow the points given by the kamaaina. I had a kamaaina with me named Kamaka, but he could not point the points in the boundary claimed by him, and got lost in trying to go back a short distance to the camp. The kamaaina Komaka (the one who went with the Com. of Boundaries on mountain) pointed out all the places he said he could without any difficulty.

Before I made the survey I sent word to W. T. Martin, Mr. Kauhane and others, but they did not send any one to go with me, and point out the boundaries claimed by them.

The survey running to place called Komakawai cuts off a corner of the land Kealia belonging to Madam Akahi. Komakawai is on the land Kealia that belongs to Keelikolani. I will change

264 A witness named Papa, born in Kahaluu, Kona, ca. 1814, said Kokolau [Kokoolau] was the name of the ahu “where Hilo, Hamakua, and Kona lands join” Kahuku (Kaʻū). This meeting of four districts at the top of Mauna Loa was an important place, but given the volcanic activity over the intervening decades, the ahu has been displaced or buried. Modern maps show four ahupuaʻa (Kahuku and Kapāpala of Kaʻū, Kaʻohe of Hamakua, and Keauhou 2 of Kona) joining in or near Mokuʻāweoweo summit crater, but the Humuʻula ahupuaʻa of Hilo boundary now does not reach the summit of Mauna Loa.

the notes of survey there. In my survey I have run a straight line from Komakawai to Mokuaweoweo, and from Mokuaweoweo straight to Kilohana.

CX'd.
Note[:] (All parties represented at the hearing asked questions as to different points, as Mr. Hitchcock went along explaining his map and notes of survey.)

F. S. Lyman K. Sworn says
I surveyed the land of Waiohinu and across the mauka end of the land. I have drawn a sketch of the line surveyed by me from the big koa tree to Namanuhaalou, and have also drawn a sketch of the line surveyed by Hitchcock from his notes of survey. Our lines both meet at point marked **A**. I have the sketch of the two surveys here. I measured up through the woods in the land of Waiohinu. The dotted --- line on the sketch is where I think that the mauka edge of the woods is. Kalakalohe, the kamaaina of Waiohinu was with me. He said that the kipuka belonged to Waiohinu and that the uwao [uwau] are mostly in the kipuka, and belonged to Waiohinu, and that the Kahuku people used to steal the uwao [uwau], and the Waiohinu people used to steal the geese.

The line of woods at Namanuhaalou is not as distinct as it is further towards Kona. I put the corner above Namanuhaalou but on the pahoehoe clear of the woods, as Kalakalohe in his evidence given as at hearing evidence of boundaries of Waiohinu says that the mauka corner of the land is as far above the woods as from Court house at Waiohinu to Macombers and he pointed out that place as being the corner. I had a copy of the evidence he gave at hearing for settlement of boundaries of Waiohinu, but did not have a copy of the evidence he had previously given at the hearing for the settlement of the boundaries of Kahuku.

From point marked **B**, I could see all the points except the one on sketch marked **W**. From **W** I chained across on the pahoehoe to knoll, and then went through the trees to the big koa tree. If the kipuka belong to land of Waiohinu, then Mr. Hitchcock's survey is too far makai and if the kipuka belong to Kahuku, then my line of survey is too far mauka. From **A** to **W**, I followed the pahoehoe except near Namanuhaalou where the pahoehoe extends down into the kipuka.

My corner above Namanuhaalou is mauka of the woods for the reason I have already stated. From **A** to big koa tree the makai line of pahoehoe runs close to woods and into woods in some places. The point marked **W** is on an ahua pahoehoe. The east boundary of Waiohinu is in the center of Namanuhaalou.
CX'd.

Testimony closed

E. G. Hitchcock, attorney for agent of Crown Lands, says that he is willing to accept the line of survey made by Lyman from big koa tree to point **A**, and from there to Namanuhaalou as surveyed by D. H. Hitchcock, does not think it would be a fair thing to take Hitchcock's line all the way across Waiohinu. As far as line is surveyed between Kahuku and land of Honomalino has no objections to line run. Thinks Lydgate's survey of line between Kahuku and Kapapala ought to be boundary.

J. Kauhane says as far as line is run between Kahuku and Kaalaiki and Ninole, he thinks the survey is right. Along Makaka and Kaalaiki the testimony is conflicting and that if decision is

given against government that he will leave it to the Minister of Interior to decide whether to appeal or not.

W. T. Martin has written to the Minister of Interior about boundary between this land and Manuka, and told me that he has four witnesses whose testimony has not been taken on that boundary, but would not give me their names so that I could bring them forward. He has had two years or so to bring them to me, but has not done it, and so I will not wait longer, but will leave it to Minister of Interior to say whether appeal shall be taken or not.

On being asked by Com. if he would write to the Minister that he was satisfied with the evidence given on that boundary, and had declined to bring forward any more witnesses on that boundary, before Com. had also put up at Kaheawai; he replied that he would do so.

S. K. Kaai states,
That he considers that Hitchcock's [map/survey] of Kona boundary of Kahuku has been made in accordance with the compromise of March 8th 1875 between R. Keelikolani and Jones & Richardson, and that he has no objections to Certificate of Boundaries being issued in accordance with the survey.

Decision reserved until the 23d day of February A.D. 1876 to be given at the Court house at Hilo.

R. A. Lyman
Com. of Boundaries 3rd J.C.

Copy
Kailua, Kona Akau
Jan. 21, A.D. 1876

R. A. Lyman, Esq.
Comisina P. Aina

Aloha maikai oe, a me kau Lady, a me ko olua mau keiki aloha, a me na makua.

Ua loaa mai nei iaʻu kau palapala o ka la 5 o Jany 1876 nei e pili ana i kau olelo hooholo no ka palena aina mawaena o Keauhou & Kahuku. Ke hoike nei au i ka pono oia mea i Luna Hooponopono Waiwai o keʻlii. O koʻu manao maoli ua hiki no i ke Comisina ke hooholo i na mea e pili ana i keia mau palena me ka hana wale ole ia aku e na aoao elua.

No ka mea ua aelike mua na aoao elua mamua, a oia aelike, aole e hiki ka hoano e ae. Aka ina ua anoʻe ae ka ana ia ana mamua ae o ka mea I aelike ia, alaila ke kumu ia paha koʻu e hele aku ai.

Owau no
Me ke aloha oiaio
Simon K. Kaai
Ia R. A. Lyman, Esq.
Comisina Palena aina, April 3rd.

[Translation]

…Aloha to you, your Lady, your beloved children, and parents.

I have received your letter of the 5th of Jan. 1876, pertaining to your decision on the boundaries between Keauhou & Kahuku. I have made known the accuracy of this to the executor of the chief's estate. I truly believe that the Commission can continue work on the boundaries without further work by the two sides.

This is because the two sides so agreed, there has been not change to the agreements. But if there is difference in the surveys from before, then perhaps I will appear….

Simon K. Kaai
To R. A. Lyman, Esq.
Boundary Commissioner, April 3rd.

A true copy.
The above was copied at the request of C. E. Richardson.

R. A. Lyman
Com. of Boundaries 3d Judicial Circuit.

Hilo, Hawaii, February 23rd 1876

The Commission of Boundaries for the 3rd J.C. met at Court House to have [the] decision of boundaries of Kahuku, Kau given.

Present: C. E. Richardson & D. H. Hitchcock for owners of Kahuku, E. G. Hitchcock, attorney for Agent of Crown Lands, and J. W Keaomakani for J. G. Hoapili, agent for Government lands in Kona, Agent for R. Keelikolani and Kaopua.

All parties interested in boundaries of Kahuku personally served with copy of decision as to boundaries between Kahuku and their several lands.

Copies sent by mail this day.

Decision
I decide the boundaries of Kahuku, starting on Kona side adjoining land of Manuka at point at sea shore called Kalaehumuhumu, and running mauka as given in D.H. Hitchcock's notes of survey of Kahuku to the south boundary of land of Kealia, owned by Madam Akahi; thence along said boundary to mauka of Komakawai, to point where boundary of this land intersects Hitchcock's line from Komakawai to Mokuaweoweo, and from this point to follow Hitchcock's notes of survey to Mokuaweoweo on top of mountain. Thence down to Kilohana and to mauka edge of woods and along mauka edge of forest to point called Namanuhaalou, and there to follow upper edge of woods as boundary of this land and Waiohinu.

(See decision boundaries of Waiohinu given at Waiohinu, Kau, Oct. 14, 1873, Folio 404 book A) to big koa tree; Thence makai through woods and to shore as given in Hitchcock's notes of survey and along shore to place of commencement.

Certificate of Boundaries to be issued as of today as soon as corrected notes of survey are filed.
R. A. Lyman
Com. of Boundaries 3d J.C.

The attorney for Agent of Crown lands asks for a few minutes to consult the Agent of Crown lands to see if can compromise the boundary between this land and Waiohinu.

Granted.

The attorney for Agent of Crown Land's returning, he and C. E. Richardson on part of owners of Kahuku agree to have a line from the big koa run to a point 12.00 chains mauka of Hitchcock's line, below point marked **A**; thence to point marked **A**, and on to boundary between Waiohinu and Kaalaiki as run by Hitchcock, as boundary between Waiohinu and Kahuku.

R. A. Lyman
Com. of Boundaries 3d J.C.

Hilo, Hawaii, March 23d, A.D. 1876

No appeal as to boundaries of Kahuku, Kau, Hawaii, has been noted or perfected.

For decision of Kapapala see Folio 443 Book ___
For Certificate of Kapapala see Folio 178, Liber I, No. 84
For Certificate of Boundaries of Kahuku see No. 85, Folio 183, Liber I.

R. A. Lyman
Com. of Boundaries 3d J.C.

Hilo, April 3d, 1876

Received notice of appeal this day by Schr. *Pauahi*, dated Honolulu Mar. 23d 1876 and signed by The Atty. General, giving notice of appeal by Minister of Interior, to the May term of the Circ. Court of the 3rd J.C.

No tender of costs. 30 days expired Mar. 23d 1876.

R. A. Lyman
Com. of Boundaries 3d J.C.

For costs see Folio 187, Liber I.

February 23, 1876
Ahupuaa of Kahuku, Kau
Boundary Commission, Hawaii, Volume 1-No. 3: 183-187

For Testimony of Kahuku
See Folio 122, Book A,
For Decision see Folio 388, Book B [typed testimony and decision documents are above]

Land Boundary Commission — No. 85 Hawaii, 3d J.C.

Certificate of the Boundaries of Kahuku, District of Kau, Island of Hawaii, Third Judicial Circuit.

Upon the application of the "Kahuku Ranch Co." and by virtue of the authority vested in me by law, as sole Commissioner of Land Boundaries for the Island of Hawaii, 3d J.C.

I hereby decide and certify the boundaries of the Ahupuaa of Kahuku, situated in the District of Kau, island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii, this Twenty-third day of February A.D. 1876

R. A. Lyman
Commissioner of Land Boundaries
Third Judicial Circuit.

Boundaries of Kahuku
"Variation East 8º 20' is the true Meridian"

Commencing at the South West corner of this land, at point on the coast called Kaumuuala, the North West corner of the land of Pakini Nui at a large ahu pohaku and running along the coast (Magnetic) North 78º 05' West 512.00 chains to ahu near the coast on boundary of the land of Manuka, at place called Kalaehumuhumu.

Thence along boundary of Manuka as follows:
North 5½º East 460.00 chains to ahu near aa at place called Kukuihaa [Kukuihae];
Thence North 26½º East 80.00 chains to large ahu on old Govt. road at place called Puuainako (on edge of a large cave);
Thence North 23º West 22.80 chains to large pile of stones at new Govt. road, on the south bank of Mawae at place called Kahiawai [Kaheawai];
Thence North 35º 35' East 166.80 chains to a small rocky hill in the woods called Honopu;
Thence North 3½º East 240.00 chains to ahu pohaku on Rocky mound on the makai line of large Sand Flat and a short distance South of Aa flow to place called Pohakuloa [2];
Thence North 19 ¾º East 95.00 chains to ahu on top of Crater called Puuhohia [Puuohia] (quite a good sized hill);

Thence South 60º West 77.00 chains to ahu on edge of aa, and corner of land of Kapua;

Thence along boundary of lands of Kapua, Honomalino and other Kona lands as follows:
North 9º West 26.00 chains to small ahu in edge of Koa
North 16º West 122.00 chains to a small ahu in edge of Koa below Honomalino water hole and on the trail from Honomalino to mountain;
North 14½º East 31.00 chains along line of forest to ahu in Kipuka;
North 32º West 26.00 chains to ahu;
North 12½º West 72.00 chains to ahu in kipuka makai of Ohialele;
North 55º West 152.00 chains to ahu in kipuka near edge of forest line on aa flow;
North 59º East 85.00 chains to ahu;
North 3º West 80.00 chains to ahu in small kipuka surrounded by scattering trees on aa flow;

North 6º East 38.00 chains to ahu on road through woods from Kukuiopae, some half a mile from lower edge of Kipuka;
North 28º East 172.00 chains to ahu in scattering woods, and the corner of land of Pahoehoe 2d;
North 3º East 361.00 chains along boundary of lands of Pahoehoe 2d, Honokua and Hookena;
Thence North 9º East 40.00 chains to water hole called Komakawai at corner of land of Kealia 1st

(The line from this point to top of Mauna Loa and crater of Mokuaweoweo is North 68º East);
Thence North 85º East 115.00 chains to mauka boundary of Kealia 1st opposite place called Keanahalulu;
Thence to where this line intersects the direct line from Komakawai to top of the mountain North 40.00 chains;
Thence North 68º East 638.00 chains along boundary of Keauhou to center of crater of Mokuaweoweo;

Thence South 40° East 695.00 chains to ahu on hill mauka of koa woods at place called Kilohana;
Thence South 24° 40' East 34.00 chains to large koa tree standing in koa woods marked "◊"and "**W**," corner of Kaalaala on boundary of this land and Kapapala (Kapapala bounds this land from Mokuaweoweo to this point).

Thence along mauka line of heavy forest
South 23° West 102.50 chains to ohia tree marked " " and " " in edge of timber;

South 30 ¼° West 240.00 chains to ohia tree marked **X** on 4 sides
South 42° West 114.00 chains to ohia tree marked **K** on North side and V on South side
South 46½° West 234.00 chains to ahu near edge of awawa
South 32° West 72.00 chains to ohia tree marked **X** and **A**
South 76° West 40.00 chains to ohia tree marked **K**;
South 13 ½° West 30.75 chains to ohia tree blazed on 4 sides
South 35° West 38.50 chains to ohia tree marked **X**
South 46 ¼° West 73.00 chains to ohia tree marked **A** on boundary of land of Waiohinu
South 16½° East 12.50 chains to ohia tree
South 45½° West 185.00 chains to Big koa tree marked **X** on 4 sides as marked by F. S. Lyman, Northwest corner of land of Waiohinu.

Thence along aa flow as follows:
South 48 ¼° East 5.08 chains to ahu on edge of aa;
South 37 ¼° East 20.10 chains to ahu on edge of aa;
South 16 ¾° East 234.00 chains to point aa in woods;
South 38° East 120.00 chains to ohia tree marked **X**
South 20½° East 41.00 chains to ohia tree marked **X**
South 5½° East 29.00 chains along Government land of Puueo;
South 14½° West 37.50 chains;
South 47 ¾° West 33.00 chains;
South 75 ¾° West 18.60 chains to corner of land of Pakini iki;
North 14° West 244 chains to corner of Pakini Nui;
North 53½° West 9.10 chains to ohia tree on North side of Puu o Kahuku.

South 28 1/4° East 80 chains to top of Puu o Kahuku;
South 121.15 chains to ahu on aa flow of 1868;
South 67° West 26.00 chains to land held by Naohe's Patent
South 69½° West 20.00 chains across top of Naohe's land to where an old Wiliwili tree formerly stood; thence along land of Kiao as follows:

South 65 ¾° West 1.55 chains
South 85° West 9.23 chains
North 87 ¾° West 8.16 chains;
North 67° West 1.32 chains to top of Pali;
North 82° West 9.75 chains.
West - 14.30 chains
South 89° West 14.44 chains to ahu;
South 79 ¾° West 10.26 chains to ahu
South 76° West 7.15 chains to ahu;
South 74° West 17.62 chains to ahu
South 58 ½° West 12.48 chains to ahu and rock marked **Kahuku A**
South 25 ¼° East 43.68 chains to ahu;
South 34 ½° East 12.95 chains to ahu on edge of aa flow;
South 8 ½° East 13.50 chains to ahu on edge of aa flow;
South 6° East 52.90 chains to ahu on edge of aa flow;
South 3 ½° West 40.42 chains to ahu at corner of lands Kiao and Pakini Nui at place called Kaumukaumaha.

Thence along boundary of Pakini Nui
South 34 ½° West 328.50 chains to point of commencement on sea coast.

Containing an area of 184,298 acres more or less
As surveyed by D. H. Hitchcock

R. A. Lyman
Commissioner of Boundaries
Third Judicial Circuit…

Additional information regarding the mauka boundaries of Kahuku which joins Keauhou 2nd, and cuts off numerous South Kona Ahupua'a—including, but not limited to Alikā, Hōnaunau, Honokua, Ka'apuna and Kahalu'u—are cited below, when they provide further background on traditional and customary practices, sites, and features.

Kahuku Boundaries with Alika Ahupuaa, District of South Kona
Boundary Commission, Hawaii, Volume B: 322-324

Makia K. Sworn
I was born at Papa, South Kona, Hawaii, at time of Kamehameha 1st's war[,] Mokuohai at Keei [ca. 1782].… Alika runs to upper edge of Koa woods, all the Kona lands are cut off by Kahuku and Keauhou; so I have always been told. I have never been up above woods, but only as far as they make canoes. I do not know which lands cut Alika off; Kahuku or Keauhou.

Kahuku Boundaries with Honaunau Ahupuaa, District of South Kona
Boundary Commission, Volume A-No. 1: 279-282

Umi K. Sworn
I was born at Keei 1st at the time of Kamehameha I.… [M]auka to Punawai Kalonowai, in the woods; there is an awaawa near a spring called Keahiolo; said spring being on the South side of the awaawa. I have heard that Pupuewai is the mauka boundary of Honaunau; that Keauhou and Kahuku cuts it off at Pupuewai. Kuikanai, Keakaokawai's brother[,] told me this when we went up in Kealaehu [Kaala o Ehu] after cattle (Kuikanai is now dead).

Honaunau Ahupuaa, District of South Kona
Boundary Commission, Volume B: 221-223

Kuikine [?] K, Sworn (a blind man)
I was born in Kohala at the time of Peleleu [ca. 1795]. I now live here; moved here during the life time of Kamehameha I.… Makaluhi, the Konohiki of Keokea told me the boundaries.… The bird right of Honaunau in olden times extended to Alohe and Puepuewai. Have heard that Keauhou cuts this land off. Kahuku and [other] Kau bird catchers used to fight on the mountain, but I do not know the boundary between those two lands. If Kona people went too far over, Kau people used to fight them and drive them back and vice versa.

Kahuku Boundaries with Honokua Ahupuaa, District of South Kona
Boundary Commission, Hawaii, Volume B: 209-212

Kahulanui Sworn
I was born on Honokua at the time Liholiho went to England [departing in 1823]. Have always lived there and am a kamaaina of the land. Muaiwa my father was konohiki of the land and he showed me the boundaries when we went after sandal wood.… I used to go after pulu and [trees for] canoes…. Puulepo [is] a pali where we used to lower down canoes. [T]hence to Nahuina a place where the road branches, thence following mauka along the Kau branch to a short pali or ahua called Kapapalepo; these five Pahoehoes are cut off. Thence to Kanoa, a place where the bird catchers' houses were burnt up.… [T]hence up the mountain to Kuwahapele, a hill. Thence to Pauewalu, an ahua, so called from one man having killed eight men there, who were trying to get his birds away. Or the eight killed the one man, I am not sure which. I have heard Keauhou bounds it here.

CX'd.
I do not know whether all the men were from Kona or not. There is a kualapa [ridge] runs from Kawahapele to Pauewalu. The kualapa is aa and soil. The aa stops at Pauewalu, it does not go above the kualapa.… I have seen Umi's road. …[Pauewalu,] I always heard that the kuaiwi [long, straight, stone wall] above here belongs to Kau, but do not know it to be so.

Kaleikoa Sworn
I was born at Honokua in 1830. I am a kamaaina of the land. Halai told me the boundaries but I was too young to remember them.… Paukiahi, a water hole; this is as far as I have been. I have heard that Honokua runs to Pohakunui, Kanupa and Puuulaula, but I have not been there. Pohakunui is an ahu. Kanupa is aa and Puuulaula is a red hill. I have heard that Kahuku reaches to Honokua… I have heard that the other mauka corner of the land is at Pauewalu, but I have not seen the place. It is where some bird catchers had a fight; one

man had birds and eight had none. I don't know whether any got killed or not. Pahoehoe cuts it off on the makai side.

CX'd.
…In olden time if we went bird catching above the woods Keauhou people took them away from us. When Kapulikoliko Keikamahine of Kamehameha I came to live at Pahoehoe, she sent after birds all over the mountain, previous to that time only Kamehameha took them; and I think that is the reason why they now say Honokua went to Puuulaula.

Kahuku Boundaries with Kaapuna Ahupuaa, District of South Kona
Boundary Commission, Hawaii, Volume B: 198-202

Kama K. Sworn
I was born in Puna, Hawaii at the time of Kiholo. When I was young I came to Kaapuna. I came there before I was old enough to cook food and have lived there ever since; am a kamaaina of the land. Kapunaho, my Father's kaikoeke [brother-in-law], told me some of the boundaries and showed me others.… Kilohana, an anawai [water cave] near the edge of the woods; thence to Umi's road (This is not Umi's road that runs way up on the mountain, but it is the road that comes from Kahuku running past Ohialele; not the one from Halepohaha). Kipahoehoe ends a little above Kilohana, and from thence Honomalino bounds Kaapuna to Umi's upper road. I have not heard the name of the place where it strikes the road; Thence mauka to Humuula, a place opposite Puukeokeo; I have only heard of this place.

I have never been there. I have never heard what sort of a place Humuula is. From the seashore to Umi's lower road is what I have seen; mauka of that point is what I have heard. At Humuula, Kaapuna is cut off by Kahuku and Keauhou; thence makai along Keauhou to Ahu o Umi and the upper Umi's road. I have heard that there are two Ahu o Umi there, and that that point is the mauka corner of Kaohe.

CX'd.
…Birds mauka of the woods used to belong to Honomalino, and those on the mountain to Kahuku and Keauhou; the birds in the woods belonged to Kaapuna. I do not know how they were divided on the mountain. I do not know anything about Pauewalu ka ha kanaka. I have been on the mountain twice after sandalwood. I do not know of any places called Kakaiokaha or Hanamauloa. I have never been up Umi's road.

Kaa K. Sworn
I was born at Kaapuna, at the time of the battle of Nuuanu [1795]; always lived there until this present year, when I moved to Honaunau. I am a kamaaina of the land, and know the boundaries. Makaulea, my brother and others (all dead) told them to me. They were canoe makers, and I used to go into the woods with them.… Keanapakai [Keanapaakai], a cave where people sleep. In former years I have heard that this land ran mauka to a place called Humuula and that it was there cut off by Kahuku. Humuula is a lei [?] at Hamakua. Kahuku does not quite reach there, but it bounds Kaapuna at Alanui o Umi [Umi's Road].

CX'd.
The birds on the pahoehoe above Keanapakai [Keanapaakai] belong to Kahuku, and not to Keauhou. I used to go on the mountain with Kuluahi, Keakaikawai's [Keakaokawai's] Father, Kuluahi's brother and Kaanaoa. We used to go to Kukai, a cave on the road near the aa, belonging to Honaunau. I do not know much about bird rights.

Kahuku Cited with Kahaluu Ahupuaa, District of North Kona
Boundary Commission, Hawaii, Volume A-No. 1: 321-323

Papa K. Sworn (very old man)
I was born at Kahaluu, Kona, Hawaii at the time of Holuanui [ca. 1814 – dedication of the great Hōlua track at Keauhou], and have always lived there. Know the land and its boundaries.… Kahuku cuts off all South Kona lands and takes in the Kuahiwi [mountain] and runs to an ahu Kokolau [Kokoolau], where Hilo, Hamakua, and Kona lands join. I used to go after sandalwood, and have been to the waterhole called Pupuawai.

Kahuku Boundaries with Ahupuaa of Keauhou 2nd
Boundary Commission Volume A-No. 1: 256-272

Keakaokawai, K. Sworn
I was born at Kealakekua a few years before the death of Kamehameha 1st [ca. 1816] (Note. this is the same witness that was on Kahuku boundaries). I moved at time of Kaua o Kekuaokalani (1820) to Lehuula (was grown at that time); I now live at Hookukano, North Kona and am a kamaaina of Kona.

I used to go on the mountain with my Father collecting sandal wood and catching birds; his name was Kuluahi an old bird catcher and kamaaina now dead.… This land runs mauka.

In olden times, Keaumokunui [Keeaumoku Nui], the Alii nui of Keauhou claimed all the geese on Hookukano, Kealakekua and other lands and used to divide the geese. The uwao [uwau] were left for konohiki of these lands. The land was not the property of the Keauhou chief when my Father and I divided the geese with the Keauhou konohiki; but the Uwao [Uwau] we had to divide with the Konohiki of Hookukano and not with the Konohiki of Keauhou, unless we took the uwao on Keauhou.…

… I have forgotten the names of the places beyond here on boundary of Keauhou and other lands along there. I have not been along there often. Kanupa is the place where Keauhou joins Kaulanamauna, a Kipapale ana, junction of Keauhou, Manuka and Kaulanamauna. All kinds of trees grow there, also small spots of pahoehoe in the aa. I have only been there once when I went with my father before I was fully grown. Do not know as I could find it now; thence mauka to Kilohana, on an aa flow where we used to catch birds and where Kahuku joins Keauhou.

Thence along Kahuku to Kulauala, on Umi's road. From Puuloa to Kanupa Keauhou used to take the pahoehoe above the woods and the King's lands reached to the mauka edge of the woods from Kilohana along Kapapala to Pohakuhanalei, a hill on the top of the mountain; thence the boundary runs down to Kolekole, a hill where Humuula joins Keauhou and cuts Kapapala off; thence down the side of the mountain to Kaaawa, along Humuula, there Puanahulu joins Keauhou and Humuula stops.… Kapapala ends at Pohakuhanalei and Humuula joins Kaaawa *[see self-correction below]* there, and Puanahulu joins Keauhou and bounds it to [?}Kalalua, the place where Puanahulu people tried to kill my Father…

I have never seen Puueleele or Ohialele. I have never seen and do not know where the places called Puukeokeo, Hanamauloa, Pohakuloa, Kaaalohi, Puuhoohia, Hapaimamo, Halepohaha or Puulonolono are. I do not know the boundaries between Keauhou and Kahuku, near the woods, but know them near the top of the mountain. Do not remember the name of the place where Kapapala and Keauhou cut Kahuku off. Know a place called

Puukulua, it is at the hill Aamoku, but do not know what lands join there. I do not know whether Kaohe of Hamakua extends to Pohakuhanalei or not. I know the boundaries between Humuula and Keauhou from Pohakuhanalei to Kolekole and Kaaawa. Kapapala ends at Pohakuhanalei, and Humuula joins Kaaawa there.…

I have made a mistake in saying that Puanahulu bounds Keauhou at Kaaawa. Kaohe of Hamakua is the land that bounds Keauhou at Kaaawa.

1873-1876: Kamoamoa (Kamomoa) Ahupua‘a

Table 10. Kamoamoa - Kama‘āina, Place Names and Features Identified

Kama‘āina	
Kailihune	“I was born at Kohala, Hawaii, before the making of the Peleleu” [before 1795]. Moved to Kamoamoa before 1819.
L. Kaina	Kamaaina of Pulama, Poupou, Keauhou; government land agent.
Keliihualii	Elder kamaaina, father of Maunaihiihi. He taught Kamoamoa boundaries to his son and how to mahaiai (cultivate crops).
Manu	Native land owner, resident of Laeapuki.
Maunaihiihi	“Born at Kamomoa”(ca. 1804). Went with his father, Keliihualii, into the woods to mahaiai. Resident of Laeapuki at time of proceedings.
J. H. Nawahi	Kamaaina of Puna (born at Kaimu), representing Government Land interests.
Place Names	**Features**
Kaleiiki	Area of pahoehoe and sand, where Panau Nui, Laeapuki and Kamoamoa ahupua’a meet. *[see on Fig. 21]*
Kaloi	Area at mauka end of Kamoamoa, from Panau Nui-Kahaualea junction to where boundary runs makai along Kahaualea. Kaloi had water, until “lava flow that went to Nanawale came down”
Kamokuna	Point on shoreline at Kamoamoa-Pulama boundary. *[see on Fig. 21]*
Kanehanapilo	A cultivating ground near the Kamoamoa-Laeapuki boundary; not clear which ahupuaa it is on. *[see on Fig. 21]*
Kapuepue (Puepue)	Named locality along the boundary between Kamoamoa and Laeapuki. Adjoining aa and pahoehoe on Laeapuki. *[see on Fig. 21]*
Keahuimakakoloa	An ahu pohaku (stone pile) at the intersection where Kamoamoa meets Kahaualea and Pulama.
Olona	A puu pahoehoe (hill of smooth lava) at seashore boundary between Kamoamoa and Pulama.
Punawai	A spring mentioned by L. Kaina; seems to be at inland end of Pulama, the adjacent ahupua’a on Hilo side of Kamoamoa.
Waiamakua [Waiomakua]	Punawai (spring) on Kamoamoa-Laeapuki boundary. *[see on Fig. 21]*
Fishing Rights	“Ancient Fishing Rights extending out to sea”

August 2, 1873
Kamoamoa Ahupuaa, District of Puna, Island of Hawaii,
Boundary Commission, Hawaii, Volume A-No. 1: 453

[*Figure 21*]
To Honorable R. A. Lyman, Boundary Commissioner, Island of Hawaii

May it please your Honor to set a day for the hearing and deciding of the Boundaries of the following lands belonging to Her Highness, Emma Leleolani, Queen Dowager, viz.

…Kamoamoa, Puna
Kuikuihala, Puna
Waikahekahe 2d, Puna

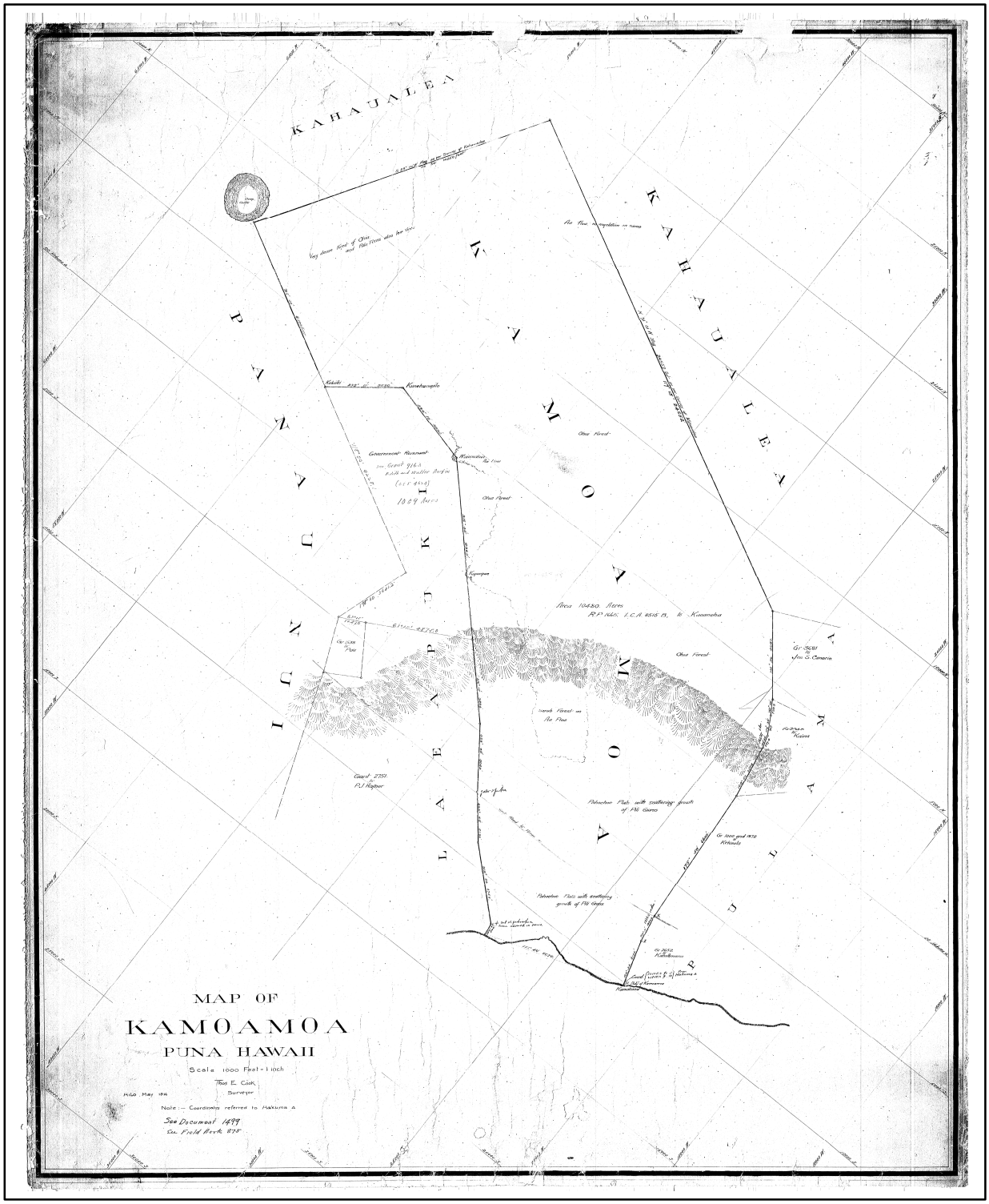


Figure 21. Registered Map No. 2653, Ahupua‘a of Kamoamoa (T. E. Cook, May 1914) State Survey Division

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

J. O. Dominis
Agent for said lands for E. G. Hitchcock, his attorney

Hilo, Hawaii, August 2d, 1873 H. A. Wiedemann,
Agent for Mrs. Naaea [Naea], E. G. Hitchcock, his Atty

March 1, 1876
Kamomoa (Kamoamoa) Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 423-425

The Ahupuaa of Kamomoa, District of Puna, Hawaii

For Petition see Folio 453, Book A.

On this the first day of March, A.D. 1876, the Commission of Land Boundaries for the Island of Hawaii, 3d J.C., met at the Court House in Hilo, Hawaii, on the application of J. O. Dominis, Agent for Queen Dowager Emma Kaleleonalani, and H. A. Wiedemann, Agent for Mrs. Naea by their Attorney E. G. Hitchcock, for the settlement of the boundaries of the Ahupuaa of Kamomoa, situated in the District of Puna, Island of Hawaii, 3d J.C.

Notice of time and place of hearing personally served on all interested parties, as far as known.

Present: J. H. Nawahi for applicant and L. Kaina for Hawaiian Government, &c &c.

Maunaihiihi, K. Sworn, says
I was born at Kamomoa, Puna, Hawaii after the Waanui, at time of Oku [ca. 1804]. I now live at Laeapuki, Puna. I am a kamaaina of Kamomoa, and know its boundaries. My parents who are now dead[,] pointed out the boundaries to me. My father's name was Keliihualii. I used to go into the woods with him to mahaiai. The land of Laeapuki bounds this land at the shore on the Kau side. Laeapuki has been sold and patented from the sea shore to the makai edge of the woods. This piece was sold to foreigners and is now owned by Manu. From the mauka corner of this piece adjoining Kamomoa, from a large ohia tree at the Lae Aa [ʻāʻā promontory], the boundary between these two lands runs mauka to place called Kapuepue. The boundary is at the Kau edge of Kapuepue, the Puepue being on this land, and the Aa and pahoehoe being on Laeapuki.

There are two ahua (or mounds) on the boundary. Thence the boundary runs mauka to the Hilo side of a punawai called Waiamakua [Waiomakua]; Thence mauka to the Hilo side of cultivating ground called Kanehanapilo; the pahoehoe on the Kau side being on this land [Laeapuki is on Kau side of this boundary]; Thence mauka to place called Kaleiiki, pahoehoe and sand, where Panau Nui joins this land.

Thence the boundary of this land runs along land of Panau Nui to place called Kaloi, the boundary turning towards Hilo. Kaloi is at the junction of Panau Nui and Kahaualea where they cut this land off. It is not a mile across the head of this land. [It is also from Kaloi [where] the boundary of this land turns makai along land of Kahaualea. There used to be water at Kaloi. It is where the lava flow that went to Nanawale came down. From Kaloi the boundary of the Hilo side of this land runs makai along Kahaualea to pile of stones called

Keahuimakakoloa at the mauka corner of land of Pulama. I do not know the boundaries between this land and Pulama makai of this point. Pulama bounds this land from the mauka corner to the sea shore. The boundary at sea shore is at a puu pahoehoe called Olona.

CX'd.
Ancient fishing rights extending out to sea.

Note: L. Kaina states that Pulama has been sold and patented to different parties, from the sea shore to place called Punawai.

Kailihune, K. Sworn, says (Very deaf and looks old)
I was born at Kohala, Hawaii, before the making of the Peleleu [prior to 1795]. Moved to Kamomoa [Kamoamoa], Puna during the lifetime of Kamehameha 1st [before 1819], and have lived there ever since. I have heard people tell the boundaries of the land. Laeapuki bounds this land on the Kau side of it. I do not know the mauka corner of Manu's land on Laeapuiki [Laeapuki]. The land was surveyed by triangulation. I know the mauka corner of Kaina's land on Pulama joining this land. I do not know the boundaries mauka.

This land is bounded makai by the sea. Ancient fishing rights extending out to sea.
CX'd.

Testimony closed.

J. H. Nawahi, on part of applicant and L. Kaina, for Hawaiian Government, and others, state that they have been unable to find any other witnesses, and that they agree to the boundaries as given by Maunaihiihi form the mauka corner of Manu's land to the junction of this land and Panau Nui and Kahaualea, and along Kahaualea to Keahuimakakoloa, and to take a straight line from this ahupohaku to the mauka corner of L. Kaina's land on Pulama, as the boundary between this land and Pulama.

Decision
The boundaries of Kamomoa are decided to be as given in notes of survey of Laeapuki from the sea shore to the mauka corner of land sold, thence mauka as given by Maunaihiihi, to junction of Panau; thence along Panau Nui as given in notes of survey in certificate of boundaries of Panau Nui to junction of Kahaualea with Panau Nui; Thence makai along Kahaualea as given by Maunaihiihi to pile of stones called Keahuimakakoloa; thence makai along Pulama in a straight line to the mauka corner of Kaina's' purchase on Pulama; Thence makai to the sea shore as given in notes of survey of land sold and Patented on Pulama. Bounded makai by the sea. Notes of survey and map to be filed previous to Certificate of Boundaries being issued.

R. A. Lyman
Comm. of Land Boundaries, 3rd J.C.

See next page for Costs

Costs of Kamomoa to date
Hearing 10.-. testimony 2.- = $12, paid July 9, 1876.
Witnesses paid by applicants' agents.

1873-1876: Kapāpala Ahupua‘a

Table 11. Kapāpala - Kama‘āina, Place Names and Features Identified

Kama‘āina	
Aikanaka	An alii of Kapapala.
Kaheana	Father of Kenoi, dead and buried at Kapapala.
Kaili	Elder kamaaina of Kapapala boundaries.
Kama	Kamaaina of Kapapala, nephew of Keaweehu.
J. Kaonohi	Elder kamaaina, born ca. 1795, resided in Kau since c. 1804. Land owner at Kaalaala.
J. Kauhane	Kamaaina resident of Keaiwa, and government land agent.
Keaweehu	Elder kamaaina, father-in-law of witness, Kenoi.
Kenoi	Elder kamaaina, born at Kapapala at the time of Kiholo mua (ca. 1810). Boundaries “were pointed out to me in olden times, when it was kapu to catch birds on any land but the one you lived on, and if you did so the birds were taken away from you.”
Naihe	An alii of Kapapala.
Nalimanui	Elder kamaaina of Kapapala boundaries.
Place Names	**Features**
Aiaawa	A lae ohia awaawa along the Kapapala-Keauhou boundary. From there crossing the Kau road to Puna.
Ainapo	A small ahua, a few hundred feet directly below Reed’s upper ranch — marked by a pile of stones.
A Poohina (Aa Poohina)	Area of grey lava (due to lichens) where Kaalaala is cut off by Kahuku. The boundary for Kahuku runs along A Poohina to Pohakuhanalei.
Haleolono	A hill and pali, where you can see the shore at Keauhou and Halapee (Halapē). “This is where Kapahu killed my wife and child.” There are two hills at this place and the boundary passes between the hills. Note: the name Hale-o-Lono is associated with ceremonial practices.
Kaalaala	Land adjoining Kapapala on the southwest side, from shore to where it is cut off by Kahuku.
Kaamakamaka (Kamakamaka)	Named locality along southern boundary of Kapapala.
Kaamaumauloa	An area of aa makai of a hill, Puuulaula, covered by the flow of 1852.
Kaholoina	A kauhale mamake (house(s) in area of mamake growth) in a kahawai (gulch).
Kailiohia	A named place on the pahoehoe along the Kapapala-Keauhou boundary.
Kalanihale	Named locality along the road above Aua’s land, where a halau used to stand.
Kamakaiea (Kamakaia)	Hills in Kapapala near boundary of Kaalaala.
Kamokuiliahi	Named locality, referenced with Keawewai.
Kamokukolau (Kamokukoolau)	A lae ohia makai of the crater where Kenoi used to live. The boundary passes a short distance to the south of the small crater called Keanakaakoi, said crater being on Keauhou.
Kapai	An awaawa and cave. Two caves are mauka and one cave is makai. The road is between the boundary. Old trail from shore runs along boundary.
Kapaliokee	Named locality, an ili aina and awaawa.
Kapalioku	Named locality, an ilina pali (cliff burial place, near boundary between Kapapala and Makakupu 1st).

Kapapaaulaula (Papaulaula)	The red pahoehoe above the woods, along a pali.
Kapukapu	A high hill on the shore. A pile of stones marks the point on the summit. Situated near the Kapapala-Keauhou boundary.
Keahoaimakakoloa	Named locality along the boundary of Kapapala.
Keanakakoi	A pile of stones near the edge of Keanakaakoi crater. The pile of stones stands about 150 feet southeast of the crater.
Keanaoloa	Named locality situated above Moenaoniau. In time of Kamehameha I boundary was changed from Keanaoloa to Puulehuopaniu.
Keanaonaluahine	An aa area and a cave in the pahoehoe.
Keanapaki	Named locality and cave along Kapapala boundary.
Keanoano	Named locality along Kapapala boundary.
Keauhou	An Ili kupono within boundaries of Kapapala.
Keawewai	Named locality along the boundary between Kapapala and Kaalaala, about Kalanihale. Described by one witness as being an area of sandalwood on Keauhou.
Kilohana [1]	An oioina (trailside resting place) on the road to Puna. An Ahupohaku used to stand below Kilohana.
Kilohana [2]	A small hill.
Kilomoku	The boundary between Kapapala and Keauhou, Kau. Kilomoku is a lae ohia; thence in straight line to Wekahuna (Uwekahuna).
Kukalaula	A cave in the pahoehoe, where people used to live; the boundary follows along an old trail all the way from the seashore.
Kukuipohowai	Mamane “grove on the road from house at Kapapala to Kilauea.”
Kulanaokuaiki	A cliff area along Kapapala boundary above Makoloa.
Kuuhala	The seashore between Kapapala and Keauhou, site of the heiau called Makoloa.
Lapo	A small pali near the Keauhou-Kapapala boundary situated below Haleolono.
Makahuna	Named locality and cave along the Kapapala-Kaalaala boundary.
Makapani	Named locality described as being a cave along boundary between Olaa and Kapapala or Keauhou.
Makoloa	The heiau at Kuuhala on the seashore.
Mawae pele	A fracture in the lava, an oioina [travelers’ resting place] on the road, situated above Keanaonaluahine.
Moeala	Named locality where Aua lived; former residents of “Na Elemakule” priests of Liloa, also had lived there.
Moenaoniau	A named locality and oioina along the trail, on the boundary between Kapapala and Kaalaala, situated above Keanaoloa.
Mokuweoweo (Mokuaweoweo)	Summit crater of Mauna Loa where Kapapala joins Kahuku and Humuula.
Moomamani (Moomamane)	A heiau and ahi pu (perhaps a place where a fire was kept burning – cf. ahi).
Nahaleowai	Named locality along Kapapala boundary, site of a kauhale (house site).
Nahuaakahoalii	A heiau between Kukalaula and Puuainako.
Napuuonaelemakule	The boundary at shore between Kaalaala and Kapapala is at a hill or puulepo called Napuuona Elemakule; thence mauka to Kukalaula.
Naunu	The mauka corner of Pohakuloa, the lae ohia [promontory with ohia growth] on Pali.
Omahinui	A large ohia grove. This is the strip of ohia trees running mauka and makai through the woods, that you see from the Government road.
Omalu Nui	A lae ohia, now called Opilopilo.
Opilopilo	Named locality, a kahawai above Puuokamalii.

Pohakuhanalei	A hill (previously a large, distinctive rock, lost in 1868 earthquake) on Mauna Loa, about two miles south of summit crater. Kenoi states: "I have heard that Keauhou 2nd goes to Pohakuhanalei." C. Hall said: "There are two places on the mountain called Pohakuhanalei; one is a rock on the northeast slope; the other a crater on the south slope."
Pohakuloa	Boundary between Kapapala and Kaalaala.
Puainako (Puuainako)	Named locality along the Kapapala-Kaalaala boundary, below Keanaonaluahine.
Punahaha (Puunahaha)	A hill of rocks along the road to where Kukuilauliilii (small leafed kukui tree) used to stand. The boundary used to run from this point to Moenaoniau, an oioina and from thence to Keanaoloa, on makai side of it, but in the time of Kamehameha I the boundary was changed from Puulehuopaniu, to Puunahaha.
Punaluu	A heiau, along boundary of Kapapala, the sand at Punaluu came from Nahaleowai.
Puuahi	Two hills and two ahu running between the hills.
Puuhana	Mauka corner of Pohakuloa.
Puuhaokalei	A place described as piha kauhale kalaiwaa (filled with canoe maker's houses) in koa.
Puukoa	Named locality along southern boundary of Kapapala.
Puulehuopaniu	Situated on pahoehoe below Puunahaha, along the road where Kukuilauliilii used to stand. The boundary used to run from this point to Moenaoniau.
Puuokamalii	At the Government road on the edge of the pahoehoe towards Hilo.
Puuulaula	A large hill on the brow of the mountain at the mauka corner of Keauhou of Kau, and Humuula.
Waaloa	A named locality situated at the south end of Papaulaula.
Waiheka	A kahawai, the boundary runs up it from Kaholoina to Waiheka.
Wekahuna (Uwekahuna)	The high bluff on the mauka side of Kilauea where the old horse bones are; close to the road, and a little towards Kau from the highest part of the bluff.
Fishing Rights	Ancient fishing rights extending out to sea.
Right to Collect Birds	"The geese and uwau on the mountain all belonged to Kahuku, [except] from the aa to Hamakua they all belonged to Kaalaala. The oo and mamo all belonged to Kapapala." (Quote from Kenoi testimony; he cited tradition from the time of Liloa as origin of the bird rights for Kaalaala on the mountain.)

July 7, 1873
Ahupuaa of Kapapala,
District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 238-240

[*Figure 22*]

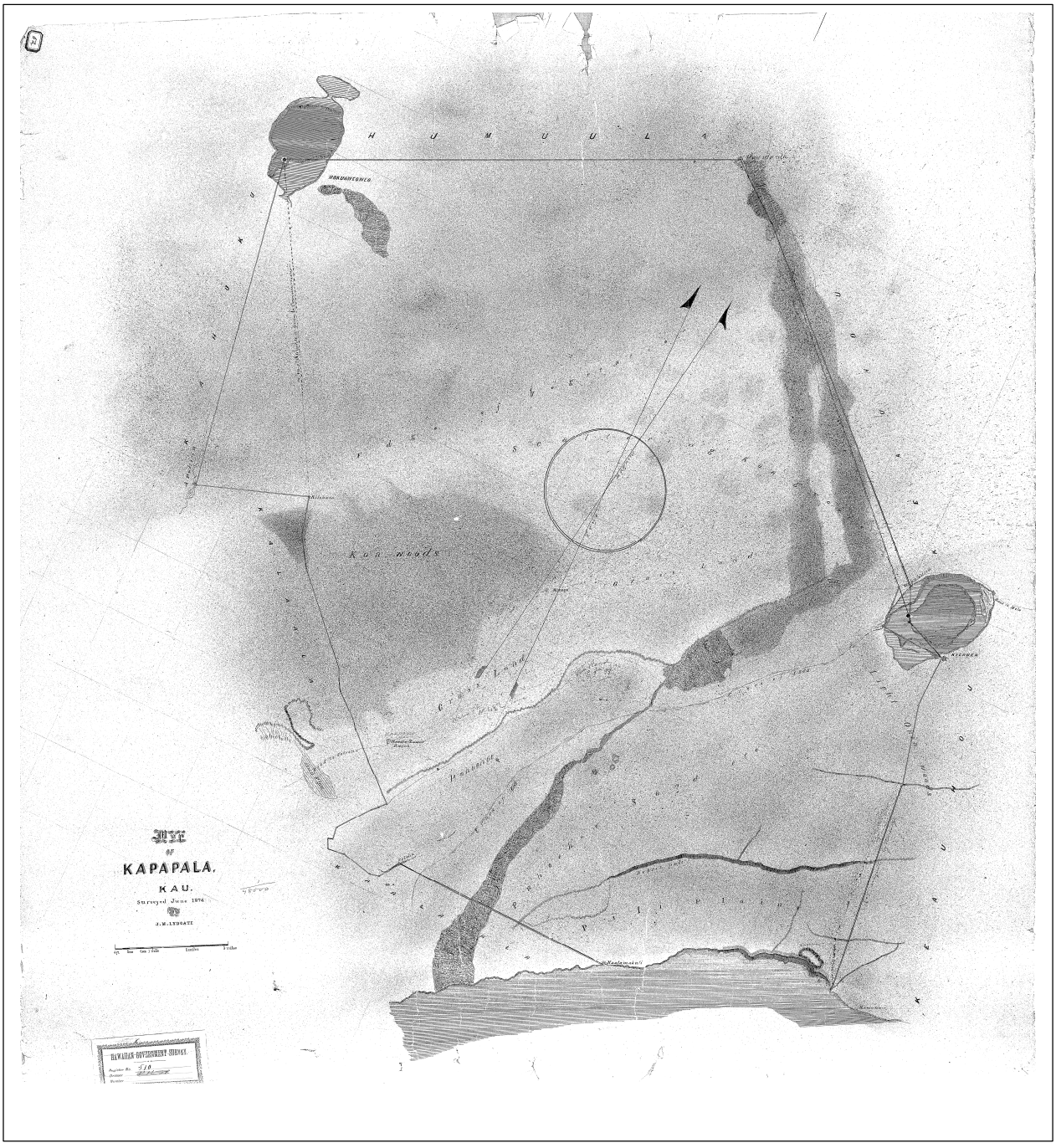


Figure 22. Registered Map No. 510, Map of Kapāpala, Kaʻū (J. M. Lydgate, June 1874) State Survey Division

Honolulu July 7, 1873

R. A. Lyman, Esq.
Hilo

Dear Sir
Mr. F. H. Harris is authorized by the commissioners of Crown lands to make an application to you as Commissioner of Boundaries to have the boundaries of all Crown lands on the Island of Hawaii defined. He has a list of the lands with him.

I have also authorized Mr. F. H. Harris to make application to you for the settlement of boundaries of all lands belonging to Est. of His late Majesty and Her Excellency, R. Keelikolani.

I expect to be in Kona by the trip of the "Kilauea" which leaves here on the 28th inst. Can't you make it convenient to come round as the steamer goes to Hilo on that trip.

I wish also to apply for the settlement of the boundaries of Honohina.

I remain
Yours respectfully
Jno. O. Dominis

Honorable R. A. Lyman
Boundary Commissioner
for Island of Hawaii, Hawaiian Is.

The undersigned would herewith make application for the settlement of the Boundaries of the following named Ahupuaa or Lands belonging to the Crown, viz.

Waiakea in the District of Hilo bounded by Keaau, Olaa, Kapapala, Humuula, Piihonua….

Humuula in the District of Hilo bounded by Kapapala, various lands in Kona and Kohala and Hamakua, and Hakalau, Makahanaloa, Papaikou, Paukaa, Piihonua and Waiakea in the District of Hilo….

Waiohinu in the District of Kau, bounded by Keaau, Govt., Kahilipalinui and Kahuku, G. W. C. Jones & Co.

Kapapala in the District of Kau bounded by Kahuku, G. W. C. Jones, Keauhou [2nd, Kona], Est. Kam V, Waiakea, Hilo & other lands unknown.
Olaa in the District of Puna, bounded by Keaau, Wm. C. Lunalilo, H. M., Waiakea & Kapapala

Apua in the District of Puna. Bounded by various lands in Puna.…

…Your Honor will therefore please appoint a day for the hearing the evidence in the foregoing named lands and having decided upon the same to grant a certificate to that effect to the undersigned.

(Signed) Jno. O. Dominis
Hilo Hawaii Crown Land Agent,
August 16th A.D. 1873 F. H. Harris
Atty. at law

October 20, 1873
Ahupuaa of Kapapala, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 436-443

The Ahupuaa of Kapapala, District of Kau
Island of Hawaii, 3d J.C.

On this the 20th day of October A.D. 1873 the Commission of Boundaries for the Island of Hawaii, 3d J.C. met at the house of J. Kauhane, Keaiwa, Kau, on the application of J. O. Dominis, Agent of Crown lands, for the hearing of testimony for the settlement of the boundaries of Kapapala, situated in the District of Kau, Island of Hawaii.

Notice personally served on owners or agents of adjoining lands, as far as known.

Present: J. G. Hoapili for applicant and the Estate of Kamehameha V; J. Kauhane for Hawaiian Government.

For Petition see Folio 240

Note
Notes of survey, lease of Government Land filed for boundary by agreement between the Crown Commissioner and Minister of Interior for boundary between Kapapala and Government lands.

Testimony

Kenoi K. Sworn.
I was born at Kapapala, Kau, at the time of Kiholo mua [ca. 1810]; moved to Oahu ten years ago before that time I had always lived at Kapapala. Am a kamaaina of said land and know the boundaries. They were pointed out to me in olden times, when it was kapu to catch birds on any land but the one you lived on, and if you did so the birds were taken away from you.

Keaweehu, my makuahonowai hanai [adoptive father-in-law] and Kama (his nephew) pointed out the boundaries to me; both of these men are now dead; they pointed out the boundary line between Kaalaala and Kapapala from shore to mountain. Kaheana, my father, who was a kamaaina of Kapapala showed me the boundary line between this land and Keauhou in Kau from seashore to mountain. He is dead and buried at Kapapala.

Kaalaala bounds Kapapala on the South [side] from shore; then Pohakuloa, then to Ahulili 1st and Ahulili 2nd; thence to Waimuku 1st and Waimuku 2d. Kailiula 1st; thence to Kailiula 2nd; thence to Kaamakamaka; thence to Puukoa and to Makakupa 1st, Makakupa 2d, Makakupa 3d; and from thence to Makakupa 4th; then Kaalaala.

The boundary at shore between Kaalaala and Kapapala is at a hill or puulepo called Napuuona Elemakule; thence mauka to Kukalaula, a cave in the pahoehoe, where people used to live; the boundary follows along an old trail all the way from the seashore.

Thence the boundary runs to Keanaonaluahine, aa and a cave in the pahoehoe; thence to Puuahi, two hills and two ahus running between the hills; thence to Kapai, an awaawa and cave; old trail from shore runs along boundary; thence to Puulehuopaniu, on pahoehoe; thence to a hill of rocks called Punahaha, along the road to where Kukuilauliilii [small leafed kukui tree] used to stand; thence along Makakupa to Moomamani, a heiau and ahi pu. Thence along Puukoa to Kapaliokee, ili aina and awaawa; thence along Pohakuloa to Puuokamalii at the Government road on the edge of the pahoehoe towards Hilo; thence to Naunu, the mauka corner of Pohakuloa, the lae ohia on Pali; thence along Ahuliilii to Kaholoina, kauhale mamake & kahawai.

Thence along Kaalaala to Waiheka kahawai; the boundary runs up the kahawai from Kaholoina to Waiheka; thence up the kahawai to Puuhaokalei, piha kauhale kalaiwaa [filled with canoe maker's houses] in koa; thence up the kahawai to Omahinui, a large ohia grove. (this is the strip of ohia trees running mauka and makai through the woods, that you see from the Government road); Thence up the kahawai through the lae ohia to Kapapaaulaula, the red pahoehoe above the woods; thence to Kilohana, a small hill; thence the boundary runs mauka to A Poohina, where Kaalaala is cut off by Kahuku; thence along A Poohina along the land of Kahuku to Pohakuhanalei; thence along the District of Kona to Mokuweoweo [Mokuaweoweo]. I have heard that Keauhou of Kona goes to Pohakuhanalei, a hill on Mauna Loa.

Thence to Puuulaula, a large hill on the brow of the mountain at the mauka corner of Keauhou of Kau. I do not know what land bounds Kapapala from Mokuweoweo to Puuulaula. Thence the boundary runs makai from Puuulaula along the land of Keauhou of Kau to Kilomoku; the boundary follows along the edge of the aa, which is on Kapapala to this point. Kilomoku which is a lae ohia; thence to Wekahuna [Uwekahuna], the high bluff on the mauka side of Kilauea where the old horse bones are; close to the road, and a little towards Kau from the highest part of the bluff; thence to Kamokukolau, the boundary passing thorough the crater and South lake; Kamokukolau is a lae ohia makai of the crater where I used to live; the boundary passes a short distance to the South of the small crater called Kaanakaakoi [Keanakakoi]; said crater being on Keauhou.

From Kamokukolau the boundary runs makai to Aiaawa, a lae ohia awaawa; thence cross the Kau road to Puna and run to Kailiohia, on the Pahoehoe; thence to a hill and pali called Haleolono, where you can see the shore at Keauhou and Halapee. This is where Kapahu killed my wife and child; there are two hills at this place and the boundary passes between the hills; thence down the pali and to another pali called Lapo; thence to the heiau called Makoloa at Kuuhala on the seashore.

Ancient fishing rights extending out to sea.

C.X.d by J. Kauhane

The tall woods end at Papapaulaula, all trees end below Kilohana . An Ahupohaku used to stand below Kilohana . I have been as far as this place but not to A Poohina. The kamaaina told me that the boundary runs to aa, but did not tell me of any mark that denoted the boundary. It is some distance from Papapaulaula to Kilohana.

C.X.d By Commissioner

I stated before that these lands were cut off at the mauka edge of the woods by Kahuku cutting off Kaalaala, as Awakamanu induced me to join these lands at the A poohina; the truth is that Kahuku and Kapapala join above Kilohana at A poohina; and do not join at Papaulaula or at the edge of the woods at A poohina.

Papaulaula is at the South end of the pali of Waaloa. What I have testified to today is as the boundaries were pointed out to me in olden times. I never heard in olden times that Kaalaala cut off Kapapala at the upper edge of the woods. I heard that the day I gave evidence in Hilo (see Folio 155).

The geese and uwau on the mountain all belonged to Kahuku, ~~and~~ [except] from the aa to Hamakua they all belonged to Kaalaala. The Oo and mamo all belonged to Kapapala. There was formerly a road running from Aua's to Kalanihale (where halau used to stand); thence running past Keawewai, Kamokuiliahi and to Kalaieha, but I never heard of any ili or ahupuaa or kihapai on said road. The land belonged to Kapapala; but the geese and uwau all belonged to Kaalaala.

I heard that when Nuunu and Kakohi kaikaina of Liiloa [Liloa] (then King of Hawaii), he mau kahuna [some priests] were taken on a canoe and carried to Na Elemakule, and set up there.

They were ordered to take these Kahunas to a hill called Kapukapu They went from Punaluu in a canoe and fell asleep on the way; the canoe men thinking Na Elemakule was the hill woke the Kahuna up, and so that became the boundary of the land; taking a strip of land from Kapapala and giving it to Kaalaala.

They lived where Aua lives at Moeala. Kanui was their Kahu; and as he was sick, the Kau people carried them over the foot of the mountain into Hamakua; the uwau and geese were their meat and so the birds became the property of Kaalaala.

When the people used to go after sandal wood the Alii of Kapapala, Naihe and Aikanaka took it for Kaahumanu. The Kaalaala people went after sandalwood for their chief, but the people of other lands in Kau used to go after sandalwood on Kapapala and take to their chiefs. This was the last gathering of sandal wood for Kamehameha III to pay the debt. I do not know about the boundaries of Kaalaala and other lands, only those adjoining Kapapala. I do not know about the boundaries of Kapapala on the slope towards Mauna Kea. I have never heard that Kapapala extends down that slope but that Mokuweoweo and Puuulaula are at the end of Kapapala.

J. Kaonohi K. Sworn
I was born at Hilo at the time of making the Peleleu [ca. 1795], and have lived at Kau ever since the Okuu [ca. 1804]; know the land of Kapapala and its boundaries.

Commencing at the seashore at a place called Puuna Elemakule [Puʻu o nā Elemakule], a hill between Kapapala and Kaalaala; thence mauka to Makahuna, a cave; thence to Kilohana, an oioina on the road to Puna. Thence to a cave called Kukalaula, on said road; thence to Nahuaakahoalii [Nā ʻahu a Kahōaliʻi], a heiau; thence to Puainako; thence to Keanaonaluahine, a cave near the Government road; thence to Kapai, an awaawa and caves; two are mauka and one makai and the road between is the boundary; thence to a

Mawae pele, an oioina on the road; thence to Puulehuopaniu. The boundary used to run from this point to Moenaoniau, an oioina and from thence to Keanaoloa, on makai side of it, but in the time of Kamehameha I the boundary was changed from Puulehuopaniu, to Puunahaha, a puu or oioina, and from thence it runs to Keanoano, on pahoehoe; thence to Keanapaki, a cave, and thence along Makakupa 1st, & small lands (Kukuilauliilii is on Kaalaala) to Kapalioku, ilina pali [cliff burial place]; thence the boundary of Kapapala runs along the edge of the pahoehoe along Makakupa 1st, Makakupa 2d, Makakupa 3 and Makakupa 4th, Pukoa, Kamakamaka. Kailiula 1st and Kailiula 2d, Waimuku 1st and Waimuku 2d and Ahulili 1st and Ahulili 2d to Pohakuloa; thence along Pohakuloa to the East corner where Pele (F. S. Lyman) surveyed; thence mauka to the Hilo side of Puuokamalii; thence to kahawai Opilopilo, on the Hilo side of Puuhana, the mauka corner of Pohakuloa; thence along Ahulili to the mauka corner of this land (this is as Kaili, kaikaina of Nalimanui pointed it out.)

Thence along Kaalaala, the boundary running towards Hilo to a kahawai called Opilopilo; thence along this kahawai (I have never been above this place, and what I know is from Keaweehu and Kama). They told me the boundary ran up the kahawai passing Puuhaokalei, and thence still following the kahawai to lae ohia; the tall trees being on Kapapala and the short ones on Kaalaala, through the woods, but I do not know the name of the point at the mauka edge of the woods.

Have been told that Kaalaala cuts Kapapala off at the mauka edge of the woods that are fit for timber, and that from thence Kaalaala runs along the pahoehoe, above the woods to Kona, Hamakua, and Hilo.

I went with Keaweehu to Keawewai, after sandal wood, and he said it was on Keauhou. We then went to Keahoaimakakoloa; then to Makapani, a cave. He said part of it was Olaa and part Kau, Kapapala or Keauhou; then to Nahaleowai, Kauhale; thence to Punaluu, a heiau, the sand at Punaluu came from this place; thence to Kaamaumauloa, aa makai of a hill; said hill being a Puuulaula, but the aa was covered up by the flow of 1852.

Keaweehu said that the sandal wood belonged to Kapapala.

I do not know the boundaries between Kaalaala and Kapapala on the mountain, but have always heard that Kaalaala cuts Kapapala off at the upper edge of the woods.

There was a road running along where the Government road to Kilauea now is and up to Keawewai and the places I saw when I went after sandal wood; and the uwau and geese on the mountain all belonged to Kaalaala, and the other birds belonged to Kapapala.

C.X.d

Kuihelani was konohiki of Kahuku, and Kapapala, Kaalaala and Makaka all had different konohiki, as they used to be large lands. All the sandal wood growing on the pahoehoe above the woods belonged to Kapapala, but the uwau and geese to Kaalaala, and we used to go after the sandal wood on the pahoehoe above the tall trees, but the geese and Uwau belonged to Kaalaala, and Kapapala people could not take them.

Kaholoina is a kahawai on Kaalaala; Waiheka is a kahawai on Kapapala at some little distance from the boundary further than from here to Aua's land. I have not been on the mountain above Kaalaala, but on Makaka. Puuhaokalai is on Kaalaala. I do not know the old

name of the small gulch on the boundary, now called Opilopilo, it runs to Lae ohia Omalu Nui.

No more witnesses at hand. Case continued until further notice is given to all interested parties.

R. A. Lyman
Commissioner of Boundaries 3d J.C.

Notes from Journal
October 21, 1873

Left Kapapala in company with J. G. Hoapili, Rev. J. Kauhane, G. W. C. Jones, C. Hall, Nahale, Kenoi and others, went to Ainapo; thence through woods onto base of Mauna Loa; thence towards Kahuku to a puu pahoehoe, that Kenoi pointed out as place called Kilohana. It is a rock mound about 100 yards above a clump of scrub ohia, and there is another rocky knoll a short distance above the first knoll. From this point we could see the upper end of ohia grove in woods, that slopes off easterly towards Waiohinu [diagram indicating slope] and a few koa trees mauka of it. This point bears by pocket compass between nearly S.S. East. Kenoi says this is the boundary between Kaalaala, and Kapapala, and runs thence to Kilohana and thence to A Poohina, striking the boundary of Kahuku, above vegetation. We went up the base of mountain until we came to a small stream of Aa, but we could not cross with our horses, so we were obliged to follow it down to the edge of woods; we then proceeded towards Kahuku, and camped at Kauhuhuula gulch at an elevation of about 6300 feet.

October 22nd, 1874.

Left camp and proceeded towards round hill on the western slope of Mauna Loa, and at an elevation of about 7300 feet came to an old aa flow running to the top of the mountain, and said to be the Aa Poohina.

From this point we could see the flow on the side of mountain, but none of the kamaaina were able to point out where Kapapala and Kahuku unite.

We then followed the Aa to edge of woods and proceeded on to Kahuku.

R. A. Lyman
Commissioner of Boundaries 3d J.C.

Decision
Hilo Feb. 23d 1876.

Present: E. G. Hitchcock at Atty. for J. O. Dominis, Agt. Crown lands; C. E. Richardson for owners of Kahuku; and copy of decision of boundary between this land and Kaalaala and by mail to Rev. J. Kauhane, Agt. for Hawaiian Govt. lands in the Dist. of Kau.

Decision

After looking over the evidence given as to the boundaries of Kapapala and Kahuku, it appears to me that Kapapala and Kaalaala are one and the same land on the mountain.

That Kaalaala cuts Kapapala off at the upper edge of the woods, or that Kapapala cuts Kaalaala off. It appears in evidence that Kaalaala had an ancient bird right extending onto the pahoehoe makai of Kilauea, to the top of Mauna Loa, to Kulani hill, and towards Kalaieha and Humuula, given by the sister living on Kapapala, to the brother living on Kaalaala, and that the road ran through a halau [Kalanihale] on Kapapala; and that the bird catchers paid toll to the konohiki of Kaalaala.

We find in evidence that the Kona kamaaina were always told that Kapapala reached to the top of the mountain; the Kahuku kamaaina say the same, and kamaaina elsewhere, so that it appears to me that parties have taken advantage of the bird right of Kaalaala to try and make Kaalaala extend to the top of the mountain. But they are unable to tell or point boundaries between Kaalaala and Kahuku, and can only give the points on the boundary between Kapapala and Kaalaala from shore to the upper edge of woods.

It appears in evidence, both of kamaaina and Mr. Reed & C. N. Spencer that Kahuku and Kapapala bound each other on the mountain.

I decide the boundaries of Kapapala to be as given in Lydgate's notes of survey on the Kaalaala side from the shore to Kilohana, and from there to run in a straight line to crater Mokuaweoweo, and to be bounded by Kaalaala and Govt. lands from shore to upper edge of woods, and from there to top of mountain by land of Kahuku; and along top of mountain as given in notes of survey to corner of Ili aina Keauhou in Kau, and from the mauka corner of Keauhou to shore as given in Certificate of Boundaries of Keauhou No. 62, Folio 116, Liber I, and will issue Certificate of Boundaries as of today.

R. A. Lyman
Comm. of Boundaries 3rd J.C…

For Certificate of Boundaries see No. 84, Folio 178, Liber I.
For Costs see Folio 182, Liber I.

February 23, 1876
Ahupuaa of Kapapala, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume 1-No. 3: 178-182

For Testimony of Kapapala
See Folio 496, Book A.

For Decision, see Folio 443 Book A

Land Boundary	No. 84
Commission	Hawaii, 3d Judicial Circuit

Certificate of the boundary of Kapapala, District of Kau, Island of Hawaii, Third Judicial Circuit.

Upon the application of Jno. O. Dominis, Crown Land Agent by F. H. Harris, Atty. at Law, and by virtue of the authority vested in me by law, as sole Commissioner of Land Boundaries for the Island of Hawaii, 3d J.C.

I hereby decide and certify the boundaries of the Ahupuaa of Kapapala, situated in the District of Kau, Island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii,
this Twenty-third day of February, A.D. 1876

R. A. Lyman
Commissioner of Land Boundaries
Third Judicial Circuit.

Boundaries of Kapapala

Commencing at a small sand hill on the sea shore called Na Puu o Naelemakule at the junction of this land, and the Govt. land of Kaalaala, and running thence up along said land

True	Magnetic	Feet	Chains
South 89º 10' West;	South 81º 10' West;	32040 feet;	485.45

to a pile of stones on top of a rocky bluff called Puunahaha. This pile of stones is on a clear place near the North Eastern end of the high part of the pali;

Thence Magnetic bearing South 24º 54' West 3320 feet to pile of stones;

South 67º 00' West 1240 feet to a pile of stones;
North 85º 30' West 4540 feet to a pile of stones;
North 74º 10' West 2343 feet to a pile of stones on ahua;
North 36º 00' West 1145 feet to a pile of stones at the South East corner of land owned by Aua;
Thence along Government lands North 65º 00' East 654 feet;
North 16º 15' West 1782 feet;
North 29º 00' East 5478 feet to A.D. cut in pahoehoe;
North 43º 45' East 1090 feet to I. cut in pahoehoe;
North 33º 15' East 1142 feet to X. cut in pahoehoe;
North 58º 45; West 1452 feet;
North 55º 15' West 2345 feet
North 60º 15' West 2507 feet to K cut in pahoehoe;
North 55º 30' West 4818 feet to rock marked H;
North 47º 30' West 1218 feet to rock marked M;
North 57º 30; West 1462 feet to edge of ohia woods;
North 59º 30' West 2954 feet to ohia tree marked V;
North 39º 00; West 1575 feet to water hole in ravine;
Thence along land of Kaalaala;
North 43º 50' West 1720 feet to an ohia tree marked K;
North 53º 55; West 14,330 feet to lower point of Lae ohia called Omalunui;
North 43º 35' West 4640 feet along Lae ohia;
North 24º 40' West 3366 feet to a large Koa tree marked ◊ & W;
Thence along land of Kahuku;
North 24º 40' West 2244 feet to pile of stones on ahua called Kilohana;
This is a small ahua just above a small grove of ohia trees 1/4 of a mile or so from the woods;

Thence North 40º 00’ West 45,870 feet to the Lake in the South end of the crater of Mokuaweoweo;
North 56º 05’ East 63,630 feet along the land of [_____] [page 179]; to a small hill named Puuulaula at the North East corner of this land, and at its junction with the Ili aina Keauhou of Kau; This hill is plainly visible from the crater of Kilauea, being the middle one of three on the brow of Mauna Loa;
Thence along the land of Keauhou South 57º 00’ East 17,200 feet to an island in an old lava flow;
Thence South 53º 35’ East 46,000 feet to a pile of stones by the side of the road from Kau to Hilo, 1556 feet South West of Wekahuna bluff station;
South 55º 00’ East 5140 feet to the South lake in the crater of Kilauea called Halemaumau;
Thence South 75º 30’ East 6670 feet to a pile of stones near the edge of Keanakaakoi crater. The pile of stones stands about 150 feet southeast of the crater;
South 8º 50’ East 7300 feet to a pile of stones on ahua at place called Kamokukolau;
South 24º 30’ East 11,150 feet to a pile of stones on the Kulanaokuaiki pali;
South 8º 10’ [?] East 30,220 feet to a pile of stones at sea shore at point called Makoloa (an old Heiau). The pile of stones stands on top of the small pali that runs along the sea shore;
North 62º 00; West 6111 feet to Kapukapu, a high hill on the shore. A pile of stones marks the point on the summit;

Thence along sea shore South 61º 37’ West 28,345 feet to point of commencement, and containing an area of 172,780 Acres more or less.

The land was surveyed largely from triangulation. A base line of 14,600 feet was carefully measured with a hundred foot wire on the flat south of Reed’s lower Ranch.

The angles were carefully taken by repetitions, by a 7 in. Queen Transit reading to minutes.

The principal stations were as follows:

Puunahaha, a line of bluffs about 3 miles below Reed’s lower Ranch — A large pile of stones marks the station.

Ridge — a station well up on the ridge East of the mud flow [of 1868] — marked by a pile of stones;

Ainapo — a small ahua, a few hundred feet directly below Reed’s upper Ranch — marked by a pile of stones;

Kamakaiea [Kamakaia] — a scoria hill on the pahoehoe below the Govt. road — There is a cluster of 3 or 4 hills here, the southernmost one being the station. A pile of stones marks the spot.

Wekahuna [Uwēkahuna] — on the bluff forming the outer North Western edge of the crater of Kilauea, also on the Kau road — a pile of stones marks the place.

Kilohana — a ahua above the woods at mauka of lae ohia in woods, that is the boundary of this land and Kaalaala.

Mokuaweoweo — The lake in the crater. The light and smoke when clearly defined, on a still day were triangulated to:

Puuulaula — the hill at the north Eastern corner of this land.

Table of Distances and Bearings:

	True
Punahaha to [Pu‘unāhāhā]	Ridge N. 65º 04’ W. 25054 feet Ainapo N. 2º 23’ E. 42210 feet Kamakaiea N. 38º 40’ E. 30,173 feet Kilohana N. 40º 55’ W. 51,750 feet
	True
Ridge to	Ainapo N. 37º 46’ E. 39,980 feet
Kamakaiea [Kamakai‘a]	to Punahaha S. 38º 40’ W. 30,173 feet Ainapo N. 42º 34’ East 25,265 feet Kilohana N. 72º 96’ W. 54,953 feet Wekahuna N. 33º 19’ E. 51,042 feet
[Uwēkahuna] Wekahuna to	Kamakaiea S. 33º 19’ W. 54042 feet Ainapo S. 61º 57’ W. 51,126 feet Puuulaula N. 48º 32’ W. 63,840 feet.

As surveyed by J. M. Lydgate.

R. A. Lyman
Commissioner of Land Boundaries
Third Judicial Circuit… Costs paid in full by Applicant $71—…

1873-1875: ʻIli Kūpono (An independent land) of Keauhou, Ahupuaʻa of Kapāpala

Table 12. Keauhou - Kamaʻāina, Place Names and Features Identified

Kamaaina	
J. N. Gilman	Proprietor of Volcano House hotel, sitting in for L. Kaina, agent for Crown Lands in Puna.
Kaheana	Elder kamaaina, father of Kenoi.
Kaialii	Elder kamaaina of Keauhou, father of Keliilohi.
L. Kaina	Born in ca. 1824. Kamaaina of Pulama, Poupou, Keauhou; government land agent; one-time proprietor of the Pulu Plantation and Volcano House, and Road Supervisor.
Keliilohi	Born at Keauhou, Ili of Kapapala at the time of Okuu (1804).
Kenoi	Kamaaina of Kapapala, born ca. 1810.
Place Names	**Features**
Aiaawa	Ohia trees and awawa along the Keauhou-Kapapala boundary.
Halemaumau	A lava lake in Kilauea crater.
Haleolono	A hill and pali, along the Keauhou-Kapapala boundary, mauka of Lapo and Kuhalu pali.
Kaaiwaa (Ahuahoiwale)	A puu and ahu along the Keauhou-Kapapala boundary, below Kamokukolau.
Kaamaumauloa	An aa flow along the Keauhou-Waiakea boundary, where the boundary turns makai towards Kilauea.
Kahiolo	Area of aa above Kauhiulii near the Keauhou-Kapapala boundary.
Kaloi (I)	Junction of Keauhou-Puna roads, at the mauka corner of Apua, per Keliilohi testimony. Location not clear in Kenoi testimony.
Kaloi (II)	Open area(s) in the woods near the Keauhou-Olaa boundary.
Kaloulukea	Named locality situated along the Keauhou-Olaa boundary.
Kaluaiki	A crater on the east side of the road where the Keauhou-Keaau-Kahualea boundaries meet.
Kamakahanau	A high pali, above Lapo, crossing Keauhou-Kapapala boundary.
Kamokukolau (Kamokukoolau)	An ohia grove below Keanakakoi. “There used to be a road from Keauhou to Kilauea passing Kamokukolau.”
Kaolapalapa	A pali at the road to Hilo, both crossing Keauhou-Olaa boundary.
Kapukalua	A cave situated above Kilomoku on Keauhou-Kapapala boundary.
Kapuna	A grove of small koa on upper Keauhou-Kapapala boundary.
Kapuulei	An old kauhale situated along the Keauhou-Apua boundary.
Kapuuwai	Water cave below Kulanakuaiki on Keauhou-Kapapala boundary. In “Legends and Myths of Hawaiʻi” [King David Kalākaua, 1888[265]], there is reference to a cave in which Pele and her family once resided, overlooking Keauhou
Kauhiulii	Named locality above Puaulu on Keauhou-Kapapala boundary.
Keakanaloa	Locality below Puukulua near top of Keauhou-Kapapala boundary, [reached by] “passing up center of the aa flow.”
Kealaakahewahewa	An ahu at the makai road to Puna and Kau, situated at the boundary between Keauhou and Apua.
Keamoku	Location of an old kauhale and small flow of aa on the pahoehoe; the aa on Apua boundary is on the south west side of it.

[265] See “The Apotheosis of Pele, Adventures of the Goddess with Kamapuaa” King David Kalakaua, “Legend and Myths of Hawaii (1888:151-152). New York: Charles L. Webster & Company.

Keanakakoi	A crater (wahi pana) situated near Keauhou-Kapapala boundary.
Keauhou	Keauhou is Ili kupono of Kapapala (witnesses, Aua & Kahuakai).
Keawewai	A land area on the upper Keauhou-Kapapala boundary.
Kilauea	Summit crater in Keauhou.
Kilohana	"Junction of Keauhou and Puna roads" per Kenoi. "Resting place palipali and ohia tree," along Keauhou road, per Keliilohi. Both agree that is along eastern boundary of Keauhou, but their locations abut different ahupuaa – Apua or Kahaualea.
Kilomoku	On upper Keauhou-Kapapala boundary, a small grove of koa and ohia. The large grove to the south west being on Kapapala.
Kipu (sometimes written Kipuu to create a lengthened "u" sound)	A hill situated near Keauhou-Waiakea boundary, above Kulani.
Kokoaahu	A cave with water holes, on Keauhou-Apua boundary.
Kuehu	A kauhale and cave with water holes, on road from Kau to Panau.
Kuhalu	A small pali crossing the Keauhou-Kapapala boundary, just above Lapo pali, and below Haleolono.
Kulanaokuaiki	A pali kahu manu (bird catcher's area) along the Keauhou-Kapapala boundary, where Kaina's man jumped off the cliff.
Kulani	A hill on the boundary where Keauhou meets Waiakea and Olaa.
Kupinai	Locality along the old trail/road "to Kilauea, passing Kamokukolau, and coming along Kupinai, at the foot of Makaulii pali."
Lapo	A small pali near Keauhou-Kapapala boundary, below Kuhalu.
Limahina	Named locality along makai end of Keauhou-Kapapala boundary.
Makaulii	Pali along which a former trail/road to Kilauea passed.
Makoloa	A heiau on the boundary between Kapapala and Keauhou. Situated at seashore.
Mokuloa	Large aa flow near Keauhou-Kapapala boundary, above Kahiolo.
Namaunakalei	A large ohia on the Kau side of the road, situated along the Keauhou-Kahaualea boundary.
Ninanuhi [sp.?]	A pali crossing the Keauhou-Apua boundary, from where you can see the sea shore.
Ohiakuapu (Ohiakuapuu)	A cave where Keauhou road and Keauhou-Apua boundary meet.
Ohinale	A long grove of trees in aa situated on the upper Keauhou-Kapapala boundary, below Keakanaloa.
Oiloli	A grove of trees in the aa, near Ohinale.
Okiokiaho	A wahi pana, marked by a pile of stones at the sea shore near a mawae (fissure).
Opuohao	A cave below Kuehu and above Poli o Keawe on Keauhou-Apua boundary.
Papapakiikii	An oioina on the makai pali at Keauhou-Apua boundary.
Pohakuloa (I)	Junction of roads to Hilo and Keauhou, near Keauhou-Olaa boundary.
Pohakuloa (II)	An ohia tree on pahoehoe at Keauhou-Kapapala boundary, above Haleolono.
Poli o Keawe	A kauhale and kukui tree atop a pali, at Keauhou-Apua boundary.
Puaulu	Named locality near Keauhou-Kapapala boundary above Kilauea.
Puuiki	A small hill between Puu Ulaula and Puu Kulua, the "true boundary between Kapapala and Keauhou."
Puukulua (Puumahoe) [twin hills]	Two small hills, near the junction of Keauhou-Kapapala-Humuula boundaries. The boundary turns sharply here, passing between the two hills, which are a little towards Hilo side of Puuulaula.
Puuulaula	Cone at the 10,092-foot level of Mauna Loa (Lit. red hill)

Wekahuna (Uwekahuna)	Southwest of the highest part of the bluff (highest bank of Kilauea crater), situated along the Keauhou-Kapapala boundary.
Wepiipaa [sp?]	A pali on the Kau side of Keanakaakoi (Keauhou-Kapapala border).
Fishing Rights	Ancient fishing rights extending out to sea

[*Figure 23*]

August 16, 1873
Keauhou Ili, Kapapala Ahupuaa, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 245-246

Honorable R. A. Lyman, Boundary Commission for Island of Hawaii

The undersigned would herewith make application for the settlement of the Boundaries of the following named Ahupuaas or lands belonging to the Estate of the Kekuanaoa & V. Kamamalu, viz.;

…Keauhou, Ili of Kapapala, District of Kau, Hawaii adjoining lands in Kapapala, Apua…

…Keauhou, District of Kona, Hawaii, adjoining lands Kahaluu & Keauhou 2, Estate Kamehameha V…

Your Honor therefore will please appoint a day for the hearing of said application, and grant a certificate in accordance therewith,

(Signed) J. O. Dominis, Administrator
J. H. Harris, attorney at Law

Hilo, August 16th A.D. 1873

October 24, 1873
Keauhou Ili, Kapapala Ahupuaa, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 444-446

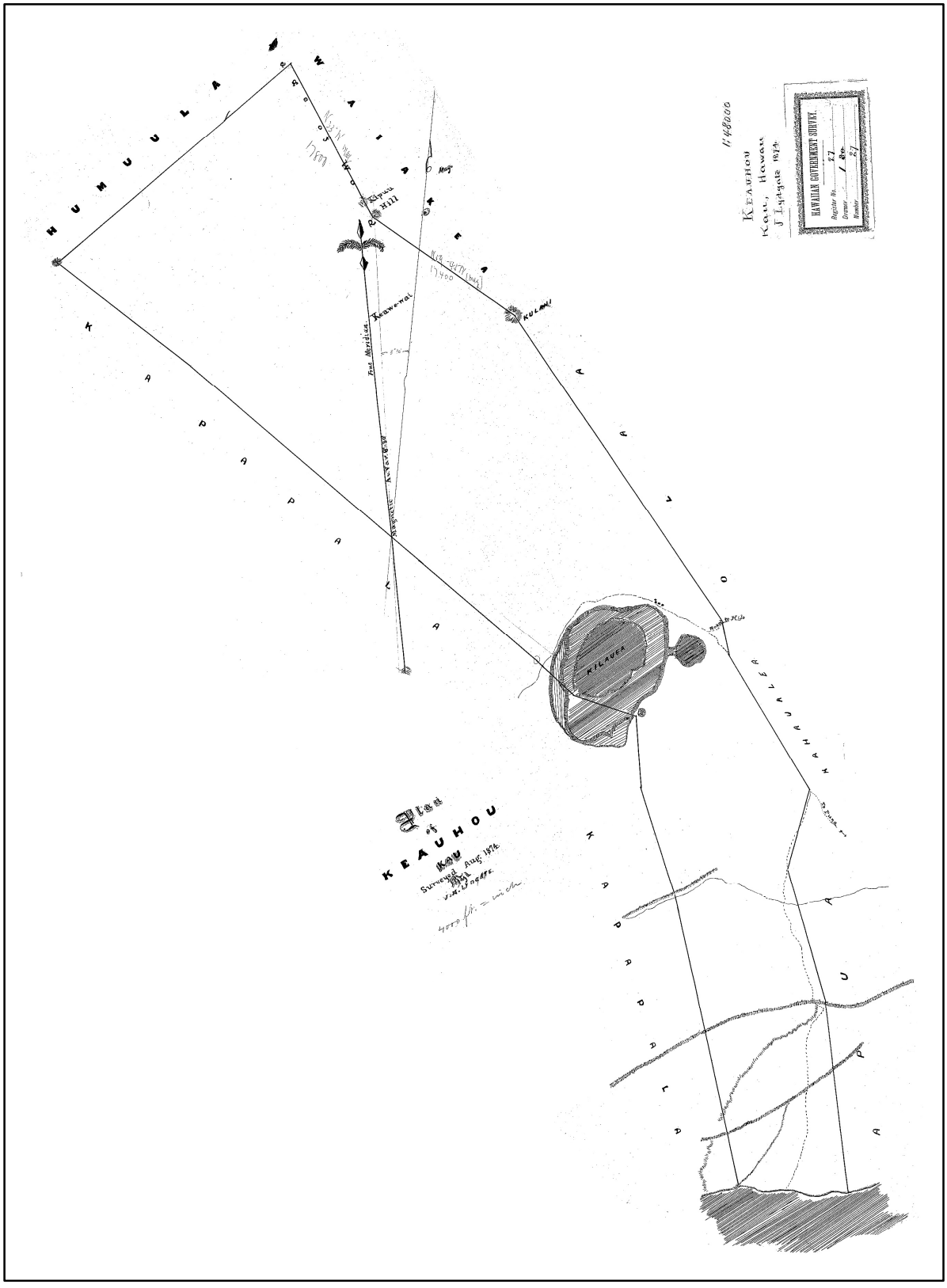
The Ahupuaa of Keauhou, District of Kau, Island of Hawaii, 3d J.C.

On this, the 24 day of October A.D. 1873 the Commission of boundaries for the island of Hawaii, 3rd J.C. met at the Volcano House, Kilauea, Kau on the application of J. O. Dominis, acting for or Administrator of the Estate of M. Kekuanaoa, for the hearing of the testimony in regard to the settlement of the boundaries of Keauhou, situated in the District of Kau, Island of Hawaii.

Notice personally served on J. G. Hoapili and L. Kaina; Agents for the owners of adjoining lands.

Present: W. K. Moi in place of J. G. Hoapili, for applicant and for Agent of Crown lands and Kau Lands. J. N. Gilman for L. Kaina for Agent of Crown lands in Puna.

For Petition see Folio 246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KEAUHOU
Kau, Hawaii
J Isgate 1876
HAWAIIAN GOVERNMENT SURVEY.
Register No. 27
Division 1.80
Number 27
HUMUULA
KAPAPALA
KAPAPALA
KAPAPAL

Kenoi K. Sworn
I was born at Kapapala, Kau at the time of Kiholo mua, and lived on said land or adjoining lands until about Eleven years since. Am a kamaaina of Keauhou and know its boundaries. My Father, Kaheana (now dead) told them to me when we used to go after uwau and geese.

Kapapala bounds Keauhou on the South side. Commencing at the seashore at a heiau called Makoloa, thence the boundary between these two lands runs mauka to Lapo (Kuhalu is a small pali on Kapapala near the boundary). Lapo is the lower pali of the two; thence to Haleolono, a hill above the pali; thence Pohakuloa, to an ohia tree on the pahoehoe; thence to Kulanaokuaiki, a pali kahuamanu; where Kaina's man jumped off; thence to Aiaawa, ohia trees and awaawa; thence to Kaaiwaa or Ahuahoiwale, a puu and ahu; thence to Kamokukolau, an ohia grove; thence the boundary runs to the South side of the crater, Keanakakoi; thence to Wekahuna, crossing the crater of Kilauea a little to the Southwest of the highest part of the bluff (highest bank of the crater). Thence to Kilomoku, a small grove of koa and ohia, the large grove to the Southwest being on Kapapala, thence to Ohinale, a long grove of trees in aa; thence to Keakanaloa, passing up the center of the aa flow; thence along the Hilo side of the aa to Puukulua, two small hills, the boundary passing between the two; a little toward Hilo off Puuulaula (As I came along over the road today, and was looking at the mountain I saw I had made a mistake in saying Puuulaula was the boundary. From Puukulua (I do not know what land cuts it off, Waimea perhaps) the boundary runs towards Hilo to Kaamamauloa, an aa flow on the Hilo side of the mountain, cannot say where it is exactly as it is a long time since I have been there.

There the boundary turns makai towards Kilauea, to the Southwest side of Kipu, the hill mauka of Kulani; thence makai along Olaa to Kaloulukea, a piha; thence to Kaloi, an open spot in the woods; thence to Kaolapalapa, a pali at the road; thence along the road to Pohakuloa junction of the roads to Hilo and Keauhou; thence along the road along Keaau to Kaluaiki, a crater on the East side of the road & on Kahaualea.

Thence along Kahaualea, along the road to Namanuakalei, a large ohia on the Kau side of the road, thence makai along the road to Kilohana; junction of Keauhou and Puna roads; thence along the land of Apua, along the road to Ohiakuapu, a cave; thence through the bush to Kuehu, a cave on the road from Kau to Panau, thence to Opuohao, a cave; thence to Poli o Keawe to a kukui tree on the side of the pali; Thence to Keamoku, a small flow of aa, on the pahoehoe, the aa on Apua Boundary is on the South West side of it; thence to Ninanuhi [sp?], a pali from which you can see the seashore; thence down the pali to Kealaakahewahewa, a[n] ahu at the makai road to Puna and Kau;

Thence to Okiokiaho a pile of stones at the seashore; two piles of stones and a mawae. The land of Keauhou is bounded on the makai side by the sea, and has ancient fishing rights extending out to sea.
CX'd.

Kamakahanau is the high pali above Lapo, on the Southwest side of Kapapala. I remember a cave called Kapukalua, it is above Kilomoku on the pahoehoe. Oiloli is a grove of trees in the aa, Ohinale is the true boundary; and is on the Hilo side of Oiloli (Witness is rested ten minutes, to give him an opportunity to think it over). The true boundary between Kapapala and Keauhou is at Puuiki, a small hill between Puuulaula and Puukulua, on the Eastern slope of Mauna Loa. Kaolapalapa is the pali above the Volcano road on the makai side, as you go towards the junction of the Keauhou and Hilo road. Kaloi is on Keauhou. There used to be a road from Keauhou to Kilauea, passing Kamokukolau, and coming along Kupinai, at

the foot of Makaulii pali. I have never heard that the road is the boundary between Keauhou and Kahaualea.

Case continued to Hilo, October 27th 1873. One o'clock in the afternoon.
R. A. Lyman, Commissioner of Boundaries 3d Judicial Circuit,

Hilo, October 27th 1873
Parties not having come from Puna, the case is continued until further notice

R. A. Lyman, Commissioner of Boundaries 3d Judicial Circuit,

Case continued on Folio 302, Book B.

October 27, 1873
Keauhou Ili, Kapapala Ahupuaa, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 302-304

The Ahupuaa of Keauhou, District of Kau, Island of Hawaii, 3d Judicial Circuit

Case continued from October 27, 1873
See Folio 446, Book A

On this, the 8th day October A.D. 1874 the Commission of Boundaries for the Island of Hawaii, 3d Judicial Circuit met at the Court House in Hilo for the examination of witnesses as to the boundaries of Keauhou, situated in the District of Kau, Island of Hawaii. Due notice personally served on owners or Agents of adjoining lands as far as known.

Present: L. Kaina on part of applicant and Crown Agent in Puna, E. G. Hitchcock for Crown lands in Hilo.

Testimony

Keliilohi K. Sworn
I was born at Keauhou, Ili of Kapapala at the time of Okuu, and lived there till eight years since. I now live in Hilo. Am a kamaaina of Keauhou and know the boundaries. My kupuna and parents (Kaialii was my Father) told me the boundaries. Keauhou bounded at shore on the Hilo side by the land of Apua. A large pile of stones called Okiokiaho is on the boundary at the seashore. Thence mauka to Papapakiikii, an oioina on the makai pali; thence to Kokoaahu, a cave with water holes; thence to Keamoku, an old kauhale; to Poli-o-Keawe, a kauhale and kukui tree on top of the pali; thence to Kapuulei, an old kauhale; thence to Opuohao, a cave; thence to Kuehu, a kauhale, and cave with water holes on Apua at the road from Kau to Puna; thence to Ohiakuapu, a cave where the boundary strikes the road from Keauhou to Kilauea. Thence to Kaloi, the junction of the Keauhou and Puna roads, the mauka corner of Apua. Thence Keauhou, I have always been told is bounded by Kahaualea; thence the boundary runs up the road to a large ohia tree and the mounds on each side of the road; this place is called Namanuakalei; thence to Kilohana, a resting place palipali and ohia tree; thence to Mawae holopa, a crack in the road where sticks are laid across to form a bridge; thence to Kaluaiki, a crater on the Hamakua side of the road. I have heard that this crater is on Kahaualea; thence to Pohakuloa which is the junction of the Hilo, Puna and Kau roads. Thence along the land of Olaa towards Kulani hill to a place called Kaloi. Two open spots in the woods about as large as the court House yard; the one toward Hamakua being

the smallest, covered with hapu and ferns; thence to Kaloulukea, a palm tree; thence to Kulani hill; thence to Namaunamaka, a place where we used to catch birds; thence along the land of Waiakea to Kipu, a hill; thence to Kaamamauloa aa about as far as from here to Kalepolepo above the woods. This is as far as I know the boundaries. I have heard that Waiakea bounds it on the Hamakua side.

There is a large Mawae there that runs mauka and makai. Thence the boundary runs up the mountain to Puumahoe, called Puuulaula and Puuiki at the junction of Keauhou and Kapapala. Kapapala bounds this land on the Kau side. [The witness next describes the boundary on the Kau side, starting down at the shore.]

The boundary at shore is at the Eastern base of a hill called Kuhalu; thence to Lapo, thence to Kahakuono; thence to the Kau side of Haleolono; thence to Limahina; thence to Kapuuwai, a water cave; thence to Kulanaokuaiki, where Kina's [Kaina's] man was killed by jumping off of the pali. Thence to Aiaawa; thence to Kahaualea at the old road to Kilauea; thence to Wepiipaa [sp.?], a pali on the Kau side of Keanakaakoi.

Kamokukolau is on Keauhou; thence to Kilauea passing around the South end of the crater, Wekahuna; Thence mauka towards the mountain to Puaulu aa, to Kauhiulii; the aa belonging to Kapapala, and aa to this land. Thence to Kahiolo, aa, thence to Mokuloa, a large aa flow; thence to Kapuna, a grove of small koa in the aa; thence to Kahoaka, a grove of koa above Keawewai; thence to Puulaula between this and Puuiki.

CX'd.
I went with Lydgate when he surveyed Keauhou.
He surveyed from Pohakuloa to Okiokiaho and to the points I have testified to today.

I have not been surveying with him between Keauhou and Kapapala. We did not go above Pohakuloa. Keauhou is bounded makai by the sea and has Ancient fishing rights extending out to sea.

L. Kaina on the part of the Agent for Crown lands in Puna states that he accepts the boundary between Keauhou and Apua as surveyed to boundary between this land and Kahaualea, and Olaa to the top of Kulani hill, and from thence the boundary between Waiakea and Keauhou to Kipu. Thence as surveyed by W. Webster to Kamaumauloa, and also the survey between Kapapala and Keauhou.

E. G. Hitchcock on the part of the Agent from Crown Lands for Hilo accepts the boundary between Waiakea and Keauhou as given in evidence by Keliilohi and Webster's survey, and from Kamaumauloa to Puulaula (Puuulaula) and Puuike (Puuiki) according to the evidence of Keliilohi.

Testimony Closed

Decision

The Boundaries of Keauhou are decided to be as given in evidence of Keliilohi from shore to Pohakuloa, Kaloi and to top of Kulani; Thence to Kipu. Thence following W. Webster's survey of Waiakea to Kamaumauloa (Kaamaumauloa). Thence up the mountain to between Puulaula and Puuiki. Thence following the survey of Kapapala made of J. M. Lydgate to shore. Notes of survey to be filed previous to Certificate of Boundaries being issued.

R. A. Lyman
Commissioner of Boundaries 3d J.C.

For Certificate of Boundaries see No. 62, Folio 116, Liber I.
Costs see Folio 119, Liber I.

January 21, 1875
Keauhou, District of Kau, Island of Hawaii
Boundary Commission, Hawaii, Volume C-No. 3: 116-119

For Testimony of Keauhou, Kau, See Folios 44, Book A and 302 Book B.

Land Boundary Commission — No. 62, Hawaii, 3rd J.C.

Certificate of the Boundaries of Keauhou, District of Kau, island of Hawaii, 3rd Judicial Circuit

Upon the application of F. H. Harris, attorney at law for J. O. Dominis, Administrator of the estate of M. Kekuanaoa, and by virtue of the authority vested in me by law, as sole Commissioner of land Boundaries for the island of Hawaii, 3rd J.C., I hereby decide and certify the boundaries of the Ahupuaa of Keauhou, situated in the District of Kau, Island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii, This Twenty-first day of January, A.D. 1875

R. A. Lyman
Commissioner of Boundaries 3rd J.C.

Boundaries of Keauhou

Commencing at a pile of stones on the sea shore at place called Oki-oki-ahu ['Oki'okiaho], at the East corner of this land, and running thence along the land of Apua, Magnetic bearings;
North 11° 15' West 19392 feet; to an ohia tree marked by two notches and standing on the brow of the Poliokeawe pali, at the lower end of a point of ohia just East of the Keauhou road;
North 20° 40' West 13250 feet to an ohia marked + at Ohiakuapuu, a large water cave;
North 11° 03' East 8200 feet; to ohia tree marked ++ at Kaloi, the junction of the Puna and Keauhou roads; Thence along the land of Kahaualea;
North 35° 15' West 16100 feet to Kaluaike [Kaluaiki] crater on the volcano and Puna road;
North 6° 40' West 3600 feet to Pohakuloa Koa grove on the Hilo and Volcano road; thence along Olaa;
North 38° 20' West 37400 feet; to top of large hill known as Kulani thence along land of Waiakea;
North 59° 45' west 17400 feet; to above and opposite a small hill in the edge of the woods called Kipuu [Kīpū];
North 33° 00' West 17800 feet; Along Waiakea in accordance with Webster's survey;
South 45° 00' West 31100 feet; along Humuula to a double hill on the mountain called Puuulaula, which presents somewhat this appearance from the volcano

Thence down along the land of Kapapala;
South 57° 00’ East 17200 feet to an island in the Aa flow; thence down this lava flow, which is the well-defined boundary between this land and Kapapala;
South 53° 35’ East 46000 feet to a pile of stones by the side of the Volcano and Kau road 1556 feet South West of a pile of stones on the top of the Wekahuna bluff;
South 55° 00’ East 5140 feet; to Halemaumau lake in the crater, this is the old South Lake;
South 75° 30’ East 6670 feet; to a pile of stones a little South of Keanakaakoi crater;
South 8° 50’ East 7300 feet to pile of stones on ahua at Kamokukolau;
South 24° 30’ East 11150 feet; to a pile of stones on Kulanaokuaiki pali and on the edge of the Puna and Kau road;
South 16° 40’ East 30220 feet to pile of stones on the sea shore at place called Makoloa, and old Heiau. This place is 6111 feet East of the top of Kapukapu hill. Thence along the sea shore to point of commencement.

Containing an Area of 50740 Acres
R. A. Lyman, Commissioner of Boundaries 3d, Judicial Circuit

Surveyed by J. M. Lydgate

1873-1874: Pānau Nui Ahupuaʻa

Table 13. Pānau Nui - Kamaʻāina, Place Names and Features Identified

Kamaaina	
L. Kaina	Kamaaina of Pulama, Poupou, Keauhou; government land agent.
Kalakalohe	Born at Panau, kamaaina of Panau and Kahaualea, and formerly a bird catcher. *[this is the same Kalakalohe who was witness for Kahaualea]*
Keanuenue	Kamaaina of Panau and neighboring lands. Brother-in-law of Kalakalohe.
Naahe	Elder kamaaina, born at Panau. Resides at Panau and Laeapuki.
Poo	Kamaaina land owner in Panau.
Place Names	**Features**
Kahuakaunamanu	Mauka boundary between Panau Nui and Kahaualea.
Kalehu	Mauka corner of Panau Nui and Kealakomo (several houses and trail located there).
Kaloi	Two small ponds where Panau Nui meets Kahaualea and Kamoamoa.
Ka Pohui	Place where the lava flow that destroyed Nanawale came out by the road from Panau to Hilo. There are large rocks standing there, the sand belongs to Panau and the nahelehele to Kahaualea [forest of Kahauale'a].
Kuihupi	Named locality on the upper boundary between Panau Nui and Kealakomo (several house sites situated there).
Olapalapa	Point where lands of Panau Nui, Apua, and Kahaualea join.
Pepeiao	Mauka corner of Panau, a large pool of water.
Puuhuluhulu	Hill along the mauka boundary between Panau Nui and Apua.
Puuopelu	Named locality along the upper Panau Nui-Apua boundary below Puuhuluhulu.

September 18, 1873
Panau Nui, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 453

[*Figure 24*]

Honolulu, September 18th, 1873

R. A. Lyman, Esq.
Commissioner of Boundaries on Hawaii
Hilo

Dear. Sir:
Until I received your letter of the 26th ult. I was under the impression that I had applied to you for settlement of boundaries of J. W. Austin's lands on Hawaii. Kahuanui in North Kohala and Panau in Puna. As his attorney I now request you to define and settle the boundaries of those lands. The names of the lands on either side of them, and of the owners thereof. You know and I do not. The survey of Kahuanui was in Mr. Wiltse hands. The land of Panau in Puna is worth so little. I hope the expense of survey and settlement will be quite moderate. I remain very respectfully yours

C. R. Bishop, Atty for J. W. Austin

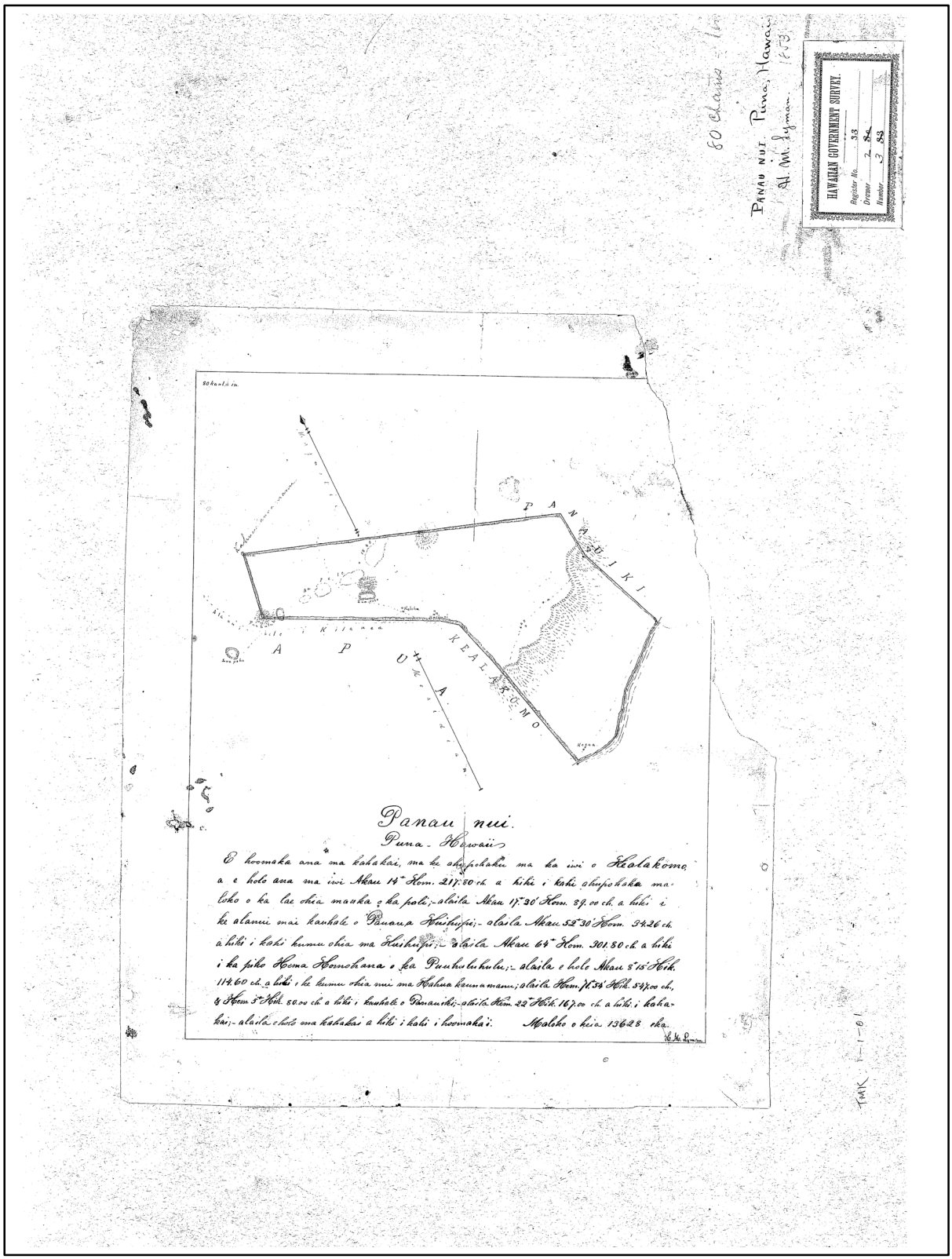

Figure 24. Registered Map No. 33, Ahupua‘a of Pānau Nui (1853)

October 9, 1874
Panau Nui, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 307-309

The Ahupuaa of Panau Nui, District of Puna, Island of Hawaii, 3d J.C.

On this, the 9th day of October A.D. 1874, the Commission of Boundaries for the Island of Hawaii, 3d J.C. met at the Court House in Hilo, on the application of C. R. Bishop, Attorney for J. W. Austin, for the settlement of the boundaries of Panau Nui, situated in the District of Puna, Island of Hawaii.

Due notice of hearing served personally on all owners or agents of adjoining lands, as far as known.

Present: L. Kaina for applicant, Crown Agent, Hawaiian government and Estate of His Majesty Lunalilo.

For Petition see Folio 453, Book A.

Testimony

F. S. Lyman, Sworn
I have been surveying lands in Puna, and know the land of Panau, having surveyed some of the adjoining lands. Panauiki and Laeapuki for foreigners, also a piece of Poo on the pali, I surveyed the whole of the land of Kealakomo, on the southwest side, and these pieces have all been patented. I also went with my brother, Henry, when he surveyed Panau Nui. It was during the time of the small pox in 1853. The konohiki of Panau Nui and his kamaaina went with us, and he and the kamaaina pointed out the boundaries of the land, and my brother surveyed as they pointed it out.

I surveyed the land of Kealakomo a long time afterwards and surveyed in the same line that Panau Nui was formerly surveyed. I cannot give the names of the places where Kealakomo, Kahue and Apua end. Kealakomo bounds Panau Nui from shore, then Kahue and Apua. The corners are on the road from Puna to Kilauea. We went up to the top of Puuhuluhulu and slept. The konohiki and kamaaina said that was the west corner of the land. I do not remember what land they said bounded it on the mauka side, as I have not been to that place to survey since then. I have only worked towards the shore since that time. One of the points on the boundary adjoining Kealakomo is Kuihupi. We surveyed from this point to the mauka corner of Kealakomo, 101.00 chains from Puuhuluhulu we calculated distance by triangulation to a large ohia tree at the north corner of the land. The North side being the only remaining side was calculated. I think they may have said Kahaualea is the land on the north side of Panau Nui. I made out the map of land and notes of survey, now before the Commissioner from my brother's field book, and Patents of adjoining lands.
CX'd.

Naahe, K. Sworn
I was born at Panau, Puna, Hawaii at the time of Akakai-o-Malo [?] and have always lived at Panau and Laeapuki. Am a kamaaina of Panau and know a part of its boundaries.

Keanuenue, who is at Kaina's place in Puna is a kamaaina of this land. (L. Kaina states that the man is very sick.) Know the mauka corner of Kealakomo at Kalehu; thence the boundary

between Apua and Panau runs mauka to Puuopelu and from thence to Puuhuluhulu. Kahue bounds it from Kalehu to Puuopelu from Puuhuluhulu.

Note: Witness says first one thing and then another and L. Kaina declines to question him further.
CX'd

Taken from the evidence of Kalakalohe K. on Kahaualea, see Folio 209 Book A.

Panaunui joins Kahaualea at Kaloi two small ponds of water on the Pahoehoe, Kamomoa [Kamoamoa] ends just makai of this place and Panau Nui joins and bounds Kahaualea; Thence follow up the old trail on the mauka side of the woods, said woods being on Panau. The boundary still follows the trail mauka to a place called Pepeiao, the mauka corner of Panau. Said Pepeiao is quite a large pool of water. I did not go with the party that surveyed Panau but my kaikoeke [in-law relative], Keanuenue, who did go with them told me, that at the hill Puuhuluhulu they straightened the line to the mauka side of Pepeiao, the old boundary runs to Ka Pohui, a place where the lava flow that destroyed Nanawale came out by the road from Panau to Hilo. There are large rocks standing there, the sand belongs to Panau and the nahelehele to Kahaualea.

From thence the boundary runs to the Hilo side of the Puna road to Kilauea; thence to a place called Olapalapa, where Panau Nui ends and Apua joins and bounds Kahaualea.

L. Kaina, on the part of applicant states that he accepts the survey as to the boundary between Kahaualea and Panau Nui from Puuhuluhulu on, and also that the survey is accepted on the part of Administrator of the Estate of His Majesty Lunalilo.

Testimony closed.

Decision

The Boundaries of Panau Nui are decided to be as given in Notes of survey as made by H. M. Lyman in 1853 and the Royal Patents of adjoining lands. Certificate to be issued as of today.

R. A. Lyman, Commissioner of Boundaries, 3d Judicial Circuit

For Certificate of Boundaries see No. 56, Folio 96, Liber I.

For costs see Folio 97, Liber I.

October 9, 1874
Panau Nui Ahupuaa, District of Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume C-No. 3: 96-97

See Folio 307 Book B. or No. 2
Land Boundary No. 56
Commission, Hawaii 3d J.C.

Certificate of the Boundaries of Panau Nui, District of Puna, Island of Hawaii, 3d J.C.

Upon the application of C. R. Bishop, Attorney for J. W. Austin, and by virtue of the authority vested in me by law as sole Commissioner of Land Boundaries for the Island of Hawaii, 3d J.C., I hereby decide and certify the boundaries of the Ahupuaa of Panau Nui, situated in the District of Puna, Island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii
This Ninth day of October A.D. 1874

R. A. Lyman
Commissioner of Boundaries, 3d J.C.

Boundaries of Panau Nui
As surveyed by H. M. Lyman, A.D. 1853 and revised by F. S. Lyman in 1874

Commencing at a pile of stones on the boundary of “Kealakomo” at the seashore and running along said boundary, as per Royal Patent No. 2893,
North 14° West 217.80 chains to pile of stones on top of pali in ohia woods;
North 17 ½° West 89.00 chains to the Panau road;
North 52 1/2° West 34.26 chains to an ohia tree at Kuihupi;
North 64° West 101.00 chains to the North west corner of “Kealakomo”
North 64° West 200.80 chains along the land Apua to the South west summit of the hill called Puuhuluhulu, which is the West corner of Panau Nui; Thence
North 8 ¼° East 114.50 chains along Kahaualea to a large ohia tree at a place called “Kahuakaunamanu;” thence
South 71° East 540.00 chains along the land of Kahaualea; thence
South 9 ¼° West 55.20 chains along the Government land, Panau iki; thence
South 31° East 36.00 chains along Royal Patent No. 1538;
South 25° East 160.70 chains along Royal Patent No. 2751 to the seashore; Thence along the shore
South 66 ¼° West 17.95 chains;
South 53 ½° West 12.40 chains;
South 50° West 38.06 chains;
South 49° West 63.39 chains;
South 12° East 0.92 chains;
South 35° West 21.00 chains;
South 37 ¼° West 15.90 chains
South 52 ¼° West 39.15 chains;
South 68 ¾° West 30.95 chains
South 76° West 45.31 chains to the place of commencement.

Containing an Area of 12,883 Acres.

R. A. Lyman
Commissioner of Boundaries, 3d J.C.

Mauka Park Boundaries Include Some ʻĀina in the Districts of Hāmākua, Hilo, Puna and Kona

The Island of Hawaiʻi is comprised of six major moku o loko (islands or districts within the island), and only one moku o loko (Kohala) is not included within lands that are now a part of HAVO. In addition to ʻāina of Kona, cited above, which abut the Kahuku boundaries, a minor area of upper Keauhou 2nd ahupuaʻa is inside the mauka boundary of the park, on the northwest side of Mokuʻaweoweo caldera. Similarly: minor acreage of Kaʻohe in the moku o loko of Hāmākua; of Humuʻula and Waiākea in Hilo; and of ʻŌlaʻa and Keaʻau in Puna is also included in the mauka regions of the park. Selections from the Boundary Commission proceedings which contribute to our knowledge of these mauka regions are included below. Because Kaʻohe, which runs up to the summit region of Mauna Loa, came under the class of Government land following the Māhele, the Boundary Commission did not take direct testimony for the ahupuaʻa. References to the mauka boundaries of Kaʻohe are cited in the testimonies of Humuʻula, Kapāpala, and other ʻāina.

In the days leading up to the recordation of testimonies regarding the boundaries of Waiākea and Humuʻula, Hilo; and Keauhou, Kaʻū, we find that a difference of opinion had arisen among the witnesses as to the locations of boundaries and the thoroughness of the surveys. In the end, the Boundary Commission proceedings standardized the boundaries of these lands, sometimes setting aside the former traditional boundaries. Among the communications describing these issues are the following letters:

Hilo May 1st 1873
R. A. Lyman; to J. O. Dominis, Agt. of Crown Lands
(Regarding hearings for Crown Lands before Boundary Commission):

I have set the 2d of next June for the hearing of testimony for the settlement of the boundaries of Punahoa, Makahanaloa & Pepekeo in Hilo, Keaau & Keahialaka in Puna, Honuapo & Pakiniiki in Kau. I will have the hearing at Hilo. The Crown Com. are interested in the lands of Piihonua & Humuula joining Makahanaloa & Pepekeo; Ponahawai joining Punahoa 1st; Waiakea & Olaa joining Keaau in Puna.

Please to authorize someone to appear at the hearing and look after your interests…
[Hawaii State Archives – Interior Department, Lands]

Hilo, June 9, 1873
R. A. Lyman, to J. O. Dominis, Agent of Crown Lands
(Regarding boundaries of Humuʻula and neighboring lands):

…Enclosed, please find a list of lands as near as I can make it out at present. I have written to Mr. Wiltse and Hoapili asking them to send you correct lists of lands in their districts and to forward me copies as soon as possible. Please to send me surveys of as many of the lands as you can. If the surveys made by my brothers have been lost, I think that any brother could make out new copies of most of them. The survey of Humuula made by Wiltse cuts way into Waiakea as surveyed by Webster and cuts off several miles of Kapapala and Keauhou.

Kahue, Wiltse's Kamaaina, swears that they did not go to a single point on the boundary of Humuula along in the woods and did not put any flags there but that he pointed out some above the woods where he guessed the points were and they sighted to them. The Piihonua

people are very much put out about the survey of Humuula as they supposed they had leased Piihonua by the ancient boundaries and the survey of Humuula cuts off a strip several miles wide clear across the head of the land and leaves no wild cattle to speak of for Piihonua. They say they cannot afford to pay $100 a year for the woods of Piihonua now [Hawaii State Archives, Crown Lands File].

Application to Define Boundaries of
Ahupua‘a of Humu‘ula, Waiākea, and ‘Ōla‘a
Districts of Hilo and Puna, Island of Hawaii
Boundary Commission, Hawaii, Volume A-No. 1: 238-240

Honolulu, July 7, 1873

R. A. Lyman, Esq.
Hilo

Dear Sir
Mr. F. H. Harris is authorized by the Commissioners of Crown lands to make application to you as Commissioner of Boundaries to have the boundaries of all Crown lands on the Island of Hawaii defined. He has a list of the lands with him.

I have also authorized Mr. F. H. Harris to make application to you for the settlement of boundaries of all lands belonging to Est. of His late Majesty and Her Excellency, R. Keelikolani….

I remain,
Yours Respy.
Jno. O. Dominis

[August 16th A.D. 1873]

Honorable R. A. Lyman
Boundary Commissioner
for Island of Hawaii, Haw. Is.

The undersigned would herewith make application for the settlement of the boundaries of the following named Ahupuaas or Lands belonging to the Crown, viz.:

Waiakea in the District of Hilo bounded by Keaau, Olaa, Kapapala, Humuula, Piihonua.…

Humuula in the District of Hilo bounded by Kapapala, various lands in Kona and Kohala and Hamakua, and Hakalau, Makahanaloa, Papaikou, Paukaa, Piihonua and Waiakea in the District of Hilo.…

Olaa in the District of Puna, bounded by Keaau, Wm. C. Lunalilo, H. M. Waiakea & Kapapala.…

Your Honor will therefore please appoint a day for hearing the evidence in the foregoing named lands and having decided upon the same to grant a certificate to that effect to the undersigned.

Hilo Hawaii, August 16th A.D. 1873

(Signed) Jno. O. Dominis
Crown Land Agent
by F. H. Harris
atty. at law

Ahupuaa of Humuʻula
District of Hilo, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 28-41

On this, the 3d day of November A.D. 1873 by adjournment from the 30th October, the Commission of Boundaries for the Island of Hawaii, 3d J.C. met at the Court House in Hilo, on the application of J. O. Dominis, Agent of Crown Lands for the settlement of the boundaries of Humuula, situated in the District of Hilo, Island of Hawaii. Notice personally served on owners or Agents of adjoining lands, as far as known. Also served by publication in the *Hawaiian Gazette* of _____ and *Kuokoa* of _____ [dates not filled in].

Present, E. G. Hitchcock for applicant, for Mrs. L. K. Dominis, Her Ex. R. Keelikolani, the Estate of Kamehameha V, C. R. Bishop and self, D. Kamai for Hawaiian Government Lands in Hilo, and D. Alapai.

For Petition see Folio 238, Book A. *[see above Letters signed by and for J. O. Dominis]*

Testimony.

J. A. Simmons K., Sworn [pp. 28 + 30]:
I have lived on Hawaii for forty two years and in Hilo, District about half of that time. I shot wild cattle on Humuula for eight years.

This was soon after I came into the Country, but I have been there since. I used to live with Ned Gurney at Lahohino [Lahohinu], a place above the woods on Humuula.…

Makaulaula K. and Opukeike K., old bird catchers of Piihonua, also pointed out the boundaries to me, when I lived at Pahukea saw mills on Piihonua.…

…A great deal of the forest has been killed out by the cattle barking the trees and destroying the underbrush. Therefore the woods do not extend so far mauka as they did twenty years ago....

Nainoa K. Sworn. [pp.30-32]
I am a kamaaina of Hamakua, at the time of Aipala [famine of ca. 1811], know a part of the boundaries of Humuula, as they were pointed out to me by people who are now dead.

Li, Kauwila (his father) and Pali, who were kamaainas of Humuula showed me the boundaries, and told me not to go to certain places.…

…I went with the kamaaina. They told me that Humuula was bounded by Kapapala of Kau, Keauhou of Kona, and Kaohe of Hamakua. I have never heard that Kaalaala of Kau or Waiakea of Hilo joined Humuula. The old trail from Humuula towards Piihonua used to run along the mauka edge of the woods, near the boundary, not in the woods.…

…When I went after birds on Humuula; Li told me not to catch the birds in koa and mamani, as they belong to the makai lands, and would be taken away by the people of those lands if I caught them.

Kahue K. Sworn: [pp. 33-35]
I was born at Humuula, am seventy three years of age, and a kamaaina of the land and know its boundaries. Kalaimaka, Mohaiku, Eekamoku (all dead) were kamaaina of Humuula and pointed out the boundaries to me.… Kahoahuna runs into the woods, but where the *oo* [native honey creepers] are, is Humuula.…

…Kahiliku, a lae laau [a section of forest that extends out from the surrounding forest on to an open area], outside of the woods. Thence to Mawae, a crack in the woods that runs from makai. I have heard that Waiakea joins Humuula here, but I do not know which side of the lava flow of 1854 or 1855, the lands join. Thence the boundary of Humuula runs to Kawauwauwai a kauhale; the boundary running to this point in scattering bush. The forest ends at Elekalua.…

…Kapapala is said to cut Humuula off to Pohakuhanalei. Boundary runs near Puuonioni on Humuula; the boundary is a little beyond. Wekahuna [Uwēkahuna] is a hill on Humuula.

Waiakea ends at Pohakuloa, and from there Humuula is bounded by Kapapala to Pohakuhanalei (I do not know whether Kapapala extends to Pohakuhanalei). From Pohakuhanalei to Kaohe it is bounded by Kaalaala of Kau.…

Witness rested until 10 o'clock tomorrow morning, Nov. 4th 1873.

R. A. Lyman
Com. Boundaries 3d J.C.

Hilo Nov. 4th 1873. Court opened according to adjournment…

[Witness Kahue, continued]: [pp. 36-37]
I went with Wiltse one time when he surveyed the land of Humuula [Registered Map 668].…

I do not know the places called Punaluu (on Mauna Loa), Kaamaumauloa, Puuulaula and Puukulua, Puuonioni and Wekahuna. I have not seen, but have heard that they are on the boundaries. Humuula does not reach to Kulani. Puuiki is by the boundary of Humuula and Waiakea.…

Waiki K. Sworn: [pp.38-41]
I live at Humuula, was born there after the battle of Kekuakalani [1819], and know the boundaries of the land. My parents told them to me.

Eekamoku was my father and Koapunini my grandfather, they were bird catchers and canoe makers. Kalaimaka, father of my wife pointed out the boundaries and told them to me.…

…Kahiliku kauhale manu [a bird catcher's house at Kahiliku]; thence to Kaelewa, where there is now water. Thence to Kawauwai by the edge of the forest. Thence to Kaieie; Waiakea and Piihonua join Humuula between these two places. Thence along the edge of the forest to Kalapaohelo. I have been there with my parents, an old lava ground.

Thence to Pohakuloa, a large rock where Kaehu Paki laid down on the side of the mountain towards Kau of Kalapaohelo. There I staid [*sic*] with my kupuna and they said the boundary runs from here up the mountain to Pohakuhanalei, a rock on the slope of the mountain towards Kalaieha. Waiakea bounded it to Pohakuloa, but they did not tell me what lands bounded Humuula from there to Pohakuhanalei....

Ahupuaʻa of Waiākea
District of Hilo, Island of Hawaii
Boundary Commission, Hawaii, Volume B: 55

The Commission of Boundaries met according to adjournment, at the Court House at Hilo, November 7, 1873….

Kaaua K. Sworn.
I was born at Waiakea Hilo, at the time of Akakai Mokuokai [Hakaka i Mokuohai, the Battle of Mokuohai in 1782]. I have always lived there, and know where Waiakea joins Humuula. I was told by Olaa kamaaina, Opuloa and others (whose names I have forgotten) at the time Webster surveyed Waiakea. I have always heard that Waiakea joins Humuula from Puuhuluhulu to Mawai [Mawae]. Webster set flags on Puuhuluhulu when he surveyed Waiakea…

…The metes and bounds of Waiakea were decided by testimonies and surveys of adjoining lands —ʻŌlaʻa and Keaʻau, Puna; Keauhou and Kapāpala, Kaʻū; and Humuʻula on the mountain lands of Hilo; thus, no commission proceedings were conducted that focused on the lands of Waiākea.

Ahupuaa of ʻŌlaʻa
District of Puna, Island of Hawaii
Boundary Commission, Hawaii Volume B: 305-306

On this, the 8th day of October A.D. 1874, the Commission of Boundaries for the Island of Hawaii, 3d J.C. met at the Court house in Hilo, on the application of F. H. Harris, Attorney at Law for J. O. Dominis, Agent of Crown Lands for the settlement of the boundaries of Olaa, situated in the District of Puna, Island of Hawaii. Due notice of hearing personally served on all owners or agents of adjoining lands, as far as known. Present: L. Kaina for all parties concerned.

For Petition see Folios 238 and 240, Book A.

Testimony

Nailima K. Sworn.
I was born at Olaa at the time of the death of Kekuakalani [1819] and lived there until about a year ago when I moved to Hilo. I am a kamaaina of Olaa and know the boundaries of the land. Kapuna, an old kamaaina of Olaa told them to me.

Commencing at Pohakuloa the junction of the Hilo and Puna roads to Kilauea at the mauka corner of Olaa and Keaau on the boundary of Keauhou; thence the boundary of Olaa runs makai along the old road through the edge of the koa grove; thence makai still along the road through the woods to Keekee to Palauhulu, junction of the Panau and Hilo road. Thence along the road to Kanekoa following the road through houses; thence along the road

to makai of where the old road to Puna used to run. This point is outside of Naia's houses, where you look makai.…

Note.
L. Kaina declines to question the witness on the boundaries between Olaa and Waiakea as the Agent of Crown Lands accepts the boundaries as surveyed by W. Webster. He also accepts the boundary of Olaa and Keauhou as given in the Decision of Keauhou.…

R. A. Lyman
Commissioner of Boundaries, 3d J.C.

Notes of survey filed and Certificate of Boundaries issued
January 21st A.D. 1875. See No. 60 Folio [following]

Ahupuaa of ʻŌlaʻa
District of Puna, island of Hawaii
Boundary Commission, Hawaii Volume 1-No. 3: 109-111

Land Boundary No. 60
Commission Hawaii 3rd Judicial Circuit
Certificate of the boundaries of Olaa

…Given under my hand at Hilo, Hawaii, this Twenty-first day of January A.D. 1875.

R. A. Lyman, Commissioner of Boundaries, 3d J.C.

Boundaries of Olaa.

Commencing at the top of a wooded Hill known as Kulani at the West corner of this land and running thence along the land of Keauhou, magnetic bearings South 38º 20' East 37,400 feet to a point on the Hilo and Volcano road at Pohakuloa Koa grove about 1730 feet from the junction of the Hilo and Puna roads. Thence along the land of Keaau North 46º 38' East 10,230 feet; North 56º 15' East 9400 feet to **O** cut in the pahoehoe on a little rise in the road, about a mile and a quarter above the Omao woods; North 69º 18' East 6400 feet to **O** cut in the pahoehoe on the road in the belt of woods at Omao; North 40º 42' East 13,070 feet to **K** cut in the road at Kuhalau; North 29º 12' East 12,140 feet to **A** cut in the road at place called Kahooku where Neneleau trees are growing and from where the houses at Kanekoa can first be seen in coming down from the Volcano; North 24º 00' East 23,810 feet to a pile of stones on a small ahua by the side of the road (East side) a little below Waiuli.…

…Containing 54,260 Acres.

R. A. Lyman
Commissioner of Boundaries, 3d J.C.

Surveyed by J. M. Lydgate …

Ahupuaa of Keaʻau
District of Puna, Island of Hawaii
Boundary Commission Testimony – Volume A-No. 1: 191-196

[June 4, 1873]

Uma K. Sworn
I was born at Keauhou at Keaau Puna, at the time of the return of Kamehameha 1st 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 [traveling mauka].… Thence the boundary runs mauka to Omaolaulau (he oioina [a resting place] on pahoehoe) near the woods at Reeds bullock pen…, 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 oioina) 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 Government road, through the koa woods. Olaa being on the North side of the road and Keaau on the South east side.

Puaa K. Sworn
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 K. 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 Makaulele, below Kahopuaku's houses.…

Kenoi K. Sworn
I was born at Kapapala in Kau, at the time of the building of Kiholo [ca. 1810-1811,] 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 2nd, 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 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 [from / 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 Namauuokalahili, 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 [ʻuaʻu – petrels].

This place is opposite to Kauanahunahu, 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.
CX'd.

Nailima K. 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 [Halemaumau] 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 Puuenaena (big ohia trees) thence to Kalaninauli, so called by Nahienaena [the sacred daughter of Kamehameha I and Keopuolani].

1820s-1920s: Puna and Kaʻū: Summary of Customs in Access to Coastal/Fishery and Forest Resources -- Documented in Land Records

Paʻakai (Making Ocean Salt) and Fishing Between Kealakomo to ʻĀpua (1823-1846)

"…They get their living by fishing, making salt & getting fern roots, & a few potatoes in the mountains. Their salt works are on the naked lava near the sea the water of which is evaporated in little cups or vessels made of the Ki leaf & holding of course but a minute quantity of water. These are laid in parallel rows over several acres & the water poured into them a little at a time from Calabashes. The process is an extremely slow one, tho' the salt is s[ai]d to be excellent for the table.…"

1848: Kuleana Fishery Claimants at Kahuku and Kaʻalaʻala

Helu 3006	Nape at Kaalaala, Kau. Some sea fisheries.
Helu 8773 B	Haumea at Kahuku, Kau, Hawaii. The protected fish of the Konohiki is the opelu, the tree is the mamaki."

Salt Making at ʻĀpua and Koa Trees for Canoes at Kapāpala (1857)

The following was written in a March 26, 1857 letter report from Isaac Davis to William Webster, the Minister of the Interior. It is filed under "Lands" and by date in the Interior Department folders of the Hawaii State Archives.

…I have made a circuit of the island of Hawaii and I have returned. I am familiar with all the place that I visited, and saw the lands of the King in Puna, Kau & Kona, some are good and some are not.

Kaimu, Ahupuaa in Puna, was the first land that I saw. There are Cocoanuts and Pandanus for mats. Those are the things growing. There is sand on the shore, but mostly rocks [.] Waiakolea, an Ili in Kaimu, it is of the same quality. There is a Fish Pond in Waiakolea, it is a good pond, and I have leased it for $90.00 to R. Keelikolani.

Apua, Ahupuaa in Kau. I not know how large the land is, not going to the shore. There are a lot of stones on that land. Kapaakea's man told me that salt is the one thing made on this land, but it is very little. I called the natives to lease it, but there was no one wanted it, and no one even made the least reply.

Kapapala, Ahupuaa in Kau, is a large land, but one side is stone. But the side joining the mountain is good, plenty of rich soil which was green when I saw it. Kapapala is where the koa canoe forest is in Kau. There is also a pond, but I did not visit it. This land is similar to Waimea.

I called the people to come, and I told them my desire to lease said land hoping that I would be able to get betwe[266]en $300.00 and $500.00, and if five hundred, all the better, but the natives said only $50.00 to $60.00, and then up to a hundred, and not more, so I did not consent.

[266] Isaac Davis to William Webster, Minister of the Interior, 26 March 1857, Interior Department, Lands, 1857, Hawaii State Archives.

Kahuku Mountain Lands, a Region of Bird Catchers (1859)
Survey of Kahuku – Kamaaina Agree on Kahuku Boundaries – A Land of Bird Catchers

The following report was made by W. D. Alexander, a surveyor, in a letter dated June 28, 1859 to Reverend R. Armstrong, President of the Board of Education. It is filed at the Hawaii State Archives, in the Pub. Inst. Series 261, Box 81, Relating to Land; 1859.

> Made an excursion in company with John Paris, to the top of Mauna Loa. Explored the eruption of '59 for thirty miles; from where it is a mere crack as wide as your hand, to where it is a lava sea four miles wide. There is still quite a river of liquid lava flowing down the mountain in a subterranean tunnel. We had clear dry weather & enjoyed the trip highly.

Left Kona last Friday in company with Prof. Harkell & arrived here [Waiʻōhinu] Saturday night.… I expect Henry & Justin here in a day or two with my theodolite & transit compass & chain. My sextant I have brought with me. I expect to commence surveying next Friday, the 1st of July. Yesterday I went out to Kahuku to look at the land & engage kanakas. The old kamaainas agree very nearly in their statements which are as follows.

The boundary [of Kahuku] begins a little this side [east] of the Kahuku church & runs straight to the sea with some zig zags, then along the shore line, then up the mountain a few miles, & then it turns north, running parallel with the sea & cutting off all South Kona, till it meets Keauhou somewhere in the valley between Hualalai & M. Loa; & then turns & runs up to the summit crater of Mokuaweoweo.

On the other side the boundary runs up into the forest, & then turns eastward, cutting off all the lands of Kaʻu as far as Kaalala [Kaʻalaʻala] beyond Keaiwa, more than half way to the Volcano, & then runs up the mountain.

I shall not attempt to run the northern boundary, I think. I shall go ahead & survey the arable land, down to the sea along the shore to Manukaa [Manukā] & up to the Gov't. land. My "manao" at present is to run the southern boundary to Kaalala [Kaʻalaʻala] by triangulation with the theodolite & sextant, & perhaps to the top of the mountain.

The fact is that Kahuku was the region of bird-catchers & was bounded by the limits of their favorite birds. The proportion of good land in it is very small. I doubt wither [whether] it is worth $1500. I shall be very glad to review any instructions from you.

Fisheries – ʻĀpua, Kahaualeʻa and Kamoamoa (1870s)

Apua, Puna District

Keliilohi, sworn: …The boundary at the shore between Apua and Keauhou is at Okiokiaho… [return makai] …Thence along land of Kahue to Waikoolihilihi, a punawai; thence to Keanawaa, a cave with a waterhole; thence to Ahuahaau; thence to Keanawaa on the lower pali; thence to Keahupuaa, a long paa [wall] and a large pile of stones at the shore. Bounded on the makai by the sea. Ancient fishing rights extending out to sea… [Boundary Commission, Volume B: 300].

Kahaualea, Puna District

Kalakalohe, sworn: …I used to be a bird catcher, and am a kamaaina of Kahaualea. Kahiliole, my father (now dead) pointed out the boundaries to me, when we went up to divide the birds with the bird catchers of Kahaualea. Keaweheana, the Konohiki of the land gave my father charge of the bird catchers. The land had ancient fishing rights extending out to sea.

The sea bounds Kahaualea on the makai side and at the shore there is a rocky point on the Kau side of a lauhala grove called Kupapau; the grove is on Kahaualea and the point is on the boundary… [Boundary Commission, Volume A-No. 1: 208-209].

Kamoamoa, Puna District

Maunaihiihi, sworn: …Pulama bounds this land from the mauka corner to the sea shore. The boundary at sea shore is at a puu pahoehoe called Olona… Ancient fishing rights extending out to sea… [Boundary Commission, Volume B: 424]

Kailihune, sworn: …This land is bounded makai by the sea. Ancient fishing rights extending out to sea… [Boundary Commission, Volume B: 424].

Fisheries – Kahuku, Kapāpala and Keauhou (1870s)

Kahuku, Kau District

Kumauna, sworn: …The sea bounds Kahuku on the makai side and the land had ancient fishing rights. The cave Kanupa is between Puulonolono, Puukeokeo and Pohaha on the aa; a hill called Hapaimamo is on Kahuku and the boundary between Kapuhonu and Puuohia runs makai of this hill. I am an old canoe maker.… In ancient days the people of Kahuku did not go fishing, but were after birds of all kinds to eat and this is the reason all the land on the mountain belonged to Kahuku. My makuahonowai [in-laws] and others always took their weapons with them as they used to have fights when they found people from other lands catching birds. The sandalwood belonged to Kahuku.… [Boundary Commission, Volume A-No. 1: 141-142].

J. Kaulia, sworn: I live at Waiohinu, Kau, and according to my parents' statement, I was born about three years after the missionaries first arrived on the Islands. Am kamaaina of Kahuku and some other lands in Kau. In 1848… Pipi ordered me to inquire about boundaries of land as it was at the time they were setting apart the ia kohu [select fish] and the Laau kohu o na Konohiki [select tree of the Konohiki]. Pipi had lived in Kau a long time, and told me the boundaries. He said Kalaehumuhumu was the boundary between Manuka and Kahuku, and Kaumuuala between Kahuku and Pakini.… Haumea was Konohiki of Kahuku at that time. Uhu ia kohu [Uhu was the select fish] and Koa laau kohu [Koa the select tree].… Afterwards I came to live at Kaanaholua (near Pohakuloa) on Kahuku and near the boundary of Manukaa and Kahuku, catching goats… [Boundary Commission, Volume A-No. 1: 145].

Kapapala, Kau District
Kenoi, sworn: …thence to the heiau called Makoloa at Kuuhala on the seashore. Ancient fishing rights extending out to sea… [Boundary Commission, Volume A-No. 1: 438].

Keauhou, Ili of Kapapala, Kau District

> Kenoi, sworn: …Thence to Okiokiaho a pile of stones at the seashore; two piles of stones and a mawae [fissure or crack in ground]. The land of Keauhou is bounded on the makai side by the sea, and has ancient fishing rights extending out to sea… [Boundary Commission, Volume A-No. 1: 445-446].
>
> Keliilohi, sworn: …Keauhou is bounded makai by the sea and has ancient fishing rights extending out to sea… [Boundary Commission, Volume B: 304].

Pearl Fishery of Puna Assessed in 1901
Preliminary Report On An Investigation Of The Fishes And Fisheries Of The Hawaiian Islands.
(By David Starr Jordan and Barton Warren Evermann)

In 1901 a preliminary report on the fisheries of the new Territory of the Hawaiian Islands reported on a unique fishery in Puna:

> Pearls have been found on the Puna coast, on Hawaii, inclosed [*sic*] in a large mollusk, shaped like a pearl oyster, and called "pa" by the natives. The pearls are of but little value, owing to dark streaks in the center of them. The natives use the portion of the shell around the valve in making fishhooks, as this part has the rough outline of a hook already and is easily worked. This mollusk is quite rare now and is highly prized by the natives when found.[267]

ʻŌpelu Fishery of Puna

Theodore Kelsey spent his entire life recording Hawaiian traditions, lore, and practices. He supported a cultural research initiative of the national park in the 1950s, and among his notes is reference to the important ʻōpelu fishery of Puna:

> Opelu, [before] the abrogation of the old tabu-system, were not fed and caught at any time. No indeed, there were special periods for these purposes. In Puna, Hawaii, the season of feeding and catching combined lasted from October through December. In Kona, where ʻopelu fishing assumed considerable proportions, the fish were fed from May to August. From August to December they repaid the hospitality of their hosts (From Mr. Geo. P. Mossman).[268]

In addition to the archival records, significant descriptions of traditional and customary practices and use of resources have been handed down among families who have remained close to the lands and ocean. Important oral history documentation has been compiled over the last 70-plus years and may be found in various studies in the collection of HAVO. Additionally, further documentation on the fisheries and traditional and customary practices of ʻohana who were displaced by creation of the "Kalapana Extension" through an Act of Congress in June 1938 are found in oral history interviews cited in Appendix A of this study.

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[267] David Starr Jordan and Barton Warren Everman, *Preliminary Report on an Investigation of the Fishes and Fisheries of the Hawaiian Islands* ([U.S. Government Printing Office: Washington D.C.] 1902), 438.

[268] Theodore Kelsey papers in Henry E. P Kekahuna Collection, Series M445/23:2, Hawaii State Archives.

Survey Work Continued on Lands of Puna and Kaʻū

In addition to the proceedings of the Boundary Commission, the Kingdom Survey Department actively pursued work across the Hawaiian Island collecting readings of metes and bounds, documenting boundaries of everything from entire islands to individual plots of lands; and consulting with kamaʻāina who possessed knowledge of the land. Through their work additional background on lands within the national park are found. Surveyor's maps, field books and letters, along with entries in the Volcano House Ledgers include important documentation of the land and people associated with it. The communications also add to our knowledge of place names and the ever-changing appearance of the volcanoes. Examples of such communications from several archival sources are included below. These documents represent just a sampling of what still awaits further research.

January 6, 1871
John O. Dominis to Waimea Grazing Company
Lease of the Crown Land of Humuula, and right to take wild cattle

Being a Crown Land, Humuʻula was taken up for lease by various grazing companies, as a source of revenue for the King. On January 6, 1871, J. O. Dominis authorized a lease to the Waimea Grazing Company, which included quotations from a survey of Humuʻula, extending up to Pōhaku-o-Hanalei. An excerpt from the lease states:

> This Indenture, made this Sixth day of January A.D. 1871 between the Commission of Crown Lands, of the First Part, and the Association known as the Waimea Grazing Company, doing business on the Island of Hawaii of the Second Part. Witnesseth; That for and in consideration of the Rent and Covenants by the Party of the Second Part to be paid, kept, and informed, they, the said Land Commissioners, by virtue of the authority in them vested by the Act entitled "An Act to relieve the Royal Domain from encumbrances, and to render the same inalienable," approved January 3rd, 1865 have demised and leased, and by these presents do demise and lease unto the said Party of the Second Part, and to Their Heirs Executors, Administrators and Assigns all that tract or parcel of land, situated in the Island of Hawaii known and described as follows, to wit: Humuula – "Commencing at a pile of rocks erected on Papaalepo Hill, the bottom rock marked K.IV. on the Boundary of Komoko – The Boundary runs S. 37 W. (Variation 9º 43' East) 141 20/100 Chains to a pile of rocks, bottom rock marked K.IV. on the top of a small hill called Ahuamoa – thence S. 42º 20' W. 172 Chains to the top of a low flat hill called Ahuapoopuaa at the Mauka Corner of the land of Komoko – thence in a South Westerly direction bounded by the land of Kaohe and Kalala to a rock on the slope of Mauna Loa called Poha Kuo Hanalei [Pōhaku-o-Hanalei], thence in a North Easterly direction bounded by the Land of Kapapala, thence in a North Westerly direction bounded by Waiakea, thence in a Northerly direction bounded by Waiakea, Piihonua, Makahanaloa, Hakalau, Piha, Maulua, Kapehu and Laupahoehoe… [Bureau of Conveyances, Liber 32:27-29]

March 26, 1873
R. A. Lyman to J. O. Dominis
Conflicting Descriptions on the Boundaries of Kaalaala and Adjoining Lands

> …Please see Kenoi who lives with Pueke at Iwilei [Honolulu] below the jail, and write down all he knows about Kapapala, Keauhou (of Kau), Kaalaala & Kahuku boundaries. The reason I ask it is because the natives in Kau are making Govt. land Kaalaala cut off all Kapapala above woods, and a good piece of Kahuku, & that Kahuku & Kapapala do not join

at all. The Keauhou of Kona kamaaina make Kapapala & Kahuku join Keauhou of Kona on mountain cutting off Kaalaala. Kenoi has the reputation of being the kamaaina of Kapapala, and I would like to know what he says before he is tampered with by Kau natives.… If convenient, please have his testimony written down and sent to me, so I can see whether to summon him or no. I would like to get to the truth so as to block them cutting off Crown Lands if I can [Int. Dept., Survey (Bureau), Hawaii State Archives].

August 25, 1874
John M. Lydgate, on the Survey of Keauhou

During the last 3 or 4 months I have been [a] here considerable, while engaged in the survey of Olaa, Kapapala, etc. February 13th came very near losing my life by falling over the bluff at Wekahuna where it is 50 feet high. In the first 20 feet I struck 3 or 4 times and in the remaining clear fall somersault, and struck on my thigh on a three-cornered stone, badly fracturing the ilium. For 2 hours I lay there hollering, with the hope of attracting some passing native, which I finally did. I was carried to the house and remained here a week, unable to move.
[Volcano House Ledger, Documents collection, Hawaii Volcanoes National Park]

December 29, 1874
John M. Lydgate, Surveyor
Survey Notes of Keauhou

The upper and lower parts of this land [Keauhou] are excellent goat runs. From the wooded portion a considerable quantity of pulu is picked. The landing is said to be the best on all the southern coast of the island. [Courtesy of Bishop Estate-Kamehameha Schools]

January 18, 1878
Curtis J. Lyons, Asst. Govt. Surveyor

Approximate measurements with 2-inch aneroid barometer give the following

Half-way house	1150 ft. elev.
Volcano House	4000 ft. elev.
Foot of road down into crater	500 feet below the Volcano House
Present level of the lake Halemaumau	350 ft. below V. House
Height of the West Cliff	650 feet

Halemaumau is now about 400 feet long by 110 in width. Lake “Kilauea” is to the west of it and not approachable. There is an extensive flow of lava from the north side of the latter, about three quarters of a mile in length. N.N.E. in direction. True bearing of E. side of Halemaumau from Volcano House S45W. Present height of cone 175 ft. estimated.

A week of perfectly clear weather. No snow on M. Kea or M. Loa. But one light fall of snow as yet for the season.
[Volcano House Ledger, Documents collection, Hawaii Volcanoes National Park.]

September-October, 1886
Frank S. Dodge, Government Surveyor

Sept. 24, 1886. Made the circuit of Kilauea in 5 ½ hours setting flags and selecting stations for the survey of the crater. Weather clear nearly all day.

26th. A perfect day, clear and bright. Occupied several stations on north end of crater with 4" transit, and began the triangulation. Halemaumau is rising rapidly, and there is an increase of smoke and steam and the lights show brighter at night.

Sept. 27th. The usual Volcano rain and fog this morning. Visited Halemaumau and the site of the New Lake this noon but found no new flows visible, though there was plenty of noise, steam, and smoke issuing from many places all around Halemaumau. New Lake is dead.

Sept. 28th. Fine, clear weather. Surveying in the morning. In the evening visited the crater again with Mrs. D. and remained near Halemaumau until 7 p.m. Liquid lava was seen in many places on the floor of the pit on the north and west sides of the hills, surrounding Halemaumau proper. The south and southeast sides are probably in the same condition, judging from the frequent flashes of light visible through the smoke and steam in those directions.

Sept. 29th. A fine steady rain nearly all the forenoon, after which we had clear cool weather with strong trade winds. Spent the p.m. triangulating across the crater.

Sept. 30th. Continued survey around towards the south from Uekahuna Bluff. The last flow of pahoehoe of 1885 is only about 40 feet below the lowest point in the rim of Kilauea, S.W. of the long gravel point seen from the house.

Oct. 2d. Occupied station in the crater and around the south and east to Poli o Keawe. Found traces of the old Kau and Hilo trail all along the gravel banks near Keanakakoi, and leading into the woods below Kilauea.

Oct. 3d. Finished the survey of the crater of Kilauea and Kilauea Iki this a.m., having been highly favored by the weather for the past week.

Oct. 5th. Our little party leaves for Keauhou and Hilo after a very pleasant stay, during which everything has been done to make it agreeable and profitable.
[Volcano House Ledger, Documents collection, Hawaii Volcanoes National Park]

Mar. 25, 1886 8 P.M.
Volcano House
J. S. Emerson to Prof. W. D. Alexander

Thermometer 62º	
Barometer 26.42	Mr. Wilson's
Barometer 26.06	Prof. Eaton's
Barometer 25.93	Mr. Thrum's

…My trip on the *Kinau* was one of unusual interest. The sea was calm and the view from Kawaihae to Laupahoehoe, all the way by daylight, was a rich treat. I have never had the like before. Mr. Thrum will give you a full account of the volcano. He is posted. Great

changes are taking place from day to day and even from hour to hour. For a scientist it is a rare opportunity to study this wonder, such as is seldom obtained.

I wish Prof. Hitchcock were here. There is an unusual amount of steam visible in and about the crater. This P.M. a dark cloud hung over the crater and from time to time a tongue of cloud would reach down and unite with a column of steam shaped like a water spout arising from the crater. I saw this repeated about six times.

The lakes are still empty. Mr. Thrum & I tried to approach near enough to Halemaumau to measure a depression angle to the bottom, but did not succeed. Great masses of rocks were falling in from the sides, and where we stood the shattered rock beneath us seemed just ready to fall in. We lingered for a minute or two on the awful brink of destruction and ruin, and then were compelled by fear to withdraw to a place of greater safety. On the 18th Mr. Baker went down into this hole several hundred feet while the rocks were falling near him. It was a dare devil performance like going down Niagara rapids in a boat. None but Mr. Baker would attempt it. Floating island has stranded at the bottom of New Lake. Within the past twenty four hours it has settled a hundred or more (200?) feet. As the sides fall in the empty lakes are rapidly increasing in size. It is late and I must close. Mr. Thrum will tell you what I am unable to write. [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

March 29, 1886 8 P.M.
Volcano House
J. S. Emerson to Prof. W. D. Alexander

Thermometer 57º

…Mr. Thrum has no doubt given you a full account of the volcano up to Friday morning. Since that time there is little to report. Gradually the rocky masses on the sides of the great abyss have come to rest, so that I took the opportunity this noon, in company with Mr. J. N. S. Williams & two natives of descending into the South lake for about one third of its depth until we had a fine view of the bottom which I judge to be about 350 feet below the general level of the rim. By a route which I have examined I think I could easily reach the bottom without great risk. A very small column of smoke is ascending from a fissure at the bottom but there is no sign of fire or of molten lava. I measured the depression angle to the point where the smoke issues from the fissure at the bottom. From one end of the base line I got it accurately while from the other it is approximate. The lateness of the hour prevented my completing my work and determining the length of my base lines in time to give you the result by this mail. New lake is about one half as deep. I estimate it at about 175 feet. The rocky masses have at length come to the angle of repose on the sides of both of these empty lakes. Unless an earthquake shakes them up I don't think there will be much more falling in of the sides for the present. Though there is considerable heat in places about the rim of the lakes I see no evidence of molten lava anywhere. In general everything is quiet. For a time yesterday there was scarcely any steam or smoke to be seen. Today it is about the same as when Mr. Thrum left.

No news of any eruption on M. Loa or elsewhere. The natives say that Pele is travelling, making a tour of these islands which she finds to be in a bad way and that soon she will return. In a few days I will be able to give some careful measurements of elevations and distances. On Friday, in company with Mr. Severin, I examined a series of steam jets issuing from the fissures extending South Westerly for a couple of miles or so from the caldera of Kilauea. In every case I found that the steam issued from old moss grown fissures and never from the newly formed fissures.

These steam jets may be seen arising for some five or six miles towards Kapapala. Steam was often seen there before the 6th of this month, but probably not as far nor as abundant as since that date. Today the trade wind blows for the first time since the lava disappeared, taking the place of the South wind which has lasted for several weeks.

Excuse haste… [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

As a result of the work done by Emerson (and his assistant, F. S. Dodge), a map depicting Kīlauea, and using the ʻokina (glottal mark) in the name of Halemaʻumaʻu (*Figure 25*), was registered in the Survey Department. Emerson's letter below, also references "Halemaʻumaʻu."

April 7, 1886 7:30 P.M.
Volcano House
J. S. Emerson to Prof. W. D. Alexander

Thermometer 57º
Foggy & Rainy

…By careful triangulation I have determined the following heights referred to the veranda of the Volcano House as datum viz.

	above	below
Veranda Volcano House	0	0
Uwekahuna highest pt. N.W. edge crater		118 feet
Top of Houlder's marble tomb stone[269] +		343 feet
Road enters upon pahoehoe at bottom of Caldera		485 feet
Highest point of rock standing on N.E. side of lakes. Commanding a general view		321 feet
East edge of New Lake		345 feet
Bottom of New Lake	about	495 feet
South West edge of Halemaʻumaʻu		334 feet
Bottom of Halemaʻumaʻu		893 feet
Surface of molten lava Dec. 1, 1885	about	365 feet
Surface of molten lava Jan. 1, 1886	about	333 feet
Surface of molten lava Mar. 1, 1886	about	310 feet

The last three heights depend upon Mr. Maby's estimates of the height of the lava above a particular point near the East edge of New Lake, and are only approximate. Total length of great chasm including New Lake & Halemaʻumaʻu (Mag bearing S 44º W) 3360 feet

Width of do [Halemaʻumaʻu]. about 2000 feet

The thermometer during the past two weeks has ranged from 53º to 70º. Rainfall for week ending sundown evening Apr. 4 according to Mr. Mab. 1 7/10 inches. Since last Sunday about 2 inches. The weather is exceedingly unfavorable for surveying. Continued mist with light rain or fog has hindered my work greatly. I want if possible to make a plan of the defunct lakes. To do this obliges me to remain another week.

[269] Houlder's tomb stone was situated along Waldron's Ledge, on the trail into the crater, near the old Lookout Hill (see Reg. Map No. 1274).

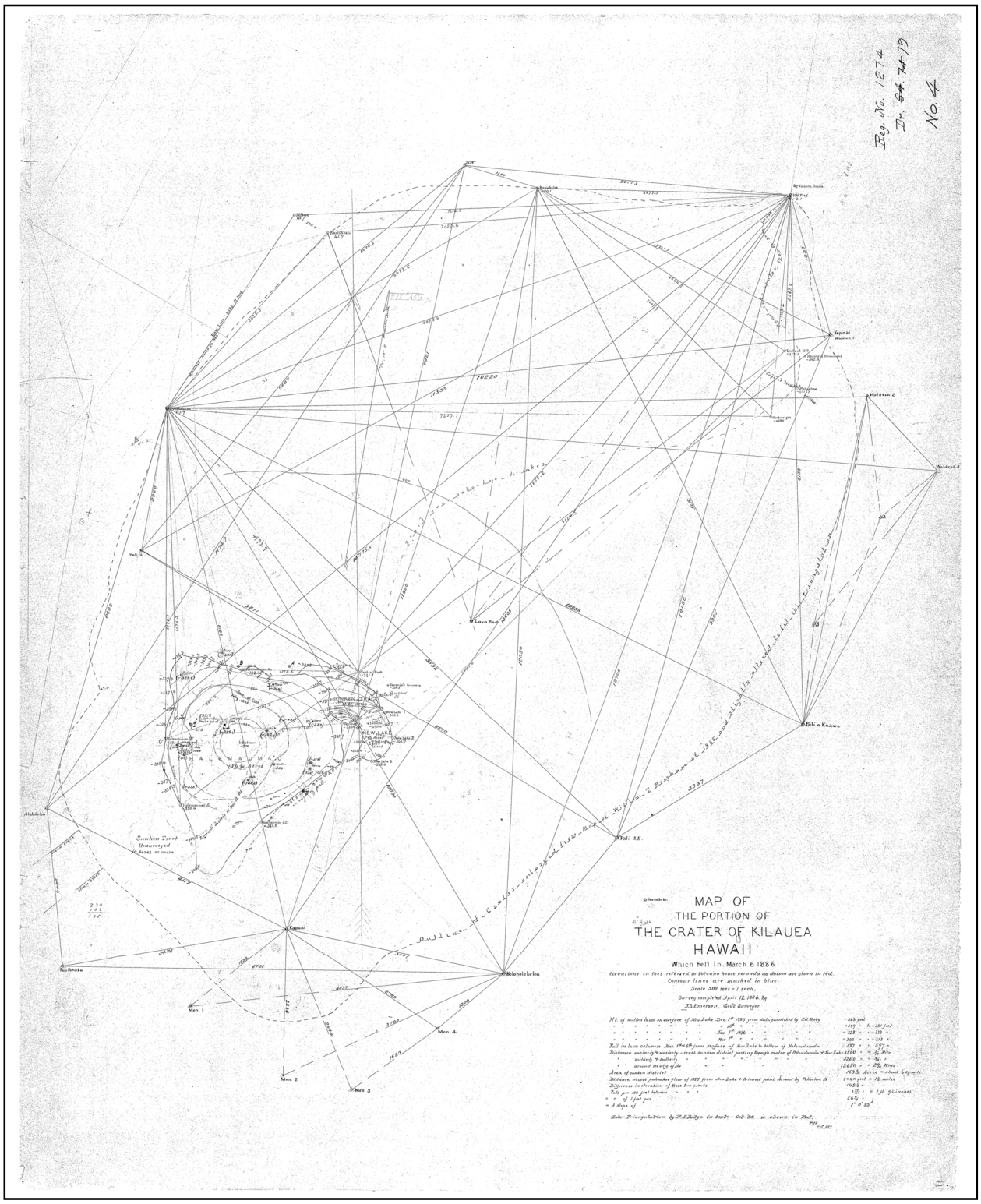

Figure 25. Reduction of Registered Map No. 1274. Triangulation of Kilauea (Emerson and Dodge, 1886)

On Monday Apr. 5 I descended to the bottom of New Lake and went all through it. It is cooling off. No smoke or steam visible in it. Halemaʻumaʻu on the contrary seems ready to revive at any time. A column of smoke issues most of the time from a vent at the bottom. From another point about 200 feet above it on the north side there now issues a dense volume of steam.

The greatest heat as before still comes from a furnace outside of and just west of Halemaʻumaʻu. Here possibly is to be the next lake of fire. The amount of steam issuing from the various fissures in and about Kilauea continues as great as ever since the 6th of March.

No fire to be seen yet, nor any tidings of the absent Pele.…
[DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

February 17, 1887
J. S. Emerson to W. D. Alexander
In Camp at In camp, 5750 ft. above sea level,
By Namanuokehau Waterhole, Kahuku

…We left our camp on the government road on Tuesday morning and arrived here yesterday noon. On Wednesday the entire day was spent in making the road passable through the koa trees. It had not been used for seven years and required considerable cutting. We are now encamped on the upper edge of the forest. All the county above us to the top of Mauna Loa is a barren waste of rugged aa with some Pahoehoe.

This morning I went to Puu o Keokeo, distant some two mile up the side of the mountain. As the route lay over aa, impassable for our animals, we went on foot and were repaid by a magnificent view. Mauna Loa was covered with a considerable amount of snow. Near its apparent summit the familiar landmark, Pohaku Hanalei, stood boldly out, bearing North 19º 30' East, (magnetic) and just in the rear of it arose a large mass of smoke, evidently volcanic, indicating more activity at the point than at any other further down in the course of the late flow.

Commencing a little below and somewhat to the right of Pohaku Hanalei, and extending for a considerable distance directly towards me, was a continuous steam crack, said by my native guides to have been there long before the late eruption. Whether that is the case or not, it occupies a position directly in line with the late flow.

I have already called your attention to the remarkable line of volcanic cones down the side of Mauna Loa from Puu Ouo through Puu Kinikini toward Napoopoo. The late flow is near the line of another similar series of volcanic cones beginning with Pohaku Hanalei, passing through Puu Keokeo and a series of other cones in its vicinity, and terminating at the sea at Na Puu o Pele. Puu Keokeo, like Puu Ouo, is composed of exceedingly light material. Its name is a misnomer for its color is decidedly red. I looked in vain for a piece of solid rock in its vicinity and I had to go to a great distance to get anything that I could mark with a cold chisel. The loose, spongy masses of rock which I found on the hill, fell to pieces with the slightest blow. After considerable labor we set up a huge signal commanding an extended view of the coast from Lae o Kamilo in Waiohinu to Hanamalo Point in the ahupuaa of the name in South Kona.

The late flow was spread out before me like a map. At about half a mile distance from me, about South 67º 30' East, was the beginning of the line of steam jets extending for over half a mile towards Mr. Jones' residence and marking the course of the late flow previous to its appearance above the surface.

At two P.M. we started to explore the late flow. As we descended we sank to our knees in the loose porous material of which the hill was composed. At the base for a time we passed over the aa on the old road by which Umi used to send his swift messengers to the coast at Kahuku. Leaving there ere long we passed over rugged fields of aa until we arrived at the upper extremity of the line of steam jets. The rocky masses had been terribly shaken and cracked. Through the fissures the steam was forcing its way to the surface loaded with sulphurous gasses. I freely passed through masses of steam without inconvenience, though at time I was forced hold my breath on account of the irritating character of the gasses.…

…But at length after reaching the lower end of the steam jets nearly half a mile from their upper extremity, I came to the first view of fresh lava. It was a narrow crack, but a few inches wide through which the black liquid mass from beneath had barely reached the surface. As I proceeded the lava stream gradually increased in width.… [A]t the point at which I left, the flow might have been about forty feet wide and was intensely black.

My old goat hunters made splendid time over the road, and I had to adopt most unusual speed to keep in sight of them.… I am very much pleased at the arrangement of the hills and when they are all located on the map I think they will greatly interest Mr. Green and other students of Hawaiian volcanoes.… [Box 2, Fldr. 6; Hawaii (Island) Survey, Department of the Interior; Hawaiian Government; Hawaii State Archives]

January 7, 1891
J. S. Emerson to W. D. Alexander
In Camp, Na Puu a Pele, Kau, Hawaii

…The great pilikia here is to obtain fresh water. It cannot be bought for money anywhere along the coast short of Hookena, and to get it from the few water holes in the woods requires three days of work with boat and pack animals. We have therefore given up tea and coffee and use brackish water for everything save drinking. Before long we will have to drink it. Meantime, I have bought a good supply of cocoanuts.…[Box 2, Fldr. 6; Hawaii (Island) Survey, Department of the Interior; Hawaiian Government; Hawaii State Archives]

September 6, 1891
J. S. Emerson to W. D. Alexander
In Camp at Waiohinu
Kaiwi and Lohiau Kamaaina of Mauna Loa Lands

…I have been busily fixing my old signal station and have personally visited the following viz.
Lae o Pu'o, Kapuna, Kipaepae, Lae o Kamilo, Mahana & Puu Ulaula.

Julian Monsarrat says that I will find great difficulty in finding my way through the dense jungle. I hope however to connect my Puu o Keokeo & Uwekahuna by means of three intermediate station all situated in Kahuku and known as (1) Halehanaihipa, (2) Keapoohina & (3) Makaka. My information about these hills comes direct from Kaiwi, who has often visited them and my guide, Lohiau, a member of the family or clan, to whom he has pointed

out the boundaries of Kahuku and whom he recommends as a competent guide. I feel safe in trusting such men though it may be we have a rough trip in store. Lohiau is a powerful fellow trained to catch goats on the aa, over which he runs with astonishing speed.… [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

August 10, 1894
Bureau of Survey, Honolulu
Frank S. Dodge, Assistant, H.G. Survey
to Jas. A. King, Minister of Interior

…At the Pahala Volcano Road, it is unnecessary for me to add to my remarks of last March, except that it is in a worse condition now, than it was then. Repairs should be made as soon as possible, to put this very important road in good condition [page 5] for the through travel to and from the volcano and Hilo.

At the Volcano, with the assistance of Mr. Wall, I made a complete survey of Halemaumau, showing the great change which took place early in July, when the level of the lava sank about three hundred (300) feet in one day. The results of this survey are to be filed in this office, with similar surveys made by myself in 1886-'88 and '92 [*Figure 26*]. I also devoted one day to work on the Volcano Road, to carry the grade down the bluff towards Kau.

The Volcano Road is now so near its completion, that it would be well to give some attention to the lower or Hilo portion to put it in better condition for heavy traffic. The ruts and holes should be filled, the whole surface top dressed and rolled, and the dangerous borrow-pits along the roadside, filled in, as a precaution against accidents… [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

November 24, 1896
Kulani Trig. Station
J. S. Emerson to W. D. Alexander

…After 8 1/2 days of severe labor, my party of 4 strong and experienced wood cutters, yesterday completed the road through the Koa forest and Pulu jungle to this point. We started a blazing fire at 4:30 this morning. At 8:30 our party, with 5 good pack mules, left the Kipuka and at 10:50 we had reached the base of this noble hill.

About 40 minutes of this time was spent in cutting away some obstructions in the path, leaving 1 hour and forty minutes for travelling time. While the mules are resting in an akala thicket at the base of the hill, my men are climbing the ascent with loads that surprise me. I found it hard work to lug a gun and overcoat, and my handwriting shows the effects of the exertion on my nerves and muscles. The weather continues almost perfect. We have been most fortunate in having two weeks of such unusually clear weather. I have never known it better since I began my work last July. At the moment (12:25), Mauna Kea is clouding in, while M. Loa has only two small specks of clouds just forming. Last Sunday was the finest day of the season. A heavy frost covered the ground when we awoke in the morning. My men who had never seen anything of the kind before, the guide was not among them, tasted to see if it was salt, and asked me what it was. All that day the sun shone from a cloudless sky.

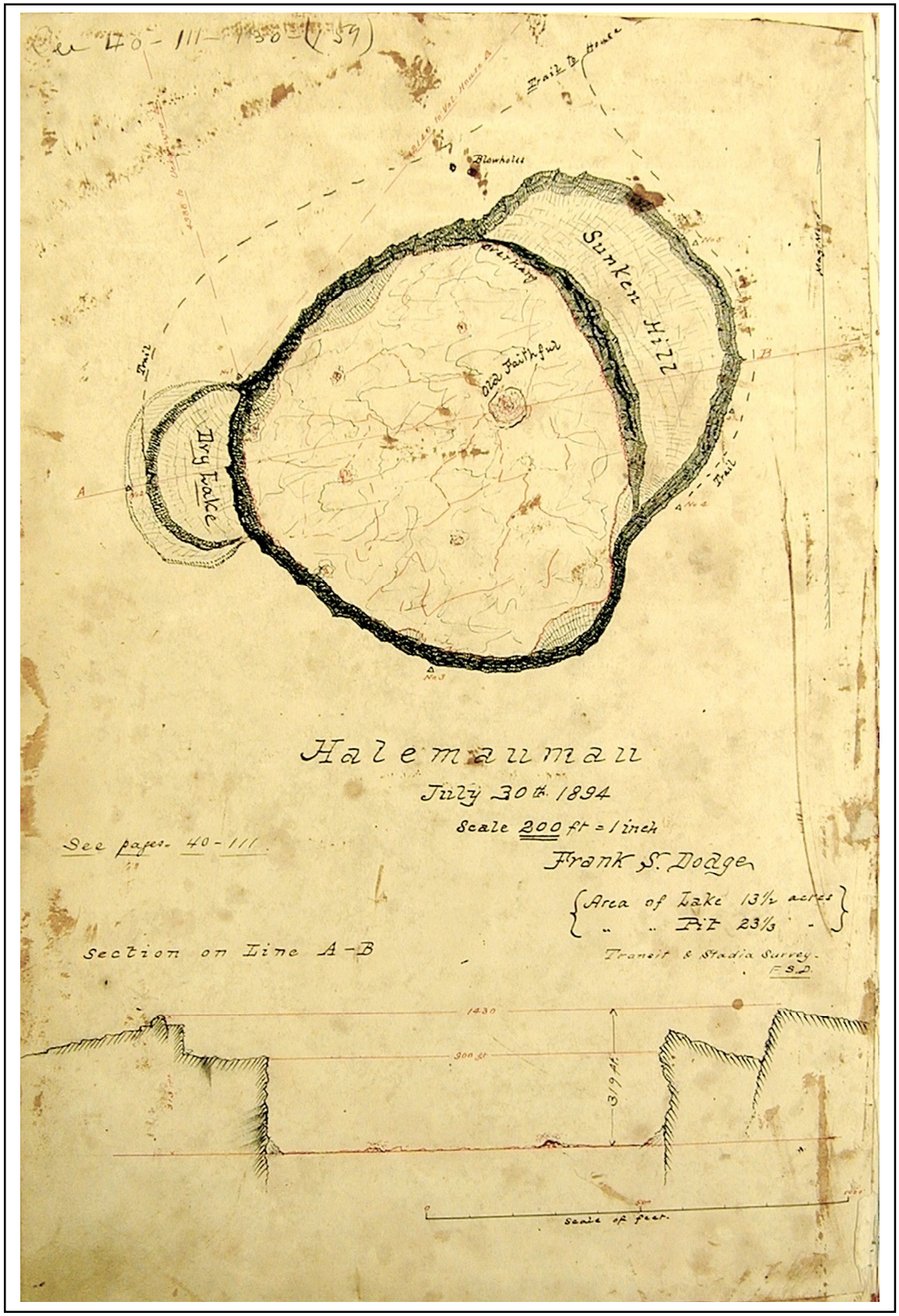

Figure 26. Sketch of Halemaumau, July 30th, 1894, by Frank S. Dodge (Volcano House Ledger, Documents Collection, Hawaii Volcanoes National Park)

We went to Keawewai to bathe, and the view of the mountain and coast was wonderfully fine. I can't expect such weather to last. Kulani signal is in distress. A few tattered rags here and there all over the tripod, a bare pole with a rag or two on it, the whole surrounded by a jungle of brush 6 feet high, with a few bare trunks of lehua trees nearby, easily mistaken for the signal, that is all. No wonder I have had trouble to see anything to sight on. Kamaki flagged the signal as he had been taught. The system or lack of system was all wrong. Of course heliotropes have to be used to supply the defects of such signals… [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

March 3, 1897
at Kaiholena, Kau
J. S. Emerson to W. D. Alexander
Surveying the Mountain Lands of Kau
An Account of the Rain God, Kumauna

…Kulani is hidden in heavy clouds. Puu Huluhulu and Kanenuiohamo are more clearly visible for a short time. As to Puu Ulaula, I am not yet able to speak.… The base of the mountain [Kaiholena in upper Hilea] is easily reached by a good road. Pasturage, wood and water are abundant at the base, while on the summit there is a good supply of water holes full of rain water, and enough trees to keep a fire burning.… Mauna Loa is receiving its first heavy coat of snow this season. All the hills and palis about here, this side of Puu Enuhe at lease seem to rise directly out of a remarkably level plain.…

The rain god, Kumauna,[270] on the south side and at the base of this cone is a solid boulder of water worn rock on the edge of a rocky riverbed, dry most of the time, but liable to furious torrents in stormy weather. He came in human form from Kahiki, and at length was transformed into a rock whose shape suggests the bust of a man. Garlands of moss and lehua blossoms deck his brow. Offering of sugar cane and carefully arranged pebbles show that he is not one of the luckless crew of hungry gods who have lost their mana from the neglect of their worshippers (akua puku ole [god who does not receive offerings]).

An old woman named Kepio, living in Kaalaiki still cares for him and may be supposed to be the last of his kahus.

How the teeth will chatter with hunger and his great mana vanish when she passes away! Truly the lot of these Polynesian gods is a pitiable one, since the advent of the "foreign invaders!" My men associate the present rain with my visit to the god and his resentment at my familiarity in his sacred presence. Be that as it may, the storm has come and we must put up with it as best we can. [DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

May 16, 1897
In Camp Ohale, Kau, Hawaii
J. S. Emerson; to Prof. W. D. Alexander
Naming of ʻĀina Hou and "Palilele o Kalihipaa"

…The day now closing has been one of surpassing beauty and loveliness. A more perfect climate, outside of Kona, Hawaii, would be hard to find. An everlasting drizzle drove us from Puu Huluhulu last Tuesday. We took the trail north westerly, towards the volcano, for a mile

270 See early oral history notes for background on the god, Kumauna, and his relationship with Pele.

and a half or so, until we struck the cart road leading down to Keauhou. This we followed for several miles, nearly to Shipman's ranch at Kuaehu, lately named Ainahou. We then struck the Puna-Kau trail, which we followed for some miles through a lovely ohia lehua forest, past the vertical cliff, now called Palilele o Kalihipaa where, over a score of years ago, Kalihipaa leaped to his death. The spot, now famous, is marked by a substantial stone ahu which commemorates a sad tragedy. Kalihipaa was a contract laborer under Kaina, collecting pulu for J. C. King. There was no better man to work than he, when he chose to put forth his strength. But slavery he could not endure, and he finally ran away from a cruel task master. Kaina's son found him, and, armed with an odious law, he drove the captive back to his toil. "When Kaina gets you once more within his clutches he will thrash you within an inch of your life." So spoke the son of a Hawaiian task master to his poor slave. And Kaina would no doubt be as good as his word! As the two passed along the trail, but a few rods from the pali, the contract laborer in his desperation made one bold rush for liberty and was free. His mangled remains were picked up later. The jury brought in a verdict of suicide. Kaina's son was acquitted. The barbarous law however, remains, a blot on the statute book and an obstacle to annexation. Policy no doubt will wipe out what has so long withstood the demands of justice and right, and this cursed law will be changed.

We camped for the night on the edge of the forest, on the pahoehoe below the pali. We had reached the border of the great Kau desert. Such a profusion of ohia lehua blossoms I never before saw. Every little dwarf ohia tree on the pahoehoe is loaded with rich clusters of this bright flower. I never saw the like of it.

Wednesday we were fortunate in having enough clear weather to pick out our station, situated over an air bubble on the highest point of a sea of pahoehoe rock, the only suitable point in this great wilderness for the purpose. The accompanying summary of observations sufficiently well locates the point and tells its own story of what has been accomplished with the instrument.

The cloudy weather which characterized the country on our arrival here has been slowly giving place to clearer skies. Over Puu Enuhe and Kaiholena however, the clouds still hold undisputed sway. Save for the smoke which still arises from the "bottomless pit," the mornings are glorious. It has been a constant struggle with the powers of darkness and smoke to accomplish anything.

Puu Huluhulu is the only signal visible from here that is always free from smoke. It stands like a thing of beauty, perched on its sharp hill top. It has waited long and patiently for its crowning, and now it is the peer of any of them. A solid ahu of stone, 13 feet high and 13 feet in diameter at the base, had to be constructed with great care on such a dizzy edge of destruction. I am thankful that no accident happened while there and that we are safely away. I can sleep more sweetly for being at a distance from such an uncanny spot. As to all the other signals they are hid by the smoke most of the time during the early hours of the day. The motions of the smoke columns are strangely interesting. At early dawn the cold air from the mountains causes it to stretch its huge bulk like a serpent, prone over its belly, shutting out every signal in its path save Puu Ulaula, which at an angle of 4º 7' 18" soars above the great dragon ready to devour it. Just as I get ready to observe, a great cloud of obscurity, milky white in the morning sun, shuts out the sight. I wait and wait and snatch the favoring [page 3] moment to rescue my prize. Poor thing! It is only the ghost of a signal.

All the other signals are plump and fat. Puu Ulaula is so thin and starved that it requires an extra good light to see it at all. The signal for an unfrequented point is the stone or hapuu ahu.

Such signals last for years through rain and storm, while these poor lean tripods torture the eyes and hide their meager, pinched forms after a storm has torn their clothes off.

Water is a scarce article now a days. Mr. O. Shipman has had to abandon his dairy at Kuaehu for lack of water. All the rain falls on the high ridge (from Puu Huluhulu to Heiheiahulu), while the air when it reached Kuaehu and the Kau desert is drained of its moisture. How to keep my mules and my men from thirst is an important item, essential to the success of my work.

Darkness is approaching, and I must close with aloha nui.
[DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

November 20, 1898
J. S. Emerson to W. D. Alexander
In Camp, by Pahu‘amimi Water Hole
[Pahu‘a-mimi a waterhole spoiled by urine of livestock]
Kapapala, Kau, Hawaii

…The above suggestive name is sufficiently descriptive of this place. It is the common resort for the cattle, horses, dogs and birds of this mountain region, who come here to drink and roll in its muddy waters. On arriving here yesterday my first duty in a sanitary point of view was to cremate a poor dog lying unburied beside the pool. The “Paniolo” natives from Mr. Monserrat’s dairy at Ainapo frequent this place in search of stock, and sometimes drink of the water, but it is filthy stuff. At the same time it is most acceptable to my poor mules. A fairly good pasture and an abundant supply of fire wood make this the best available spot for my camp while in search for a hill that will command a view of Kaiholena, Puu Ulaula, Kulani, etc. Thus far the weather has been propitious, no rain, and fog only in the latter part of the day. Ainapo, five or six miles distant will furnish us with clear fresh water. We have a good supply of provisions and a shot gun that supplies us with game. From this camp as our headquarters we propose to explore the inhospitable, dreary region above us until we find what we are after.

My party of three natives with Keanaha as their natural and recognized leader, is the best I ever had the direction of. With such men and continued fair weather, ultimate success seems reasonably assured. I don’t propose to retreat from this place of vantage until the object is accomplished or a storm makes it unsafe to remain. The great difficulty of course will be fog or cloud which renders traveling in the latter part of the day somewhat dangerous. I am glad there is a moon which may save us a bitter night’s experience on the aa. I hope to be able to report progress in my next.

Thanks for the boxes and mule shoeing outfit which arrived all right. The boxes are too large for packing on a mule but will do good service in other ways. They are all right for transportation by ox cart and are excellent for storage purposes.

2 P.M. The clouds settled about us at 12 noon. Now they are dropping a light rain, the first we have had since leaving Naalehu. My men and animals are enjoying a Sunday rest…
[DAGS 6; Hawaiian Government Survey, Hawaii State Archives]

1909: Survey Notes From Kīlauea

J. M. Lydgate who served as both a kingdom and territorial surveyor visited Kīlauea in July 1909. During his visit, he observed—

> A more or less intimate acquaintance of 40 years with Kilauea brings no diminution of interest or wonder but rather an increase, and the action today is perhaps as impressive as it was when I first saw it in my boyhood, though somewhat less varied.
>
> The plan on the opposite page does not aim at great accuracy but is substantially correct [*Figure 27*].
>
> The descent to the lower floor as indicated, made by a small party with a rope July 8, is not to be recommended unless undertaken with great caution."
> [Volcano House Ledger, 1908-1913: 86]

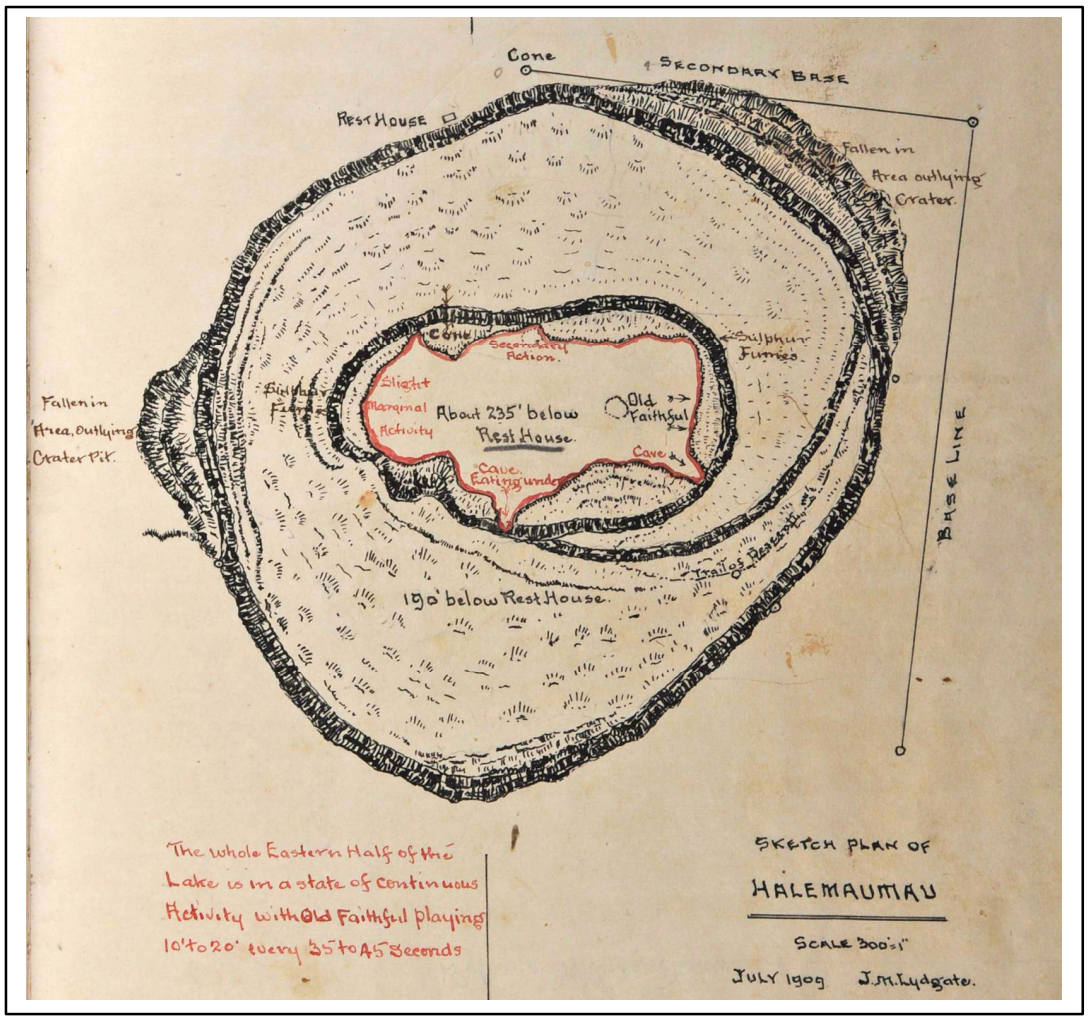

Figure 27. Sketch Plan of Halemaumau by J. M. Lydgate (Volcano House Ledger, 1908-1913: 87)

1909: Visit to Kīlauea by W. C. Mendenhall of the U.S. Geological Survey

It is likely that a wealth of historical documentation pertaining to surveys of lands within the national park are housed in the United States Geological Survey (USGS) collections, both locally and on the mainland. Samples of the documentation reveal that field books, photos, maps, and anecdotes have been recorded, which when pieced together will help create a valuable timeline of events on the living landscape. Such research will also provide readers with a record of the misspelling of many Hawaiian place names, which are still a problem in the present time.

The current study did not allow for time to research the national collections, and the staff of Hawai'i Volcanoes Observatory should more easily obtain access to view unarchived and obscure documentation. In 2003, while working on a project for the University of Hawai'i, we did conduct a field visit to the USGS headquarters in Denver, Colorado. At the time, the staff kindly provided us with access to various survey records and photographs from Hawai'i, and among the records we copied were excerpts from Walter C. Mendenhall's Field Book No. 9-904; recording his first visit to Kīlauea;[271] photos from Mendenhall's visit are now available online through https://library.usgs.gov/photo/#/?terms=W.C.%20Mendenhall

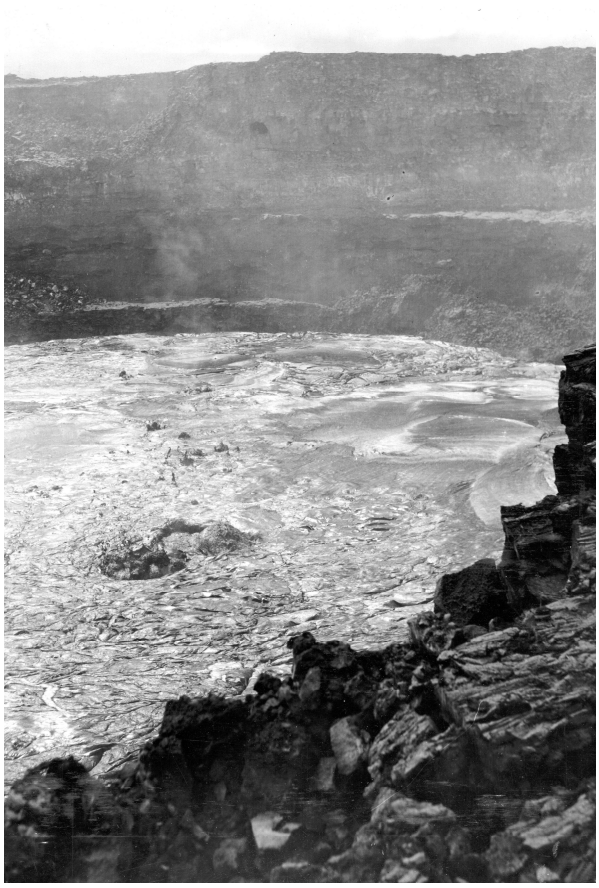

Figure 28. Halemaumau Lava Lake, September 6, 1909 (W. C. Mendenhall Collection, USGS)

…In P.M. drove 30 miles to Volcano House. Road uniformly good and up a gentle although not extremely regular grade. A portion passes through plantations that are not extremely abundant. But growth of tree ferns yet seen along this road interspersed with forests of small Ohia Lehua. Arrived at Volcano House about 6 P.M. Situated in midst of steaming area and near sulphur banks.

Visited Halemaumau in evening. Flow at night very conspicuous from Volcano House. It is due to reflected light from cloud over crater. If clouds of the usual type – rain clouds, it is not present. The clouds of condensed water & sulphur vapors from the volcano furnish the reflecting medium. It is quite usually visible from Hilo.

Sept. 6.
[*Figure 28*] The crater is a hole nearer the south than the north wall of the caldera. The area immediately surrounding it is higher than other parts above the caldera, apparently because of recent flows from it.

[271] The copy of the field book is at times illegible.

The actual pit is approximately 200' deep (reported 180'), 1200 to 1500 feet long and 1000 to 1200' wide. Perhaps 1/2 or 1/3 of the bottom is occupied by the oven of molten lava which is in constant motion and is constantly crusting over the crust as it constantly breaks up and sinks. In two or three spots the sputtering is more violent because here gasses are escaping in greatest quantity. One fissure, [that] "Old Faithful" is mentioned in many of the records at Volcano House. Two others are [slightly] less conspicuous now although perhaps less constant in performance.… I could not reach the summit of the crater from this [section].

The site of Dutton's "New Lake" was not visited, although the search was not thorough. Perhaps it would be helpful to direct now, first north of Halemaumau was not seen, as fissures of steam & sulphur gas are venting below the walls of the actual caldera and many refer to the site as the "New Lake" of 1881. Although much sulphur gas is escaping but little sulphur is being deposited because there is no sufficiently cool cover for efficient deposits.

Sept. 7-09.
The road from Volcano House to Pahala, for the first five miles descends over the slopes of the Kilauea Volcano, but after crossing the surprisingly fresh looking flow of 1823 it follows close to the junction of Kilauea Volcano and Mauna Loa. The topography to the north side is surprisingly old looking (Mendenhall, 1909:49-53).

1912: Survey of the Kalua Iki Section of the Proposed National Park Lands

Territorial surveyor, Thomas Cook, was engaged in making surveys of government lands and private holdings on Hawai'i. In 1912, as a part of the planning effort to establish boundaries of lands to be included in the new national park, he accompanied Lorrin Thurston and others on outings in the area. He then engaged in surveys to set the boundaries of Kea'au, Waikahekahe Nui, Waikahekahe Iki and Kahauale'a along the boundaries of the park lands. Cook's Field Book No. 55, is a record of the Kalua Iki vicinity identifying the existing crater road, and the boundary between Keauhou, Kea'au, Kahauale'a, and the line to Waikahekahe Iki. *Figures 29-a and 29-b* are copies of Cooks measurements and diagrams, from which maps were later made. Kalua Iki is the opening into which people today still travel to visit the Nāhuku Lava Tube (historically called Thurston Lava Tube). These sections of land were added into the park boundaries through Territorial and Federal actions on April 13th and May 4th, 1939.

Additional background on early surveys undertaken in the lands which were to be included within the boundaries of Hawaii National Park, including introductory notes from the topographical survey work by USGS surveyor Claude Birdseye, are cited later in Part IX of this study.

Figure 29-a. Kalua Iki Survey Notes. Thomas Cook Field Book No. 55 (page 20) State Survey Division

Figure 29-b. Kalua Iki Survey Notes. Thomas Cook Field Book No. 55 (page 21) State Survey Division

PART VIII.
ECONOMIC DEVELOPMENT AND EXTRACTION OF NATURAL RESOURCES ON ʻĀINA WITHIN THE BOUNDARIES OF THE HAWAIʻI VOLCANOES NATIONAL PARK

A review of land title (both fee-simple and leasehold), land use, and the development of business interests across the lands now within or adjoining the national park provides us with important descriptions of, and background on, the changes that have occurred on the landscape and in the community over the last 175-years (since fee-simple title to ʻāina was granted to individuals in the kingdom). As a part of this study, we reviewed several collections of documentation to obtain: (1) records of title recorded in the State of Hawaii Bureau of Conveyances, (2) historic newspaper articles identifying native residents as well as changes in land use across lands that are now part of (or immediately adjoin) HAVO, and (3) histories of economic enterprises on these lands. Below, is a sampling of some of the significant documents which provide:

(a) additional names of native residents and historic landowners, through the time of condemnation of lands for public purposes in the development of the park;
(b) history of efforts made by families to sustain themselves on the land;
(c) information about activities to develop land and resources, which had significant impacts on both the environment and native practices; and
(d) descriptions of features built in support of business endeavors, which may yet exist on the landscape.

Each of these efforts, activities, and endeavors have contributed to changes in the biocultural landscape; this Part VIII will describe what may be remnant features of the man-made landscape. These features will be of interest to cultural practitioners, and may help inform the undertaking of archaeological studies within the park boundaries. Following the review of selected land title records, other topics in this part of the study are cited under several broad categories. Though some facets of these individual categories cross over into other aspects of the historic timeline, the primary categories are further organized by subcategories in an effort to keep like-uses in their historical context. These topics include:

- Changing Land Tenure in Puna and Kaʻū

- Land Uses and Business Operations:

    - accommodations or hale hoʻomaha – the evolution from wayside shelters to operation of the original and current Volcano House;
    - collection of pulu (the fiber of hāpuʻu), an endeavor that was developed into a pulu plantation, with three primary bases of operation, (1) near the rim of Kīlauea, (2) factory (processing area) between Makaopūhi and Napau, on the east rift zone, and (3) Keauhou Landing, where items were shipped and received;
    - livestock – hunting of goats, sheep and cattle, as well as development of ranching interests (including the clearing of forest lands, as well as construction of walls, paddocks, trails, and ranching quarters); and
    - harvesting of native woods such as koa.

1848 to 1909: Changing Land Tenure in Lands of Puna and Kaʻū

The narratives below are a sampling of records documenting the evolution of land tenure and title, generally tied to economic interests prior to development of Hawaii National Park. While conveyances are a foreign by-product of western land rights, many early (1848-1860s) documents reflect traditional residency and practices, and are an important source of information that identifies generational Hawaiian pilina (relationship) to place, features (including interment of remains), access and customary practices. The later records document changes to the landscape and in land use, as well as succession of title from native tenants to condemnation by the Territory of Hawaiʻi and the United States as the national park was developed.[272]

In the collection of narratives that follow below, references are made to the "Buke Mahele" a record of the land division between the King and various parties, as cited in Part VI; and other documents made a part of the Kingdom's land record. Another important source of historic documents of title to lands were reviewed in the Bureau of Conveyances (BoC), which at time were quite long, and were edited to focus on the primary topics of interest for this particular study. Many of the records were written in the native Hawaiian language and translated by Kepā Maly for this study. Also at times there are dual sources in the selected narratives, both of which are cited. Additional sources of information cited in this section, were found in historic newspapers and journals—all sources are referenced.

Ianuari 27, 1848 (aoao 7–8)
Buke Mahele
Kealakomo me [ma] Kilauea

Lota Kapuaiwa Kamehameha, grandson of Kamehameha I by Kinau (w.) claimed the entire ahupuaa of Kealakomo in the Mahele Aina between King and chiefs but relinquished it to the King. The King gave Kealakomo to the Government land inventory on March 8, 1848 [see Buke Mahele 1848:184–185].

Ianuari 28, 1848 (aoao 23–24)
Buke Mahele
Ahupuaa of Kahuku

William Pitt Leleiohoku (I), grandson of Kamehameha I by Kiliwehi (w.) claimed the entire ahupuaa of Kahuku in the Mahele aina between King and chiefs. Kahuku was subsequently relinquished to the King, and on May 27, 1850, Kahuku was granted to the Government Land Inventory (Interior Department, Lands and Letters Book 3:7, September 12, 1850).

March 1, 1860
Kamehameha IV to Reed & Richardson
Lease of Kapapala (Ranch Development)

This Indenture made this first day of March AD 1860 between His Majesty, Kamehameha IV, King of the Hawaiian Islands of the one part & and W. H. Reed & C. Richardson of Hilo, Hawaii of the other part. Witnesseth that for & in consideration of the Rent & Covenants on the Lessee's part, herein after reserved & contains, he the said Kamehameha IV hath

[272] Many of the original native tenants and land area/metes & bounds cited in the conveyances quoted in Part VI are referenced as Land Commission Awards (L.C. Aw.), Royal Patents (R.P.) on Awards, or as Royal Patent Grants (R.P. Grants OR Grants).

demised & leased & by these presents doth demise & lease unto the said W. H. Reed & C. Richardson, their heirs, executors & assigns, all that tract of land known as the Ahupuaa of Kapapala, situate in the District of Kau, Island of Hawaii (excepting so much thereof as may have been awarded as Kuleanas by the Land Commissioners) with all the rights, members, easements and appurtenances thereunto belonging for & during the term of Thirty Years to commence from the first day of March AD one thousand eight hundred and sixty, yielding & paying therefore unto the said Kamehameha IV, his heirs & assigns, the yearly rent of Three Hundred Dollars ($300) to be paid at the end of each year of the said term.…

…That the said W. H. Reed & C. Richardson shall not commit or knowingly permit or suffer any waste to be done of the said demised premises, or cut down, or permit to be cut down any fruit trees on said land, whereby the reversion thereof might be injured… (BoC Liber 13:56–57).

July 8, 1861
Kamehameha IV to C. C. Harris
Royal Patent No. 2791
for the Ahupuaa of Kahuku

All that land called Kahuku situated in the District of Kau, and bounded on the East by the lands of Pakini, Palena, Kiao, Keaa and other lands; on the South by the Sea; on the West by Manuka and extending to the Mountains according to the ancient boundaries of the said Kahuku.

Area unknown. The land sold by its Ancient boundaries.

Reserved rights of native tenants….

...To have and to hold the above granted Land in Fee Simple, unto the said C. C. Harris, his Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council equally, upon all landed property held in Fee Simple… (R.P. Grant No. 2791, Grant Book 14:237–238).

September 25, 1863
V. Kamamalu & M. Kekuanaoa to Francis B. Swain
Lease of Keauhou, Kau

This lease agreement for land is made on this 25th day of September, 1863, between V. Kamamalu and M. Kekuanaoa, of Honolulu, Island of Oahu of the first part; and Francis B. Swain of Kau, Island of Hawaii, of the second part. The party of the first part hereby leases all of the Ili named Keauhou, in the Ahupuaa of Kapapala, Kau, Island of Hawaii to the party of the second part, his heirs and assigns.

Here are the items withheld from this lease, the Kuleana of the people therein, the fishery, and the Koa trees, for the party of the first part. All the Ili land is granted to the party of the second part for the term of three years, for eighty dollars per year. If after the term of three years all payments have been made without default, the party of the second part may continue his tenancy… (BoC Liber 17:223–224).

February 23, 1865
Naohe & Kekipi (w.) to Kaiwinui & Kahananui
Deed for Kuleana at Kahuku

Naohe (k.) and Kekipi (w.) his wife, of Kahuku, Kau, sell their kuleana situated at Kahuku (Helu 10514, R.P. 5335) to K. K. Kaiwinui & Kahananui (w.), with the understanding that they will retain a life interest in the referenced parcel of land (BoC Liber 19:53).

March 22, 1865
Keliinui & Wahinemaikai (w.) to Kaoio
Deed for Kuleana at Kaalaala

Keliinui and his wife Wahinemaikai sold their kuleana (Helu 7606B), containing 9 ¾ acres, to Kaoio (BoC Liber 19:243–244).

April 17th, 1865
C. C. Harris, Trustee for V. Kaahumanu Kamamalu to James C. King
Lease – Keauhou and Right to Collect Pulu

This Indenture made this seventeenth day of April eight hundred and sixty five by and between Charles C. Harris, Trustee for H.R.H. V. K. Kaahumanu of the City of Honolulu, Island of Oahu, party of the first part, and James C. King of the City of San Francisco, State of California, United States of America, party of the second part. Witnesseth that the said party of the first part hath let and by these presents doth grant, demise and let unto the said party of the second part, that Ili Aina known as Keauhou situated in the Ahupuaa of Kapapala, District of Kau, Island of Hawaii for the term of Five Years commencing from the twenty fifth day of September AD 1866 at the yearly rent of one hundred and twenty five dollars to be paid semi-annually.…

And it is hereby expressly understood and agreed that the said party of the second part shall be at liberty to gather whatever Pulu there may be growing upon the said Land, but shall not be at liberty to cut and take away any Wood from off the said Land. And it is further understood and agreed that the said party of the second part shall not have any right to the fishing privilege connected with the said Land…. The understanding of the above is that Mr. King has the exclusive use of the Pulu, but the Proprietors may at any time cut wood or cause it to be cut, or fish the waters, or cause them to be fished… (BoC Liber 19:238–240).

April 3, 1866
C. C. Harris to Theophilus Brown
Warranty Deed – Sale of Kahuku Ahupuaa – Royal Patent Grant No. 2791

Know all men by these presents that I, C. Charles Harris of Honolulu, Island of Oahu…for and in consideration of the sum of Five Thousand Two Hundred and Fifty Dollars to me in hand paid… by Theophilus Brown of Honolulu… have granted, bargained and sold… unto the said Theophilus Brown, his heirs and assigns, all that ahupuaa or tract of land situated in the District of Kau, Island of Hawaii, and bounded on the East by the lands of Pakini, Palena, Kiao, Keaa and other lands; on the South by the Sea; on the West by Manuka and extending to the Mountains known as “Kahuku” said land having been conveyed to me, the said Charles C. Harris by Royal Patent No. 2791 dated July 8 A.D. 1861, together with privileges and appurtenances, excepting always the rights of Native tenants. To have and to hold the afore granted tract or ahupuaa of land by its ancient boundaries….

Charles C. Harris
Harriet M. Harris (BoC Liber 21:111)

June 1, 1866
L. Haalelea to James C. King
Lease of Panau

Levi Haalelea (Heir of M. Kekauonohi) leases the ahupuaa called "Panau" situated in the District of Puna, for the term of three year, at the yearly rent of one hundred dollars semi-annually payable by equal and even portions. The said Haalelea reserving to himself the fishery belonging to the said land… (BoC Liber 19:237–238).

September 1, 1866
(Recorded July 3, 1877)
Iokepa Kaonohi to Kaohilo (w.)
Deed for Kuleana at Kaalaala

Iokepa Kaonohi of Keaiwa, Kau, conveys his kuleana land (Helu 7109) at Kaalaala to Kaohilo (w) of Kaalaala. The boundaries of which are known by the survey (BoC Liber 51:161–162).

September 1, 1866
(Recorded July 3, 1877)
S. Kawaa to Kaohilo (w.)
Deed for Kuleana at Kaalaala

Samuel Kawaa of Waiohinu, Kau, conveys his kuleana land (Helu 7555) at Kaalaala to Kaohilo (w) of Kaalaala. The boundaries of which are known by the survey (BoC Liber 51:162).

February 19, 1867
J. O. Dominis (for Commissioners of Crown Lands) to
G .W. C. Jones
Lease of Apua Ahupuaa

This Indenture made this 19th day of February A.D. 1867 between The Commissioners of Crown Lands… and George W. C. Jones…Witnesseth:

That for and in consideration of the Rents and Covenants… to be paid kept and performed… by the Act entitled "An Act to Relieve the Royal Domain from encumbrances and to render the same inalienable" approved in January 3rd, 1865, have demised and leased… All that tract or parcel of Land situated in the District of Puna, Island of Hawaii, known and described as follows to wit:

"The Ahupuaa of Apua" with all the rights, easements and appurtenances thereunto belonging. To have and to hold… for and during the term of Five Years to commence from the first day of March A.D. 1867… yielding the yearly rent of Fifty Dollars over and above all taxes, charges and assessments to be levied or imposed there on by the Legislative Authority….

And that they will not commit of knowingly permit or suffer any waste to be done upon the said demised premises, or cut down or permit to be cut down any trees on said Land of "Apua"… (BoC Liber 22:482–483).

August 23, 1867
Kaoio & Kahikina (w.) to Reed & Richardson
Deed for Parcel of Land at Kaalaala

Kaoio and his wife, Kahikina, of the District of Kau, sold 9 ¾ acres of Kuleana land (Helu 7606B) at Kaalaala to Reed and Richardson (Bureau of Conveyances Liber 27:434–435).

February 4, 1868
Administrator of V. K. Kamamalu to G. W. C. Jones
Lease of Keauhou and Pulu Plantation

This indenture made this twenty-fourth day of February AD one thousand eight hundred and sixty-eight, by and between John O. Dominis, Administrator of the Estate of Her Late Royal Highness Victoria K. [Kamamalu] party of the first part, and George W. C. Jones of "Keahou" [Keauhou] Island of Hawaii, party of the second part. Witnesseth that the said party of the first part hath let and by these presents doth grant, demise and let unto the party of the second part, that Ili Aina known as "Keauhou" situated in the Ahupuaa of Kapapala, District of Kau, Island of Hawaii, for the term of five years commencing from the twenty fifth day of September in the year one thousand eight hundred and seventy one at the yearly Rent of One Hundred and Seventy Five Dollars payable semi-annually in advance….

And it is hereby expressly understood and agreed that the said party of the second part shall be at liberty to gather whatsoever Pulu there may be growing upon the said land, but shall not be at liberty to cut and take away Wood from off the said lands. And it is further understood and agreed that the party of the second part shall not have any right to the fishing privileges connected with the said land. And it is further understood and agreed that the party of the second part has the exclusive use of the Pulu, but the proprietor or proprietors, owners may not at any time cut the wood or cause it to be cut; or may fish the waters, or cause them to be fished. It being expressly understood that this privilege extends only to the party of the first part, his successor or successors and the heirs, executors, administrators and assigns of the said Her Late Royal Highness Victoria K. Kamamalu… (BoC Liber 25:119–120).

February 25, 1868
Heir and Administrator of V. Kamamalu to James Robinson & Co.
Mortgage Deed – Keauhou, Kau and Kona, and other lands

Know all me by these presents that I, M. Kekuanaoa, the heir of Victoria Kamamalu, late of Honolulu, Island of Oahu, and John O. Dominis, Administrator of the Estate of Victoria Kamamalu, by virtue of the order of the Supreme Court of the Hawaiian Islands dated the 18th and 24th days of February AD 1868, in consideration of the sum of Thirteen Thousand Five Hundred Dollars to me paid by James Robinson and Robert C. Lawrence of Honolulu aforesaid… have granted, bargained sell and convey unto the said James Robinson and Robert C. Lawrence, their heirs and assigns, the following Ahupuaas, Ilis and Tracts of Land as granted to the said Victoria Kamamalu by Royal Patent and Awards of the Land Commission: Keauhou, Kona Hawaii; Honokua, Kona Hawaii; Kahaluu, Kona, Hawaii; Keauhou, Kau, Hawaii; Kipu, Kauai; Hanamaulu, Kauai; Mahaulepu, Kauai; Waiawa, Oahu;

Waiau, Oahu; Halawa, Molokai; and all those premises situated in Aienui on Nuuanu Street, Honolulu, Island of Oahu, at present occupied by Chingkoon….

To have and to hold the said with all the rights, privileges, appurtenances and improvements to the same belonging…. This Conveyance is intended as a mortgage to secure the payment of a certain promissory note paid on this date… (BoC Liber 25:132–133).

March 5, 1868
Heir and Administrator of V. Kamamalu to C. de Varigny
Mortgage Deed – Keauhou, Kau and other lands

Know all me by these presents that I, M. Kekuanaoa, sole heir of Victoria Kamamalu, late of Honolulu, Island of Oahu, and I, John O. Dominis, Administrator of the Estate of Victoria Kamamalu, by virtue of the order of the Supreme Court of the Hawaiian Islands dated the 18th and 24th days of February AD 1868, in consideration of the sum of Twelve Thousand Dollars to us paid by Charles de Varigny of Honolulu aforesaid…have granted bargained and sold, and by these present do hereby grant bargain, sell and convey unto the said Charles de Varigny, his heirs and assigns, the following Ahupuaas, Ili and Tracts of Land as granted to the said Victoria Kamamalu by Royal Patent and Awards of the Lands Commission:

Keauhou, Kona Hawaii; Honokua, Kona Hawaii; Kahaluu, Kona, Hawaii; Keauhou, Kau, Hawaii; Kipu, Kauai; Hanamaulu, Kauai; Mahaulepu, Kauai; Waiawa, Oahu; Waiau, Oahu; Halawa, Molokai; and all those premises situated in Aienui on Nuuanu Street, Honolulu, Island of Oahu, at present occupied by Chingkoon and directly makai of the Public Hall premises; these premises having upon them a stone building and outbuilding. It being understood that there is a first mortgage on the said property, executed by us to James Robinson and Robert Lawrence….

Also the Ahupuaa of Waihee, situated on the Island of Maui, and leased to C. H. Lewers for the term of fifty years…. Also the Land of Kalaepohaku, Kapalama, Island of Oahu. To have and to hold the same with all the rights, privileges, appurtenances and improvements to the same…. This conveyance is intended as a mortgage to secure payment of a certain promissory note of same date…payable in five years…(BoC Liber 25:151–153).

March 7, 1868
Reed & Richardson to G. W. C. Jones
Lease – Kapapala

Through the following conveyance, the leasehold interests of G. W. C. Jones and company were formalized, and the development of pulu harvesting, ranching, and the Volcano House Hotel interests were established as viable businesses.

This indenture made this 7th day of March 1868 between “Reed & Richardson” of Kapapala, Kau, of the first part, and G. W. C. Jones of Keauhou, Kau of the second part, Witnesseth: That the said party of the first part for and in consideration of the terms, covenants and agreements herein after mentioned, reserved and contained on the part and behalf of the party of the second part, his heirs, executors, administrators & assigns to be paid, kept and performed, hath granted demised… All that tract of land situate in Kapapala, Kau, Hawaii, described as follows:

> Commencing at the Sea on the boundary line between Kapapala and Keauhou and running mauka along said boundary line, till the line meets the Puna road; thence along said road to a place called “Nukupili;” thence in a straight line to a place called “Nahuakahualii” a “Chimney Rock;” from thence in a straight line makai to the boundary of Kapapala on the Kau side is reached; thence along said boundary to the sea and thence along the sea to point of commencement.

To have and to hold the said above mentioned and described premises with the appurtenances unto the said party of the second part…from the first day of March 1868, for and during and until the full end and term of Ten Years…. And it is further more mutually agreed by & between both of the said parties, that the whole fishing privilege is hereby granted to the said party of the second part… and that the said party of the second part, his heirs, executors and assigns, cannot make an assignment of this lease or release the before mentioned premises unto any Native Hawaiians without the written consent of the party of the first part, nor unto any Foreigner without first having notified the said party of the first part thereof. That the “Cattle Privilege” of whatever nature is reserved for the party of the first part… (BoC Liber 25:204–206).

June 15, 1868
Kaoio to John Nomore
Warranty Deed for Royal Patent Grant 2456
at Kaalaala and Makakupa, Containing 166½ Acres

Kaoio, in consideration of $290.00 paid by John Nomore, and further consideration of a deed of sale for a lot of land on Volcano Street, town of Hilo, sold all that certain tract or parcel of land situated in Kau near Kapapala and now covered by the recent “Mud Flow”, the boundaries being fully set forth in Royal Patent No. 2456, together with all the privileges… there unto belonging… (BoC Liber 26:147–148).

July 23, 1868
John Nomore to Reed and Richardson
Warranty Deed for Royal Patent Grant 2456
at Kaalaala and Makakupa, Containing 166 ½ Acres

Sold Royal Patent Grant No. 2456 to Reed and Richardson for the sum of $490.00 (BoC Liber 29:81–82).

December 30, 1868
James C. King & Co. to Milton S. Latham
Assignment of Lease – Keauhou Pulu Plantation

Know all me by these presents that we, J. C. King and Company, Merchants of the City and County of San Francisco, State of California, and J. C. King, by his attorney in fact, Henry Leiding of the same place, parties of the first part, for and in consideration of the sum of one dollar, lawful money of the United States to us and each of us in hand paid by Milton S. Latham of the same place, party of the second part… have sold, granted, conveyed, assigned, transferred and set over… unto the said Milton S. Latham a certain Indenture of Lease of the Pulu Plantation situated on the Island of Hawaii, Sandwich Islands, known and called “Keauhou” heretofore made to said J. C. King at the Sandwich Islands….

This assignment is intended to cover all the interest of the parties in the first part in the said land known as "Keauhou" in the said Island of Hawaii, under the said lease, and being one undivided quarter part there of… (BoC Liber 27:100–101).

August 4, 1869
M. S. Latham to W. C. Jones
Deed – Keauhou, Transfer of Leasehold Interest

I, Milton S. Latham of the City of San Francisco, State of California, one of the United States of America, for and in consideration of the sum of Five Hundred Dollars to me in hand paid by George W. C. Jones of Keauhou, District of Kau, Island of Hawaii… have granted, bargained and sold and by these presents do grant, bargain, sell and convey unto the said George W. C. Jones… All of my right, title and interest in and to a certain Indenture of Lease of the Land of Keauhou, aforesaid made by Charles C. Harris Trustee of her Royal Highness V. Kamamalu to James C. King dated the 17th day of April A.D. 1865 and recorded in… Liber 19 on pages 238 and 239. And also in and to all other Leases, all buildings, cattle, horses, and all other partnership property of every description… belonging to the firm of James C. King and Company, situated in the Island of Hawaii… (BoC Liber 29:388–389).

September 4, 1871
Theo Brown to Reed, Richardson, Jones and Kaina
Deed of Sale for Kahuku Ahupuaa
Described in Grant No. 2791

Theophilus Brown, of Gorton, Connecticut, U.S.A. in consideration of the sum of Eight Thousand Dollars paid by William H. Reed, Charles E. Richardson, doing business under the name of Reed and Richardson, and George W. C. Jones and L. Kaina of the island of Hawaii… sold all that tract of land known as the ahupuaa of Kahuku situated in the District of Kau, Hawaii, being the same as granted to Charles C. Harris by Royal Patent No. 2791…. Together with all the rights, privileges, appurtenances and improvements to the said Land of Kahuku belonging, with rights of fishing and rights in the Sea to the said land of Kahuku belonging. Together with all Cattle, Wild Goats, Horses and other Stock belonging to the said Theophilus Brown…. Reserving the Kuleanas of native tenants….

It is understood that Lorenzo Marchant holds a lease of the Goat run on the Land of Kahuku… West and North of the recent Lava flow for the term of four years from the 1st day of January A.D. 1871, at a yearly rental of $200 per annum… (BoC Liber 34:47–48).

February 26, 1872
J. O. Dominis for the Commissioners of Crown Lands to
Geo. W. C. Jones
Renewal of Lease on Apua Ahupuaa

For and in consideration of the Rents and Covenants the Commissioners have demised and leased that tract or parcel of Land situated in the District of Puna… known and described as follows…:

"The Ahupuaa of Apua" with all the rights and appurtenances thereunto belonging. To have to hold during the time of five years to commence from the first day of March A.D. 1872 [with similar conditions as in the lease of April 19, 1867] (BoC Liber 34:240–241).

December 2, 1872
I. Kaonohi to N. George
Lease of land parcel situated at Kaalaala, Kau

Iosepa Kaonohi, of Keaiwa, Kau, leases his land purchased at Kaalaala to N. George of the same place. The boundaries are thus, upland the Pulu enclosure, then run straight to the kahawai (gulch) on the West, and then along a little gulch (kahawai uuku) to the East. That is the upland boundary. The shoreward boundary is to the Alanui Aupuni (Government Road). That is the place leased to N. George for ten years, beginning on Dec. 2, 1872 for a term of $5.00 per year. The lessee shall not forbid the livestock of Kaonohi to travel to the upland parcel… (BoC Liber 45:336–337).

May 27, 1873
C. E. Richardson to W. H. Reed
Deed Covering various lands in Kau District and Livestock

In consideration of the sum of $15,000.00 paid by W. H. Reed, C .E. Richardson sold and conveyed all of interest in certain tracts of land in Kau… [Several parcels, most having come into the possession of F. S. Lyman between 1858 to 1871 are described, along with 500 head of cattle, 4,000 sheep, 1,500 goats, and other horses and work animals. These lands were subsequently incorporated into the holdings of the Hawaiian Agricultural Co.] (BoC Liber 38:73–75).[273]

July 1, 1873
L. Kaina to G. W. C. Jones
Deed Conveying business interests in Keauhou and Kahuku

This Indenture made the first day of July in the year One thousand eight hundred and seventy three between L. Kaina of Kau, Island of Hawaii of the first part and G. W. C. Jones of the same place and Island of the second part, Witnesseth; that the said party of the first part for and in consideration of the sum of Five thousand five hundred Dollars ($5500) to him in hand paid by the party of the second part… hath granted, bargained, sold, released, conveyed and confirmed… unto the party of the second part and to his heirs and assigns forever, all the undivided one half interest of the party of the first part of, in and to the business of George Jones & Co., of Keauhou in the District of Kau… together with all houses, buildings of whatever description, all Leases of land together with all the goats, donkeys, mules, dogs, and animals of all kinds running on said lands, and belonging to the business of the aforesaid George Jones & Co., as well as all debts due by natives to the said firm, as also all contracts between natives and that firm.

Also, all the undivided one quarter interest of the party of the first part of, in, and to that certain tract of land known as Kahuku, lying and being in the District of Kau, Island of Hawaii, being the same land as granted to Charles C. Harris by Royal Patent No. 2791, and by him conveyed to Theophilus Brown by deed dated on the third day of April A.D. 1866, and recorded in Registry Office in Honolulu in Liber 21 on page 111, and by him conveyed to Msrs.[274] Reed and Richardson, G. W. C. Jones and L. Kaina on the fourth day of September A.D. 1871, by deed recorded in Registry Office in Honolulu, in Liber 34 on pages

[273] These lands were also made part of a Mortgage Deed between W. H. Reed and C. E. Richardson, dated May 17, 1872 (Liber 38:75–78).

[274] Another way to abbreviate Messrs., the formal plural (Messieurs, French) for the word Mister.

47 and 48. Together with all and singular the tenements, hereditaments, improvements and privileges to the said land belonging; as well as to all the stock of Cattle, mules, goats and animals of all kinds to the said land belonging.

To have and to hold the above granted premises to the said party of the second party, his heirs and assigns, to their use forever… [275] (BoC Liber 38:109–111).

August 15, 1873
Kenaaulani to Jones & Richardson
Lease on Land at Kealakomo

Kanaaulani [Grant was to "Kenaaulani"], now residing in Honolulu, hereby enters into a lease agreement with G. W. C. Jones and C. E. Richardson of Kahuku, for all his property situated at Kealakomo, Puna Hawaii. Said land is described in Royal Patent Grant No. 2893,[276] and leased at a rate of $10.00 per years, and at the end of ten years, a new lease may be entered into by Jones and Richardson… (BoC Liber 40:148–149).

August 28, 1874
Estate of I. R. Spencer to Jones & Richardson
Deed for land in Kahuku

The estate of I. R. Spencer, late of Waiohinu, sold all right, title and interest in the kuleana of Kaaua (L.C.A. 9229), comprising 7 4/10th acres; also in the kuleana of B. Kanihiwa (Helu unknown) comprising 20 acres, both situated at Kahuku, Kau, to Geo. W. C. Jones and Chas. E. Richardson… (BoC Liber 40:237).

September 22, 1874
I. Kaonohi to W. H. Reed
Mortgage on Land at Kaalaala

I. Kaonohi took out a mortgage in the amount of $200.00, from W. H. Reed, using Palapala Sila Nui Helu 2457 (R.P. Grant) at Kaalaala, and containing 179 1/10th acres (BoC Liber 40:293–294).

September 15, 1875
L. Kaina & Mrs. M. L. Kaina to Pea
Deed for Land Parcel at Panau iki

L. Kaina , resident of Ponahawai, Hilo sold a parcel of land situated at Panau iki, Puna, to Pea for $200.00. Said land at Panau iki being the same land Kaina purchased from D. H.

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[275] L. Kaina, G. W. C. Jones, J. King, and C. Richardson had all been partners in development of the *pulu* business at Keauhou. Jones bought out the last of his partners by this conveyance, and according to his daughter, Mrs. Jennie Jones Lowry, the elder Jones continued in the business for another twelve years. The Jones house was *pili*-thatched, framed with sandalwood posts, built in 1866; and was situated near where the present-day Volcano House is located. [John E. Doerr, "Pulu," *Nature Notes – Hawaii National Park* Vol. II, No. 2 (Feb. 1932):8-16.]

[276] On September 19, 1862, Palapala Sila Nui Helu 2893 was issued to a "Hui" (Lands Association) formed by Puna families, comprised of Kanaaulani, Kama, Kauhihi, Kaanana, Keaka, Haau, Ioane, Kaulunahele, Holokai, Inoa, Naloha, Kahi, Kahu, Palapala, Kaiama, Keikimoo, and Kahaku. The R.P. Grant in Kealakomo comprised 4,289 4/10 acres (see Grant Book 14:441–442 in Part VI).

Hitchcock on August 22, 1873, recorded in Palapala Sila Nui Helu 1538, originally sold to Pou on January 20, 1855, and containing 78.25 acres (BoC Liber 43:333–334).

May 1, 1876
Kaiwinui & wife, Kahananui, to Jones & Richardson
Deed Conveying Kuleana Land at Kahuku

Kaiwinui and Kahananui, residing in Honolulu, sold their interest in kuleana Helu 10514 under the name of Naohe, and situated at Kahuku, Kau, to Jones and Richardson for the sum of $75.00. Their title had come from Naohe as recorded in Liber 19, page 93 (BoC Liber 45:378–379).

May 8, 1876
R.H. R. Keelikolani to Jones and Richardson
Lease – Ahupuaa of Kapapala

This Indenture of Lease made and entered into this 8th day of May A.D. 1876 between Her Highness Ruth Keelikolani… party of the first part, and G. W. C. Jones and C. E. Richardson of Kahuku, Kau… composing the firm of Jones and Richardson, the parties of the second part, Witnesseth: that the said party of the first part does hereby demise and lease unto the said parties of the second part… All that certain piece or parcel of land situate, lying and being in the Ahupuaa of Kapapala, District of Kau, Island of Hawaii, and known as the Ili aina of Keauhou, the lessees yielding and paying rent thereof the sum of One hundred and fifty dollars a year and after the same rate for any part of a year. To lease and to hold the above described premises for and during the full end and term of Twenty (20) years from the 25th day of September A.D. 1876, with the privilege of further lease, for the further term of Five (5) years after expiration of the term hereby demised at the yearly rental of one hundred and eighty (180) dollars…. And that they will not cut any firewood for sale…. And it is understood by and between the parties hereto, that the said lessees shall have the right to cut and use any wood growing upon said land, that may be necessary as is to be used on the demised premises, and for that only; and also that the lessees shall have the right of fishing in the waters and seas connected with said premises for their own use, and for no other… [277] (BoC Liber 46:79–80).

W. H. Reed & W. H. Shipman to C. R. Bishop
Deed Covering Lands, Livestock and Facilities of Kapapala Ranch

The grantors for and in consideration of the sum of Twenty-Five Thousand Dollars paid by the grantee, sold forever all those certain lots, tracts, parcel and pieces of land situated in the District of Kau and forming the Kapapala Ranch, described in Schedule A, also all other land in said District of Kau in the terms of ownership, use or occupation of the grantors. Together with all the appurtenances, thereunto belonging; also all the animals, cattle, horses, mules and all livestock in anywise belonging to the Ranch or any part of the granted premises; also all the household goods, chattels, implements, utensils, fixtures belonging to the above grants' premises. Also a certain slaughter house in Hilo, being the property of William H. Reed, to be removed from said property.

[277] This lease led to the development of the 1877 Volcano House and facilities described in the transfer of lease between S. G. Wilder and G. W. C. Jones dated June 20, 1885 (quoted later in this Part).

Schedule A included all those lots, tracts and parcels of land described in conveyances (covering various parcels of land in Kau received from native tenants and others); and Schedule B included the lease of Kapapala Ahupuaa from Kamehameha IV to Reed and Richardson, dated March 1, 1860 (Liber 13, page 56–58: Lease from L. Kamehameha, Minister of Interior, dated July 1, 1862, renewed by letter for January 29, 1873), and other smaller land parcels from native tenants and others (BoC Liber 48:79–84).

February 26, 1877
Commissioners of Crown Lands to Jones & Richardson
Lease of the Ahupuaa of Apua (with Survey)

The Commissioners of Crown Lands leased the Ahupuaa of Apua to Jones & Richardson, residents of Kahuku, Kau. The survey description and survey map follow [*Figure 30*]:

> Commencing at a pile of stones on the seashore at a place called Kaahupuaa at the South East [corner] of this land, and adjoining the land of Kahue. Thence running along said land North 8º 00' West (Mag) 19050 feet to pile of stones on top of upper pali at a place known as Ahuahaau. Thence North 7º 10' West 1240 feet to a pile of stones; North 9º 00' West 1300 feet to a pile of stones at Keanaoawaa a cave in the pahoehoe where water is found. Thence North 34º 45' East 5470 feet; North 10º 15' East 4500 feet to the Volcano and Puna Road at a point called Kalehu, where there is an **A** cut in the rock. This place is at the upper corner of Kealakomo. Thence along Panau North 64º 00' West 13252 feet to the top of Puuhuluhulu. Thence along the land of Kahaualea North 79º 25' West 4430 feet to an Ohia tree marked **++** at Kaloi the junction of the Puna and Keauhou road. Thence down this road South 11º 03' West 8200 feet to water cave and an Ohia marked **X** at Ohiakuapuu. Thence leaving the road South 20º 40' East 13,250 feet to an Ohia tree marked by two deep notches standing on the brow of Poli-o-Keawe pali, at the lower end of a point of Ohia, east of the Keauhou road. South 11º 15' East 19392 feet to a pile of stones at the Sea Shore at Okiokiahu [Okiokiaho]. Then along shore North 74º 34' East 8430 feet to point of commencement. Containing an area of 9420 acres as surveyed by J. M. Lydgate.
>
> Except the timber trees and all young trees fit and proper to be raised and preserved for timber trees, now growing or being, or which shall hereafter grow, or be in and upon the above demised premises [are reserved for the Crown]….
>
> Terms of 25 years, yearly rent of $30.00 per year… (BoC Liber 46:74–78).

March 1, 1877
C. E. Richardson and wife, Akana, to Geo. W. C. Jones
Deed – Sale of Landholdings in Kau

C. E. Richardson sold lands of the Kahuku Ranch to Geo. C. Jones, for the sum of $16,000.00, the following lands:

> Ahupuaa of Kahuku as described in Royal Patent No. 2791, Boundary Commission Certificate No. 85.

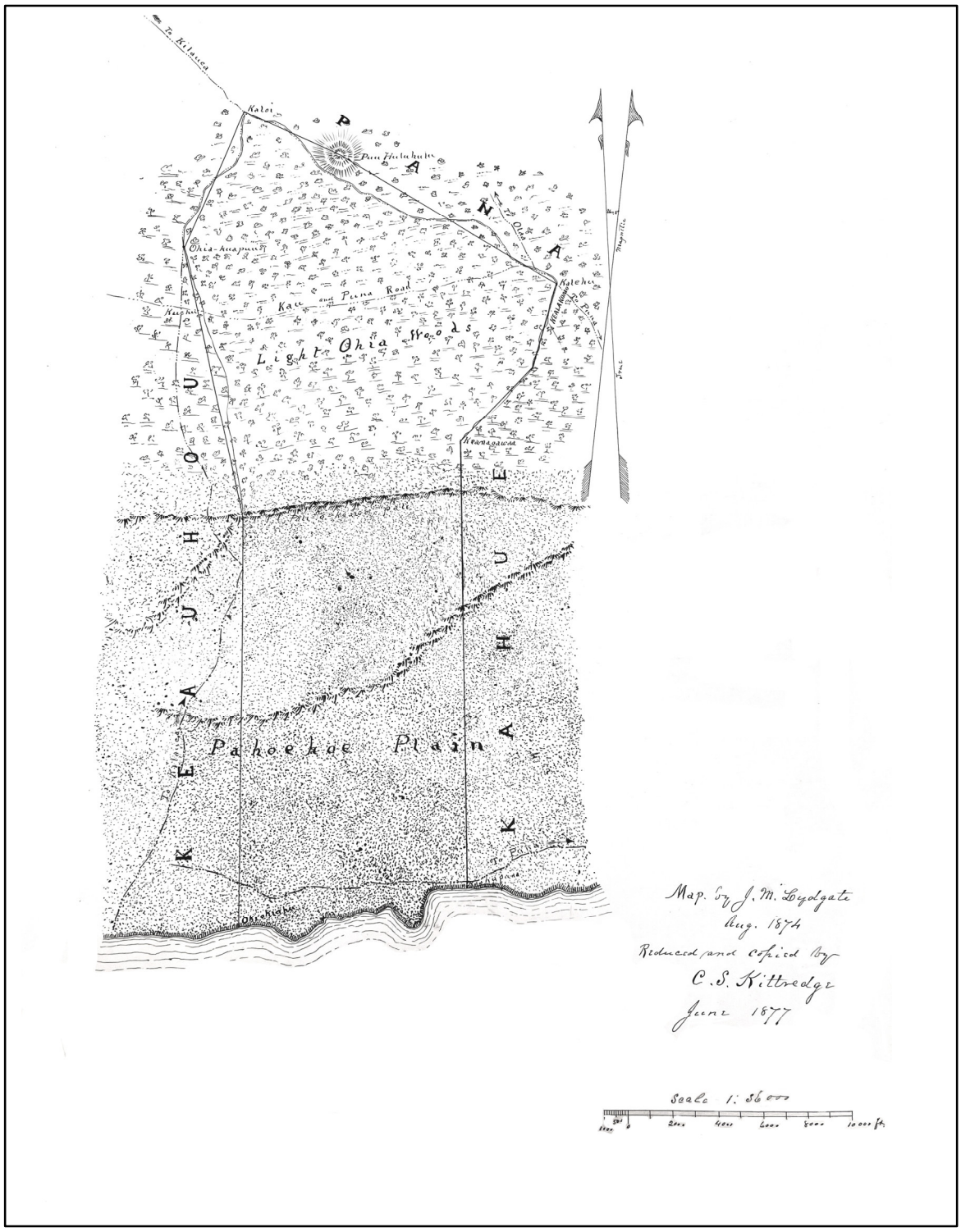

Figure 30. Apua, Puna, Hawaii. Map by J. M. Lydgate, August 1874; Reduced copy by C. S. Kittredge, June 1877. Crown Lands Book, Office of the Commissioner of Public Lands (Hawaii Dept. of Accounting & General Services, State Land Survey Division)

Land in Keekeekai described in Royal Patent No. 4797; Land in Kahuku described in Royal Patent No. 9248, Those two lots of lands sold by the estate of I. R. Spencer to Jones and Richardson on August 28, 1874 described in Royal Patents No. 5925 and 5922; Land in Kahuku described in Royal Patent No. 5335; and Land in Waiohinu and described in Liber 48 page 344–346… (BoC Liber 50:51–52).

March 1, 1877
C. E. Richardson and wife, Akana, to Geo. W. C. Jones
Deed – Sale of Interests in Kahuku Ranch

For the sum of $1.00, C. E. Richardson sold to Geo. W. C. Jones, all his interests in their partnership business of the firm Jones and Richardson; including all right, title, claims in the Cattle, Goats, Horses and other livestock, buildings, utensils, household furniture, goods, chattels, and effects, and all other property of every kind. All title and interest in and to the following lands or portions of lands held by lease to the firm of Jones and Richardson, viz.

- First the Kapapala goat range district of Kau
- Second the Ili of Keauhou, District of Kau
- Third the lands of Apua, District of Puna
- Fourth, the land of Kahue, District of Puna
- Fifth the Kuleana of Kealakomo, District of Puna
- Sixth the lands of Keaa, Waiopua & Mohoai, District of Kau
- Seventh the lands of Pakini iki, District of Kau
- Eighth the lands of Pakini nui, District of Kau
- Ninth the lands of Kawela, Puulena, Kiao, Kiolokaa and Puueo, District of Kau

Or in any leasehold of lands held by the said firm of Jones and Richardson… (BoC Liber 50:53–55; see Liber 50:55–57 for additional descriptions of individual lands).

February 25, 1878
J. Kaonohi to Hawaiian Agricultural Co.
Deed – Selling Kuleana Land at Kaalaala

Jacob Kaonohi, of Kau, sold his title to Royal Patent Grant No. 2457, containing 179 1/10th acres to the Hawaiian Agricultural Co. of Hilo, Puna and Kau, for $2000.00. Notes of Survey included (BoC Liber 53:405).

February 3, 1882
Chas. H. Judd, Trustee, Estate of Wm. C. Lunalilo to King David Kalakaua
Deed for the Ahupuaa of Kahaualea

The Estate of the late King, William C. Lunalilo, under trustees, Mott Smith, Edwin Hall and Sandford B. Dole, sold the Ahupuaa of Kahaualea to King David Kalakaua for the sum of $4500.00; and described as:

Commencing at a X cut in the rock at the sea shore at the corner of Waiki [“Waiiki,” Palapala Sila Nui Helu 2688], and running thence:

N. 43° 45’ W. Mag. 4395 ft 66.60 chs along Waiki

N. 35° 45’ W. Mag. 765 ft 11.60 chs along L. Kaina’s [Palapala Sila Nui Helu 2940]

N. 29° 30’ W. Mag. 1474 ft 22.35 chs along L. Kaina’s

N. 15° 00’ W. Mag. 543 ft 8.27 chs along L. Kaina’s

N. 22° 00’ W. Mag. 1716 ft 26.00 chs along L. Kaina’s

N. 34° 00’ W. Mag. 2244 ft 34.00 chs along L. Kaina’s

N. 40° 00’ W. Mag. 2211 ft 33.50 chs along L. Kaina’s

N. 9° 45’ W. Mag. 445 ft 6.75 chs along L. Kaina’s **E** cut in pahoehoe at the head of Kaina’s land

N. 42º 15’ W Mag. 5250 ft 79.95 chs along Gov’t.; and of Poupou to head of it

N. 57º 40’ W. Mag. 6100 ft 92.42 chs along Poupou & Pulama to pile of stones at Koena

N. 73° 00’ W. Mag. 24,6000 ft 372.72 chs along Kamoamoa to hill called Puaialua at the north corner of the land

S 23 23° 30’ W. Mag. 15900 ft 240 chs along Kamoamoa

N. 71° 00’ W. Mag. 18700 ft 283.33 chs along Panau

S. 8° 15’ W. Mag. 75.57 ft 114.50 chs along Panau to top of Puu Huluhulu hill

N. 79º 25’ W. Mag. 4430 ft 67.00 chs along Apua to ohia tree marked ŦŦ at the junction of the Puna and Keauhou roads

N. 35º 15’ W. Mag. 16100 ft 243.94 chs along Keauhou to Kaluaiki crater by the side of the road at western corner of this land

N. 63º 30’ E. Mag. 19700 ft 298.48 chs along Keaau

N. 66º 00’ E. Mag. 22836 ft 346.00 chs along Keaau

S. 67º 45’ E. Mag. 28000 ft 424.24 chs along Keaau

S. 36º 50’ E. Mag. 27000 ft 343.93 chs to marked Kukui trees on Ahua at the west corner of Kaikuahine [Palapala Sila Nui Helu 1364 & 2093, ma Kapaahu]

S. 37º 45 E. Mag. 3373 ft 51.10 chs along Kaikuahine and Kaiakahi [Palapala Sila Nui Helu 2216, ma Kapaahu]

S. 37º 30’ E. Mag. 1725 ft 26.14 chs along Kauha [“Kauka,” Palapala Sila Nui Helu 1004, ma Kapaahu] to sea

S. 42º 00’ W. Mag. 3100 ft 46.96 chs along sea shore to point of commencement.

Including an area of 26,420 acres more or less and being the premises that were awarded to the said William Charles Lunalilo by Land Commission Award 8559 B Apana 14. To have and to hold the afore granted premises, with all easements, improvements and appurtenances to the same belonging, to the said Charles H. Judd and his successors in trust, but in trust nevertheless to use of his Majesty Kalakaua aforesaid, and his heirs and assigns forever. Reserving and excepting however all Kuleana tittles that may be within the said boundaries… (BoC Liber 73:213-214; with mortgage deed addendum on Liber 73:215–216[278]).

March 25, 1883
G. W. C. Jones to J. F. Jordan
Lease – Keauhou, Volcano House and Rights

This indenture… between G. W. C. Jones of Kahuku, Kau… of the first part, and J. F. Jordan of Keauhou, Kau… of the second party, Witnesseth: That the said party of the first part for and in consideration of the rents, covenants and agreements herein set forth, to be paid and kept and performed by the said party of the second part… hath given, granted and leased… unto the said party of the second part… All that tract or parcel of land situate in Keauhou, District of Kau… the same being the upper portion of the Ili of Keauhou aforesaid. Ahupuaa of Kapapala, being more particularly bounded and described as follows: Beginning at the ahu on the middle road between Puna and Kau on the line of Kapapala and Keauhou and running in a line to a point formed by the intersection of the road from Puna to the Volcano, and the road to the port of Keauhou, that point aforesaid being known as "Kaloi;" thence along the eastern boundary of Keauhou, along the Puna and Hilo line to the extreme upper boundary of Keauhou; thence along the ridge of the mountain to the line of Kapapala aforesaid; thence makai along said line of Kapapala to the point of commencement.

Together with the premises, buildings &c., known as and belonging to the "Volcano House" situate within the afore described tract, and all the furniture, fixtures, appurtenances thereunto belonging, as more fully described in the schedule annexed to and made a part of this instrument…. To have and to hold… from the 25th day of April 1883 to and until the full term of eighteen years next ensuing and fully to be completed. Yielding and paying therefore unto the said party of the first part… the yearly rent of and sum of seven hundred and fifty dollars ($750.00)….

That from the 4th day of January A.D. 1884 he will continue the insurance of ($2000.00) two thousand dollars on the buildings and premises of the Volcano House in the name of the party of the first part. Provided however that if in the event of destruction of the said premises by fire, the said party of the second part shall again renew and rebuild said premises and buildings…. And that he will not cut or allow to be cut any timber or firewood for sale; that he will not kill or allow to be killed any tame or wild goats or sheep that may enter upon said premises; and that he will allow the party of the first part or his representatives to at any time enter upon said premises for the purpose of chasing and killing such wild goats or sheep that may be upon said premises for his own use and benefit… (BoC Liber 81:14–16).

278 Following King Kalakaua's death, Kahauale'a was offered for sale, at auction with many other properties, as a part of the estate of "His late Majesty." Kahauale'a was identified as containing 26,420 acres, as recorded in the deed from the estate of King Lunalilo, Liber 73:213 (*Pacific Commercial Advertiser*, January 28, 1892:5).

August 9, 1883
Estate of Lono (k.) to Kauila Hale
Deed for Land in Poupou, Puna

In consideration of $10.00 to them paid, Kalakualaau (w.) and her husband, Punahoa; Kamalu (w.) and her husband, Papapa; and Alapai (k.); and Kanae (k),known as his children; and his wife Kalama, also Halelaau (w.) and her husband, Kaukini, and Oulu, heirs of the late Lono (k.) of Kapaahu of the first part sold all their rights and interests in the estate of Lono to Kauila Hale (k.) of Kau. [The lands included:]

Apana 1 (Poupou). Beginning at the shore, adjoining the land of Kauka and containing 26 acres (metes and bounds cited).

Apana 2 (Poupou/Pulama). Beginning at the shore, adjoining the land of Naahumakua and containing 123 acres (metes and bounds cited).

Apana 3 (Pulama). Adjoining the aa and land of Kaina, containing 13 acres (metes and bounds cited).

The land being a portion of Palapala Sila Nui Helu 1726 and 2688 awarded to Waiiki and bequeathed to Lono (k.) and Hale Kauila (k.) on the 30th day of November, 1871 in Liber 33 pages 419–420.

Bearing witness to the truth of this, the parties signed,

P. H. Papapa
Kamalu
Kalakualaau
Punahoa
Kanae (k.)
Kalama (w.)
Oulu (k.)
Kaukini
Kaonohiula
Kawai (BoC Liber 86:114–117).

January 15, 1884
James W. Austin to G. W. C. Jones
Lease of Panau Ahupuaa

J. W. Austin leased the ahupuaa of Panau to George W. C. Jones for 15 years at a rental of $130.00 per year, on the condition of compliance with the agreed upon payment schedule and the maintenance and repair of all fences that may be required on the land, and payment of taxes that may be levied. It also being understood and agreed that no strip or waste is to be committed or suffered upon the said land and that no wood is to be cut except for use upon the land… (BoC Liber 86:297–298).

June 20, 1885
Sam'l. G. Wilder to G. W. C. Jones
Lease – Keauhou Landing and Roadways

This Indenture… by and between Samuel G. Wilder… of the first part, and George W. C. Jones of Kahuku in the District of Kau… of the second part. Witnesseth: that for and in consideration the yearly rental of One Dollar by the party of the second part to the party of the first part… together with other good and valuable considerations to him… the party of the first part hath leased and letten and by these presents doth lease, demise and let unto the party of the second part… All that certain parcel or tract of land and premises situate, lying and being at Keauhou in the District of Kau… including the lands extending mauka of the bluff situate about one-quarter mile above the Volcano House and more particularly described as follows:

Commencing at a place where the Hilo and Volcano Road crosses the boundary of Olaa and Keahou [Keauhou]; thence in a W.S.W direction to the junction of the Hilo and Keauhou Roads known as the One Mile Post; thence W.N.W. 30 chains more or less to where it intersects the high bluff; thence along said bluff 55 chains, more or less to a point 22 chains N. of the Volcano House; thence along the aforesaid bluff to a place 4 chains S. of Jordan's House; thence W.S.W. to a Koa grove W. of the Crater on the edge of the aforesaid bluff; thence W. to the boundary of Kapapala and Keauhou; thence along said boundary mauka to the ridge of mountain as seen from the Kau Road to the line of Waiakea; thence Makai to the point of commencement.

To have and to hold the same with appurtenances to the party of the second part… together with the right of killing or otherwise disposing of any cattle, sheep and goats running upon such herein demised lands for, during and until the full end and terms of Sixteen years and a fraction of a year… till the Twenty-fifth day of September 1901. And in consideration of the premises the party of the second part for himself, his heirs…and assigns, hereby covenants and agrees that he will commit no waste nor suffer or allow such to be committed, nor cut timber or firewood for sale, or suffer others to do upon the herein demised premises….

It is understood and agreed that the party of the first part… may have right of entry upon and passage across the herein demised premises but not for the purposes of interfering with any business rights or interests by these presents conveyed… such as the killing and disposing of goats, donkeys or cattle… (BoC Liber 93:322–325).

June 20, 1885
S. G. Wilder to G. W. C. Jones
Chattel Mortgage – Transfer of Volcano House and Associated Facilities, Access

This Indenture made… between Samuel G. Wilder… of the first part; and George W. C. Jones of Kahuku… of the second part; Witnesseth that the party of the first part for and in consideration of the sum of ($3000) Three thousand dollars to him paid in hand by the party of the second part… hath bargained and sold… to the party of the second part the following stock, chattels and property:

(A) All the Goats, Donkeys and Cattle now running upon certain lands in the Island of Hawaii, which said lands are more particularly in four several Indentures of Lease, this day assigned by the party of the second part hereto, to the party of the first part hereto, and which said Indentures of Lease may be referred to respectively as follows: (1) that

Lease numbered 179 by the Interior Department of date of June 18th, 1874 from W. L. Green, then Minister of Interior, to George W. C. Jones; (2) that Lease recorded on pages 79, 80 and 81 of Liber 46…; (3) that Lease recorded on pages 74, 75, 76, 77 and 78 of said Liber 46; (4) that Lease recorded on pages 297 and 298 of Liber 86….

(B) The Storehouse Buildings and tenements situate and being at and in the vicinity of Keauhou Landing, formerly owned and occupied by the party of the second part, but by him sold and transferred to the party of the first part, with an assignment of Lease of the lands whereon the same are situated; To have and to hold all of the said goats, donkeys, cattle, buildings and tenements for and unto the said party of the second part…. Provided nevertheless… that if the party of the first part…. shall well and truly pay… to the party of the second part… two promissory notes of ($1500) Fifteen hundred dollars… this Indenture shall become null and void… (BoC Liber 94:319–320).

June 20, 1885
G. W. C. Jones, to S. G. Wilder
Lease – Keauhou, Volcano House, Facilities and Access

This Indenture made and entered into this twentieth day of June A.D. 1885, by and between Geo. W. C. Jones of Kahuku, Kau, Hawaii, of the first part, and Samuel G. Wilder of Honolulu, Oahu, of the second part; Witnesseth that for in consideration of the rents, covenants, and agreements hereinafter reserved and contained by the said party of the second part, to be well, truly and faithfully paid, kept and performed, he the said party of the first part hath leased… unto the said party of the second part, the buildings at the volcano of Kilauea known as the "Volcano House" together with all the buildings, tenements, outhouses, appurtenances and belongings in any way belonging or appertaining thereto, and also the furniture, furnishings, fixtures, beds, bedding, crockery, glassware, dishes, table utensils and implements whatsoever, now in or upon the said premises or in connexion therewith, and which said furniture, fixings, &c &c, and more fully described in a schedule hereto attached, and hereby made part and parcel of these presents. To have and to hold the same unto said Samuel G. Wilder… from the 20th herewith day of June, current for and during the full time and term of sixteen years, and a fraction of a year, viz.: till the twenty-fifth day of September A.D. 1901. Yielding and paying therefore unto the said party of the second part… the yearly rental or sum of $750.00… according to the terms and intent of a certain Indenture of Lease made to and between Her Highness Ruth Keelikolani of the first part and G. W. C. Jones and C. E. Richardson of the other part dated May 8th, 1876, recorded on pages 70, 80 and 81 of Liber 46… and assigned to the party of the first part hereto, to the said party of the second part hereto….

[describing the value of livestock] For stock and animals running upon the lands… the rate of seventy five cents per head for goats; Ten dollars for donkeys; Thirty dollars for full grown cattle (above two years old); and Ten dollars for calves and young cattle between one and two years old… (BoC Liber 95:195–199).

June 25, 1885
G. W. C. Jones to J. F. Jordan & O. T. Shipman
Sub-Lease Portion of Keauhou, Kau

This Indenture…by and between George W. C. Jones of Kahuku…hereinafter named the Lessor of the first part, and J. F. Jordan and O. T. Shipman of Keauhou… hereinafter named the Lessees of the second part. Witnesseth that the said Lessor doth hereby demise,

lease and sublet unto the said Lessees, all that certain tract or parcel of land situate in the District of Kau, and being a portion of the Ili of Keauhou, Ahupuaa of Kapapala, and bounded and described as follows: Commencing at a place where the Hilo and Volcano Road crosses the boundary of Olaa and Keahou [Keauhou]; thence in a W.S.W direction to the junction of the Hilo and Keauhou Roads known as the One Mile Post; thence W.N.W. 30 chs. more or less to where it intersects the high bluff; thence along said bluff 55 chs. more or less to a point 22 chs. N.W. of the Volcano House; thence along the aforesaid bluff to a place 4 chs. S. of Jordan's House; thence W.S.W. to a Koa grove W. of the Crater on the edge of the aforesaid bluff; thence W. to the boundary of Kapapala and Keauhou; thence along said boundary mauka to the ridge of mountain as seen from the Kau Road to the line of Waiakea; thence Makai to the point of commencement. To have and to hold the same with all the easements, rights, privileges and appurtenances thereto belonging unto the said Lessees… for the term of Sixteen years beginning with the 25th day of June A.D. 1885. Yielding and paying therefore rent at the rate of Two hundred and fifty ($250) Dollars per annum….

They will not cut any trees, timber or firewood upon said premises for sale; that they will neither erect or cause to be erected any hotel, inn, lodging or boarding house or any house of entertainment for tourists or travellers whatsoever upon the same, nor any business that will in anyway interfere with the business of the present Volcano House… That they will not give any unnecessary annoyance to the guests of said house so far as debarring them from crossing or riding upon said premises for purposes of sight-seeing or pleasure; and at the end of said term, will peaceably deliver up the said premises to the said Lessor… together with all future erections and improvements upon same… And that the said Lessees… shall have full rights to kill or otherwise dispose of all cattle, sheep or goats running wild upon said premises for the term aforesaid… (BoC Liber 93:334–335).

March 22, 1886, Kaluaopele
O. T. Shipman to J. F. Jordan
Mortgage Deed

This Indenture… between O. T. Shipman, party of the first part, and J. F. Jordan, party of the second part, and both of Kau, Hawaii… Witnesseth that whereas the party of the first part has given said party of the second part a certain promissory note dated March 22nd 1886, for the sum of $1000 Dollars in payment of property purchased of the said Jordan, and the said Shipman being desirous to secure the said Jordan the payment of the same… the said Shipman… had granted, bargained and sold… unto the said Jordan the following chattels, to wit: 20 Hawaiian mares; 24 colts of different ages; 1 Sorrel Stallion; 5 mules; 16 cows; and 14 jackasses… (BoC Liber 98:265).

March 3, 1887
J. F. Jordan to Pogue & Co.
Bill of Sale

This indenture made and entered into… between J. F. Jordan, party of the first part, and W. F. Pogue and S. G. Wilder, partners in the business of ranching under the name of Pogue & Co., parties of the second part… Witnesseth that the said Jordan, for and in consideration of the sum of Six Hundred and Fifty Dollars ($650) to him paid by the said parties of the second part… has granted, bargained and sold… and set over unto the said parties of the second part, the following property viz. First a certain promissory note executed by O. T. Shipman in favor of the said Jordan for the sum of One Thousand Dollars

($1000), dated at Kaluaopele, Kau, March 22, 1886, also the chattel mortgage securing the said note, dated at Kaluaopele, March 22, 1886 and recorded in the Register Office Oahu… Liber 98 page 265… (BoC Liber 107:19–20).

July 1, 1887
Crown Land Commissioners to Hawaiian Agricultural Co.
Lease of Kapapala Ahupuaa

All that tract and parcel of land situated in the District of Kau Island of Hawaii… known as the ahupuaa of Kapapala, excepting so much there of as may have been awarded as Kuleanas by the Land commissioners, excepting the timber trees and all young trees fit and proper to be raised and preserved for timber trees now growing or here after growing upon the demised premises. Term of 20 years, at a rental of $1200.00 per year… (BoC Liber 108:255–259).

December 16, 1889
I. N. Kaina and wife, Mahana Kaina, to P. Pearce
Mortgage Deed (Loan) – Lands of Pulama and Poupou as Collateral

In consideration of having received $125.00 from Perry Pearce, Ioane Nehemia Kaina (heir of L. Kaina), mortgaged all of their interest in the parcels of land situated at Pulama and Poupou, which boundaries are described in Palapala Sila Nui Helu 2940, and contain 1,179 acres [metes and bounds cited]. In witness of the truth of this instrument, we have signed our names:

Jon.[Ioane] Nehemia Kaina
Mahana Kaina
Maria Kowaa Kaina, Widow of L. Kaina (BoC Liber 123:53–55).

January 5, 1891
J. N. Kaina and wife, Mahana Kaina, to P. Pearce
Deed – Lands of Pulama and Poupou as Collateral

Having received $225.00 from Perry Pearce, John and Mahana Kaina mortgaged their interest in lands described in Palapala Sila Nui Helu 2490 (metes and bounds cited), and containing 1,179 acres (BoC Liber 127:325–326).

August 15, 1891
G. W. C. Jones to Estate of Bernice P. Bishop
Assignment of Lease, Volcano House and Keauhou, Kau

This Indenture… by and between George W. C. Jones of Honolulu… of the first part, and Charles R. Bishop, Samuel M. Damon, Charles M. Hyde, Charles M. Cooke, and Joseph O. Carter… Trustees under the Will of Bernice Pauahi Bishop, of the second part, Witnesseth: That said party of the first part, for and in consideration of the sum of Four Thousand and Five Hundred Dollars ($4500.00) to him paid by said parties of the second part… hath bargained, sold, assigned, transferred, set over and conveyed unto said parties of the second part… That certain Indenture of Lease of premises at Keauhou, District of Kau… made by and between Samuel G. Wilder of the first part, and George W. C. Jones of the second part, dated June 20th, 1885, of record in… Lib. 93, Fols. 322–324, being for a term of

sixteen years, and also all the rights, title and interest of said party of the first part in and to the premises described in said Indenture….

And in consideration aforesaid the party of the first part doth also bargain, sell, assign, transfer, set over and convey unto said parties of the second part… all the rents, benefits and reversions accruing to him under the following Leases:

1. Lease of the Volcano House from him, said George W. C. Jones to said Samuel G. Wilder dated June 20th, 1885, of record in Lib. 95 Fols. 195, being for a term of sixteen years.

2. Lease of pasture and forest land from said George W. C. Jones to J. F. Jordan and O. T. Shipman dated June 25th, 1885, of record in Lib. 93 Fols. 334, being for a term of sixteen years.

And also all of the rights, title and interest of him, said George W. C. Jones in and to all and singular the premises described in said Leases… (BoC Liber 134:151–152).

September 1, 1892
J. N. Kaina and wife, Kamahana Kaina, to Alice F. Hitchcock
Mortgage – Lands of Pulama and Poupou as Collateral

Having received $500.00 Gold from Alice F. Hitchcock, John and Kamahana Kaina mortgaged their interest in lands described in Palapala Sila Nui Helu 2490 [metes and bounds cited], and containing 1,179 acres; mortgage period of five years. Said mortgage paid in full on and recorded over this instrument on May 30, 1893 (BoC Liber 129:472–473).

May 15, 1894
O. T. Shipman to J. C. Searle
Chattel Mortgage – Keauhou, Kau

This indenture… between O. T. Shipman of Kau, Hawaii… of the first part, and J. C. Searle of said Kau, of the second part, Witnesseth, that the said party of the first part for and in consideration of the sum of ten hundred ($1000.00) dollars in U.S. gold coin, to him in hand paid by said party of the second part… hath granted, bargained, and sold… unto the said party of the second part… the following chattels, now being and running at large upon the ranch of the said party of the first part on the land of Keauhou in the District of Kau, Hawaii, to wit: Three hundred (300) head of grown cattle, branded as follows 79. To have and to hold the above mentioned property to the said party of the second part….

Provided nevertheless that if the said party of the first part… shall well and truly pay to the said party of the second part… the sum of $1000.00 within eighteen (18) months… with interest at the rate of ten (10) percent… then these presents shall be void… (BoC Liber 147:261–262).

September 10, 1896
W. Kaloi & Wife, Kekupu, to Kaunukapu
Deed – Conveying Land at Kapaahu (por. R.P. 2093)

W. Kaloi and Kekupu, residing at Kapaahu, Puna, previously sold 3 34/100th acres to J. K. Hapai from our parcel of land situated at Kapaahu, which we purchased from Kaikuahine (k)

and Kahula (w) of Kau. Its boundaries are described in Royal Patent No. 2093 [containing an area of 124 acres]. There now being an area enclosed with a wall and two wooden houses where we reside. The remainder of the parcel we hereby convey to Kaunukapu, our own natural daughter, all the remaining acreage, and everything appertaining to said acreage is given to Kaunukapu… (BoC Liber 164:211–212).

March 17, 1898
J. Kaina & wife, Kamahana to J. S. Kamelamela
Deed – Land interest in Pulama

John Kaina and Kamahana, of Hilo, Hawaii, hereby sell to J. S. Kamelamela (k) of Kapaahu, Puna, all of the section of Pulama, Puna known by the boundaries recorded in the Deed of Sale between L. Kaina and Kahilihiwa (k.) and Kailiponi, his wife on the 12th day of May, 1879, recorded in Liber 58, page 408; this being a portion of Royal Patent Number 1872 [Granted to Kekaula]. In consideration of $40.00, this deed of sale conveys all the portion of said land, along with all appertaining rights and privileges to J. S. Kamelamela and his heirs for all time… (BoC Liber 177:336–337).

September 16, 1898
Malimali (w), W. Paoakalani her husband,
Kaaua [Kaawa] (w), sister of Malimali, and her husband, Kikii, to
N. G. Peterson
Deed of Sale for Portion of the Hui Land of Kealakomo

Malimali (w), W. Paoakalani (k), Kaaua (w) and Kikii (k), all of Honolulu, Oahu, grantors, hereby sell to N. G. Peterson, of Honolulu, for the sum of $378.00 gold coin, all their right, title and interest in all that undivided portion or share in the Hui Land of Kealakomo, Puna, more fully described in Royal Patent (Grant) No. 2893, to Kenaaulani (k) and 16 others. Said Malimali and Kaaua, being the lawful heirs of Kenaaulani (k) and Kaanaana (k), deceased, original holders or members of said Hui Land of Kealakomo, dated December 16th, 1897. Said portion or shares containing an area of 504 10/17th acres more or less… (BoC Liber 186:148–150).

December 18, 1902
Holokai and wife Kailioha, to Kilohana W. Elderts (w)
Deed – Selling one share in the "Aina Huiia" of Kealakomo & Kahue

Know all men by these presents that I, Holokai (k) one of the land owners in the "aina huiia" of Kealakomo, Puna, Hawaii; out of love for my own granddaughter, "Mrs. Kilohana W. Elderts" of Keokea Puna, having paid into my hands $5.00, do hereby sell to Mrs. Kilohana W. Elderts all of my undivided interest in the "Aina Huiia" Aforementioned and described in Royal Patent Number 2893, sold to Kenaaulani, Kama, Hauhili, Kaanaana, Keaka, Haau, Ioane, Kaulunahele, Holokai, Inoa, Naloha, Kahai, Mahu, Palapala, Kaiama, Keikimoo and Kahaku at Kealakomo, Puna, Hawaii, as known by its boundaries below:

Beginning at the Iwi (Boundary wall) between Kealakomo and Kahue, which is an ili of Kealakomo, and running along said iwi–

North 7 W. 116.50 Chs. to the top of the first Pali (Cliff)
North 9 ¼º W. 38 Chs, along the top of the first Pali
North 16 ¾º W. 100 Chs. to the great pali, at an Ohia Tree marked **X**, thence

North 17 ½º W. 145 Chs. along the iwi boundary of Kahue and Apua;
North 10 ½º E. 43 Chs. along the iwi boundary of Apua;
South 64º E. 101 Chs. along Panau Nui to Kuihupi, then going towards the ocean; South 52 ½º E. 34.26 Chs. along the iwi of Panau nui;
South 17 ½º E. 89 Chs. along the iwi of Panau Nui to the Great Cliff (Pali Nui); South 14º E. 217.80 Ch's. along the iwi of Panau Nui to the shore;
South 67 ¼º W. 54 Chs. along the shore
South 23º W. 13.50 Chs. along the shore.
North 40 ¾º W. 4.73 Chs. along the boundary of Palapala's land at [mark] **I**
South 30º W. 9.50 Chs. along the boundary of Palapala's land at [mark] **X**
South 32 ½º E. 2.12 Chs. long the boundary of Palapala's land at [mark] **T**
South 53 ½º W. 18.75 Chs. along the shore
South 64 ½º W. 39.90 Chs. along the shore to the place of commencement.

There being 4289.40 Acres.

All of my rights and privileges are hereby conveyed to Mrs. Kilohana W. Elderts… (BoC Liber 242:468–470).

April 11, 1908
N.G. Peterson to William Savidge
Deed – selling interest in portion of Hui Land of Kealakomo

N. G. Peterson conveyed all his title, rights and interest in the portion of the Hui Land of Kealakomo, purchase from Malimali et al. (Sept. 16, 1898 – BoC Liber 186:148–150) to William Savidge, for the sum of $500.00 gold coin… (BoC Liber 300:358–359).

June 24, 1908
Hawaiian Mahogany Company, to
Hawaiian Development Company, Limited
Mortgage Agreement

Whereas the Mortgagor is indebted to the Mortgagee in the sum of Seventy-five Thousand Dollars ($75,000.) which sum is now due and payable…

[Mortgagor suggested that alternatives to payment be considered, which also included the transfer of leasehold interest on the land of Keauhou, Kau.]

…1. Agreement dated July 24, 1906, between J. O. Carter et al., Trustees under the will of B. P. Bishop, and the Hawaiian Mahogany Lumber Co. Ltd., for the term of 15 years from and after the first day of January, 1907, giving the right to cut and remove Koa trees and logs from certain lands situate at Keahau [Keauhou], district of Kau… (BoC Liber 309:78–84).

By April 1909, the company was unable to meet its financial obligations, and L. A. Thurston of the Hawaiian Development Company foreclosed.

April 20, 1909
Hawaiian Mahogany Company, Ltd. by Affidavit of Mortgagee, to
Hawaiian Development Company, Limited
Foreclosure & Affidavit

I, Lorrin A. Thurston, of Honolulu, Territory of Hawaii, President of the Hawaiian Development Company, Limited, the Mortgagee named in that certain mortgage made by the Hawaiian Mahogany Lumber Company, Limited, dated June 24th, 1908, recorded in the Registry of Conveyances… in Book 309 on pages 78 to 88, both inclusive, and also in Book 306 on pages 181 to 191, both inclusive, being duly sworn, upon oath depose and say that default has been made in the payment of the principal and interest mentioned in the condition of the said mortgage… Notices are as follows:

Mortgagee's Notice of Intention to Foreclose and of Foreclosure Sale.

In accordance with the provision of a certain mortgage made by the Hawaiian Mahogany Lumber Company, Limited, and Hawaiian corporation to the Hawaiian Development Company, Limited, and Hawaiian corporation, dated June 24, 1908… notice is hereby given that the Mortgagee intends to foreclose the same for condition broken, to wit: non-payment of both principal and interest.…

The premises covered by said mortgage, and which will be offered for sale, consist of the following described property and agreements, viz:

1. Agreement dated July 24, 1906 between J. O. Carter et al., trustees under the will of B. P. Bishop, and the Hawaiian Mahogany Lumber Co., Ltd., for the term of 15 years from and after the first day of January, 1907, giving the right to cut and remove Koa trees and logs from certain lands situate at Keauhou, district of Kau, Island of Hawaii…

[Several other lease agreements with various parties, covering lands in Puna, Ka‘ū and Kona are cited as a part of the foreclosure, and included:]

- Kaapuna, Kapalilua, South Kona (Liber 288:273-275);
- Keaau, Puna, between 29 to 26 miles fence;
- Honokua, South Kona;
- The Catholic Mission land near Pahoa, Keahialaka, Puna;
- Certain lots containing 4500 acres more or less in Olaa;
- The lands of Kolo, Olelomoana, Papa, Kalihi, Okoa and Honokua, along with other lands acquired by James B. Castle in the district of North Kona, South Kona or Kau;
- Lands of Hookena, Kalahiki, Kaohe, Kauhako and Honokua, South Kona;
- Kiilae, South Kona;
- Lands of Kealakekua, Onouli, Hokukano, Halekii, Honokohau Nui and Kaumalumalu, South and North Kona;
- Holualoa, North Kona;
- Lot 10 of the Kaohe Homestead, Puna;
- Lot 4 of the Kaohe Homestead, Puna;
- Lot W. at 29 mile, Olaa, Puna (Right of Purchase Lease No. 274 & 275);
- Right of Way across the land of Keaau, Puna to terminus of the Hilo Railroad at Glenwood, Olaa; Right of Way across Land owned by W.H. Shipman;

- Right of way over and leases of lands in Olaa (Lots 316 and 165, along with other locations)…]

21. Agreement dated August 21, 1906, between the Kilauea Volcano House Company and the Hawaiian Mahogany Co., Ltd., relating to installation and use of water tanks at the Volcano House.
22. Contract dated November 14, 1907, by and between the Hilo Railroad Co., and the Hawaiian Mahogany Lumber Co., Ltd., relating to the transportation over the Hilo Railroad of the products, material and supplies of the Hawaiian Mahogany Lumber Co., Ltd.
23. And also all and singular all other lands, rights of way and lumbering licenses and all railroads, buildings, water tanks, mills, machinery, tools, cars, locomotives, cables, goods, wares, merchandise, supplies, equipments, material and all other property, real, personal or mixed, now held or owned by the said Hawaiian Mahogany Lumber Company, Limited…

[The Foreclosure Statement is then repeated in the Hawaiian language.] (BoC Liber 309:458–468).

May 27, 1909
William Savidge to W. Tin Yan
Deed Conveying his Interest in the Hui Land of Kealakomo

William Savidge, in consideration of $500.00 to him paid by W. Tin Yan of Honolulu, conveyed all his right, title and interest in his undivided portions or shares in the Hui Land of Kealakomo containing 505 10.17th acres more or less as recorded by his purchase on April 11, 1908, recorded in Liber 300:358–359 (BoC Liber 318:69–70).

Hale Hoʻomaha: Development of Accommodations in the Vicinity of Kīlauea (1840s-1916)

Business interests in the volcano areas arose shortly after the first foreigners visited and subsequently described Kīlauea and Mauna Loa. The native records[279] mention traditional structures ranging from shelters to long-houses, and heiau at various locations around the lands of Keauhou and the lua Pele, from time immemorial. As cited in preceding sections of this study, early historical accounts described shelters built for accommodations at the time that the first foreigners visited Kīlauea in 1823. In the early 1840s, temporary visitor-lodging facilities offered shelter for various visitors, including members of the United States Exploring Expedition. The shelters were constructed on the bluff near Kaʻauea overlooking Kīlauea. In July 1844 a "comfortable" house with food offerings was mentioned in the government newspaper, *The Polynesian*.[280] On May 28, 1846, King Kamehameha III and a group of seventy travelers visited Kīlauea. J. J. Jarves, the government newspaper's editor, reported: "Four houses were found at the volcano, one sixty feet long, but none of them comfortable" (*The Polynesian*, June 6, 1846).

Later, in 1847, facilities were built at the bluff known as Kaʻauea—also called *Ka pali kapu o Kaʻauea*. And the native proprietor kept a book for recording the names and comments of visitors. A native account, within a published name chant penned in 1861, called the place of

[279] Several early accounts of hale hoʻomaha/rest houses or minimal shelters along the rim of Kīlauea were recorded from 1823 through the 1840s.
[280] *The Polynesian* of July 13, 1844 (see quote at end of next subsection in this study).

rest (hoomaha) a "hale Kamalauki,"[281] perhaps descriptive of a shelter thatched with leaves of the native *ʻuki* (*Machaerina*), a native sedge that grows around Kīlauea. Several early historical narratives describe a steam bluff area as the site of such rest houses, and document the cooking of food in the nearby steam vents. This custom was a regular practice at ʻAkanikōlea.

It is not until 1863 that we find the first formal record of a conveyance, in the form of a lease for the ʻili of Keauhou. The first building known as Volcano Hotel or Volcano House was built in 1866 (*Pacific Commercial Advertiser,* March 30, 1866:2), but it not until 1868 that specific references can be found in conveyances to buildings and facilities on the land.

In 1931, Gilbert Lee, a park ranger of Hawaiian descent, authored an article published in the *Honolulu Advertiser* and in a park newsletter, covering the early history of lodging in the Kīlauea vicinity and an 1891 visit made by Queen Kapiʻolani [Queen Liliʻuokalani[282]]. (Gilbert Lee, was one of the sons of Peter Lee, an early pioneer in management of accommodations for travelers to the volcano. Peter Lee was also responsible for operating a hotel at the Punaluʻu Landing and development of an improved road from Punaluʻu to Kīlauea. He was later appointed Government Road Supervisor.)[283] Gilbert Lee wrote:

October 18, 1931 (Ed. page/c5)
Honolulu Advertiser
An Ancient Hale Hoomaha and Steam Crack
By Ranger Gilbert W. Lee[284]

> Many year ago a very ancient Hale Hoomaha or rest house was situated at the steam crack near the rim of Kilauea, about ¾ of a mile west of the Volcano House. This steam crack, now one of the attractions to tourists hiking along the Steaming Bluff Trail, served as a cook stove for travelers in olden times. In days gone by, when roads were mere trails and the only means of conveyance on land was by pack animal, Hawaiians from all the island came to Hawaii to worship their goddess Pele. They brought their food with them and cooked it in the steam crack near Kilauea.
>
> For a time the people who came to worship at Pele's fiery temple had no shelter to protect them from the cool winds and the mists on the mountain. Realizing that the hot steam was a source of heat, the worshipers decided to construct a rest house or shelter over the steam crack. When complete, the house was about eighty feet long, twenty feet wide and six feet high; it was a three-walled structure, the lee or south side facing Kilauea Crater being left open. The walls were made of stone, the roof of interwoven sticks and grass. The rock floor was covered with grass and lauhala mats.
>
> Having no cooking utensils, two eight foot canoes served as cooking vessels. One canoe was placed on one side of the steam crack, the other canoe on the other side. Before placing the food to be cooked in the canoe, the Hawaiians "oli-ed" or chanted with great

281 *Nupepa Kuokoa*, Ianuari 1, 1862:4. "Kanikau No Mrs. Maleka Ii" — "…He mau aku no ka ihoʻna a hiki i Kaauea, Hoomaha aku i ka hale Kamalauki, E hoopumehana ana i ke ahi a Kukaohialaka…

282 *Hawaiian Gazette*, May 26, 1891:7, "Queen Liliuokalani Visited the Volcano on May 15th" — "Her majesty Queen Liliuokalani attended by her suite visited the Volcano on the 15th inst. About forty guests were registered at the Volcano House…."

283 The authors frequently visited Uncle Gilbert and his wife, Kahaleula Paoa Lee, in the early 1980s, and assisted with the donation of the Peter Lee Collection to HAVO.

284 See also: Gilbert W. Lee, "An Ancient Hale Hoomaha and Steam Crack," *Hawaii National Park Nature Notes* Vol. I, No. 3 (August 1931): 21-22.

reverence. Puaa (pig), chicken, fish and sweet potatoes wrapped in ti leaves were then placed in one canoe, yams, taro, and the hearts of the hapuu fern being placed in the other. All this preparation was done in the morning so that the steam would cook the food while the people were spending the day in worship at the fire pit of Kilauea. On returning to the shelter in the evening the people made a great ceremony of eating the food which had been cooked in hot steam during the day.

The last time food was prepared in this steam crack in the manner of the ancient Hawaiians was in July 1891. Peter Lee (father of the writer) then manager of the Volcano House, hearing that Queen Kapiolani [Lili'uokalani] and her followers were coming from Kalapana to the Volcano House, hustled his servants to prepare a Hawaiian feast of puaa, fish, sweet potatoes, yams, taro, and hapuu. The food was placed in Koa canoes and cooked in the steam crack as in former days. The Queen and her party arrived at the local hostelry in the early evening and found that great preparations had been made in honor of her visit to the region which had long been sacred to her people.

Today only the steam crack, sending out great clouds of steam, remains as a marker of the place where the Hawaiians gathered when visiting the fiery palace of their Goddess Pele. The older Hawaiians and kamaaina can recall the grass-thatched, stone Hale Hoomaha and the two canoes which served as an oven.

In former days only trails led to Hale Hoomaha; today one may drive on paved roads to the very edge of the steam crack which furnished heat for warmth and cooking. The stones that made the walls of the Hale were used in building the road, the canoes have long since decayed.

July 13, 1844:30
The Polynesian
Improved Accommodations

As cited earlier in this study, beginning in 1823, missionary and other historical visitors reference thatched shelters, which provided minimal protection from the weather, being situated near the steam vents (ʻAkanikōlea), and at other locations around the caldera rim. The option for travelers to obtain both food and more sheltered lodging at Keauhou, on the bluff overlooking Kīlauea, was reported to readers of the government newspaper:

Visitors to the crater of Kilauea will be gratified to learn that an enterprising Hawaiian has erected on the brink of the crater a comfortable thatched house. He also provides food; and in other ways, has added much to the comforts and convenience of travellers. He deserves to be well patronized.

January 13, 1866:2
Pacific Commercial Advertiser
Ahead of Honolulu — The Volcano House

In January 1866, the *Pacific Commercial Advertiser* reported to readers that a new hotel was to be built at Kīlauea:

The volcano of Kilauea is to be honored with a hotel soon, erected expressly for the comfort of travelers. Mr. Julius C. Richardson has for several weeks been making preparations for erecting a suitable building on the site of the old "crater house," which every traveler who

has visited Kilauea during the last twenty years will remember. He has purchased the materials, lumber and furniture necessary for such an establishment, and shipped them by the schooner *Alberni*, which takes them to Keauhou, a small port near the crater, where J. C. King's pulu establishment is located. From Keauhou there is said to be a good road to the volcano, distant twelve miles. In future, therefore, there will be three routes to the crater, one via Hilo, another via Kealakekua, and the third via Keauhou. Mr. Richardson proposes to establish and keep open a good hotel, not on a very large scale, of course, but sufficient for the accommodations of travelers. During 1865, there were over four hundred visitors at the volcano; and with the improved lodgings and comforts, and an enterprising foreigner to look after them, it is not unlikely that there will be fully one thousand during the present year.

Travelers heretofore have generally stopped only one night; but with comfortable lodgings and a well-furnished table, everyone will expect to spend several nights, or even a week, as the beauty of the volcano is chiefly in the night views.

It has always been rather annoying to gentlemen who wished to spend more time there to be compelled to leave before their visit was half up, on account of the discomforts encountered, especially by their lady companions. Mr. R. appears determined to overcome all obstacles, and will no doubt make the place attractive and comfortable to visitors from every part of the globe. Success to the enterprise.

March 30, 1866:2
Pacific Commercial Advertiser
Volcano Hotel

Volcano Hotel. — By an advertisement in today's paper, it will be seen that the new hotel at Kilauea, to which we lately referred, has been completed, and is now open for the entertainment of travelers [*Figure 31*]. The proprietors are young men of enterprise and capital, and will give satisfaction to their patrons. Bath-houses have been erected near or over the sulphur springs, which will enable invalids to test the medicinal qualities of the vapor or steam baths, and probably sulphur water will also be kept for such as choose to resort to its use. This is something that has never been offered to visitors at Kilauea, and will certainly be an inducement for invalids to spend a portion of the summer at this wonderful mountain resort.

Hereafter no one will find it necessary to carry provisions to the crater, for Messrs. Richardson & Co. provide everything requisite for the comfort of man or beast. Travelers can go via Hilo (thirty miles to the crater), or via Keauhou (twelve miles), or via Kau, over a good road (forty miles). The establishment of the hotel at the crater enables them to dispense with baggage men, and probably the cost is now no greater than before, as generally each baggage man had to be paid five dollars. One guide for each party is all that is needed.

Our readers may not be aware that there is a new lake opening directly under the high north bank of the crater, which promises to rival and perhaps surpass the old lake, which has existed for so many years. The wall of the crater nearby is a thousand feet perpendicular, from the edge of which adventurous young men can look down the giddy precipice, while persons contemplating a heroic end of their existence, can find here a spot where they may surpass even the famous Sam Patch, who jumped off from Niagara Falls. As soon as the comforts of the hotel are known we predict there will be a crowd of visitors to see the new sights, and of patients to quaff the health-giving vapors that rise from the fiery domains of Madame Pele.

Figure 31. Volcano House Hotel of 1866
(Photo from Collection of Hawaii Volcanoes National Park)

The great earthquakes of 1868—described in earlier sections of this study—caused the pali of Keauhou to collapse, and destroyed the Keauhou Landing (see *Ke Alaula*, 1868; and Jarves 1872, in Parts IV of this study), though the Volcano House suffered no damage. Over the subsequent decades numerous articles, leasehold agreements and publications were recorded, which provided readers with descriptions of the Volcano House. After 1848, Keauhou, being a private holding of Chiefess Kamamalu (by Land Commission Award 7713), and later being a part of the Bernice Pauahi Bishop Estate, was held in lease-hold interest by all parties who engaged in business at the Volcano House and by businesses which used resources of Keauhou. Documents describing various leasehold agreements, business endeavors and other facets of history are found at the beginning of this Part VIII, and will only be briefly cited in the narratives that follow, which provide a timeline of history and physical changes in the landscape and facilities.

A Visit to the Volcano and Description of the Volcano House in 1871

In 1871 Mary S. Whitney visited Kīlauea and experienced a significant earthquake within its caldera. Her letter describing the round trip from Hilo to Kīlauea and back, was originally written to her father, but not published until many years later (*Paradise of the Pacific*, December 1915: 57-60). Ms. Whitney's letter also includes a description of the Volcano House lodging and services offered at the time. Riding to Keauhou from Hilo, via Hawelu's half-way house at ʻŌlaʻa, Whitney and party arrived at Kīlauea where she observed:

Hilo, Hawaii, September 17, 1871
Mary S. Whitney's Account of a Visit to Kilauea

My Dear Father: Our long anticipated visit to the volcano of Kilauea is at last accomplished. We have seen the monster and escaped safely from his lair. I will say by way of introduction that Kilauea is not at all like the volcanoes of Vesuvius and those of Central and South America which are represented as lofty, steep cones with smoke and sometimes lava issuing from the top, as from a chimney. This is simply a great pit in the lap of the volcano of Mauna Loa, whose summit crater, 14,000 feet above the sea, is occasionally in eruption.

Our party was guided by a native boy, Joseph, who was also luggage carrier and helper in general. We were obliged to start from Hilo before daylight, partly to avoid the heat of the morning sun over the worst of the road, and to give ourselves time to halt and rest awhile in the middle of the day. So behold us, having eaten as hearty a breakfast as the early hour would permit, gathered under the trees about to start for our thirty-mile ride. J. appears with a rubber overcoat, pants in boots, a "ventilating" hat, and jingling Spanish spurs, while Miss M. and I are dressed in bloomers and also "booted and spurred." I ride my own saddle sidewise, but Miss M. rides a Spanish saddle otherwise, which is the style that most ladies here prefer for long trips. Our boy Joseph carries on his horse our huge saddle-bags, with a change of clothing for each of us in case of rain, some goodies for lunch by the way, a big umbrella, etc.

The morning sun had just begun to brighten the eastern sky as we set out at half-past five. Our horses are all fine animals, and we gallop through town and out into the country at full speed. Our road for four miles lay through the open country and then for some miles through the loveliest piece of tropical woods we had seen. Lofty trees were covered to their very tops by lovely vines and fens which hung in festoons from tree to tree, and ran riot in their exuberance. Graceful tree ferns thirty and forty feet high, and lower bushes and ferns of every kind, formed an impenetrable jungle, and excelled all one could imagine of tropical luxuriance.

At the end of these woods there are a few cocoanut trees and this is the last of the good road. We stopped here a few minutes to rest and then struck into a miserable piece of road, merely a horse trail through the woods, muddy, hot and monotonous. This lasted a few miles, when we reached the long stretch of old lava which extends the rest of the way to the volcano. It is very rough, up and down, up and down, crossed every few rods by little streams, and is covered with a low undergrowth of ferns and bushes which diversify the otherwise barren surface. There are no inhabitants at all over this region except at Olaa, a little oasis of grass in this desert, where there are two settlements of natives about two miles apart, and this is about half way to the volcano. So tired travelers always stop at one of these places to refresh themselves, and there is a little native house at each place kept for this purpose.

The first one is called "Hawilu's [Hawelu's] Half-way House," and here we dismounted about 10 o'clock, unsaddled our hot and tired horses, and proceeded to rest and refresh ourselves with a lunch. This house is a little native structure, similar to all those around here, made by erecting a light framework of poles and interlacing on the sides and roof the long, slender leaves of the lauhala or screw pine, a tree common to the country. There is the inevitable porch in front, and inside a single room with a bedstead in one corner and across one end the native bed or hiki-e of those who adopt a semi-foreign style. The hotel boasts no chairs, but there is a rude little table with benches around it, and upon this we spread our lunch.

Our tea is made on a stove in another house, and we enjoy a hearty meal. In two hours we were ready to mount and get away again. Fifteen and a half miles more of this hard lava road, before we could reach our stopping place.

So we went single file, clattering over the rocks and splashing through the water, walking our horse most of the time, for they were lazy and we were tired, on and on, till the road seemed interminable. We had planned to reach the Volcano House about 3 o'clock, but there came 4 and half past 4, and no signs of human habitation. And, worse than all, Miss M.'s horse began to show signs of giving out, and our hearts began to fail for fear we had lost our way. Our boy proved to be a very poor guide, and Miss M., who had been over the road before, was sure we ought to have seen the volcano long ago. We had quite made up our minds to encamp in the bushes for the night with no protection and no food, and make the best of it, when suddenly we struck a beautiful piece of road, wide and smooth, quite different from the narrow trail we had been following, which gave new cheer to man and beast, and we galloped on till, leaving a little patch of woods, we were greeted by the welcome sight of the Volcano House, and at the same time at our left the great pit of the crater of Kilauea spread out like a map before us.

The Volcano House is thatched like the other I described but is much more pretentious, having seven or eight rooms well-furnished and comfortable. The glory of the house, however, is a great, old-fashioned open fireplace in the main room, for the nights are very cold at that altitude. On all sides of the house, but chiefly below and beyond, are "steam cracks" — openings in the ground of all sizes, from that of a horse's hoof to several rods in length, and large enough to swallow an ox. They are of an unknown depth, and constantly sending out puffs of sulphurous vapor, hot enough to cook meat in a few minutes. Over one of these cracks a small bathhouse is built, providing a steam bath which is one of the luxuries of the place. The whole ground in the vicinity is warm and in some places too hot to be walked upon with comfort. The sulphur bank just above is a side-hill full of these steam cracks and covered with crystals of pure sulphur, brilliantly yellow and beautiful. The heat and the steam and the odor give you peculiar impressions, and you almost feel that it cannot be the same old mother earth whom you are accustomed to tread so securely. There was just time to take a steam bath before supper, so J. volunteered to try the sensation first, and Miss M. and I followed. It was delightfully relaxing and refreshing after our long ride, and we returned to our bright fire and welcome supper with keen appetites. The house is kept by a Chinaman, and we were the only guests at the time. The most enjoyable part of our meal was plenty of wild strawberries fresh and sweet which grow in great abundance all about.

As I said, the whole crater is plainly visible from the house, and we could distinctly hear the boiling and surging of the great fire in "South Lake," but nothing but smoke was visible. In the evening there was occasionally a glare of light upon the smoke and that was all. We were all tired and glad to retire early, and after a hearty night's rest and an early breakfast, about 8 o'clock the next morning we were ready to descend into the crater. The morning was cloudy and cool and the weather favorable for our long tramp. There is a native guide at the house, without whom no one is allowed to make the difficult and sometimes dangerous journey, and with him and Joseph to carry water, lunch, boxes for specimens, umbrellas, etc., we set out. The descent in some places is very steep but is aided by rude steps made of roots and poles, and the precipice which everywhere else is a perpendicular wall nearly a thousand feet deep, is here broken into small precipices with level places between. It was tiresome, but at length we had made the descent and stood upon the comparatively level, black, hard lava of the crater floor. Here we rested a few minutes while the guide told us something about the present formation of the floor of the pit. This is constantly undergoing

change, and has been, ever since there is any record of it. A few years ago the whole floor was two hundred feet lower than it is now, but by various flows from below it has been filled to its present height. There is now only one active place called “Lake” or “vent,” while sometimes there have been as many as eighty in all parts of the crater. Before the great series of earthquakes in 1868 the floor had become nearly level but at that time the part I have marked “Deep depression” on the accompanying sketch, sank rapidly three hundred feet with a great noise, just as the ice upon a frozen river would sink if the water under it were withdrawn, and left a broken, rough precipice all around it. As you see, our path to the South Lake lay down this precipice of broken lava and across the depression. The whole crater is a weird, unearthly place to be in, and to tread for a mile or so over a part of the floor which a few months ago had dropped 300 feet toward the eternal fires did not add to one’s sense of security. The lava as it cooled of course contracted and left deep seams and cracks in every direction over which we had to pass. All through the depressed part and in many other places it was very hot over these cracks, showing that they were not far from the fires below. The lava, too, is piled and thrown up in all imaginable forms and broken and tossed about so that the walk is all the time up and down hill over rough and smooth places. And perhaps the most striking thing of all is the great wall, sheer perpendicular a thousand feet high. It is evident that at some remote time this crater did not exist but was part of the slope of Mauna Loa with its internal fires as now. But some great convulsion caused this part of the crust to sink suddenly as the center of the crater has since done. Many in making the descent into the crater are so overcome with the unearthliness of the place and the thought that only a few feet below the same forces are still at work, that they are unable to proceed and are obliged to return without going further. It is wonderful, however, that with all the danger there has never been a serious accident. The lava is very beautiful; it is impossible to describe it. It glistens like melted glass, and in some places looks as if it were sprinkled with diamonds and rubies and glows with all the colors of the rainbow. And it is through such curious shapes that one is never tired of looking for something new. We brought away many beautiful specimens.

And now we will resume our long-delayed walk, crunching over half-broken scoria, jumping over the cracks, stumbling over the sharp rocks, stopping to examine some new beauty, climbing up to look into a cone whence lava has recently flowed but now is sending up only hot air, scrambling down some steep precipice, gathering here and there a stray fern that had found a little soil in which to grow, the only living thing except ourselves in all this great hole, sitting down upon the rocks to rest a few minutes, then on again till we come to the first part of the great South Lake. We cautiously approached the brink, lest the loose rocks should treacherously give way under our feet, and gaze down into the vast cavern, the floor covered with immense rocks in great confusion where but a few weeks ago (as our guide told us) the fires had been active. Here we left our luggage and our boy Joseph, and with half-dread proceeded to the active lake. The walk was not long, but the lava was very hot and full of great fissures, where in the night we would have seen the light of the liquid lava, and the steam issuing was scalding hot. With feelings of awe we approached the burning lake and passing one more chasm, stood upon the brink. The eternal fires were 300 feet below us and we could hear them hissing and roaring, leaping up in mad fury while a great cloud of smoke would rise, falling back again, surging and foaming. We remained there perhaps half an hour and strained our eyes to catch a glimpse of the flame, but nothing but the dense smoke was to be seen. Reluctant to leave with so unsatisfactory a view and yet glad to escape from the dreadful place, we finally retraced our steps to meet our boy Joseph. Thence we proceeded to a sheltered cave in a ledge of rocks overlooking the lake where we rested and refreshed ourselves with a lunch furnished by the Volcano House, and from there we started homeward by the beaten path near the western wall of the crater.

We were marching along, the guide ahead. Suddenly our steps were arrested and we looked at each other in dismay. “What? What is this?” From the hundreds of steam cracks all of the floor of the crater came a quick puff of steam. At the same time with a distinct cracking sound the lava seemed to give way and sink beneath our feet. Instantly too, we hear a loud rumbling sound in the great wall around us, and suddenly as far as we could see the whole precipice seemed to burst into a dense cloud of smoke! We all thought the floor of the crater is sinking again, the wall is falling down upon us, and we five little specks of humanity in this awful abyss, whither shall we fly? We were three miles from any upward path and a thousand feet below any human help and there was nothing to do but stand and await issue. My only thought was to run back to my husband and cling to him, so that if we must perish we would go together.

Gradually the commotion ceased, the smoke subsided and we knew we had witnessed an earthquake in the crater of the volcano! The apparent smoke was dust caused by the loosening and falling of rocks and stones of all sizes from the bank near us onto the crater floor. This unlooked for incident caused us to hasten our steps to a place of greater safety. But we had not gone far when J. discovered he had left a valuable knife upon the rocks where we had eaten our lunch before the earthquake. In spite of our earnest protestations he went back to try to find it, and lo! the whole rock upon which we had all sat so securely had been shaken by the earthquake, knife and all into the fiery pit below!

As he returned safely we resumed our march. We were very tired and the road seemed interminable. Think of climbing that precipice after a hard walk for six or seven miles over hot lava. But it was at length accomplished and at half-past 2 we set our feet with a great sense of relief upon the old familiar earth again. We found some more travelers at the Volcano House and after passing a pleasant social evening before the blazing fire we were ready for a good night’s rest. The light from the crater was unusually bright that night, but we did not stay awake to observe it.

In the morning we visited the sulphur banks again to obtain some specimens, packed our lava carefully and at 2 o’clock were ready for our homeward ride, intending to spend the night at the Half-way House. The clouds were gathering in the east as we started and soon the rain began to pour, gently but decidedly. We were well protected, as we thought, with rubber overcoats and water proofs, but with all these protections we were soon wet to the skin and no human habitation for fourteen miles!

So we “dashed the rowels in our steeds,” and galloped away, clattering on, up and down the rocks, splashing through the water, only stopping a moment now and then to take breath, and then on our way again, J. leading the way. Before dark we reached the welcome shelter of Hawilu’s [Hawelu’s] Half-way House. Here our wet garments were speedily exchanged for dry ones from our saddle bags; and a light repast brought from Volcano House was enjoyed. Our rest was sweet that night, safely housed from the rain which poured incessantly outside. In the morning there was no abatement, so at 10 o’clock we mounted in the rain and reached Hilo about 2 p.m. somewhat wetter but no sadder and much wiser than when we started forth. Our earthquake experience in the crater is quite the talk of Hilo, so far as we know no such adventure having been recorded before. In the town and vicinity it was considered the severest earthquake since the great one of 1868. Stone walls were thrown down, ornaments and dishes fell from shelves, water was thrown out of tumblers and almost a panic was felt by those who experienced the convulsions of three years ago. Happily, however, at this time no serious accidents occurred.

Naming of "Houlder's Monument" (1879)

One of the curious historic place names recorded along the caldera shelf, on the cliffs below Kūpinaʻi (between the Volcano House and Kīlauea Iki) is Houlder's Monument. Named for Alfred Houlder of the firm Houlder Brothers of London, Houlder was involved in several business initiatives, including the importation of Chinese "coolie" labor. On September 20, 1879, he visited Halemaʻumaʻu, via the trail down Kaʻauea, and onto the caldera floor. On his return, he suffered a massive heart attack, and died. Subsequently the site of his death was marked by a stone monument, and has been referenced in cartographic records[285]. While working in the park in the 1970s–1980s, the most-often repeated story was that Houlder had been buried at the monument site. The *Pacific Commercial Advertiser* of September 27, 1879 reported on the event and noted that Houlder's body was sent to Honolulu.

> Death of Mr. Alfred Houlder. – It is with great regret that we report the sudden death, from organic disease of the heart, of Mr. Alfred Houlder, of the firm of Houlder Bros. & Co. of London and Liverpool, on Saturday 20th, inst., at 2 p.m. while ascending the hill of the Volcano House on his return from the crater of Kilauea. Every assistance was most promptly rendered by Mr. Lentz, the kind and energetic Manager, who transported the body of the deceased the following day, under the greatest difficulties, to the Half-way House, and accompanied it to Hilo on Monday morning, to which place it was borne on a litter by natives under the personal direction of [Sheriff] Mr. Severance…. Mr. Houlder's remains, in charge of his son Mr. A. H. Houlder and Major Wodehouse, were brought to Honolulu on Wednesday morning, the 24th instant…. We understand that a Memorial Service will be held at St. Andrew's Church on Monday the 29th.[286]

Leases of Keauhou and the Property of the Volcano House (1863 to 1895)

As travel by visitors to Kīlauea increased, use of the surrounding lands and operations of the Volcano House Hotel evolved and leases became more formal. On September 25, 1863, Victoria Kamamalu entered into a formal lease with R. B. Swain for "all of the Ili named Keauhou," at terms of $80.00 a year for three years, with terms excluding "the Kuleana of the people therein, the fishery, and the Koa trees" (BoC Liber 17:223–224). No reference to a place of lodging was made in the lease.

On April 17th, 1865, C. C. Harris, who by that time owned all of Kahuku Ahupuaʻa (less the native kuleana holdings), was acting as trustee for V. Kamamalu, and entered into a new lease for all of the "Ili Aina known as Keauhou, in which James C. King, a San Francisco businessman secured a lease that would begin on September 25th, 1866 (beginning at the end of the term granted to F. B. Swain in 1863), and run for five years. Conditions of the lease at terms of $125.00 per year with the right to:

> …gather whatever Pulu there may be growing upon the said Land, but shall not be at liberty to cut and take away any Wood from off the said Land. And it is further understood and agreed that the said party of the second part shall not have any right to the fishing privilege connected with the said Land…. The understanding of the above is that Mr. King has the exclusive use of the Pulu, but the Proprietors may at any time cut wood or cause it to be cut, or fish the waters, or cause them to be fished… (BoC Liber 19:238–239).

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285 See Registered Map No. 1275 (November 1886), State Land Survey Division, DAGS..

286 *Pacific Commercial Advertiser*, September 27, 1879:3.

On February 4, 1868, a new lease was made between the Administrators of Kamamalu's Estate, and George W. C. Jones, who took over the lease of the "Ili aina known as Keahou [Keauhou]" with similar terms and at a fee of $175.00 per year for terms of five years (BoC Liber 25:119-120).

One month later, on March 7th, 1868, Jones secured a lease of Kapāpala Ahupua'a from W. H. Reed and C. Richardson (BoC Liber 25:204–206), who held a lease on the ahupua'a from the Commissioners of Crown Lands (Mar. 1, 1860, BoC Liber 13:56–57), and operated a ranch.

Between 1868 and 1883, a series of leases were made, covering the collection of pulu from lands around Keauhou. While it is known that facilities that later transformed into the Volcano House Hotel were operated, it does not appear that formal acknowledgement of the lodging operation entered into lease-hold agreements until March 25th, 1883. That leasehold agreement covered the "tract or parcel of land situate in Keauhou, District of Kau…the same being the upper portion of the Ili of Keauhou…" that Jones first held in lease in February 1868. This March 1883 agreement between Jones and J. F. Jordan included:

> …the premises, buildings &c., known as and belonging to the "Volcano House" situate within the afore described tract, and all the furniture, fixtures, appurtenances thereunto belonging, as more fully described in the schedule annexed to and made a part of this instrument…. To have and to hold… from the 25th day of April 1883 to and until the full term of eighteen years next ensuing and fully to be completed. Yielding and paying therefore unto the said party of the first part… the yearly rent of and sum of seven hundred and fifty dollars ($750.00)… (BoC Liber 81:14–16).

Operations of the "Volcano House" and associated facilities are subsequently covered in several lease documents, including Wilder's Steamship Company's lease for use of the Keauhou Landing and road. Wilder's company transported people to Keauhou via its steamers, and then to the Volcano House via the Keauhou Road. The lease which ran till 1901, also granted the right of "killing" cattle, sheep and goats running on the land of Keauhou and Kapāpala" (June 20, 1885, BoC Liber 94:319–320, Liber 93:322–325; and June 25, 1885, BoC Liber 95:195–199).

In 1885, George Jones also sublet the ranching lands of Keauhou to John F. Jordan and Ollie Shipman. The area excluded the Volcano House and crater vicinity; and included the lands extending inland of Kīlauea to the forest and Mauna Loa slopes, and towards the lowlands of the Keauhou-'Āpua boundary. The lower parcel was crossed by the Keauhou Landing trail, and was headquartered near the area called Kuehu in native land testimonies. In the 1890s Ollie Shipman renamed the lowland area of Kuehu (also written Kuaehu), "Ainahou."

The lease of June 25, 1885 also withheld the right from the lessees to pursue another hotel, to offer guided sightseeing tours, or to harvest timber, stating:

> Commencing at a place where the Hilo and Volcano Road crosses the boundary of Olaa and Keahou [Keauhou]; thence in a W.S.W direction to the junction of the Hilo and Keauhou Roads known as the One Mile Post; thence W.N.W. 30 chs. More or less to where it intersects the high bluff; thence along said bluff 55 chs. More or less to a point 22 chs. N.W. of the Volcano House; thence along the aforesaid bluff to a place 4 chs. S. of Jordan's House; thence W.S.W. to a Koa grove W. of the Crater on the edge of the aforesaid bluff; thence W. to the boundary of Kapapala and Keauhou; thence along said boundary mauka to the ridge of mountain as seen from the Kau Road to the line of Waiakea; thence Makai to

the point of commencement. To have and to hold the same with all the easements, rights, privileges and appurtenances thereto belonging unto the said Lessees… for the term of Sixteen years beginning with the 25th day of June A.D. 1885. Yielding and paying therefore rent at the rate of Two hundred and fifty ($250) Dollars per annum….

They will not cut any trees, timber or firewood upon said premises for sale; that they will neither erect or cause to be erected any hotel, inn, lodging or boarding house or any house of entertainment for tourists or travellers whatsoever upon the same, nor any business that will in anyway interfere with the business of the present Volcano House…. That they will not give any unnecessary annoyance to the guests of said house so far as debarring them from crossing or riding upon said premises for purposes of sightseeing or pleasure; and at the end of said term, will peaceably deliver up the said premises to the said Lessor… together with all future erections and improvements upon same…. And that the said Lessees… shall have full rights to kill or otherwise dispose of all cattle, sheep or goats running wild upon said premises for the term aforesaid… (BoC Liber 93:334–335).

Lorrin A. Thurston Engages in Business Operations at the Volcano House
Changes in the Leasehold Interest of Keauhou (1891)

In 1891, George W. C. Jones relinquished his leasehold interest on Keauhou and the Volcano House. Shortly thereafter, Lorrin A. Thurston, purchased the company's interest in the Volcano House Hotel, and he secured a new lease from the trustees of Bishop Estate. In addition to his interest in the tourism opportunities of the volcano, Thurston was a major driver in ending the Hawaiian Monarchy and in the initiative that led to establishment of Hawai'i National Park in 1916.

Writing about the period, Thurston recalled his visit to Kīlauea in 1890, which also included an ascent of Mauna Loa:

In June 1890, I again visited Kilauea, and became so interested in it that I applied to Samuel G. Wilder, then head of Wilder's Steamship Co., who held leases of the Volcano House and site; I purchased some leases of him, and secured a new lease from the owner, the present Bishop Estate. I also purchased a hotel at Punaluu from Peter Lee, and made him the manager of both hotels. A new company was formed; I got enough capital to remodel the Volcano House and to make additions so that it was much more commodious and attractive. Formerly it had had only six bedrooms for visitors, a living room, a small dining room, a kitchen, and a room for the manager. The lumber and other materials for construction and repairs were shipped from Honolulu to Punaluu, whence they were hauled to Pahala by the plantation railroad, and thence to the volcano by the Hustace draying concern of Honolulu (Thurston, 1936:59).

March 5, 1891 (page 2)
Pacific Commercial Advertiser
Incorporation of the Volcano House
Capital $50,000. – New and Commodious Buildings;
Steam baths; Carriage Drives; Road Across the Crater, Etc.

It is proposed to incorporate the Volcano House, and the transportation business thereto from both Punaluu and Hilo. The following extracts from the prospectus show fully the scope of the proposed undertaking.

Mr. L. A. Thurston is the promoter of the enterprise, and will superintend the carrying into effect of the plans of the proposed company. The following extracts are from the prospectus which has been issued:

The care and entertainment of travelers to the Volcano is now in the following hands:

1. The Inter-Island Steam Navigation Co. to Punaluu. Tickets issued by it are not taken on the Hilo side.

2. At Punaluu, Mr. Peter Lee takes charge of the passengers, and transports them to the Volcano House.

3. The Wilder Steamship Co. to Hilo. Tickets issued by it are not taken on the Punaluu side.

4. Passengers make their own hotel arrangements, and at their own expense in Hilo.

5. Mr. Wilson transports them from Hilo to the Volcano and return.

6. The Volcano House is under management of Wilder Steamship Co.

No horses or vehicles are now kept at the Volcano House for hire.

For many years a Volcano House has been maintained at Kilauea, at which travellers have been accommodated for the day or two during which they were visiting the crater.

The house has been, and has pretended to be, no more than a place at which one could obtain a bed and the necessary food while visiting the Volcano.

The house has served its purpose and served it well.

But it is believed that the time has come when the circumstances will warrant a departure from this plan.

It is proposed:

1. To form a Joint Stock Company which shall purchase the Lease of the Volcano House, the Hotel at Punaluu, the Half-Way House and Peter Lee's transportation plant, and make arrangements for a hotel at Hilo, and itself to convey all passengers to and from the Volcano, so that the Company will have the entire charge and control of the tourist travel of the Volcano, including hotel accommodation at Hilo or Punaluu, and the Volcano, and transportation to and return from the Volcano.

2. To make arrangement with the Inter-Island and Wilder's Steamship Cos., to issue tickets which will be taken by either Company, and covering all expenses, including passage from Honolulu, Hotel at Hilo; transportation to Volcano; Hotel at the Volcano, guides and transportation into the crater; transportation to Punaluu; Hotel at Punaluu, and passage to Honolulu.

3. To make arrangements with the Oceanic Steamship Co., and one or more hotels in Honolulu, by which through tickets will be issued in San Francisco, covering all of the

above items, and also passage from and return to San Francisco, and Hotel expense in Honolulu.

4. To enlarge and improve the accommodations at the Volcano House, so as to make it a comfortable and attractive resort.

Among other additions and improvements proposed to be made are—

1. A billiard and smoking room.
2. A parlor and reading room.
3. A dining room.
4. Additional bed rooms, living accommodations for say forty to fifty guests.

Several cheap but comfortable cottages, which can be used as guest rooms or rented furnished to families.

6. A good stable.

7. The sulphur steam baths will be made one of the main features of the place. The steam will be placed under the control of the bather; shower baths will be inserted and all accessories will be made first-class.

8. Carriage drives will be made to Kilaueaiki; to Keanakakoi, a pit crater just south of Kilauea; to the pit crater on the road to Puna; to the bluff overlooking Halemaumau, from which the surface of the lake can be seen; to top of the bluff and into the Koa woods bank of the Volcano House.

The soil to all of these points is of a sandy nature, without mud and without stones, over level or gently rolling country, sparsely covered with vegetation. For three-fourths of the distance a good carriage road will be secured by simply clearing the underbrush, and but little grading will be needed anywhere.

9. A horse trail will be constructed across the floor of the crater to the lake, so that this fatiguing walk into and out of the crater will be eliminated.

10. Horses, carriages and buggies will be kept at the Volcano House, for rent to guests.

The estimated cost of the improvements proposed, the detail of which is given in the prospectus, is, in round numbers, $40,000.

The annual receipts are estimated at about $26,00 based on an estimated increase in the number of visitors to the volcano, of 50 per cent and an average of persons at a time who will remain longer than the regulation two days and nights.

The total number of visitors at the Volcano House during the year ending November 1, 1890, was 484. Of this number, 210 held round trip tickets, and 274 did not.

The estimated annual expense of running the business on the contemplated scale, is $18,600; showing an estimated profit of about 14 per cent on the proposed capital stock of $50,000.

It will undoubtedly be advisable at first to make a liberal expenditure in advertising, and improvements not now thought of will be desirable. The disposition to be made of the funds of the company will however be subject to the control of the company.

It is impossible at present to estimate what the future growth of the business will be; but if the business is conducted energetically and economically, with an eye first to the welfare of guests, and second to the profit of the company, there is no reason why tourist travel to this country should not increase with the astonishing rapidity that it has in other parts of the world less favorably situated than we are.

The capital stock will be $50,000 divided into 2,000 shares of a par value of $25 each, to be paid in installments as required.

The parties who have already signified their willingness to subscribe for stock in the proposed company are: The Inter-Island Steam Navigation Co., Wilder's Steamship Co., Oceanic Steamship Co., Peter Lee, P. C. Jones, J. B. Atherton, Cecil Brown, S. T. Alexander, Chas. Furneaux, W. H. Shipman, Chas. Richardson, W. G. Irwin, Jno. Ena, C. M. Cooke, J. F. Colburn, Jon. Austin, W. R. Castle.

Immediately upon the stock being subscribed for, the company will incorporate and organize, and proceed with the execution of the foregoing plan.

Mr. Peter Lee, who has been so long and favorably known to the public, as the owner and manager of the Punaluu Hotel, and conductor of Volcano travel from Punaluu, has agreed to assume the management of the company's business. No further assurance that the management will be conducted energetically and economically and to the satisfaction of the travelling public, is needed.

It is intended, as soon as the concern is in condition to accommodate the guests, to systematically advertise the business; to organize periodical excursion parties, both from Honolulu and San Francisco, at reduced rates; to constantly improve the accommodations and facilities at the Volcano, and to do everything that capital, energy and push can do, to render the Volcano a fascinating resort, affording pleasure and health to tourists, rest to the weary Honolulu business man and his family, change to the busy planter, and profit to its stockholders.

Subscriptions for stock and requests for information, can be forwarded to Lorrin A. Thurston, Honolulu.

May 27, 1891 (page 2)
Pacific Commercial Advertiser
The Kilauea Volcano House Co. (ad)

The Kilauea Volcano House Co. has purchased the Volcano House, and Punaluu Hotel.

Arrangements have been completed with the Wilder's Steamship Co. and the Inter-Island Steamship Co., so that:

A Single Route Round Trip Ticket

Can be obtained at the office of either Steamship Co. for Fifty Dollars ($50) which covers All Expenses, including steamer ticket, reserved state room, meals, board and lodging at Hilo or Kau, transportation to and from the Volcano by either carriage or horseback, and board, lodging, steam sulphur baths and guide into the crater, at the Volcano.

This ticket involve[s] an absence from Honolulu of eight days and Gives FIVE DAYS ON SHORE, which can be spent at any point the ticket holder choses, either at the Volcano, Hilo, or Punaluu.

If the trip up to the Volcano is made the day the steamer arrives, and the return on day she leaves, it allows Four Nights and Three Days at the Volcano, or two days and two nights longer than heretofore allowed on this ticket.

Double Round Trip Tickets

May also be obtained for Seventy Dollars ($70).

This ticket includes all expenses covered by the other ticket and the holder may go by either the Hilo or Kau route and return by the other, and out of an absence of eleven days from Honolulu Gives Nine Days On Shore, which maybe spent at any point desired by the holder.

By taking this ticket An Entire Week May Be Spent At The Volcano, in a cool bracing climate, with invigorating steam sulphur baths at hand, and the Greatest Volcano On Earth in constant action in the front yard of the Hotel.

Further information can be obtained from either of the Steamship Companies.

Kilauea Volcano House Co.
Honolulu, May 25, 1891.

August 15, 1891
G. W. C. Jones to Estate of Bernice P. Bishop
Assignment of Lease

This Indenture… by and between George W. C. Jones of Honolulu… of the first part, and Charles R. Bishop, Samuel M. Damon, Charles M. Hyde, Charles M. Cooke, and Joseph O. Carter… Trustees under the Will of Bernice Pauahi Bishop, of the second part, Witnesseth: That said party of the first part, for and in consideration of the sum of Four Thousand and Five Hundred Dollars ($4500.00) to him paid by said parties of the second part… hath bargained, sold, assigned, transferred, set over and conveyed unto said parties of the second part… That certain Indenture of Lease of premises at Keauhou, District of Kau… made by and between Samuel G. Wilder of the first part, and George W. C. Jones of the second part, dated June 20th, 1885, of record in… Lib. 93, Fols. 322–324, being for a term of sixteen years, and also all the rights, title and interest of said party of the first part in and to the premises described in said Indenture…

And in consideration aforesaid the party of the first part doth also bargain, sell, assign, transfer, set over and convey unto said parties of the second part… all the rents, benefits and reversions accruing to him under the following Leases:

1. Lease of the Volcano House from him, said George W. C. Jones to Said Samuel G. Wilder dated June 20th, 1885, of record in Lib. 95 Fols. 195, being for a term of sixteen years.

2. Lease of pasture and forest land from said George W. C. Jones to J. F. Jordan and O. T. Shipman dated June 25th, 1885, of record in Lib. 93 Fols. 334, being for a term of sixteen years.

And also all of the rights, title and interest of him, said George W. C. Jones in and to all and singular the premises described in said Leases… (Bur. Conveyances Liber 134:151–152).

March 1893 (p. 45)
Paradise of the Pacific
The Kilauea Volcano House Co. has Purchased the Volcano House and Punaluu Hotel

The sale and renovation of the Volcano House and Punaluu Hotel, and arrangements between the hotel and Wilder's Steamship Company and the Inter-Island Company, was announced in the March 1893 edition of the *Paradise of the Pacific*, with details of how transportation might be arranged.

Arrangements have been completed with the Wilder's Steamship Co. and the Inter-Island Com., so that a single round trip ticket can be obtained at the office of either Steamship Company for fifty dollars ($50) which covers all room, meals, board and lodging at Hilo or Kau, transportation to and from the Volcano by either carriage or horse back, and board, lodging, steam sulphur baths and guide into the crater, at the Volcano.

This ticket includes an absence from Honolulu. of eight days and gives five days on shore, which can be spent at any point the ticket-holder chooses, either at the Volcano, Hilo or Punaluu. If the trip up to the volcano is made the day the steamer arrives, and return on the day she leaves, it allows four nights and three days at the volcano, or two days and two nights longer than heretofore allowed on this ticket.

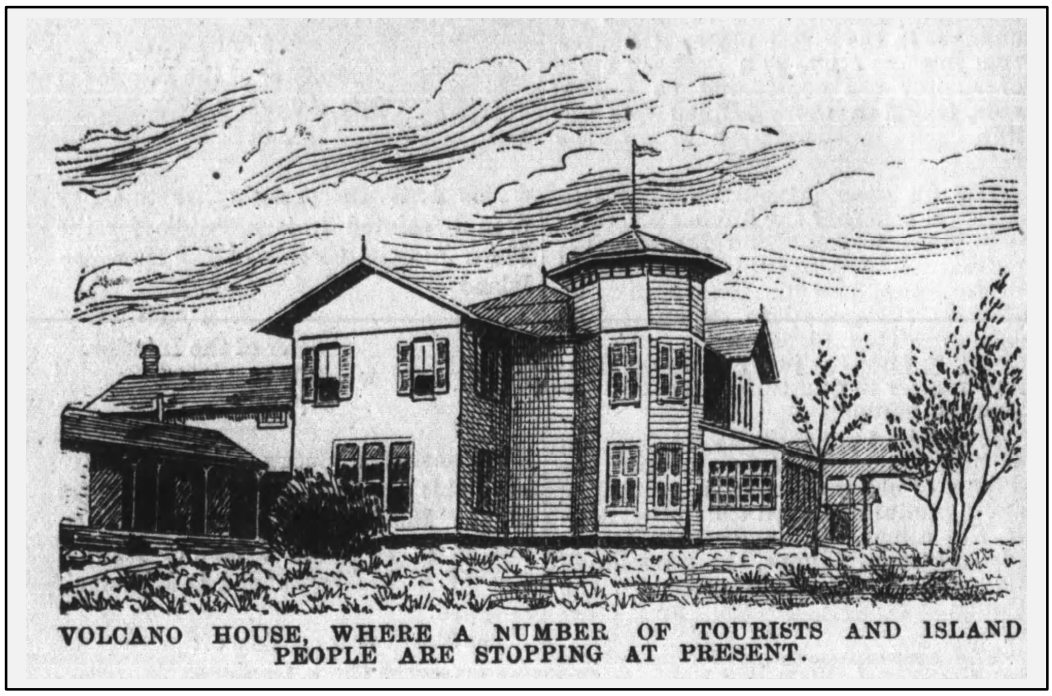
Double route round trip tickets may also be obtained for seventy dollars ($70). This ticket includes all expenses covered by the other ticket and the holder may go by either the Hilo or Kau route and return by the other.

By taking this ticket an entire week may be spent at the Volcano, in a cool bracing climate, with invigorating sulphur baths at hand, and the Greatest Volcano on Earth in constant action in the front yard of the Hotel. Until a rearrangement of the time tables can be made, this ticket will be issued only to go up by the "Hall" and back by the "Kinau."

August 3, 1895 (p. 6)
Pacific Commercial Advertiser
Tourists at the Volcano House
No Lake of Fire, but Plenty of Heat and Smoke
Kahuna uses [her] Arts on Madame Pele…

[Figure 32] Tourists to the volcano report Kilauea something as follows:

A huge hole, a large volume of smoke heavily charged with sulphurous fumes, and intense heat issuing from sundry cracks in the old lava. Frequent and ominous crackings resembling thunder are heard. The guide generally chars a stick or two as proof that Madame Pele still lives, though remarkably quiescent. Visitors who have never seen the lava lake in activity are well satisfied with their trip. It is stated that during the night of the 24th ult. a Hawaiian sorceress—a kahuna from Maui—visited the crater between 10 and 11 p.m. and presented gifts to her, thus invoking her to awake from her slumber and resume her functions as goddess of fire.



VOLCANO HOUSE, WHERE A NUMBER OF TOURISTS AND ISLAND PEOPLE ARE STOPPING AT PRESENT.

Figure 32. Volcano House, Where a Number of Tourists and Island People are Stopping at Present (*Pacific Commercial Advertiser*, August 3, 1895:6)

Excerpts from the Volcano House Ledgers (1865 to 1916)

A rich collection of personal notes documenting the names of visitors, dates of travel, and occurrences of events at the volcano, are found the Volcano House Ledgers. Historical accounts describe these volumes as having been started in 1840, though the earliest book now available dates from 1865. Additionally, a few important articles and manuscripts are quoted, providing further background on the history of visits—including those by members of the Hawaiian royal families—to the volcanoes of Kīlauea and Mauna Loa, and testifying to the ever-present spirit of traditional beliefs and respect for Pele.

Surviving volumes of the Volcano House ledgers are curated in the collection of Hawai‘i Volcanoes National Park.[287] Some entries were penned by members of the royal families of Hawai‘i—Prince Leleiohoku, Queen Lili‘uokalani, and others; many entries were written by native residents visiting from Hawai‘i and neighboring islands; plus notable contributions by foreign visitors and residents. Some of the entries include rich and interesting narratives.

The selections cited below are excerpted, in chronological order, from the ledgers, spanning the period from 1865 to 1916. This section also includes an article about the ledgers and a manuscript of a Pele chant, dating from the first decade of the 20th century. Because many of the ledger writers did not provide headings, the quotation heading provides the name of the writer and/or the topic of the entry in parentheses. The selected entries describe: the natural features of the volcano—with changes observed by repeat visitors; conditions of travel to the “lua pele,” including the access from the Wilder’s Steamship landing at Keauhou beginning in 1886; the growing services and facilities of the Volcano House; Hawaiian expressions of attachment and respect for Pele and the cultural landscape; and the early seeds of thought leading to the establishment of the National Park. The Hawaiian-language entries included below were translated by Maly.[288]

February 2, 1865
O. H. Gulick – Ledger Entry
(Donation of a ledger for the recordation of visitors’ observations)

> Travelers and passersby are requested by the donor of this book to record their names in it and to note all, or any, volcanic phenomena that may come under their notice during their stay or at the time of their visit.
>
> By so doing, this record may become of great value, some years hence, to the scientific world.
>
> The testimony of all those who visited the volcano of Kilauea years ago seems to indicate that there was much greater activity apparent forty years ago, than there is at present.
>
> About the beginning of the present century tradition says that a party of warriors from Hilo on their way to Kau under Keoua, a brother of Kamehameha I, were killed while descending the slope from Kilauea to Kau, by the falling of a cloud of hot cinders thrown out by the volcano. Keoua himself, taking a different road, with part of his men, escaped unharmed. This account is considered reliable and may be found in the histories of these islands; and indicates a greater activity than at present witnessed.
>
> In September 1863 a crack opened in the northern bank of the crater, varying from three to six or eight feet in width, and being some miles in length, it was first observed by J. H.

[287] The first seven volumes of the ledgers (which they call “registers”) in the Hawai'i Volcanoes National Park Archives were digitized by staff from the University of Hawaii at Hilo Geology Department, in cooperation with the National Park Service, to make them available for researchers and the general public: https://www.nps.gov/havo/learn/historyculture/volcano-house-registers.htm. (Translation of the Hawaiian entries were prepared by Kepā Maly.)

[288] Kepā Maly worked at Hawai‘i Volcanoes National Park from 1979 to 1983, and during that time prepared translations of selected entries in the ledgers. As a part of the present study, further research was conducted in the HAVO Library, and through the courtesy of Coquelicot Shirey (NPS Museum Technician), additional records were viewed and translated.

Coney, Esq. while on his way to Kau, Sept. 6. It crossed the road from the Volcano House to Kau up on the high land on the north side of the crater.

For some years past previous to 1863, the most of the fires visible were to be seen at, or in the vicinity of, the lake, in the S.W. part of the crater, but in May or June 1863, there was an extensive eruption in the northern part of the crater, which flowed over perhaps one third of the whole basin of the crater, the fresh lava covering perhaps over a thousand acres.

Since that time, the second or smaller lake at the northern side of the crater has been formed—and seems to have become a permanent institution. The two lakes are perhaps a mile and a half apart. There is more or less smoke issuing from many of the cracks in a line between the two lakes.

…The island that has been in the large lake for some time past has disappeared.

Kilauea July 18th 1865
(First Hawaiian-Language Entry in the Ledger)

Ua hiki mai makou ma ka Luaopele i ka hora 9 o ke kakahiaka mai kahi o C. E. Richardson mai. Haalele makou i kona wahi i ka hola 5. A he oluolu maikai ko moku hele ana mai, me ka malie no hoi. A ua ike no hoi i ke ahi a ka wahine Kamakahi o ke ao nei.

W. T. Martins
H. R. Hitchcock
J. H. Smith
William Nape[289]

[Translation]

We arrived the Volcano (Luaopele) at the 9 o'clock in the morning from the place of C. E. Richardson. We left his place at 5 o'clock, and our travel was pleasant and calm. We witnessed the fires of the first born woman of the world.

[August 11, 1865]
(Native Visitor from Maui – Ledger Entry in Hawaiian)

Ma ka la elua o nei, ua puka mai makou maanei me ka oluolu mai kai me ka ikea ana i ke ahi a ka wahine o Kalua.

Me ka mahalo.

Ke Kuni
Lahaina, Maui

[Translation]

On the second day inst. we arrived here well, from the shore, seeing the fires of the woman of the Crater.

[289] A native by the name of Nape was a Māhele claimant at Kaʻalaʻala, Kaʻū in L.C.A. 3006.

With appreciation,

Ke Kuni
Lahaina, Maui

September 1, 1865
Tho. B. Manhauser – Ledger Entry
(Observes that Natives are Still Making Offerings to Pele)

On visiting this volcano after the lapse of twenty-two years, my first feeling was that of disappointment. The SW pit has decreased in size. I do not consider the circumference to be as large by at least three-fourths—and the bottom is raised certainly 400 feet. On each of the two occasions when I was here in 1843 the whole of the bottom of the SW pit was in a boiling, surging state, with the exception of three elevated cones—now it only surges in comparatively few and smaller places.

I may also observe that in approaching the SW pit from the side of the crater on which this house is erected you were compelled to make a detour to the left, the direct road being interrupted by a chasm some 60 or 70 feet in depth. This also has nearly disappeared.

The people in charge of this house I found extremely kind and obliging. My party consisted of myself, and Wife, two sailing from the yacht, about 37 natives and Kit Baker, the well-known pilot at Hilo, who also with me on my second visit in 1843.

The natives seemed less changed than Pele herself, seeing that they still seek to propitiate her by throwing into her supposed den, their shoes, knives, handkerchiefs, and cold money, nearly as much as I remember them to have done in days gone by.

Tho. B. Manhauser
Schooner Yacht “Themis”

November 27, 1865
Emalia Kauhane – Ledger Entry

Ua hiki mai au i keia la a ua ike au i ka hana a ia kupu eu e hoolailai ana ia i ua uka anu ala i uhi paa ia i ka noe a ua honi hoomau aku au i na ea oluolu maikai nolaila he nui ka iini a me ka hakui lua ole o ka puuwai e hana nei la i na mea he nui kino i ka ike ana i kana mau hana kupaianaha nolaila ke huli hoi nei au ke nee ae nei ka ohu e uhi paa i ka luna o Maunaloa a ke hoolai no na keiki o Kaluaopele.

Ua pau me ke aloha,
Emalia Kauhane

Eia kekahi mea au i mahalo ai o ka hao mai ona. [290]

[Translation]

I arrived today and saw the mischievous doings of that supernatural being, who calms the cool, fragrant uplands, covered by the mist. I continually breathed in the

[290] Kauhane is a prominent family of Keaīwa and neighboring lands of Kaʻū.

pleasant and fine air, and there arose in me great desire and unequalled palpitations of the heart, to do what I had not done before, that is, to view her marvelous works. Therefore, I turned back as the fog crept along and covered the heights of Maunaloa, calming the youth of Kaluaopele.
So this is done with aloha,
Emalia Kauhane

Here is another thing, I admire her surprising nature.

July 19, 1866
M. A. Chamberlain, Honolulu – Ledger Entry

Having visited Kilauea in the days when the old shed with its open door and hole in the centre, for a fire place, were all the accommodation for poor weary chilled travellers; how great is our appreciation and admiration of the present delightful dwelling which well deserves the name of hotel. Well may Madame Pele now light up her fires and advertise for visitors since she can receive them with hospitality.

August 6, 1866
Gerrit P. Judd – Ledger Entry
New accommodations at the volcano

I first visited this crater in July 1830, when its depth was three or four times greater than now. In 1849 I marked a spot upon the bank, estimated 60 feet above the bottom, which is now out of sight.

To those who have visited this place in former times, nothing need be said in commendation of Messrs. J. S. Richardson & Co. who have converted the sojourn here from a scene of suffering from cold and wet and hunger, into one of comparative comfort. To others I say come and try it.

October 23, 1866
Gerrit P. Judd – Ledger Entry

Since the 6th of August the long ridge of rocks and earth which had fallen from the western wall and appeared to be floating into the middle of the crater bottom has floated past the middle to the eastward. The centre is rising slowly without change of surface, while the sides of the whole crater have been overflowed and kept full by fresh lava. The action tonight of the South Lake is grand. There are several new lakes.

April 18, 1868
William Hillebrand – Ledger Entry

Kilauea is dry, for the first time since 1840, when Kilauea emptied its liquid contents through subterranean conduits in the flow which reached the sea at Nanawali [Nanawale] in Puna. This time it seems to have sent them underground a distance of 40 miles to rise in the destructive eruptions at Kahuku in Kau. We have today made a full circuit of the crater and not found a trace of liquid lava, not a vestige of the incandescent lakes remaining, in place of them vast pits, with beetling toppling walls, of frightful desolation. At least two-thirds of the area of the crater towards W. and N.W. have caved in and sunk about 300 feet below the level of the remaining portion of the old floor. Near the N.W. corner, the principal seat of the

fearful catastrophe of 12 days ago, there exists a deep chasm of about 1/3 mile in length, the surrounding ground thrown in the utmost confusion and disorder. Heavy vapors of steam rise from most parts of the crater, almost from every crack and chasm, and the floor is in many places so hot that the hand does not bear its touch, but of mineral gases, so abundant formerly, there are only faint traces perceptible now, here and there. During our stay below, twice heavy detonations occurred of falling rocky masses, indicating the continued caving in of portions of the floor, both coming from near the western wall. Portions of the eastern wall have been thrown down by the earthquake of April 4 and heavy boulders obstruct the path leading down. A great number of crevices (one not far from the Puna road, 14 feet in width) have formed in the immediate neighborhood of the crater. The bottom of Kilauea Iki, formerly covered with thick vegetation, is now floored with black lava which rose in it between 6 and 10 p.m. on April 4.

April 19, 1868
William Hillebrand – Ledger Entry

Pele has roared again last night. Fire was seen in the south lake at 12 midnight. Reports from Kau have come in that the eruption at Kahuku ceased two days ago.

April 27, 1868
Frank Spencer – Ledger Entry

Arrived at this hospitable house at half past one P.M. in company with Mr. G. Holmes. We left Waimea on the 18th. Visited the new flow at Kahuku. [Lists party.] We found the flow came from an immense split or ravine with quite a number of cones. The lava was hot and steaming on 23rd.

Capt. Haley and Nicholas George indeed showed us great kindness. After two days rest there, we made the ranch of Mr. C. Richardson, who received us very kindly, and accompanied us to the new flow at Nuka Pili [Nukupili]. We found red hot lava but the flow had ceased. The pahoehoe was quite hot. The flow also appears to come from a split or ravine. The extent appears about a mile I guess or more.

The mud flow near Mr. Richardson's where some 31 persons perished is well worth a visit. Mr. Holmes and myself went to the top. I must say it is the hardest walk one can take.

I visited this place on the 13th of November 1864. Although the volcano now appears almost lifeless, the many comforts one can enjoy in this new House of Rest after a journey from Waimea, one should feel satisfied. No doubt Mrs. Pele will assume all her grandeur shortly—like a sperm whale she has only gone down to rest and I hope to hear before long that she is again spouting in all her glory.

The crater is full of steam and smoke. I cannot recognize any part as belonging to that which I visited in 1864. No doubt the two new flows have in a great measure weakened her resources.

P.S. The mud flow was caused by the Great Earthquake on April 2nd was so sudden and quick that it could not be seen by those who were within a short distance.

28th. Quite unwell with influenza, hope to make a start for Hilo tomorrow. Pele was illuminated all last night. Quite a grand sight.

October 22, 1868
L. Kaina – Ledger Entry
(Report on activity around Kilauea)

Ua hoomaka ka a ana o ka pele ma ka la 14 o keia Malama. Ua hoomaka ka a Ikaika ana ma ka la 21 o Okakopa nei, a ike ia ke lele ana iluna loa. He olai no ka la 18 o Okakopa nei. He olai no ka la 22 Okakopa nei.

L. Kaina

[Translation]

The fire of the eruption began on the 14th day of this Month. The strong fires began on the 21st day of October. It may be seen leaping high above. There was an earthquake on the 18th day of October. There was another earthquake on the 22nd of October.

L. Kaina

June 16, 1870
L. Severance, Punaluu Oahu; John D. Brewer, Honolulu; L. L. Austin, Onomea
Ledger Entry

Enroute for the summit of Mauna Loa. We came up today from Keauhou in company with Mr. G. W. C. Jones, having made the journey through the Puna district to Keauhou, a journey which we advise all to take.

It is eighteen years since my first visit to Kilauea, and since that time there has been a great change in the floor of the crater. The crater now looks as I imagine it looked to Wilke's party in 1841 after it had been drained off by the eruption of 1840—as it has recently been emptied by that of 1868. During the interval between those dates it had filled up, and instead of the depression in the center which now is there, there was a hill in some places one hundred feet high. But the greatest change is in the accommodations now but those who have experienced the discomforts of camping out at Kilauea in old times can appreciate the energy which had been displayed by the proprietors of the new volcano house.

June 22. The above party have just returned from a successful visit to the summit of Mauna Loa. We left Richardson's Kapapala Monday 20th at 9 o'clock and stopped at Capt. Ellis's and watered our mules and filled our water containers, and arrived at the camping ground at the upper edge of the woods at 4 P.M. Here we pitched our tent and made things comfortable for the night, at an altitude of about 8000 feet. The temperature at 7 P.M. was 54, at midnight 42. Early the next morning we were off for the summit. About a mile above the woods all vegetation ceases, and for the rest of the way the trail is over pathless tracts of lava (pahoehoe). At 11:20 A.M. we reached the summit and the great Crater of Mokuaweoweo having ridden all the way up (the first time it was ever done). We found no action in the crater excepting a few steam cracks on the west side. The crater is not as large as Kilauea but deeper. We found some snow and ice in the crevices of the rocks near the crater. Our party did not experience any of the symptoms usual to those visiting such great heights. We found the temperature at the summit in the shade to be 57, in the sun 82. After eating a lunch we started on our return down the mountain and arrived at the camp at 5

o'clock P.M., amply repaid for our exertions and we would advise all who wish to see a wonderful sight to visit the summit of Mauna Loa.

Iulai 28, 1870
S. M. Pohano – Ledger Entry

Ua hiki mai makou ma keia awakea o ka poaha, 2 minute i hala ka hora 12.

Mai Hilo mai, ka pii ana i kakahiaka o ka poalua, a moe ma Olaa ma ka hale o Kawelu's "Halfway House." No ka nui loa o ka ua o ka poakolu a'e, ua moe hou no ilaila. Kakahiaka ae o ka poaha, ua wehe molale ia mai ka ao malie o ka la. O ko makou pii ana no ia a hiki ia nei. E ike maka i na hana a ka wahine o ka lua. O ka ike wale aku no nae ka i ala punohu uwahi mai ilalo ka, ka nui o makou i ike, a owau wale no ka i koele wawae a makou e iho e lulu lima pu me na kamaaina nei o ka lua.

He wehi awapuhi, kau wahi mea i hoolei aku i na Lii Wahine nei o ka lua. A o ka huli hoi mai no ia e pukui ae ana no makou nui i ke anu o Hauailiki i kae pali, a o ka hoolale koke neia o ka aina ahiahi.

Na S. M. Pohano

[Translation]

July 28, 1870
We arrived this Thursday afternoon at 2 minutes past 12.

Ascending from Hilo, on Tuesday morning, we slept at Olaa, at Kawelu's [Hawelu's] "Halfway House." Because there was so much rain on Wednesday, we slept there again. On Thursday morning the light of the sun shone clearly and gently. So we came to ascend and reach here. To see with our eyes, the doings of the woman of the crater. Most of the party only saw the steam rising from below. I was the only one of the group who went trudging down to "shake hands" with the hosts of the volcano.

A ginger wreath was my gift to adorn the Royal Women of the volcano. I then turned to join with the others in the cold of Hauailiki at the cliff's edge. Hurrying now, as this is the time of the evening meal.

By S. M. Pohano.

October 14, 1874
Prince Leleiohoku
Ledger Entry (Arriving from Kau)

Arrived at the Volcano House at 5 o'clock on Wednesday evening after a long and tedious ride of about twenty-odd miles from Keaiwa, Kau, en route for Kohala via Puna, Hilo, etc. Regretting for not being able to make a longer stay in order to visit Madame Pele and her wonders, we beg to express our most heartfelt thanks for the kind hospitality received at our hands, during our short visit.

Prince Leleiohoku=hoku
Likelike
S. Kipi
J. A. Cummins — L. M. Napali hauliuli o Koolaupoko, Oahu
S. K. Kaai
Jno. G. Hoapili, Lai a Ehu
H. A. Kahanu
Hannah Smithies
Mrs.
Georgiana Hamauku
Elizabeth K. Lipoa
David Manaku
James H. Boyd
Jno. Hamauku
40 natives

December 8, 1874
Henry M. Whitney, Editor *Hawaiian Gazette* – Ledger Entry
(With the party of Her Royal Highness the Princess Lydia Dominis)

The following party arrived last evening, about 10 o'clock, 12 hours from Hilo, after a cold, wet and extremely disagreeable ride. The night was clear, the dew heavy, ther. [thermometer - temperature] 54 degrees, and today is one of the loveliest that could be wished for the observation of the Transit of Venus, which takes place at 4 p.m. Western sky very clear at 4 p.m.

- Her Royal Highness, the Princess Lydia Dominis,
- His Excellency S. Kipi, Governor of Hawaii,
- Mrs. Kipi,
- Miss Annie B. Aldrich of San Francisco,
- Judge F. S. Lyman of Hilo,
- Henry M. Whitney, Editor *Hawn. Gazette*

Mem. — Found the crater in about the same state of activity as on former visits; but the area of the lakes has increased and changed very much since my last previous visit in 1864. Then there was but one lake, now there are two—both, much larger than Halemaumau formerly was. The plan on the next page [*Figure 33*] will indicate the size as now estimated, and the extent of the walls surrounding them, which vary from 50 to 125 feet in height. Halemaumau is located in the southern part and not easily accessible. The new and larger lake at the right is called "Kilauea" and our party stood within six feet of the edge of the bank on the windward side, from which position a fine view was obtained of the whole of this boiling cauldron, and at 100 feet above the liquid mass.

The depression or valley in the center of the crater was formed in April 1868, and takes forty minutes of good walking to cross it, indicating a distance of about two miles. The time occupied from the Volcano House to the lake was one hour and 20 minutes—time in returning—two hours.

H. M. Whitney

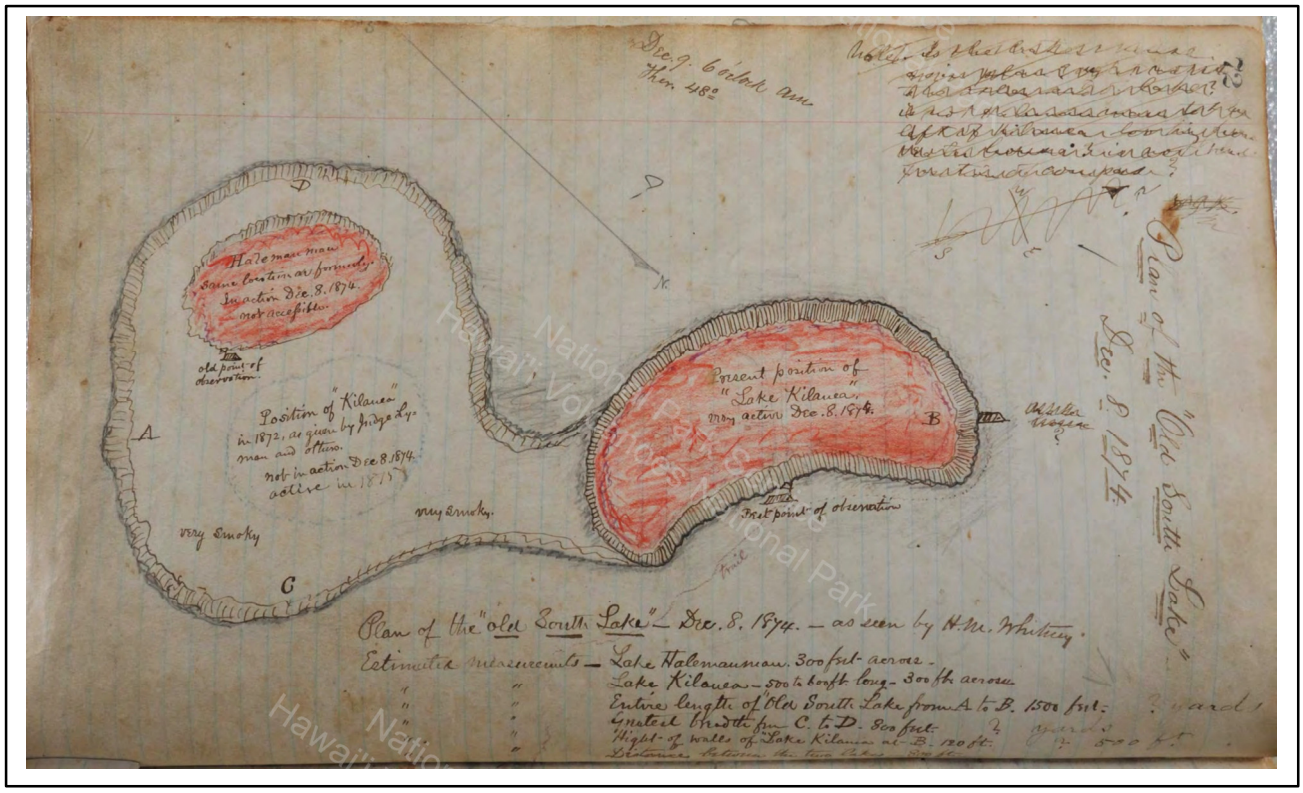


Figure 33. "Plan of the old South Lake." Dec. 8, 1874. – as seen by H. M. Whitney

1875 – History of Volcano House Ledgers with Quotes from Earlier Volumes

In 1875, H. M. Whitney, editor of the *Hawaiian Gazette*, provided readers with a detailed account of the volumes of what became known as the Volcano House Ledgers. His narrative is of particular importance as it discusses the books then in use, from 1865 to 1875, and also describes, with excerpts, the three volumes dating from 1840 to 1864, which, apparently, are no longer available. Whitney wrote:

January 13, 1875 (page 2)
***Hawaiian Gazette,* Editorial Correspondence – No. 4**
Volcanic Specimens from Kilauea

Volcano Hotel, December, 1874

No traveler who visits this place should be content with simply recording his name and observations in the record book, but should take time to look through the volumes, which contain the autographs of several thousand visitors, some of whom had since their visits attained considerable fame. Of these volumes there are two at the hotel, and in all there must be four or five, with dates as far back as 1840, when the American exploring expedition, commanded by Captain Wilkes, was here, and made extensive explorations.

The full record book now to be found at the Hotel, and which is probably volume 4, commences with the date of February 2, 1865, and closed with December 31, 1872,

covering a series of eight years. Under the first date, travelers and passers-by are requested by the donor of the volume "to record their names in it, and to note all or any volcanic phenomena that may come under their notice during their visit. By so doing," it is added, "this record may become of great value in years hence to the scientific world." These remarks are in the handwriting of Mr. Orramel Gulick, but the name of the modest donor of the book is not inserted. We spent an hour or two examining its pages, and made a few notes:

In 1863, a large overflow of lava is recorded which covered one half of the floor of the basin, or 1,000 acres. At this time was formed a large lake under the northern bank, distant one and one half miles from "Halemaumau." How long this continued active is not stated.

In August, 1865, we find a record by Chas. Walcot Brooks and Wm. T. Brigham, who state that "Vesuvius is nothing compared to Kilauea, and the lava is of an entirely different nature."

Some of the observations made in the book, are quaint, others humorous, while many are attempts at the grand and sublime. Among the quaint, we find that of a Western New Yorker, who hopes that any visitor who passes by his residence (which he states very minutely) will inquire after him and report how "old Pele" is getting on. He apologizes for his haste, as his horse is lame and has no grass, and he is half starved.

One ambitious traveler, after writing a five-page notice of his peculiar views and observations, signs himself, "Chas. W. Marlette, of Morgan Co. Ill., a loyal American citizen, and a friend of liberty and union, now and forever, one and inseparable." Some annotator adds, "the band then struck up Hail Columbia and Shoo Fly, interspersed with rebel airs."

Wide-awake advertisers come all the way from foreign cities to herald their wares, and occasionally a page is found devoted to them. But we looked in vain for the cabalistic "S.T. X 1860" of the plantation bitters—they are not yet in the record book nor on the high walls of the most famous volcano in the world. On one page we found a caution to travelers visiting the crater to insure so that their friends may have some remembrancer of their prudence, should the fiery lake overflow and swallow them within its surging bosom. The Manhattan Life Insurance Company of New York was recommended as the best. This notice was signed by Mr. Landers, general agent for California, whose death was recently announced, and who visited these islands in 1867 and 8.

Even politics finds a place in the record book, and on one of its pages is sketched a full-length portrait of Mr. Greely, bearing an American flag inscribed "Anything to beat Grant," while he is made to utter, "What I know about Volcanoes!"

Under date of April 2, 1868, when the last great earthquake and eruption took place, it is recorded that the fire in Halemaumau became extinct, and continued so till May 27. Singularly enough, the shock was not felt by the inmates of the hotel, nor was the tall chimney broken or injured in the least, nor any damage done to the premises. The overseer accounts for this, by it being located on an island or rather it is separated from the surrounding land by deep fissures, giving it an isolated position.

Occasionally, very clever sketches are found, the handiwork of artists who have visited the crater. Among these, one of the best is under date of March 1869, where the scientific corps of the U.S. Ossipee are pictured to the life, furnishing one of the most comical scenes in the

book. Another artist, under date of March 12, 1871, sketches “Ye gay and festive Party,” consisting of three ladies and three gentlemen, which is most capitally done.

At the end of this volume, several pages are devoted to Mark Twain, who appears to have seen Kilauea in its glory, and his famous dream of what he saw there is copied in full in manuscript, taking up several pages. The last entry in it closes December 31, 1872, and the new Volume V., now open for signatures commences with January, 1873. From present appearances it will be as curious and valuable as any of the previous.

Regarding the other three volumes of record books I can find no trace of volume one, dating from about 1840 to 1847, and it probably has been lost. Volume two was rebound in 1860 for Mr. Benj. Pitman, and is probably now in his possession. Volume three is said to be in the possession of a gentleman on Hawaii. It would be well if these could be collected and preserved in the national library in this city for future reference. In this way they would be safely kept, and be useful and accessible to all.

While volume two was in my possession, a few years since for binding, I preserved some data which will be of interest here. Its records commence with Oct. 13, 1847, and end in 1857, covering ten years. The first entry in it is made by Hon. A. Ten Eyck, U.S. Commissioner, who visited the crater with J. J. Jarves and his wife, H. B. Johnson of New Bedford, Rev. J. D. Paris, Stephen H. Williams, Capt. Ottis Webb of ship Ohio, Capt. Geo. A. Covell of ship Vernon, and others.

Under date of Dec. 2, 1847, Mr. B. Pitman states that he made the circuit of the crater on foot in four hours and ten minutes, not far from ten miles. In the same month and year we noted the names of Capt. Gelett and wife, Miss Margaret A. Mills, and Capt. J. W. Grew of ship Uncas.

In June 1848, Com. Glynn and officers of the U.S. ship Preble, record their arrival, and in connection with it, Christopher Baker, pilot of Hilo, notes this as his fifty-fifth trip.

In August of the same year we find the name of Capt. Shubrick of the U.S.S. Independence. Among the officers was Lieut. Henry A. Wise, since well-known author of “Los Gringos,” and other works.

Turning to another page, under date of August, 1848, we find recorded the names of Bishop Maigret, and several catholic missionaries. Also that of our townsman David N. Flitner, who recorded, “very little fire in the crater, and it is cold enough to freeze poi.” He advises travelers “to bring blankets.” Next morning, the 28th, he states that the crater “burned very brightly last night, but continued so only an hour.” On the opposite page is an illustration of a forlorn traveler, in the usual costume, mounted on a refractory mule, and plodding through the mud and rain.

Oct. 4, 1848, Richard Armstrong records crater very inactive. Mr. S. S. Hill of London notes March 9, 1849, “several cones like Vesuvius in miniature.” May 29, 1849, Capt. Jones of the U.S. ship Ohio, records “Mauna Loa in an active state, the fire on the summit blazing up and presenting an interesting appearance, both from this place and the anchorage in Hilo.”

On July 5, 1849, we find recorded the arrival of King Kamehameha III, accompanied by Prince Alexander Liholiho, C. G. Hopkins and numerous Chiefs, enroute from Kona to Hilo.

During the same month the captain and officers of H.B.M. ship Amphitrite visited the crater, and recorded their obligations to the King and his party for many courtesies shown them. “Mokuaweoweo still in action.”

The next few pages have the names of Rev. L. Smith, Miss Emma Smith, J. Fuller, S. G. Dwight, A. K. Clark. “Volcano very quiet.”

In 1850, we see the names of W. B. Rice of Boston, Mrs. L. C. C. Brickwood, Sarah Andrews, Henry Rhodes, and officers of the U.S. ships Falmouth and Vandalia.

In May, 1851, Julius L. Benchley and Chas. Smeathman of England report the volcano very inactive.

Near the above we find one of the last records of the lamented Boyd of the yacht Wanderer. It reads, “Aug. 1, 1851, B. Boyd, Merton Hall, Wigtownshire, Scotland, Wanderer, schooner, Royal Yacht Squadron. To the goddess Pele:—I have visited every quarter of the globe, but have seen nothing which conveys the idea of such utter desolation as thy infernal regions. A Wanderer.” It will be remembered that he was killed soon after leaving here by the natives of some island west of this group.

On the opposite page is a clever sketch of the native guide who accompanied the party, and under it a few lines stating his name and that he had visited England in 1816, in a British whaler, and had lived one year in London with the family of Mr. Bligh, the owner of the whaler.

Following soon after, July 1, 1851, we find the names Wesley Miller of Troy, New York, W. H. Mack, Maine, Dr. J. Mott Smith, who says he is satisfied with at last seeing a genuine volcano, and leaves with a desire to examine it more at leisure.

Judge J. Lippett was very much annoyed with difficulties and gives the following advice: “If people will take my advice and experience, they will never go beyond the half-way house, for the following reasons: 1st, exposed to a drenching rain or scorching sun; 2d, a long road and rough traveling; 3d, encountering an innumerable army of fleas, remarkably blood-thirsty; 4th, three times thrown from my horse; and lastly, nothing of special interest to see.”

July 3, 1851—J. Gaskin, Capt. Oldham and officers of H.B.M. ship Swift, and Dr. B. L. Ball were among the visitors.

March 1852, we find the names of Capt. D. P. Penahallow, Capt. W. Babcock, Chas. Brewer 2d and wife, W. A. Aldrich, J. T. Ludlow, Miss Holt, Miss E. J. Dowsett and others.

About the same date are found the names of the officers of the U.S. ship St. Mary, one of whom, G. E. Gates, perpetrates a few lines of poetry:

> “Oh I have roamed in many a land,
> And many a humbug met,
> But ne’er one that could compare
> With this same crater yet.”

Probably one of the same party leaves the following; “Je-ru-salem! w-a-l-l! thunder and coonskins! May I be struck forked end uppermost into a bar-hole, if this ere old crater aint

some shakes! It beets Uncle Ebineezur's brush-heep burnings all hollar. Snakes and alligaturs! Crocadiles and Mississippi snags! Hyenas and Rocky mountain grizzlies! W-h-e-w! Joe-whittiker! In the words of the immortal Crockett, when he was lecturing to his constituents, on the banks of the Blue Lick, Go it old cratur, go it, while yure yung!"

In October 1852 and 1853, several visitors note that the volcano had become very active. S. A. W. Hatchett, in March 1853, says, "I have seen the Mammoth Cave and Great Niagara, the natural bridge of Virginia, the splendors of San Loui Potosi, Vesuvius, Etna, and other volcanoes, but Pele is the most sublimest of them all!"

In 1853, we find the names of Sarah K. Clark, C. S. Kittridge, Miss I. Chamberlain, Julius E. Remy de Livry, Julius L. Brenchly, — the latter recording their views at some length.

In 1854, are the names of Dr. F. Homan, C. S. Bartow, Capt. Pierce, of ship Kutusoff, and Captains Green and Nickerson. Then follows a series of very fine sketches, which add greatly to the value and interest of the book.

In 1853, Hon. D. L. Gregg, Chas. A. Dana, P. W. Graves, H. Pendergast, W. B. Rice, L. Hanks, J. Fallon, T. H. Marshall, Dr. Stangenwald, H. Turton, J. H. Wood, John Ritson, Dr. C. F. Winslow, H. Williams, Capt. Killmer and others record their narratives.

This volume ends with 1857, and among the last entries in it, Dr. J. Mott Smith records his second visit, when the crater was very active.

As we said before these old volumes ought to be collected and deposited in the Hawaiian Government Library for preservation. H. M. Whitney (*The Hawaiian Gazette,* January 13, 1875:2).

Feb. 21, 1881
Volcano House – Ledger Entry and Drawings
Visit to Kilauea by Joseph Nawahi, Emma A. Nawahi and Mihana Aii

Haalele aku ia Hilo Hora 9 a.m., Poaono Feb. 19th. Hiki mai ia nei Hora 5½ p.m. Hora 8 oia ahiahi ua ike ia na hoomalamalama ana o ke ahi pele iluna o Maunaloa, a pela hoi ma na loko ahi o Halemaumau, ka loko ahi hou.

Feb. 20th. Hora 8½ a.m. hoomaka e iho e makaikai no ka Loko Ahi hou (The New Lake) a e huli ana hoi i na mea ano hou ka Home Kaulana o ka Madama Pele. Ua hoohalaia he Eono mau hora ma ke kaapuni ana ia lalo o ka papa hele o ka lua.

Ua ikea hou ma ia po iho he mau hiona hoomalamalama nani lua ole o na wahi nei me na ahi kohu mau ipukukui hoomalamalama la i hoonohonoho liilii ia ma o a maanei o ka lua.

[*Figures 34-a & 34-b*] E ikeia ma ke kii mua na hoomalamalama ana o ke ahi ma ke po mua [kaha ʻia e J. Nawahi]. Ma ke kii elua ka a ana o ke ahi iluna o Maunaloa ma ia kakahiaka ae. Ma ke kii Ekolu Ka Loko ahi hou a me na loko Halemaumau & Kilauea e pili mai ana a e naue ana i ke ahi iluna o Maunaloa. O ke kii Ekahi, ka puu pohaku pahoehoe Me. Rob (haole) ke alakai i pii ai e huli pohaku pele.

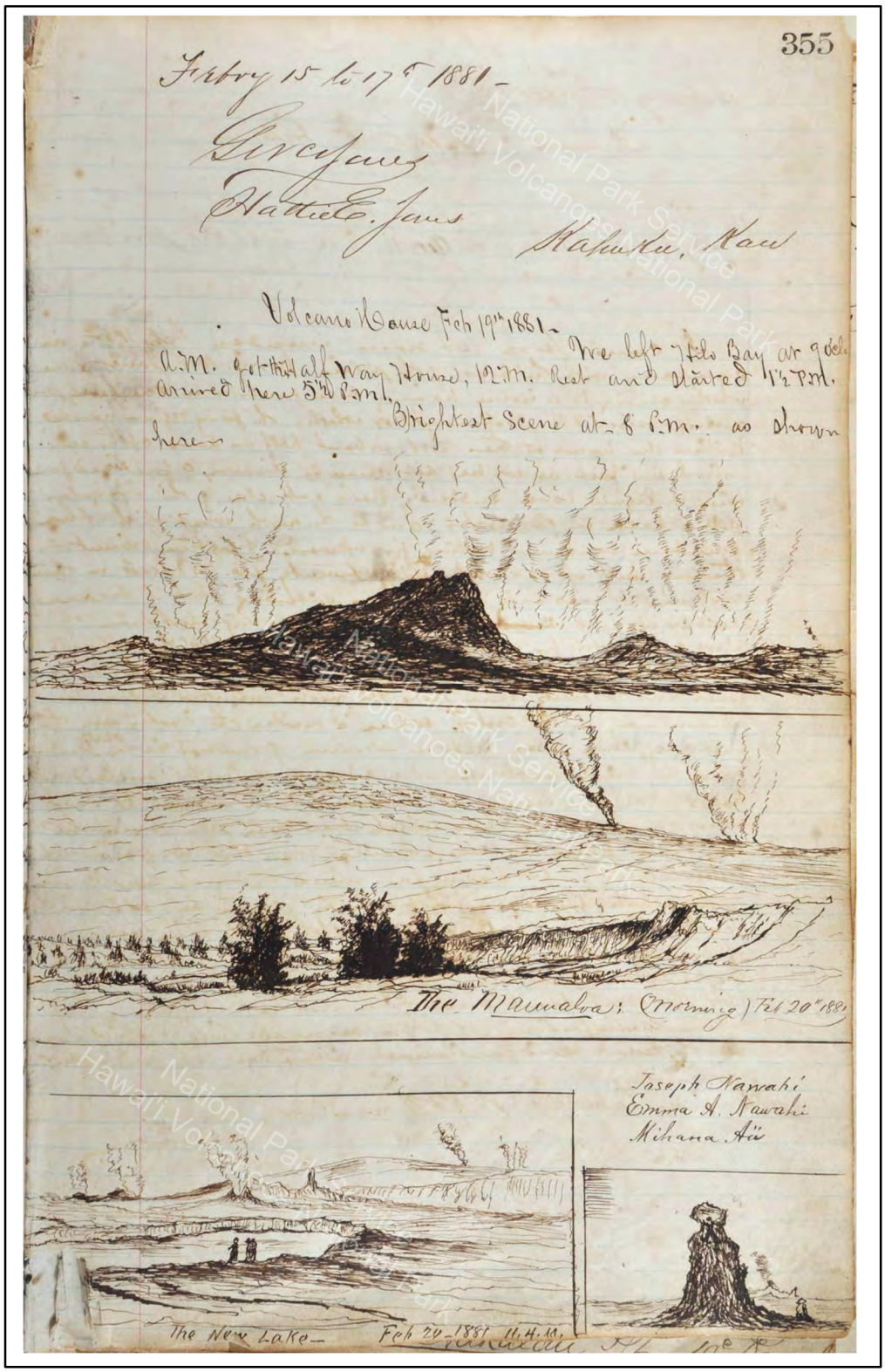


Figure 34-a. Sketches 1-4 of Visit to Kīlauea by Joseph Nāwahī (Feb. 19-21, 1881)

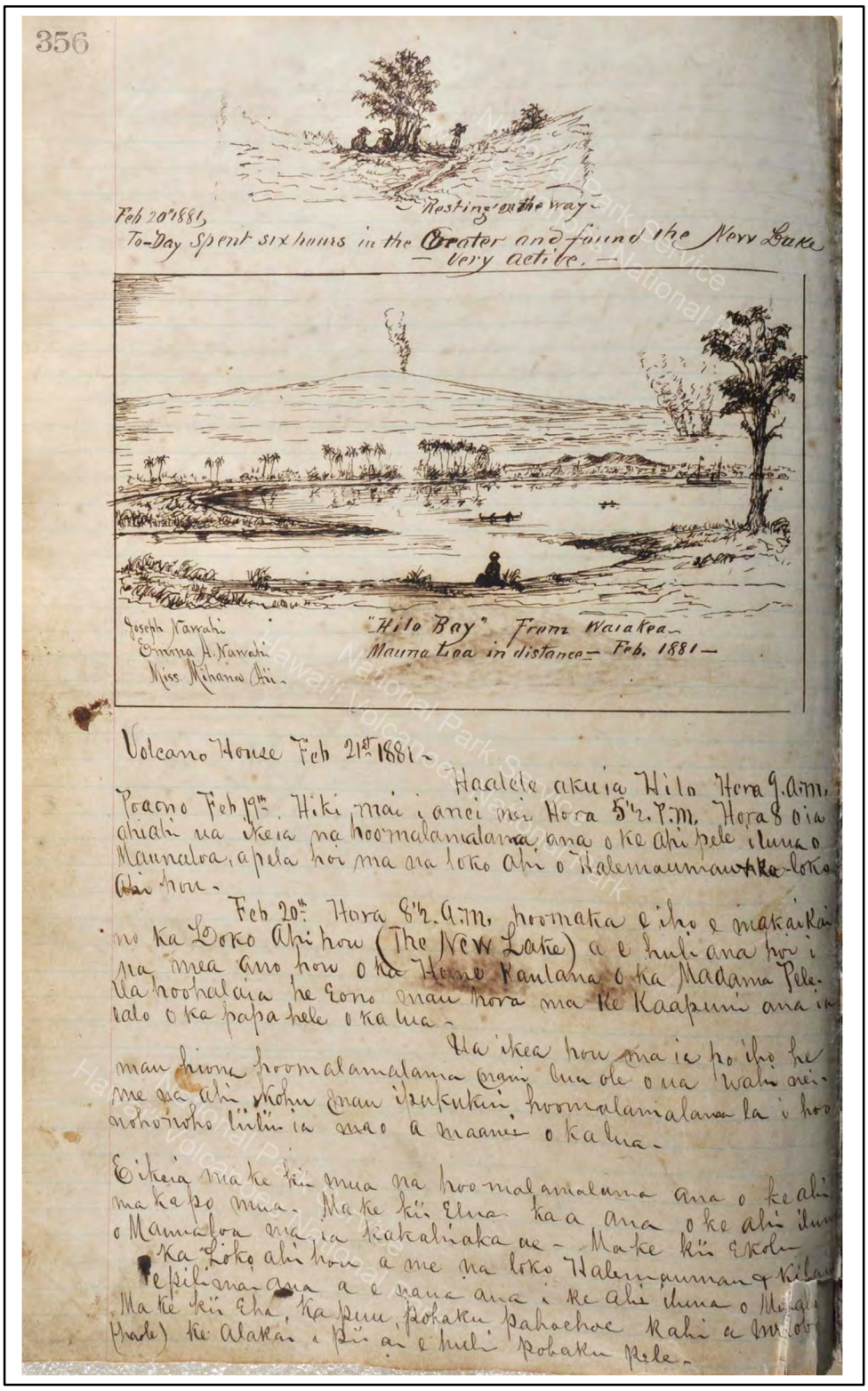


Figure 34-b. Sketch 5 of Visit to Kīlauea by Joseph Nāwahī (Feb. 19-21, 1881)

Ma ke kii Elima, kahi a maua i hoomaha ia i ka huli hoi ana mai no ka Hotele, a me ke kii hope loa ka hiona o ka Home Ua Lehua oiai e a ana na ahi me pe hoolele hauli iluna o ka piko mauna o Maunaloa.

Ma ka aoao akau ae o keia kii e ike ai ke ahi hou e nee iho la i kai o Hilo.

Ma ka Hora 10 a.m. o keia la, e haalele ai i ka Home Mauna nei no ka huli hoi ana aku ma na paia ala o Puna a hiki hou aku i ka lai o Hanakahi.

O makou no ke ka hiaai lua ole in a hiona hoalohaloha o kai ua….

[Translation]

Departed from Hilo, 9 A.M., Saturday, Feb. 19th. Arrived here at 5½ P.M. At 8 P.M. saw the shining fires of Pele atop Maunaloa, and also in the fire lake of Halemaumau, the new fire lake.

Feb. 20th, 8½ A.M. started the descent to view the New Lake, and then turned to the Famous Home of Madame Pele. Spent six hours encircling the trail of the crater.

Again in the night was seen the incomparable radiant beauty of the place. The fires like a lighthouse shining here and there in little places in the crater.

There are seen in the first sketch, the shining fires on the first night. On the second sketch, the burning of the fires atop Maunaloa on the next morning. On the third sketch, the New Fire Lake and the lake of Halemaumau & Kilauea. On the fourth sketch, the hills of pahoehoe that Mr. Rob (foreigner), the Guide, ascended to get volcanic rocks…

Aukake 4, 1885
Kaululeimalama – Ledger Entry

Mokuahi Kinau. Haalele ia Honolulu ika la 30th of July no Maui ame Hawaii. Ku makou i Keauhou ika la 3 August. Iwakalua Kumamakolu ko makou nui. Ka pii ana ika lua pele nui. Ko makou lealea ika iho ana ilalo oka lua, nui ka a oka pele nui. Na Huapala ili Keokeo Ameleka apu ka pele liilii. Keia ka huakai nui i hiki maka lua pele mai Keauhou mai.

Apopo makou alaila haalele ika Hale lua pele ika hola 6 oke Kakahiaka no Keauhou. Alaila huli hoi ke keiki oke Kaona.

Kaululeimalama
Kulakahua, Honolulu

[Translation]

Steamship *Kinau*. Departed from Honolulu on the 30th day of July for Maui and Hawaii. We landed at Keauhou on the 3rd day of August. There were twenty-three of us. We ascended to the great volcano. We were pleased upon going down into the crater, that there was much lava below. The fair, White-skinned Americans gathered little bits of the lava. This is the largest group to arrive at the volcano from

Keauhou.

Then tomorrow, we depart from the Volcano House at 6 in the morning for Keauhou. Then these youth of the Town will return.

Kaululeimalama
Kulakahua, Honolulu

August 23, 1885
D. H. Hitchcock – Ledger Entry
(Recommends Improvements to the Route of Access and to Volcano House Facilities and Services)

Arrived here Friday noon via Puna. Found the late storm had done great damage along the coast, uprooting cocoanut trees and other large trees and in many places washing away all traces of the road, in others filling it so full of huge boulders that it was impossible to follow it and a long circuit around would have to be made. Rocks weighing from 100 to 5,000 pounds were bodily lifted from the bottom of the bluff and deposited inland. In many places the bluff was torn up as if by an earthquake. The storm must have been something terrible.

For the benefit of travellers going to Hilo via Puna, I'd make your first night's stop at Kahoomana's [Kahoumana's] house at Kahaualea, where you will find many of the comforts of civilized life.

Since I was here April 1883, I do not find many changes. Halemaumau now overtops the west bank and lava is continually running there from all over the lake. The crater is gradually filling up and now bids fair to become a huge cone instead of a vast pit. The new lake on the east bank of Halemaumau is quite active and the source from whence the lava flowing over the crater bed, comes.

Mr. Maby, Marcus Blackman, and self, descended the bluff near Kilauea iki and crossing the flat went over to Poli o Keawe, a small crater, not far from the S.E. bank of Kilauea. We found it about 300 feet deep with two rifts running down into the bottom from the eastern side. A recent flow of lava has covered the whole floor with a rock bed so smooth that it would almost do for a skating rink.

Other deep and large craters are to be found scattered all over the plain to the southeast of Kilauea which time failed us to go and see.

Now as to the "new departure" in the Volcano House, by Wilder Steamship Co. The whole premises need repairs badly. A little whitewash and paint would vastly add to its appearance. Better accommodations for horses and animals need to be made. Oats do not want to be fed out in bottomless boxes, but good stable room is wanted. Good covered iron tanks are needed instead of the large open tank now half filled. The roof of the building ought to be of corrugated iron, so that the water can be clear and clean instead of running off the mossy roof, carrying with it dirt and moss into the tank. And generally the whole place ought to be kept scrupulously clean and neat. Mr. Maby is trying to remedy some of these things, but a great deal remains to be done, to make this a popular resort. There is no reason why the table should not be better supplied. Fresh milk, and butter made on the place ought to be supplied in abundance. A good supply of beef, mutton, and fowls ought to be constantly on hand. Beef will keep well up here, protected from the flies, for a week.

There is no reason why a first class table should not be furnished for the prices charged. No one feels like growling at a charge if he thinks he is served as well as he might be. I am not saying this to find fault with our kind host, but only to stir up the owners of this place to do more for the traveling public than they are now doing. Have enjoyed my stay of two days up here very much.

August 30, 1885
W. L. Peterson – Ledger Entry

I came from Keauhou, which was a long ride. I stopped at the Volcano House until half past 5 o'clock and went to see the volcano. It broke up once and it looked very pretty. I then went to the new lake and after that I started back. I slept at the Volcano House, and now I am going to start for Puna.

June 17, 1886
S. Wilder – Ledger Entry
(New Road from Keauhou Landing to the Volcano House)

Arrived at Keauhou per "Kinau" Wednesday June 16 6 a.m. Left the landing at 6:50. Stopped twenty minutes at the half way station. Mrs. Lux of San Francisco took a carriage at the top of the hill and arrived at Volcano House at 10:45 the first lady to ride on this road. A party of nine and the last all came in at 10:55. When the road is finished, the time can be easily, three and a half hours from steamer to Volcano House.

June 17, 1886
J. B. McChesney, Oakland, Cal. – Ledger Entry
(Accommodations at the Volcano House are Excellent)

Tourists wishing to visit the famous volcano of Kilauea can now make the trip from Honolulu with all the ease and comfort possible under the circumstances. Procure a ticket of the Wilder Steamship Co. and you will be landed at Keauhou only fourteen miles from the volcano. This part of the journey is made in the saddle or in a carriage as parties may desire. Nearly all the way a well graded road runs through a tropical forest, the beauties and rarities of which are a source of constant surprise and enjoyment. In fact, the three or four hours occupied in the ride is only too brief for the pleasure offered, and we arrive at the Volcano House, not jaded and worn as is too often the case in seeking the rare and wonderful in nature, but actually refreshed by the ride. With the present arrangements for transporting passengers from the landing to the volcano no one need hesitate about undertaking the journey.

Our party of nine not only enjoyed every moment of the time we were on the way but were surprised at the excellent accommodations awaiting us at the Volcano House. Everything was done to make the visit enjoyable and we leave feeling that if anyone grumbles at our reception and entertainment, he should be sent to the regions of Pluto by way of "The Little Beggar." As for the object of our journey, the volcano, I say nothing. The sentimental may gush and the scientific may speculate, but there are things in this world of ours which are so far beyond any expression of emotion or even the comprehension of human knowledge that we simply wish to bow before them in reverence, with uncovered heads, and acknowledge the Infinite who created them. The volcano of Kilauea is one of them and we have no desire to belittle it by description or explanation.

June 27, 1886
F. L. Clarke – Ledger Entry

Arrived at the Volcano House Wednesday June 16th with Hon. S. G. Wilder and party. Thursday 17th visited the scene of the late break down, and found considerable smoke and steam issuing from the lava rock in the west pit. It may be remarked that the two large pits now in the floor of the crater occupy the former sites of Halemaumau on the west and the New Lake on the east. The pits are irregularly circular in outline, the west pit measuring probably one half mile in diameter, the east pit about one half as large. The center of the west pit is occupied by the shattered rim of the former walls of Halemaumau. From the perpendicular walls of the sides of the west pit which are about 300 feet in height, the broken rocks slope gradually up to the ragged edges of Halemaumau on all sides. On the west side this ragged edge is connected with the side walls by a ridge of broken rock from which was issuing a dense cloud of sulphur fumes the deposit from which coloring the rocks a bright yellow. The bottom of the space enclosed by the broken rim of Halemaumau could not be seen, being below the line of sight from where we stand on the north bank of the west pit. On the east side of Halemaumau's rim, dense clouds of mingled smoke and steam were rising, and at a point in the side wall on that (the east) side a vent hole was emitting intensely hot bluish vapors.

The space between the west pit already described and the east pit is marked by a partly sunken peninsula on which the original surface of the lava bed covering the whole floor of the crater is but little disturbed. This peninsula has perhaps been formed by a gradual sinking of the mass. Where the sunken portion joins the unchanged portion of the crater floor on the south side, it rises to near the level of the floor and has broken off sharply, leaving a "neck" of the original floor between the two pits. This neck is sharply defined, its east and west sides which are curved in correspondence with the circular form of the pits, and its end from which the sunken peninsula spoken of has broken off being perpendicular. The eastern (and smaller) of the two pits is also roughly circular in shape, its walls all around being perpendicular, excepting on the northwest side….

May 16th to 21st, 1887
Excursion from Honolulu to Kilauea – Ledger Entry
(Descriptions and Drawings

Design No. 1 shows process of landing from the Wilder Co. steamers, as practiced at the port of Keauhou. [see *Figure 35*]

Design No. 2 describes the road and ride between the shore and the half-way house, the section of ground represented showing one of the moderate grades.

Design No. 3 hands down to an admiring posterity the individual of the party who made the above memorable excursion at the above dates, as they appeared on their march to the crater on Wednesday afternoon, May 18th, and at the moment when they came upon the stupendous sight of the volcanic fires. Letter "A" represents the Volcano House guide, somewhat idealized, as are most of the other figures in the group, it must be said.

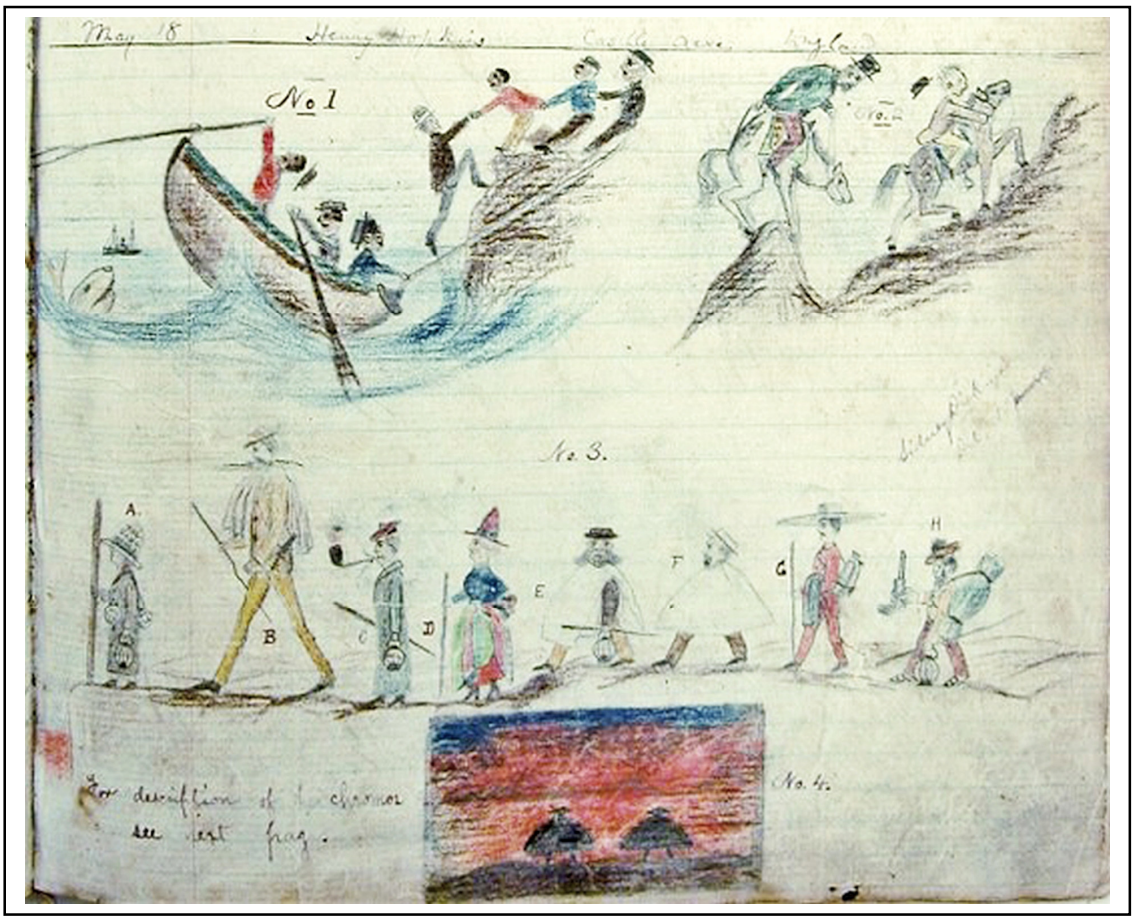


Figure 35. Drawings from Volcano House Ledger (May 1887)

Letter “B” represents the German correspondent, the tallest member of the party; C. stands for the English gentleman and his pipe; D. the lady from Boston, the actual hues of whose costume we somewhat brightened in order to give chromatic variety to the composition; E. and F. are the San Francisco gentlemen, who procured ponchos in Honolulu, and went forward in garb at once convenient and picturesque; G. is the member from Los Angeles, who here appears in red for the same reason that the lady from Boston appears in a variety of colors; H. represents the individual to whose brilliant artistic talent posterity aforesaid is indebted by the treat to eye and mind that is furnished [on] the preceding page….

August 12-19, 1887
James Dana and Family – Ledger Entry
(First visit since 1840)

Second visit. The first as geologist of the Wilkes Exploring Expedition in November 1840. This visit to the islands was made to supplement the investigations of 1840, and remove a doubt as to the accuracy of the survey of the crater by Captain Wilkes, the map from which he published in his Narrative of the Exploring Expedition. I am sorry to find evidence of great inaccuracy instead of accuracy. A comparison of Mr. Drayton’s sketch (made for Captain Wilkes and contained in the same volume) with the present western outline of the crater showing that the western wall, instead of having the course given it by Captain Wilkes,

differed but little in position and in headland from the present, as represented on the second map of the Hawaiian Government Survey, and now visible in the crater. Much indebted to the able assistant in the Topographical Survey of the Hawaiian Islands, Mr. J. S. Emerson, for assistance in my studies of the region, and to many other friends in the party for the pleasure and success of the visits—including among them the artist of the old and useful hammer.

Left New Haven, Connecticut, July 8, 1887 with my wife and daughter.
James D. Dana, 12-19, Aug. 1887 [accompanied by 9 others besides Dana family members]

July 29, 1890
L. A. Thurston – Ledger Entry

Memo of an ascent of Mauna Loa by W. B. Clark, of Boston, Julian Monsarrat, W. Gates and L. A. Thurston, under the guidance of Kanae of Ainapo. The time which was occupied in proceeding from one point to another is given for the information of those who may desire to ascent the mountain hereafter as a basis of estimate. Left Kapapala ranch at 5:45 A.M., July 26; arrived at Ainapo 8:30; left at 9 A.M.; arrived at Ana Peahi (upper water-hole) 11 A.M.; arrived Kipuka Kakina [Thurston's Kipuka] camp, at the upper edge of vegetation, 1:30 P.M. Temperature at this camp, where the night was spent, was as follows, in the shade:

1:30 P.M., 58 F	6:46 P.M., 48 F
5:00 P.M., 54	6:56 P.M., 47
6:15 P.M., 52	7:25 P.M., 46, Ditto up to 10 P.M.
6:40 P.M., 49	4:30 A.M., 43

July 27 left camp at 6:30 A.M. and arrived at the crater at 11:30. Temperature at noon in the shade, 49; in the sun, 54; at 5 A.M. on the 28th, 24 out of doors and 28 in the tent. The entire party, except Mr. Clark, were affected with mountain sickness. Descent into the crater was made by Mr. Clark and myself at the highest point of the bluff on this side, near the old Wilkes camp, where there is a breakdown and a debris pile.

There was very good walking on the bottom of the crater, the pahoehoe being unusually smooth. There was evidence of recent eruption from a blow-hole about the centre of the crater which was still uncomfortably warm. The eruption was mostly of a dark pumice stone and a very thin black pahoehoe.

There was steam and some smoke from a spot several hundred yards out into the crater from the western bank. At the southwestern corner of the crater a dense column of steam was rising which did not become dissipated for several hundred feet above the rim of the crater. The spot from which the steam issued was covered with very bright yellow sulphur extending nearly all the way up the crater, and about two hundred feet wide. Immediately at the base of this sulphur bank there was a breakdown in the floor of the crater some one hundred feet deep and several feet across.

May 14, 1891
Royal Visit – Ledger Entry
Ka Huakai Makaikai a ka Moiwahine Liliuokalani
i ka luapele o Kilauea

~~Ua hiki mai ka~~ Huakai Alii a ka Moiwahine Her Majesty the Queen Liliuokalani ~~ma ka Hale~~ Hookipa a ka Luapele, ~~ma ka Poaha~~ May 14, 1891, Hora 11 ½ ~~a.m.~~ mai Kau mai, me ka maikai a me ka oluolu. ~~A ke Mahalo ae nei~~ makou i ka ~~Akua Mana Loa no~~ Kona kokua ana mai ~~i Kana Kauwa~~ Wahine iloko a kono lima me ka maalahi, a me ke aloha~~—Ka Huakai Alii.~~

[The above entry was crossed out, and the following note, entered.]

Ka Huakai Alii O ka Huakai Makaikai a ka Moiwahine a ka Hawaii Pae Aina H.M. The Queen Liliuokalani. Ua hiki mai i ka Hale Hookipa ma ka Luapele a Kilauea Hora 11 ½ a.m. May 14, 1891, iloko a na la mua o kona noho alii ana me ke Kalaunu a Hawaii.

[Translation]

The Royal Procession, the Sightseeing Tour of the Queen of the Hawaiian Islands, H.M. The Queen Liliuokalani, arrived at the Guest House at the Crater of Kilauea at 11:30 a.m. May 14, 1891, in the early days of her reign with the Crown of Hawaii.

January 21, 1903
W. R. Castle – Ledger Entry
(Suggests the Volcanoes of Kilauea and Mokuaweoweo, and the Tract of Land to Honolulu, on the Coast of Puna, be made into a Federal "Reserve")

Found Halemaumau practically the same as in 1894 except for a filing up by fresh lava inflowing about 300 feet. Should judge present depth to be 750 to 800 feet. Steam from cracks about crater appears to have increased in volume. Intense heat both in crater and nearby is a feature worth observing.

The time has come when the U.S. Govt. might well reserve the whole region from Mokuaweoweo to the sea, at Honolulu in Puna, a long narrow strip to include Kilauea and the line of pit craters to the sea; a comparatively worthless tract of country commercially. It should also include the koa tree molds at Kuapuawela, where a forest of giant trees were surrounded by a deep flow. Now the decomposed upper crust is covered with a koa forest of great age. Q. [Question] as to time of flow.

Westervelt article about
Volcano House Ledger Entries and
Notes on Traditional-Customary Practices (1904)

As the new Volcano House facility was being developed, a bound ledger was donated by Orramel H. Gulick, for the purpose of recording names and comments. In 1904 W. D. Westervelt penned an article documenting various facets of the Volcano House and its ledgers, commenting on the wide array of notes and comments found within them. Below is much of the article that Westervelt wrote:[291]

[291] W. D. Westervelt, "The Volcano House Records," *Paradise of the Pacific*, August 1904:11–15.

The Volcano House Records

…The story of the Volcano House itself is worth telling and should be put on record by someone who knows the facts and the dates. There was the old grass house, sometimes dry and sometimes damp and mouldy, but the best shelter visitors and collectors could find when seeking a cover under which to arrange their collections of lava specimens. There was the old frame building in which “guests” were provided for, instead of being left to take care of themselves, as had formerly been the case. Then came the new building with its conveniences and luxuries. Under the present management far better accommodations are provided than could reasonably be expected when contrasted with the best which could be secured not very long ago.

The story of the Volcano trail is also worth telling. Kapiolani, the noted Hawaiian queen [chiefess] who made a special journey to the pit of Pele (Lua Pele), which lies in the large crater of Kilauea, had to travel on foot over rough lava beds, until tired and footsore, she stood on the crater’s edge and hurled defiance to the fire goddess. Later visitors rode on horseback or followed the example of the queen and walked. Now, the volcano is easily reached by railroad trains, and stages, over a government road which is a boulevard compared with the trail of fifteen years ago. The management of the Volcano House has changed several times during its history. Sometimes private parties have tried to provide for visitors and then again Wilder’s Steamship Co. and other corporations have taken the house in charge. But through all the changes in both buildings and management the series of manuscript books have been preserved and important records placed therein. These are called “The Volcano House Records.”

Almost forty years ago a party of young people, residents of these Islands, made a visit to Kilauea. One of the party felt that the changes in volcanic phenomena should not be left to memory or even to the letters of visitors, for these letters are easily lost and are also difficult of access. Therefore he carried with him a large blank book and left it in the Volcano House. It was dedicated to the public by the young man who donated it with this inscription:

Feb. 2, 1865. Travelers and passers-by are requested by the donor of this book to record their names in it and to note all or any phenomena that may come under their notice. By so doing this record may become of great value some years hence, to the scientific world. — O. H. Gulick

Some six or seven volumes now form the library started by Mr. Gulick in 1865. Hundreds of visitors have inscribed their names and experiences, and hundreds more have amused themselves with the quaint, curious, valuable and sometimes conceited and foolish records placed therein. Once in a while a writer has used the pages for the purpose of advertising his name, residence and business, although to the credit of the large number of business men who must have visited the crater during the past forty years, it must be said that very few have allowed the least suggestion of an advertisement. Poetry, such as it is, abounds. It would be difficult to find any verses which are worth quoting, but there are little touches of beauty here and there, by the side of much that is comic and some that is so poor and maudlin that one visitor was led to remark:

> “A poet who writes inspired by gin;
> should be taken to the crater and thrown in.”

Sometimes acts of vandalism have been perpetrated and a few names have been stolen from the books. Someone desired the autograph of a noted person or perhaps a list of names and simply cut it out. Thus, Mark Twain's autograph was taken. And yet such vandalism is exceedingly rare….

There are notes now and then touching upon the fabled goddess Pele and her worship, but no record of any of the Pele legends. The interest of visitors would be greatly enhanced if the island people could take time to collect and note some of these traditions. The coming of Pele and her sisters from a foreign land centuries ago; the residence in the region of the volcano; the probable wiping out of the family by some great volcanic outburst, when ashes, small stones and pumice were scattered for miles around throughout the country tributary to the volcano; the legends of the various adventures of Pele, after she was supposed to take up her residence in spirit-form in the lake of fire, and her conflicts with various admirers would make a very interesting legendary reading for those who rest on the veranda of the Volcano House and look over the escaping volumes of smoke beneath them. Sometimes there is a hint of Pele worship as on September 1, 1865, when a visitor notes that a party of thirty-seven natives is visiting the volcano. He says: "They have been down to the lake of fire and have threw in shoes, knives, handkerchiefs, coins, etc." These offerings were prized articles and were made out of this poverty of personal effects. Sometimes the Hawaiian visitors are simply recorded as "parties," but between the lines is very interesting unwritten history which is learned only from the conversations of the dining table and the evening circle. Then the stories are told of chickens and fruits and the articles especially devoted to Pele, taken in recent times to the crater and thrown into the hot depths—sacrifices to the goddess.

Sometimes the more gruesome stories of the Pule-anaana, or "praying to death," are whispered, for then the story is told of human flesh taken from the body of some dead member of a family and cast into the pit of Pele, in order that the worshipper might be endued with a new spirit-power and become a witch doctor.

But scarcely a hint of all this is touched in the story of the books of the Volcano House. Frequently the visitor records his disappointment in view of what his dim imagination had previously pictured. It is difficult nevertheless to over paint the feeling of sublime mystery which always attends the outlook upon even the most quiescent state of crater-activity….

The mysterious earth-forces are always at play around the Volcano House and in the crater—the smoking sulphur beds, the hot air and the overpowering fumes of brimstone escaping from the cracks in the floor of the great crater, the immense fields of tossed and twisted lava which give way at times and let the careless traveller fall into some hidden cavern, the immense fern fields and koa forests, the smaller extinct craters which abound between Kilauea and the ocean.

These and many other objects of lesser interest can give a thoughtful tourist pleasure as long as he's able to remain. One person records his disappointment, but another on the same page will express his gratification.

There can never be wheat without chaff, and there is very much valuable material sandwiched between records made by many visitors. Careful observers have made notes of great value which are not difficult to separate from the mass of names and nonsense around them. Mr. Gulick's purpose has been abundantly carried out, and his public-spirited foresight has been fully justified. Scientists from various nations have jotted down their observations

and impressions. Residents of the Island have noted the volcanic phenomena and changes of the crater occurring during the past forty years. Maps and outline diagrams of the crater have been made from time to time. This has all been done with more or less haste and yet, when the various statements are compared, the history of the crater during the past forty years can be said to be quite complete.

It is a little curious to note the fact that the men who have felt the importance of the record are almost without exception men of missionary or religious training. The Hitchcocks, Rev. E. P. Baker and Dr. Wetmore, of Hilo; Dr. Hillebrand, L. A. Thurston, W. R. Castle and others, of Honolulu, have all taken especial pains to make their visits to the crater worth something to future visitors. They have made measurements of the crater, drawn diagrams and stated facts. Some of the United States surveys as well as those of the island government have been recorded in such a manner as to give quite a clear idea of the different lakes of fire.

Some writers, by contrasting their past with their present experiences, have left very useful dates and descriptions. In this way personal testimony is given to the fact that different observers have noted an apparent decline in the activity of the boiling pit during the century past. Kilauea was exceedingly active at the time of Kamehameha's conquest of the islands. While he was carrying on a war with the high chiefs of Hilo his most important enemy, Keoua, prepared an army to meet him. After several indecisive battles Keoua retreated to the district of Kau, passing by the great volcano. His army was divided into three divisions. One division had passed, but while the second body journeyed by there was a terrific earthquake and an immense outburst of black sand, pumice stone, ashes and cinders. The cloud of debris mixed with masses of smoke and poisonous gases rose to a great height and fell upon the surrounding country for miles around. The middle division of the army was overwhelmed and utterly destroyed. Some of the party were found lying down, some sitting, and some clasping wives and children in the final throes of death. This was a time of exceeding great activity, which has not been equaled during the hundred years which followed.

The island people who have called attention to this decline in activity state again and again that the fires in the crater seem to grow less and less, until at last the almost entire absence of floods of burning lava present a strong contrast to the eruptions of a century ago. It must be borne in mind, however, that in the absence of regular records, the memory of man would take note only of eruptions and not of periods of quiescence.

The Volcano House Records bring out a fact of considerable interest when these periods of disappearance of fire are placed by the notes which relate any especial volcanic activity. For forty years and more the records show that the disappearance of smoke and fire from the crater has been closely connected with some eruption in the surrounding country. These eruptions usually precede the withdrawal of fire, as if the lava had been drawn off through the vent offered by the eruption, leaving the crater empty, but after a time the smoke has returned—and the pit of Pele has again shown activity. Hillebrand gives the first record of this kind when he writes in April, 1868:

> "For the first time since 1840, when Kilauea erupted its liquid contents through subterranean conduits in the flow which reached the sea at Nanawali [Nanawale], Puna, the crater is again quiescent. I have made full circuit of the crater and find not a trace of liquid lava. There are vast pits with toppling walls of frightful desolation. Steam is rising from most of the crater, almost from every crack. The

floor is hot. Of mineral gases only faint traces are perceptible here and there.... …The lava has passed underground forty miles to appear in a destructive flow in the district of Kau."

But the crater soon began to manifest signs of life, and the Volcano House Records tell of renewed activity in the form of five eruptions over the floor of the large crater. Then came the records of earthquakes and apparently submarine flows of burning lava, with the disappearance again of the fire and smoke. Hence from time to time the only view from the Hotel was of black lava with occasional puffs of smoke, and around the crater on the north and east beautiful vistas of tropic foliage while desolation reigned over the brown territory southwest, across which at other times the vast clouds of smoke and sulphur fumes have poured month after month and year after year. Thus the record is made of eruptions and quiescence with the almost unanimous testimony that activity has been far less during the past forty years than it was a hundred years ago.

It is interesting to note the dates of disappearance and return of activity to the house of continual burning, as gleaned from the Volcano House Records. In 1840 the lava sank from the crater and passed underground eastward, breaking out on the sea shore about twelve miles distant. At that time for a few days there was no fire in the pit of Pele. In 1868 the lava again journeyed underground toward the southwest. The fire in the crater disappeared. Again in 1877 activity ceased for a while, caused by another supposed underground discharge of lava. So also in 1880, and again in 1886, when boiling spots in the ocean gave some evidence of the lava having escaped into the sea. Then came a time of intense activity in 1890 and 1891 and the consequent disappearance of fire, to reappear shortly in one lake instead of three and in varying degrees of life in that one spot. It is safe to say that for the past thirteen years the crater has been comparatively quiescent according to the records. But the mysterious life and subterranean activity are still manifest in large measure and the great crater is always worth a visit.

Kānaenae no Pele
(A Chant-Prayer Supplication for Pele)

In the early 1980s, while working at Hawai‘i Volcanoes National Park, Kepā Maly was reviewing historical records in the park archives and located a communication penned by G. W. Kirkaldy,[292] the primary text was in the form of a mele titled "Kanaenae no Pele" (A Chant-Prayer Supplication for Pele). Discussing the mele with Kupuna Kawena Pukui and her former Bishop Museum associate, Dorothy Barrerè, it was decided to give voice once again to the kānaenae, and it was recorded by Maly and integrated into the visitor center display. The display was a diorama of Halema‘uma‘u, with Uwēkahuna in the background, and a lei of lehua and ‘ōhelo was set as an offering on the edge of Halema‘uma‘u. A floor sensor controlled the audio play back and printed interpretive narratives described the meaning and symbolism behind the display which the NPS Harper's Ferry interpretive section staff helped to set up.

[292] Kirkaldy was of Scottish descent, born in London in 1873. In 1903 he came to Hawai‘i as an entomologist, with the Hawaiian Territorial Board of Agriculture and Forestry. He married Annie Dowsett, who was descended from a chiefly Hawaiian line on her mother's side. Kirkaldy died at the age of 37 in 1910 (*Pacific Commercial Advertiser*, Feb. 3, 1910:7), apparently with a sincere appreciation of Hawaiian culture in his heart.

April 24, 1908
G. W. Kirkaldy
“Kanaenae No Pele

Kanaenae no Pele.	*Prayer Chant for Pele.*
E Pele weliweli e.	*Oh awe inspiring Pele.*
Eia ka alana.	*Here is a gift.*
Eia na hua liilii o ka ohelo.	*Here are the small berries of the ‘ōhelo*
Eia ka mohai, he puaa eleele.	*Here is an offering, a black pig.*
Eia ka moa kane eleele.	*Here is a black rooster.*
E ala, Pele e.	*Oh Pele, arise.*
E lawe mai i kou kapa wahine.	*Bring your retinue of women.*
Aia la! Ke kamahao o kona alo e.	*Behold! Her presence is wonderful.*
Pi'i ana o Pele i ka lua ahi e!	*Pele is rising from the fire pit!*
Pi'i ana o Pele i ka lua ahi e!	*Pele is rising from the fire pit!*
Hoike mai la i keia wa i kona pua lapalapa.	*Displaying at this time, her flaming blossoms.*
A ulu, e Pele!	*Hail, oh Pele.*
Amama, ua noa—!	*It is open and freed—!*

Place Names Around Kīlauea

In 1916, W. D. Westervelt, left an entry in the Volcano House Ledger in which he offered a translation for the name Kīlauea. He also spoke about ‘Ai-lā‘au and other names in the summit region. That same year, W. R. Castle also penned an entry in the ledger on the topic of place names. They wrote:

May 29, 1916
W. D. Westervelt – Ledger Entry

Ai-laau—“Fire eater” was the name of the god of the crater of Kilauea before Pele came to the Hawn. Islands. He was frightened when Pele landed at Kapoho Puna and fled. “He was lost—entirely lost” according to the Hawn. traditions.

Ki-lau-ea—is of obscure meaning. “Ki” refers to the “ti” plant. “Lau” means “leaf.” “Ea” in the old Hawaiian meant “life,” “living,” “the motion showing life,” etc.

Hale-maumau—“house of ferns” [‘āma‘uma‘u (Sadleria) fern growth] was the name given long ago to a place back of the Volcano House. Hale-maumau—“continuing house” is a modern name given to the “Pit of Fire.”

“Ka-lua-Pele” “The pit of Pele” was the name used in almost all the old traditions as the name of the place of active fire. Pele however was used as a name for all pits of fire and eruptions in action i.e. flowing lava.

Many of the names of places surrounding the crater Kilauea were names of chiefs coming either with Lohiau or Kahawali. Both of these were Kauai chiefs whose friends followed their disastrous adventures with the fire goddess. This is a hastily written note and has much legendary interest back of it.

May 29, 1916
W. R. Castle – Ledger Entry
Traditions and Meanings of Place names – "Halemaʻumaʻu" and "Mokuaweoweo"

Quite true that many Hawaiian names—of places particularly—are of obscure and doubtful origin. Rev. T. Coan said that "Halemaumau" meant "House of everlasting fire"—doubtless quite in accord with some systems of theology; but also, it is not "Halemaumau" but "Halemaʻumaʻu" or the fern (maʻumaʻu) house. It is Pele's fern house—the name may have arisen from the curious twisted form assumed frequently by cooling pahoehoe, of which there are endless samples on the floor of Kilauea. Hence "maʻumaʻu."

So too "Mokuaweoweo." "Moku" means a place cast off (moku)—so island for the country is full of "mokus" or places separate—cut off from surrounding parcels, generally rather of a small lot, frequently of a few acres only, sometimes of several miles in extent. "Aweoweo" is the name of a mountain grass. Some of the twisted and curling lavas up there may have resembled that grass so "Mokuaweoweo," may have been so named because it is a place of "aweoweo," so called by the ancient Hawaiians. It is also true that "Mokuaweoweo" may refer to the "place of curling flames." It is possible to make this meaning of the word.

I must not claim any originality for these ideas. I got them wholly from discussions with old Hawaiians many years ago & conversations with such men as the three Hitchcock brothers, Prof. W. D. Alexander, Rev. L. Lyons, C. J. Lyons &c &c.

Pulu Plantations in Puna and Kaʻū

Pulu, the down-like material that grows on hāpuʻu, a native tree-fern (*Cibotium splendens*), was used in several ways by ancient Hawaiians, and is still used by some Hawaiians in cultural practices, such as lāʻau lapaʻau (medicinal remedies). By the 1840s, foreign businessmen became aware of an economic value for the pulu, and an industry evolved, lasting for some twenty years. The harvesting, drying, packing and shipping resulted in significant changes on the landscape, and the footprint of the physical remains of the "plantation" camps, along with a changed forest zone may still be seen. Pulu harvesting occurred at several areas within the boundaries of HAVO, from the uplands to the landing at Keauhou.[293] In April 1865, what appears to be the first formal lease of Keauhou for pulu harvesting was recoded through a lease in Bureau of Conveyances Liber 19:238–240.

The pulu initiatives within lands that are now part of the national park were largely run on leasehold lands from private chiefly estates or government lands. Several parties operated independently or in partnership in the venture, and included L. Kaina (a native Hawaiian who also served in several capacities, including, but not limited to a land agent for Government and Crown Lands, as a road supervisor and magistrate), George W. C. Jones, and several other local and United States businessmen. The first formal lease of pulu collection rights on Keauhou was issued in 1865, to James C. King, who later entered into partnership with Jones and Kaina, as the endeavor developed into a "Pulu Plantation."

The articles and letter communications below (cited as excerpts and in timeline format), describe the pulu business, extent of harvest, land use agreements, and identify primary native

[293] In February 1932, then Park Naturalist, John Doerr, Jr., published an article titled "Pulu" in the series known as the *Hawaii National Park Nature Notes* (Volume II, Number 2). Doerr cited various historical sources and included drawings of the Pulu Factory ruins near Napau crater.

and foreign leaders in the operation. One of the earliest notices of pulu as a product offered for sale is found in the Hawaiian newspaper, *The Polynesian* of November 6, 1841 (page 87), which reported that while the ship *Gloucester* was lying at the port in Honolulu, a fire occurred: "The alarm was immediately given, and the fire was found to rise from a lot of pulu (a moss for beds) stowed immediately under the main hatch …"

June 17, 1848 (page 1)
The Polynesian
Hawaiian Produce

Constantly on hand and for sale by the subscriber, a general assortment of Hawaiian Produce, consisting of Coffee, Sugar, Molasses, Salt, Mamaki Kapa, Pulu or Moss, Goat Skins, Lime, Limestone, Coral Building Stone, Stone Ballast &c.

Inquire at the Government Store House, of J. Piikoi

October 7, 1848:1 (*The Polynesian*). 50 Pulu Mattresses, adapted to the California market. For sale by R. Rodriguez Vida.

March 17, 1849:3 (*The Polynesian*). Starkey, Janion & Co. Honolulu offer Pulu for mattresses and pillows for sale among their goods.

July 17, 1856 (page 2)
The Polynesian
Pulu

We notice that large quantities still come in from windward. The *Liholiho* brought about 17,000 lbs. It is doubtful that the California market will bear large exportations. Our latest advices report it a very dull sale. We are glad to see anything exported that will return a profit, and hope this article may continue to. The bales now come down from Hawaii very finely packed, and average about 150 lbs. each.

January 31, 1857:3 (*The Polynesian*). 1856 Pulu, Domestic Exports, 4,129 bales.

July 23, 1857 (page 2)
The Polynesian
Pulu

We are glad to find by the following which we extract from a late *Cal. Farmer*, that pulu is found on trial to be all that is sought for in the manufacture of house furniture. But, Mr. *Farmer*, our valuable articles of export are not so numerous that we can afford to have the credit of its production given to "China and other countries." If they produce the article, they have stolen the Hawaiian name for it. But we do not know of its being exported from any other country in the Pacific.

> Pulu is the product of a plant, the same as cotton, and should be placed in the same list in the custom house entries. The fern tree which produced it, grows wild on the high and moist sides of the volcanic mountains of Hawaii, where the natives gather and dry it; after which it is packed in bales and is ready for export.

> Pulu Mattresses – this singular material, the Pulu, is now extensively used in the making of mattresses, perhaps more so than curled hair or any other material. It is but a brief time since it was first introduced, and now we note its arrival here in quantities like fifty or an hundred thousand pounds in a lot. Some peculiar properties are attributed to it, as having the power to ward off all noxious insects. Sailors, and natives in China and other countries where it is found gather it and use it because it secures them from the danger of venomous insects and reptiles. Immense quantities are now used here.
>
> We note the opening, for sale, of 75,000 pounds by one house in this city [San Francisco, CA.], the Messrs. Schreiber of the Rochester Furniture Warehouse, on Jackson street, opposite the International. We called to see it, and examined the material and the mattresses made. We know the value of this kind of mattress, having used them for more than a year. Messrs. Schreiber have now the entire control of the article in this market, and they are supplying the dealers and makers of mattresses here.

January 28, 1858:2 (*Pacific Commercial Advertiser*). 1857 Pulu, Domestic Exports, 2,882 bales.

May 3, 1858
Titus Coan to Rev. R. Anderson
Hilo, Hawaii
(Collection of Pulu)

…Besides sugar, of which Hilo will probably furnish annually from 500 to 1000 tons, our district ships continue considerable quantities of arrow-root, coffee, lumber, hides, goat skins, canoes, hogs &c. Pulu, a fern down is also an important staple article of export. This is a soft yellow, silken, down gathered from the exhaustless fern fields of Hilo and Puna. It is much used in California for upholstery, as a substitute for cotton, wool & hair. More than 200,000 pounds of this article have been shipped from Hilo during the past year. Men, women & Children engage in collecting it, and many of our rural villages are deserted for months at a time while the people are collecting pulu in the jungle (A.B.C.F.M. Collection, Houghton Library, Harvard; Excerpts from Reel 807:271–290).

June 3, 1858 (page 2)
Pacific Commercial Advertiser
Something About Pulu

Each tree yields about twenty pounds weight of material. At first but little value was attached to pulu, although the natives of the Sandwich Islands have made use of the article from time immemorial. Sailors, however, of the whaling fleet have invariably recruited the interior of their bedding with this fibre on returning to the Islands, finding nothing to surpass it in luxurious softness and entire freedom from insects. At this time it sells from fifteen to twenty cents per pound—thirty pounds being deemed ample for an ordinary bed or mattress….

[Pulu] …is the product of a large species of Fern, which grows to the height of from four to eight feet, and the pulu is found around the germ of the leaf. Neither is there is at present a scarcity of the article on the islands,—so far as the island of Hawaii is concerned…. Another property of pulu, which is not generally known, is that is an excellent absorbent, and is extensively used by the natives for the preservation of dead bodies.

Augate 4, 1858 (aoao 2)
Ka Hae Hawaii
Ka Pulu Hapuu

He mea kuai nui ia Kalifonia i mea pela moe. Nui ka makemake o lakou ia mea; aka, ua kuhihewa loa lakou i ke ano o ka laau i ulu ai keia pulu. I ko lakou manao he laau nui maoli ka mea hooulu ai i keia pulu hapuu.

[Translation]

Mattresses are a big sales item in California. They greatly desire them; but they are mistaken about the nature of the tree upon which the pulu grows. They think it is a true, larger tree upon which the hapuu pulu grows.

October 16, 1858:2 (*The Polynesian*). "A Hint" Among the imports to Melbourne… we notice a consignment of fungus and pulu. If these articles, originally Hawaiian, prove a profitable adventure on such a round-about road, may not Hawaiian shippers reap the benefits of the Australian markets direct…?

January 27, 1859:2 (*Pacific Commercial Advertiser*). 1858 Pulu, Domestic Exports, 3,887 bales.

January 28, 1860:2 (*The Polynesian*). 1859 Pulu, Domestic Exports, 4,059 bales.

June 16, 1860:3 (*The Polynesian*). "Kahuku," in the district of Kau, island of Hawaii, and was supposed to containing 300,000 acres, for $3,100, C. C. Harris, purchaser. It is reported to be valuable for pulu gathering.

January 19, 1861:2 (*The Polynesian*). 1860 Pulu, Domestic Exports, 649,204 lbs.

Feberuari 6, 1861 (aoao 2-3)
Ka Hae Hawaii
Maikaikai ana

No ka loaa ana iaʻu o kekahi hana malaila, ua puka koʻu manao e hele i Panau, i kekahi aina o Puna, Hawaii… …Aole i ahiahi loa puka aku au i Panauiki… He umi paha hale malaila, a ua nui no kanaka e noho ana ma kela wahi; aka, ninau aku au, "Aia mahea kanaka." Pane mai kahi, "Aia i ka pulu." "Pehea ke kuai ana o ka pulu?" "Aole kuai; pauloa makou i ka aie." Auwe ka make o kanaka i keia mea he aie…

D. H. Hitchcock.

[Translation]

Because I had some work there, I had a thought of going to Panau, a land in Puna, Hawaii…. In the early evening, I entered Panauiki…. There are perhaps ten house there, and many people lived at that place; but when I asked, "Where are the people." One answered, "There at the pulu [harvesting]." How is the selling of the pulu going?" "It is not selling. We are all in debt." This debt will be the death of the people….

January 25, 1862:3 (*The Polynesian*). 1861 Pulu, Domestic Exports, 11,202 lbs.

June 14, 1862:3 (*The Polynesian*). 1862 Pulu. Market overstocked, no ready sales, valued 8¢ a lb.

August 23, 1862 (page 118)
The Scientific American
The Pulu for Mattresses

Messrs. Editors: — In No. 5, of the current volume of the *Scientific American*, I notice you have copied from the New Bedford Mercury an item on the business of the Sandwich Islands, in which the writer speaks of pulu as being a kind of brown thistle down. I have been a resident of the Sandwich Islands for several years and know this to be an error. Pulu is gathered in great abundance, principally on the island of Hawaii, the largest of the group. It grows on the stalk or in the crotch of a species of the fern. This fern often grows to the hight [*sic*] of 10 or 12 feet and has a body from 2 to 8 inches in diameter. I have ridden through vast fields of this species of fern in the vicinity of the volcano Kilauea, that extended as far as the eye could see. On the edges of these fields nearest the volcanoes the lava has flowed and covered large tracks, forming plateaus upon which the natives have built pleasant hamlets, and are carrying on a lucrative business in gathering and drying the pulu for shipment to San Francisco, where it is extensively used for filling mattresses. From a single fern they gather a tuft about the size of a man's hand and spread it on the grass and lava banks, where it is thoroughly dried, then bagged and transferred on the backs of mules to the sea coast. There it is pressed in bales for shipment like cotton. Pulu and sugar are the principal exports from the Islands to California. Of rice there is scarcely enough raised to speak of, while extensive sugar plantations are becoming numerous, and a better quality of crude sugar cannot be produced elsewhere. Repeated experiments have been made in some localities for producing cotton, but have failed, perhaps for the want of a knowledge of the proper method of cultivation. M. D. Myers

January 17, 1863:3 (*The Polynesian*). 1862 Pulu, Domestic Exports, 738,064 lbs.

Iune 27, 1860
Ka Hae Hawaii
Ka Pulu

Ua lawe aku nei ka moku kalepa Comet, i 40,000 pauna pulu hapuu, i Kalifonia; a ua pau i ke kudala ia 13,000 pauna mamua iho nei.

O ke kumu kuai i keia manawa, ma Kalifonia, 9 keneta no ka pauna. Mamua he 15 keneta no ka pauna. Ua haule ilalo i keia wa; no ka nui loa paha.

[Translation]

The Pulu (Tree-fern Fiber)

The merchant ship, Comet, sailed to California with 40,000 pounds of hapuu pulu, 13,000 pounds of which were already sold. The price in California at this time is 9 cents per pounds. Before it was 15 cents a pound. It has dropped at this time perhaps because there is so much.

October 1864 (pages 273–279)
The Merchants Magazine and Commercial Review
The Sandwich Islands
Number IV. Kilauea

Kilauea,[294] the largest active crater in the world, is in the district of Puna, on the south-east coast of Hawaii, and distant from the Bay of Hilo about twenty-nine miles. It has been scientifically described by the officers of the United States Exploring Expedition of 1840, and frequent accounts have been given by visitors at various periods since, no two of which are alike, so frequent and radical are the changes in its appearance.

The ascent, although fatiguing, is not a matter of extraordinary difficulty, and is made in a single day, the elevation being only about four thousand feet above the sea. The native guides, walking beside the horses of visitors, can reach the crater in about twelve hours, although they carry heavy loads, swung in calabashes on poles—*a la Chinois*.

The road for the first three miles from Hilo leads among ferns of all shapes and sizes. There is a collection of these ferns in the Museum of Oahu College at Punahou, near Honolulu, which embraces upwards of one hundred and fifty specimens. The variety and size of the ferns on the road to Kilauea, and the tropical luxuriance of their growth, suggests the rapidity with which the soil of lava islands has been formed. Myriads of these plants die annually, and go to enrich the soil, and as they die a fresh growth is following from their roots, so that the face of the country is always green, while below the leafy sward, that at the distance of six or eight feet from the ground is spread over everything, are vast masses of decayed and decaying vegetable matter. The growth of ferns has evidently been the first throughout these lava islands, although in the older and richer portions they have been supplanted by the grasses. As an instance of the rapidity and spontaneousness of their growth it was noticed that after one of the great eruptions of Mauna Loa, in 1856 or 1859, I am not certain which, the lava was two years in cooling, and yet in the fourth year signs of vegetation were visible. All the older lava streams are covered by a growth of ferns, only surpassed by this belt around the coast in density.

The most remarkable of the gigantic ferns of this belt are the great tree-ferns, with branches four or five feet long. At the foot of these trees is found a soft, feather-like substance, called pulu, which forms an article of considerable trade. It is used extensively in California for bedding; and in 1862, 738,000 lbs. were shipped to San Francisco. Those who have used it, however, are substituting hair or straw on account of the unhealthiness of the pulu, which, from its heat, has the same ill effects as feathers, and is popularly thought to increase rheumatism. It has been recently exported to China in considerable quantities, and it is not improbable that as the demand from California decreases that from China will increase. The natives are largely engaged in gathering it, and are employed more or less by the Chinese merchants of Honolulu . The Chinese are a singular people, wherever in the East there seems to be an opening for trade in their peculiar staples, there they are to be found collecting necessaries or luxuries for their countrymen at home, and generally are very successful merchants… (Oct.1864:273–274).

Leaving the region where ferns are the only growth, the road to Kilauea winds through a belt of forest land, about four miles broad, which skirts the Eastern side of the island, and runs

[294] H. B. A., "The Sandwich Islands, Number IV.–Kilauea," *The Merchants Magazine and Commercial Review* Vol. LI, No. IV (Oct.1864):273–279.

partially around the Southern and Western. Here the road is but a sheep-walk, leading often through such a dense growth of weeds and ferns, ten or twelve feet high, as to make it difficult to see anything of the surrounding forest. Wherever glimpses are caught of it, the eye is pleased with the strange and wonderful tropical plants that spring up on every side. Conspicuous among them is the beautiful ohia-tree, which looks like one of our own hickories, except that it is covered with a brilliant red flower, and clusters of snake-like vines [ʻiʼa] run up the trunk. The tutui [kukui], or candle-nut tree, is almost as common as the ohia, and quite as beautiful in its way… (Oct.1864:275).

The natives give the name of Kilauea only to the burning lake, scarcely two hundred yards across, where the molten lava is tossed about as in a boiling pot. It is possible to approach within fifty feet of the rim, although at that distance the heat is oppressive, and to look down upon the angry mass. Its surface, about thirty feet below our stand is covered with a light grey scum, wrinkled like a wasp's nest, and cracking into hideous waves as the mass is pressed against the banks at either side alternately. It is always in motion, and as it retires from one bank to press heavily upon the other, seams of bright molten lava are seen between the waves. When the slowly-moving mass crowds too powerfully upon the bank, up springs the cherry-red lava, shooting like a fountain twenty or thirty feet into the air, tossing its viscid spray upon the black shore of the crust that encroaches over the basin. Again and again, without warning, except in the angry roar with which it tosses aside the scum, a great column of fiery heat appears, now in the centre, now at the rim of the basin. The thick, pitchy spray often cools in the air, and can be seen floating on the wind in glassy fibres, like thistle-down, long and exceedingly fine. This is found upon the outer banks, and is well-known as Pele's hair. If the wind blows hard there is generally a bright line of fire skirting the edge of the lava-crust, overhanging the basin… (Oct. 1864:277).

The native traditions do not go back to a time when Kilauea was silent, although they undoubtedly refer to a time when Mauna Kea and Mauna Loa were more active, and threw out vast fields of lava. Kilauea is also wonderful, as almost the only volcano where the liquid lava and its wonderful action can be viewed, within a few rods with perfect safety, in the bowl of a crater over four miles in diameter (Oct. 1864:279).

December 22, 1864
Titus Coan to Rev. R. Anderson
Hilo, Hawaii
(Collection of Pulu around Kilauea and Napau
Operation overseen by L. Kaina)

In November I made a long tour in Puna, beginning my labors at Olaa, a place you will remember, having slept there on your way to & return from the Volcano.

From Olaa I went to Kilauea, where there are now more than a hundred men, women & children engaged in picking pulu. These pulu gatherers are scattered through the forest in all directions from one to 5 miles from the volcano & so the wilderness of Kilauea has become one of my stations in my pastoral tour.

Here, on the brink of this great abyss of fire and sulphur, surrounded by puffs of steam and pillars of smoke forever ascending, lighted by lurid mineral fires, and within hearing of the splash of igneous waves, the low murmur of subterranean thunder, and the startling detonations of exploding rocks, I gathered my scattered flock, endeavored to impress them with the baleful nature & bitter end of sin, and to lead their minds upward, to realms of purity,

peace & love. Here also, for the second time, we celebrated the undying love of Jesus, in the sacramental supper.

From Kilauea I went about ten miles, into the highland forests of Hawaii, where there was another camp of about sixty pulu gatherers. This camp is a romantic one. It is a little opening of field lava and sand, one-fourth of a mile in diameter, nearly circular, and surrounded by tall forests and jungle.

At a little distance from this camp, on the east, there is a beautiful pit crater, nearly circular, about 300 feet deep and from 2 to 3 miles in circumference, with a sand floor, so smooth and hard that a cavalry regiment might be reviewed there. At right angles with its western bank runs a fissure, from which hot steam has issued from time immemorial; & here, without fuel, the natives cook their pigs and vegetables.

About 2 miles to the N. W. a rough cone crater rises, some 500 feet high, surrounded and covered with forest & jungle. In this wild, romantic camp, I spent a night, and met with a most cordial welcome. I was entertained with bread, (fresh) butter, tea, coffee, milk, sugar, rice, pastry, fowls, eggs, and other meats and vegetables. I sat at a civilized table, in an easy arm-chair, & slept on a bedstead, with soft bed, clean sheets and pillows, & protected by a mosquito netting.

The house was well supplied with clock, watch, Bibles, Testaments, hymn-books & other volumes, and with newspapers.

And this mountain-house in the deep forest, far from the sight & sound of the great world, belonged to a native Hawaiian, who had been one of the poorest of our Hilo boys, & had never attended school more than six months, & that one of the poorest of our common schools, By good behavior, by dint of native energy & great perseverance, & by a fearless profession and consistent exemplification of Christian truth, he has raised himself above most of his neighbors, & gained the respect & confidence of foreigners.

He is judge of the district of Puna, & also a partner with two foreigners, in collecting & shipping pulu to California.

I arrive at this location at noon. At 3 P.M. the pulu pickers returned with their loads from the jungle & washed, changed their clothes & all assembled in a grass building spread for the occasion with green fern leaves, & here listed attentively to the gospel. As large part of the workmen are members of the Puna church, we ate the Lord's supper together, & also took up a collection of 17 dollars for missionary purposes.

The next day I went down the mountain to the seashore on the South side of the island, whence I pursued my way for 60 miles to Hilo, laboring at all the stations until I reached home. The amount of contributions for the heathen on this tour was one hundred dollars… (A.B.C.F.M. Collection, Houghton Library, Excerpts from Reel 814:516–523).

April 17th, 1865
C. C. Harris, Trustee for V. Kaahumanu Kamamalu to James C. King
Lease – Right to Collect Pulu

This Indenture made this seventeenth day of April eight hundred and sixty five by and between Charles C. Harris, Trustee for H.R.H. V. K. Kaahumanu of the City of Honolulu,

Island of Oahu, party of the first part, and James C. King of the City of San Francisco, State of California, United States of America, party of the second part. Witnesseth that the said party of the first part hath let and by these presents doth grant, demise and let unto the said party of the second part, that Ili Aina known as Keauhou situated in the Ahupuaa of Kapapala, District of Kau, Island of Hawaii for the term of Five Years commencing from the twenty fifth day of September AD 1866 at the yearly rent of one hundred and twenty five dollars to be paid semi-annually….

And it is hereby expressly understood and agreed that the said party of the second part shall be at liberty to gather whatever Pulu there may be growing upon the said Land, but shall not be at liberty to cut and take away any Wood from off the said Land. And it is further understood and agreed that the said party of the second part shall not have any right to the fishing privilege connected with the said Land… The understanding of the above is that Mr. King has the exclusive use of the Pulu, but the Proprietors may at any time cut wood or cause it to be cut, or fish the waters, or cause them to be fished… (BoC Liber 19:238–240).

On February 4, 1868, George W. C. Jones, secured a lease for Keauhou, which included the right to pulu from where ever it "may be growing on the said lands" (BoC Liber 25:119–120). Subsequent leasehold and sale of business interests in the Pulu Plantation were recorded in various agreements, including those cited earlier in this part of the study; one such was the assignment of lease on December 30, 1868, from James C. King & Co. to Milton S. Latham, for his interest in the Keauhou Pulu Plantation (BoC Liber 27:100–101).

June 23, 1869 (page 3)
Hawaiian Gazette
Dissolution of Co-partnership
[Pulu Plantation]

The Partnership Heretofore existing under the firm name of J. C. King & Co., of Keauhou, Kau, Hawaii.

Is this day dissolved by limitation. All outstanding accounts of the late firm will be settled by the undersigned, and all parties in debt to the same are requested to make payment to Geo. W. C. Jones, Managing Partner, of the late firm of J. C. King & Co., Keauhou. Keauhou, Hawaii, June 1, 1869.

The lease on the Pulu Plantation at Keauhou was then transferred, along with "all buildings, cattle, horses, and all other partnership property of every description… belonging to the firm of James C. King and Company," by M. S. Latham to George W. C. Jones on August 4, 1869 (BoC Liber 29:388–389).

By the 1860s, interest in pulu as an export was waning, but its impact on the environment and on native Hawaiians, had caused significant hardships. The pulu boom and bust, along with all the other changes from introduction of a Western cash-economy system, had disrupted the traditional practices of working the land and gathering food from the ocean. Alluding to the impacts of pulu harvesting, and grazing foreign herbivores in the islands, O. H. Gulick of the Kaʻū mission wrote in his report of June 1863:

For two years famine has raged in Kau; that is to say taro & poi have been scarce. This owing, firstly to the drought, secondly to the free range of cattle & horses over lands once

devoted to cultivation, and lastly to the pulu trade. The effect of the famine has been to send many of our people to Hilo, Puna, Kona & Oahu….[295]

Ranching and Livestock Operations on Lands of Puna and Kaʻū

The Hawaiian environment evolved free of ungulates or grazing and browsing animals. As a result the biology and growth patterns of Hawaiian flora and fauna changed from those that were the original colonizers, which had crossed the vast ocean from larger land masses. All forms of life—mea kanu (plants), mea kolo (insects), and manu (birds) adapted to an environment that was largely predator free, and in which expending energy to protect one's self or ensure dispersal became a low priority. Additional only two mea holoholona (mammals/animals) made the journey to the Hawaiian Islands prior to Hawaiian settlement. One, was winged—the ʻōpeʻapeʻa, an endemic bat; and the other was a swimmer (ʻīlio holokai or ʻīlio holo i ka uaua, the endemic monk seal. The honua ola (living landscape) of the islands was altered by the arrival of the first Hawaiian settlers who brought with them island-adapted animals. However, it was the arrival of westerners, especially their introduction of ungulates and transmissible human diseases, that irrevocably damaged Hawaii's natural and human environment. In a short time after western contact the natural environment was being extensively altered, endemic species were being threatened with extinction, and the Native Hawaiian population was plummeting.

Early foreigners looked at the land first as a source of provisions for ships; and second as a means for earning money through the trade of natural resources such as ʻiliahi (sandalwood). In 1778, Captain Cook introduced European boar, goats, rams, and ewes to the islands. While offered as a "gift," one of the motivating factors was that leaving the animals would produce a breeding stock to supply foreign ships.[296] Later, in 1793, Captain Vancouver brought cattle to Hawaiʻi. Given as gifts to Kamehameha I, the cattle were first let off at Kawaihae (then at Kealakekua). At Vancouver's request, they were placed under a ten-year kapu to protect them and allow them to reproduce.[297] Between 1793 and c. 1811, new stock was added, and the numbers of cattle had increased dramatically. The cattle and other introduced stock were rapidly becoming a problem for the native population and in the forests.

While the introduced animals were making their way into the higher elevations, other economic pursuits also led to the clearing of large tracts of land. In the early 1800s (c. 1810–1829), tens-of-thousands of pounds of ʻiliahi (sandalwood) trees were cut from the forests and shipped to market in China.[298] By the 1830s, the forest had been largely, though not entirely stripped of sandalwood and many other plants of the forest were impacted by the clearings made for collection and transportation of the ʻiliahi. Another reason for clearing large sections of forest was to develop lands on which Western-introduced food crops could be cultivated and harvested for sale to visiting ships. The collection of pulu from the hāpuʻu also contributed to the altering of the forest zone.

By the 1840s, roaming cattle, sheep, and goats made such a severe impact, through eating native dwellings (thatched houses) and consuming the produce of the agricultural fields, that most of the families who remained upon the land built stone walls around their residence and

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295 O. H. Gulick, Report of Kau Station, June 1863, A.B.C.F.M. Collection, Houghton Library, Harvard.

296 James Cook, *The Journals of Captain James Cook on His Voyages of Discovery,* Vol. 3, edited by J. C. Beaglehole (London: Hakluyt Society) 1967:276, 578–579.

297 S. M. Kamakau, *Ruling Chiefs of Hawaii* (Honolulu: Kamehameha Schools Press) 1961:164.

298 Kamakau, 1961, Ellis 1969, Clark and Kirch 1983.

gardens (ref. Land Commission Award Testimonies, 1848–1850). The “pāhale” (house lots enclosed with walls or fences) are recorded in many of the Land Commission Awards.

By the 1850s the lands of Puna and Kaʻū were being overrun by sheep, goats and cattle. The Western business-model for land use and economic development had been imposed on the Hawaiian monarchy and filtered down to the populace, and the king, chiefs and government made large tracts of land available to native and foreigners in the pursuit of building economic opportunities in the island nation. While a few native Hawaiians benefited from the new way of doing business, the larger number of them did not. And of course, the largest endeavors were operated by foreigners, some of whom were island residents and others living elsewhere. The lands themselves were either leased or owned outright.

The articles and letter communications below (cited as excerpts and in timeline format), cover all the land divisions which are now within the national park boundaries. We have cited documentation from native residents, land owners and entrepreneurs which include descriptions of activities of the native and foreign tenants, lessees, land owners and business. Many of the communications and letters cover multiple land areas, which make it difficult to separate out by individual land areas or activities. Hence the documentation that follows is organized chronologically by date, citing “where and who” in the header.

1857: Goat Hunting Incident at Kalua o Pele

On February 11, 1857, the native newspaper, *Ka Hae Hawaii*, published a letter from J. D. Kanekoa of Kahuwai, Puna, who told readers that a man who had been hunting goats had been lost at ka lua o Pele. Kanekoa noted that the man’s personal items had been left in the house at the crater, and that Kaʻū was a land of goats—implying that by that time, they were numerous:

> I have a little bit of news for you, and you may share it with those people who dwell in various places. There was a man lost at kalua o Pele (the Volcano). It is not known where he went, or where he was coming from; it is thought to be from Kau. His bullock was found at a rugged place, and his nose rope having come off, but he could not go anywhere because of trouble with his hooves. His goods were left at the house, being four bundles of goat hides. Therefore, the people who saw these things, the bullock, and the goat hide bundles, think that he was from Kau; because Kau is a land of goats.
>
> The people got the bullock and the goat hide bundles on the 17th of January, but there was no man; the people went there again on the 19th, and still there was no man. It is so sad for this man, and his friends, wife and children, who do not know if he is alive or dead.[299]

1857: Effort to Offer the Crown Lands of ʻĀpua and Kapāpala as Leases to Native Tenants

In 1857, following closure of the Māhele, an inspection of select Crown Lands on the island of Hawaiʻi was conducted. Through a letter from Isaac Y. Davis to Keoni Ana, we learn a little bit about the ahupuaʻa of ʻĀpua and Kapāpala, which lie on east and west borders, respectively, of Keauhou. Through the account, we learn that salt was a primary product of ʻĀpua, and that there was good agricultural land and koa logs for canoes on portions of Kapāpala.

[299] J. D. Kanekoa, *Ka Hae Hawaii*, Feberuari 11, 1857:197 (Maly, translator).

26 March 1857
Waimea, Hawaii
Isaac Y. Davis to Keoni Ana

I have made a circuit of the Island of Hawaii, and I have returned. I have seen all the places that I visited, and saw the lands of the King in Puna, Kau & Kona, some are good, and some are not good….

Apua, Ahupuaa in Puna, I do not know the extent of this land, not at the sea shore, but, on making observation, there is a lot of stone on that land, Kapaakea's man told me that salt is the only product on this land, but it is very little, and I called the natives to lease it, but there was no one wanted it, and no one made a reply.

Kapapala, Ahupuaa in Kau, is a large land, but one side is stone, but the side joining the mountain is good, plenty of earth, the land is rich and green as I observed. The canoe koa forest in Kau belongs to Kapapala, there is also a pond, but I did not visit it, and this land is similar to Waimea.

I called the people to come, and I told them my desire to lease said land[,] hoping that I would be able to get between $300.00 and $500.00, and if five hundred, all the better, but the natives said only $50.00 to $60.00, and then up to a hundred, and not more, so I did not consent… (Isaac Y. Davis, Letter to Keoni Ana, 26 March 1857, Hawaii State Archives – Interior Department, Lands).

Leasehold and Fee-Simple interests in Lands of Puna and Kaʻū (1860-1949)

It appears that the first formal lease of Kapāpala for ranching purposes was recorded between the King (for Crown land interests) and W. H. Reed and C. E. Richardson in 1860. The lease specifies that the rights of those holding kuleana are to be protected, and that they may not cut down "fruit" trees. Terms of the lease covered a thirty-year term:

March 1, 1860
Kamehameha IV to Reed & Richardson
Lease of Kapapala

[A]ll that tract of land known as the Ahupuaa of Kapapala, situate in the District of Kau, Island of Hawaii (excepting so much thereof as may have been awarded as Kuleanas by the Land Commissioners) with all the rights, members, easements and appurtenances thereunto belonging for & during the term of Thirty Years to commence from the first day of March AD one thousand eight hundred and sixty, yielding & paying therefore unto the said Kamehameha IV, his heirs & assigns, the yearly rent of Three Hundred Dollars ($300)….

…the said W. H. Reed & C. Richardson shall not commit or knowingly permit or suffer any waste to be done of the said demised premises, or cut down, or permit to be cut down any fruit trees on said land… (BoC Liber 13:56–57).

September 3, 1860
Reed & Richardson (Ranchers)
to Wm. Webster, Land Agent to His Majesty

…There is one part of the Kapapala that is claimed by Victoria and has got a Konohiki in charge of the same. He says that it has been in her hands for some years. The Kapapala is [k]nown by different names on the different parts of the land. Commencing on the Puna line with the one claimed, Keauhou, Halape, Kumuniu, Kalua, Kaahia [Kaaha], Kupono, Iliiloko and one or two others that I do not remember. The people living on the Land and the Konohiki all say that it is the Kapapala, and would like to [k]now what her title is to the same or if she has got, only we were not willing to trouble you with the matter until after the Legislature, [k]nowing that you were busy. You will receive five dollars for the recording of lease… (Reed & Richardson, Letter to Wm. Webster, 3 Sept. 1960, Hawaii State Archives – Crown Lands).

Okatoba 9, 1861 (aoao 111)
Ka Hae Hawaii
Olelo Hoolaha

E Ike auanei na kanaka pau, ina he holoholona ka oukou, Lio, Bipi, Hoki, Kao, a holoholona e ae paha, e holo ana ma ka aina o Kapapala, Kau, Hawaii. E lawe aku oukou ia lakou mamua o ka la mua o Ianuari, 1862. Ina hala kela la, lilo mai ia maua na holoholona e koe ana ma kela aina.

Reed & Richardson, Hilo, Hawaii, Aug. 28, 1861.

[Translation]

Public Notice

Know all men, if you have animals, Horses, Cattle, Donkeys, Goats, or other livestock, running on Kapapala, Kau, Hawaii. You are to take them before the first day of January, 1862. If it is after that day, any that remain on the land shall become ours.

In September 1863, the independent "'ili of Keauhou" was leased, withholding the fisheries and koa trees. The lessee, F. B. Swain, was involved in ranching and other ventures (BoC Liber 17:223–224).

G. W. Jones, who was a primary party in ranching operations the district of Kaʻū, in partnership with W. H. Reed and C. Richardson—published a public notice in the native language newspaper, *Kuokoa*, addressed from his residence in Keauhou (in the Kaʻauea vicinity, near the site of the old Volcano House). Jones informed readers that stray animals caught on the lands of Kapāpala would be captured and impounded, at the owner's expense.

Aperila 16, 1864 (aoao 4)
Nupepa Kuokoa
Olelo Hoolaha

E Ike Auanei Na Kanaka A Pau o kela, ano keia ano, ua kapu no kela Apana Aina e waiho la ma Kapapala, Kau, Hawaii, e pili ana me Keauhou, aole hele wale na holoholona, Bipi,

Lio, Kekake, a holoholona e ae paha maluna o ua aina la i oleloia'e la maluna. Ina e loaa kekahi o keia mau holoholona e hele ana ma kuu aina me ko'u ae ole aku, uku no $1.00 no ke poo hookahi, ina aole e uku mai, e lawe ia no ma ka Pa Aupuni, e like me ke Kanawai.

Geo. W. Jones (Keoki)
Keauhou, Kau. Hawaii, Aperila 1,1864

[Translation]

Public Notice

Know all men these things, there is a restriction on the Land Area situated at Kapapala, Kau, Hawaii, and adjoining Keauhou. Animals are not allowed to roam there, that is the Cattle, Horses, Donkeys, and other such animals on the above mentioned land. If any of these animals are found upon my land, without my agreement, a fee of $1.00 will be charged per head. If payment isn't made, it will be taken to the Government Pound, pursuant to the Law.

Geo. W. Jones (Keoki)
Keauhou, Kau. Hawaii, April 1, 1864

Ranching operation extended across the district of Kaʻū, largely controlled by a handful of foreigners. C. C. Harris, who purchased the entire ahupuaʻa in R.P. Grant No. 2791—less the kuleana lands of native tenants—also engaged in goat ranching until 1866, when he sold his holding to Theo. Brown. The land area was described thus:

April 3, 1866
C. C. Harris to Theophilus Brown
Warranty Deed – Sale of Kahuku Ahupuaa – Royal Patent Grant No. 2791

[C. C. Harris sold] unto the said Theophilus Brown, his heirs and assigns, all that ahupuaa or tract of land situated in the District of Kau, Island of Hawaii, and bounded on the East by the lands of Pakini, Palena, Kiao, Keaa and other lands; on the South by the Sea; on the West by Manuka and extending to the Mountains known as "Kahuku"…. To have and to hold the afore granted tract or ahupuaa of land by its ancient boundaries… (BoC Liber 21:111).

In Puna, native tenants also tried to continue to conduct their planting and fishing customs, but found that ungulates were causing them hardships. Below is one of the early notices published by natives of Kealakomo, Laeapuki, and Panauiki, which warned parties that they would be fined for collecting growing things, and that owners of livestock would be fined for illegal trespass by the animals:

Iune 6, 1863 (aoao 3)
Nupepa Kuokoa
Olelo Hoolaha

E Ike Auanei Na Kanaka A Pau, o kela ano kela ano, ke nana mai lakou i keia Olelo Hoolaha. O makou o ka poe nona na inoa malalo iho nei, ke papa aku nei makou i na mea holoholona, Lio, Bipi, Hoki, Miula, Kekake, Hipa, Kao, Puaa. Aole e hele wale ma ko makou ana kuai.

Ma Kealakomo, Puna, Hawaii

E malama i ko oukou mau holoholona, mai hookuu wale, o ka mea hookuli i keia olelo papa. E hiki no i ka luna a maluna i kona ai ke hopu aku a hoopaa, e hoouku e like me ke kanaka. Ke papa aku nei nei makou, oa kanaka o keia wahi keia wahi mai kii wale i na mea e ulu ana ma ua aina la; ma e loaa kekahi o na holoholona i oleloia maluna, oia hoi ka Lio, Bipi, Hoki, Kekake, hookahi dala ($1.00) po ke poo hookahi i no ka Hipa, Kao, Puaa, he hapawalu ($0.12 ½) no ke poo hookahi. Ke haawi nei makou i ka hana i ka Luna a makou i koho ai, ia Kaulunahele.

Nolaila ua kau iho makou i ko makou inoa malalo iho.

Kenaaulani, Kama, Haau, Hauhili, Holokai, Kaulunahele, Nalohelua, Palapala, Keaka, Kahaku, Kaneamo [sp.?], Kahai, Inoa, Ioane, Keikimoo, Mahi.

Kaanaana
Kealakomo, Puna, Hawaii, Mei 6, 1863.

[Translation]

Public Notice

Know all men of every nature that see this Notice. We the people, whose named are below, hereby forbid all who have livestock, Horses, Cattle, Donkeys, Mules, Sheep, Goats, and Pigs; they may not stray into the land which we have purchased.

At Kealakomo, Puna, Hawaii

Take care of your livestock, do not simply let them loose; the ones who do not heed the notices, know that our overseer has the authority to capture and impound them, pursuant to the law. We hereby forbid anyone from other places to go and get things that are growing on said the land above named. If any livestock as named above, Horses, Cattle, Donkeys, and Mules, the owner will be charged $1.00 per head; and for the Sheep, Goats, and Pigs, $0.12 ½ cents per head. We have given this task to our appointed overseer, Kaulunahele.

We therefore have placed our names below.

Kenaaulani, Kama, Haau, Hauhili, Holokai, Kaulunahele, Nalohelua, Palapala, Keaka, Kahaku, Kaneamo, Kahai, Inoa, Ioane, Keikimoo, Mahi.

[signed]
Kaanaana
Kealakomo, Puna, Hawaii/ May 6, 1863.

Kepakemaba 1, 1866 (aoao 3)
Nupepa Kuokoa
Olelo Hoolaha

E Ike Auanei Na Kanaka Maoli a me na haole a pau, o maua o na mea nona na inoa malalo iho nei, ke papa aku nei maua, ua kapu ko maua mau aina kuai, oia hoi o Leapuki [Laeapuki], me Panauiki, ma Puna, Hawaii. Ua kapu na mea ulu, ma kea kolo, na mea hihi a me na pono e ae i puka ae ma ua mau aina la. Ina hoi e kii kekahi mea i na mea i papa ia maluna, a lawe wale me ko maua ae ole a ike ole hoi, e uku no $5.00. Ina komohewa kekahi Bipi, Lio, Hoki, a me ka Miula, e uku no $1.00. Ina komohewa ka Hipa, Kao a me ka Puaa, e uku no $.50 no ke poo. Ina e hoole mai i ka uku, e hoopiiia no imua o ka Lunakanawai.

S. Alona, & L. Manu
Panauiki, Puna, Hawaii, Aug. 29, 1866

[Translation]

Public Notice

Know all ye Native Hawaiians and foreigners, we, whose names are below, we forbid and set restrictions on the lands we have purchased, being Leapuki and Panauiki at Puna, Hawaii. The restriction is on growing things, those which crawl and creep and all the rights which pertain to those lands. If anyone gathers things which are forbidden in the above list, and take them without our consent, the will be fined $5.00. If Cattle, Horses, Donkeys, or Mules stray in the land there will be a fine of $1.00. If Sheep, Goats and Pigs stray in, there will be a $.50 fine per head. And if one refuses to pay they will be prosecuted before the Magistrate.

Nowemaba 28, 1867 (aoao 3)
Ke Au Okoa
Olelo Hoolaha

E ike auanei oukou e na mea a pau loa, na Kanaka, na Haole, na Pake, a pela aku, ua kapu kuu aina hoolimalima, ma Manuka, Kau, Mokupuni o Hawaii, e moe ana kona loa mai ke awa o Nawaiapele a hiki i ke Alohi, malalo iho o ka mole o Maunaloa, kona laula mai Kahahawai a hiki i ka lae o Humuhumu e pili ana me Kanohina i Kahuku, mai Kamahaihai e pili ana i Kaulanamauna a hiki aku i Puuohilea, oia ke apo waena, mai Waihe [illegible] a Puulonalona, oia mai ke kuahiwi o na kao holo nahelehele maloko oia palena o kuu aina i haina ae la. Ua kapu loa i ka poe komohewa me ke kuleana ole, o ka poe kupa a‘u i ike ai he 15 ko lakou nui a oi ae, ua noa ia lakou. No ka oiaio o nei olelo ke kau nei au i ko‘u inoa.

I. H. Keaka
Manuka, Kau, Hawaii
Nov. 27, 1867

[Translation]

Public Notice

Know all you Hawaiians, Foreigners, Chinese and others, my leased land at Manuka, Kau, Island of Hawaii is restricted. Its length is from the land of

> Nawaiapele to Alohi, below the center of Maunaloa, and width is from Kahahawai to the point of Humuhumu, adjoining Kanohina at Kahuku, from Kamahaihai adjoining Kaulanamauna to Puuohilea, that is the exterior circumference from Waihe [illegible] to Puulonalona. That is from the mountain where the goats run in the wilderness, that is the boundary of my land, aforesaid. People are forbidden from trespassing without a right. The natives who I know, 15 or more of them, are free to do so. In witness of the truth of this statement I set my name below.
>
> I. H. Keaka
> Manuka, Kau, Hawaii
> Nov. 27, 1867

March 7, 1868
Estate of Victoria Kamāmalu to G. W. C. Jones
Sublease of a portion of Keauhou, Kau

In 1868, the estate of Victoria Kamāmalu, which held numerous ʻāina including Keauhou, Kaʻū, mortgaged the lands. In March 1868, G. W. C. Jones entered into an agreement to sublet a part of Kapāpala, which the Crown had originally granted to Reed and Richardson in 1860. The new sub-lease document included a survey description of the sublet area, with some interesting place names, and a paragraph noting restrictions:

…All that tract of land situate in Kapapala, Kau, Hawaii, described as follows:

> Commencing at the Sea on the boundary line between Kapapala and Keauhou and running mauka along said boundary line, till the line meets the Puna road; thence along said road to a place called "Nukupili;" thence in a straight line to a place called "Nahuakahualii" a "Chimney Rock;" from thence in a straight line makai to the boundary of Kapapala on the Kau side is reached; thence along said boundary to the sea and thence along the sea to point of commencement.

To have and to hold the said above mentioned and described premises with the appurtenances unto the said party of the second part… from the first day of March 1868, for and during and until the full end and term of Ten Years…. And it is further more mutually agreed by & between both of the said parties, that the whole fishing privilege is hereby granted to the said party of the second part… and that the said party of the second part, his heirs, executors and assigns, cannot make an assignment of this lease or release the before mentioned premises unto any Native Hawaiians without the written consent of the party of the first part, nor unto any Foreigner without first having notified the said party of the first part thereof. That the "Cattle Privilege" of whatever nature is reserved for the party of the first part… (BoC Liber 25:204–206).

Hui of Native Residents of Puna Secure
Lease on ʻĀina of Pūlama and Poupou from L. Kaina (1868)

A notice published in the *Nupepa Kuokoa* identified twenty one native residents of Puna, who had formed a hui (association) to lease holdings of the ahupuaʻa of the Pūlama-Poupou which belonged to L. Kaina. Included in the notice was a no trespassing clause, informing trespassers that doing so was punishable to the fullest extent of the law:

Sepatemaba 5, 1868 (aoao 3)
Nupepa Kuokoa
Olelo Hoolaha

[No Trespassing Notice by ʻOhana of Laeapuki, Panau Nui & Panau Iki[300]]

E Ike Auanei Na Kanaka A Pau o Keia ano kela ano, o makou o ka poe nona an inoa malalo, ke hookapu aku nei makou i ko makou mau aina hoolimalima, ka aina hoi o ka mea i mahaloia, L. Kaina e waiho la ma Puna i Hawaii e pili ana ma Kamoamoa Akau, me ke komohana o Kealakomo; eia na inoa o Leapuki uka, Panauiki-uka a me Panaunui. Aole e hele wale na holoholona maluna o keia mau aina hai ia ae la maluna, kapu ka bipi, lio, hoki, miula, hipa, kao, a me na holoholona e ae, e uku no hookahi dala no ka poe pakahi ($1.00). Eia kekahi, ua kapu loa na kanaka kuleana ole iloko o keia mau aina i hoi la ae la maluna, aole e hele wale a lawe wale paha i na mea ulu ana maluna o keia mai aina, mai kona la e ike ai. Ina e loaa ia makou, e uku no hookah dala no kona komohewa. E like keia i ke kanawai paa no ko makou aina mai kona la e laha ai ma ka nupepa. A no ka oiaio o keia ke kau nei makou i ko makou mau inoa. Manu 1, Manu 2, Kaloma, Ona, Naeole, Gepano, Penihasa, Kaneapua, Wahine, Kaanaana, Kaihe, Kuahakani, Nadaro, Naale, Mauhana, Pea, Kaluahi, Moeuhane, Keanuenue, A. Kani. S. Kaluahinui, K. G. D. Hikiialua. Na ke kakauolelo o ka poe Hui. Ahuaia. Puna, Hawaii, Aug 20, 1868.

[Translation]

Public Notice

Know all men of every kind, we, the people whose names are below, we hereby restrict our land leased from the honorable L. Kaina, situated in Puna, Hawaii, adjoining the North side of Kamoamoa and the West side of Leapuki [Laeapuki]; here are the names of the land, upland Leapuki, upland Panauiki and Panaunui. Livestock may not stray on the above named lands, the cattle, horses, donkeys mules, sheep, goats and other livestock are all forbidden; there shall be a fine of one dollar ($1.00) each.

Here also is this, all men who have no rights on the land are forbidden from entering the above referenced lands. They may not trespass, take things growing on these lands, from the day that this notice is seen. If we catch anyone there will be a one dollar fine for trespassing. This is pursuant to the law from the day of this notice in the newspaper. In witness of the truth of this statement, we sign our names. Manu 1, Manu 2, Kaloma, Ona, Naeole, Gepano,, Penihasa, Kaneapua, Wahine, Kaanaana, Kaihe, Kuahakani , Nadaro, Naale, Mauhana, Pea, Kaluahi, Moeuhane, Keanuenue, A. Kaai, S. Kaluahinui, and K. G. D. Hikiialua. By the secretary of the Hui (Association/Partners), Ahuaia. Puna, Hawaii. Aug. 20, 1868.

[300] This notice ran in at least three issues of *Nupepa Kuokoa*. All notices were difficult to read and it is possible that the spelling of individual names may not be accurate.

Keauhou, Kapāpala and Kahuku Ranch Tenure

On July 1, 1873, L. Kaina, sold his shares in ranching, livestock, and business operations on the lands of Keauhou and Kahuku to his partner, G. W. C. Jones:[301]

> [T]he said party of the first part for and in consideration of the sum of Five thousand five hundred Dollars ($5500) to him in hand paid by the party of the second part… hath granted, bargained, sold, released… all the undivided one half interest of the party of the first part of, in and to the business of George Jones & Co., of Keauhou in the District of Kau… together with all houses, buildings of whatever description, all Leases of land together with all the goats, donkeys, mules, dogs, and animals of all kinds running on said lands, and belonging to the business of the aforesaid George Jones & Co., as well as all debts due by natives to the said firm, and also all contracts between natives and that firm.
>
> Also, all the undivided one quarter interest of the party of the first part of, in, and to that certain tract of land known as Kahuku, lying and being in the District of Kau, Island of Hawaii, being the same land as granted to Charles C. Harris by Royal Patent No. 2791, and by him conveyed to Theophilus Brown by deed dated on the third day of April A.D. 1866, and recorded in Registry Office in Honolulu in Liber 21 on page 111, and by him conveyed to Msrs. Reed and Richardson, G. W. C. Jones and L. Kaina on the fourth day of September A.D. 1871, by deed recorded in Registry Office in Honolulu, in Liber 34 on pages 47 and 48. Together with all and singular the tenements, hereditaments, improvements and privileges to the said land belonging; as well as to all the stock of Cattle, mules, goats and animals of all kinds to the said land belonging… (BoC Liber 38:109–111).

Okatoba 28, 1876 (aoao 2)
Nupepa Kuokoa
(Chas. Bishop and associates take up lease of Kapāpala
(Establishment of Sugar Plantation, forerunner of the Hawaiian Agricultural Company)

> Ke Hoike hou aku nei makou ma keia pepa, i kekahi kuai aina hanai holoholona hou ma ka mokupuni o Hawaii, oia hoi keia: O ka aina hanai holoholona akea i kapaia o Kapapala, i Kau, Hawaii, nona paha na eka aina ponoi a hoolimalima‘ku, i hiki i ka 200,000 ka nui, a me na poo bipi paha he umi tausani, e holo la maluna iho, ua lilo ae nei ia Bihopa a me kona poe hoa hui, no ke kumukuai he $75,000. Ua pa-ha paha ko makou holo ana maluna o ka laula o ia aina, iloko o keia mau makahiki kokoke, a ua ike maka makou i ka momona o ka lepo, a nolaila, ua momona maikai na holoholona. He mau eka aina maikai no kekahi i ka mahiko, ke loaa ka wai, aka, he hiki no paha ke kiiia kekahi wai mapuna e hoolawa no ka wiliko o ka poe mea dala, ke makemakeia e kukulu malaila i mahiko. He alanui maikai no hoi no ke kaa bipi, e iho ai i ke awa ku moku o Punaluu, ke awa hookahi malaila e ku pinepineia nei e na moku kuna a me ke Kilauea no hoi i kekahi wa o ia aoao kuamakani. Ke kalokalo ae nei makou no ka pomaikai o ka poe ona hou nana i kuai iho nei, e hahaiia lakou e na holomua.
>
> [Translation]
>
> We hereby make known in this paper, the new sale of a grazing land on the island of Hawaii, it is this: The ranch land is known as Kapapala, in Kau, Hawaii, which is perhaps 200,000 acres of leasehold, containing perhaps ten thousand head of

[301] See John E. Doerr, “Pulu,” *Nature Notes – Hawaii National Park* Vol. II, No. 2 (Feb. 1932):8-16.

cattle, which range on the land. It was obtained by Bishop and his partners for $75,000. We have traveled upon this land in recent years, and have seen with our own eyes that it has rich soil, thus the livestock is fat. There is also good land for cultivation of sugar cane, if water can be obtained. Perhaps enough water can be gotten from a spring for a sugar mill, by people with money who desire to build a plantation. There is a good road for the transport of cattle to the boat landing at Punaluu. It is a landing where schooners and the *Kilauea* frequently land on the side where the wind blows. We pray that these new owners will be blessed, and shall follow their progress.

1877: Royal Commissioners Identify Economic Opportunities in Puna and Kaʻū

In September 1876, at the request of the King, the Minister of the Interior of the Kingdom of Hawaiʻi engaged in conducting a survey of resources across the Hawaiian Islands. The Commissioners visited each of the islands and developed a document titled the "Report of the Royal Commissioners on the Development of Resources" dated April 27, 1877. In it, they provided descriptions of the various districts and opportunities for economic development in each area. The report included both the districts of Puna and Kaʻū. The full texts from each district in both Hawaiian and English are cited below. The report, in Hawaiian language, was reprinted in the *Ka Lahui Hawaii* newspaper and the English translation was in the *Pacific Commercial Advertiser*.

Iune 7, 1877 (aoao 2)
Ka Lahui Hawaii
Ka Hoike a na Komisina Roiala o ke Aupuni
Apana o Puna

Ua uhi paapu loa ia keia apana o ke aa me ka pahoehoe, a aohe he mau lawelawe oihana mahiai nui ana, koe wale no o ka hanai holoholona ka mea e hana nei ia la. Aka nae, i ka nana ana aku i na kane, na wahine, a me na keiki, a me ko lakou wahi noho, ua maemae, a ano oluolu pono ka noho ana. O ke kope, ka niu, a pela aku na mea kanu a kolaila poe. Ua ulu hewahewa ka niu iluna o ka pahoehoe, a iwaena o na mawae pohaku ; a aia a hiki mai ka manawa e manao nui ia ai ke coprah (aila niu) e lilo ana ka niu i waiwai ano nui e hoouna ia aku ai i na aina e. Aia ma Kula, o kokoke ana i kahi o Eldart [Elderts], he wahi maikai loa e pae ai ka waapa, a e hooili ai ka ukana. O ka mea pilikia wale no i keia manawa, o ka hookomo ana aku, a ina e pau i ka hoopahupahu a me ka palepale ia ae o ka aa, alaila, ua kupono loa no ke komo ana o ka waapa ; a malalo mai paha o ka $250 na lilo ke hanaia. Ua olelo pu ia mai no hoi ke Komisina, o ka awa kahi e ku ai ka moku, he maikai, a ina e loaa ka mouo, ua lawa iho la ia wahi me ia awa i manaoia ua kupono no ia apana. He mea pono ka hana hou ia na alanui e holo ana, a hiki i kahakai i kahi o ke awa. O ke ano nui o na alanui ma keia apana, he maikai.

Apana o Kau

O ke ano o na aina mai ka luapele o Kilauea a hiki i Kapapala he kupono no ka hanai holoholona, a aia no hoi ia mau aina ma ka hoolimalima a me ke kuai ma ka lima o ka Hui Hawaii Mahi Aina, o ka hapanui nae he mau aina hoolimalima ; mawaena aku o Kapapala a me Punaluu he mau apana aina nunui kekahi kupono i ke kanu ko e waiho nei ma ka lima o ua Hui la. E kokoke ana i keia mau aina kekahi mau aina e aku no na kanaka a me kekahi poe e ae, he momona loa, a ua manao ia he mau aina e hoohua nei ana ina e mahi ia ana. Ua manao ia he kupono e hana ke aupuni i kekahi alanui ma Punaluu a ke awa pae. Ua hai

ia mai ke Komisina e manao ana ka Hui e kukulu i kekahi wiliko nui ma ke ano kanu mahele, a me he la e pomaikai ana no ka poe nona ka wili a me ka poe mahi. He mea maopopo, o na hookele oluolu ana a ka Hui ka mea nana e hooulu i kekahi ohana kanaka waiwai ma ia wahi a e hoohamama ai i ke alanui e lawa ai ka poe e hiki mai ana io kakou nei i ka hana. No na pono a me na pomaikai e loaa ana i ka Hui e kono aku ia lakou e malama i na ululaau, a ma ia hana, o ke aupuni no kekahi mea kupono e kokua. O ke kumu nui e lolohi ai ka holomua o keia apana oia ka nele i na paahana, oiai he apana oi aku o ka momona o ka aina mamua o kekahi mau apana e ae, ma kona ano maoli iho. Ina e hoopahupahu ia kekahi wahi no na waapa e komo mai ai, alaila, ua hiki kupono no ke hoolilo ia o Honuapo i awa pae. O ka aina he maikai no na mea kanu. Aia mauka a e holo pu ala me ke alanui kahi o na mala o ka wili ko o Naalehu a me Waiohinu, e moe kamoe ana a hiki i ka 1600 kapuai ke kiekie; mauka iho oia mau mala waiho kamoe hou aku la kekahi apana aina maikai, he 5000 eka ka nui, e holo ana iuka a hiki aku i ka 2200 kapuai ke kiekie—he momona loa keia aina, a he lawa pono no hoi no na hana lima. Ma kekahi halawai ma Waiohinu ua hoopii ia mai no ka hana ino ia o ka wai, a no ka ikeia o keia pilikia i ka nele i ka wai maikai a me ke kupono e hoomaha ia, ua manao ke Komisina i mea e maluhia ai ka wai mai na hana ino a mauna wale, he mea kupono e kukulu ia kekahi pa ma na aoao o ke kahawai, a ma kekahi wahi he 400 kapuai ke kiekie, e hookio ia ka wai ma kekahi kio wai e kukulu ia ma keia hope aku a e hoomoe ia na paipu wai no ka pono o ke kauhale e like me ko Honolulu nei.

He maikai ke awa pae o Kaalualu a he kupono e hana ia i wahi hoopaa no na moku a i mouo kekahi.

Aia mawaena o Kahuku a me Waiohinu kekahi mau apana aina kupono no ke kanu ko ina e hoolako ia ana ka wai no na wili. He 1000 eka a oi aku ka nui o ka aina e kupono ana i ka mahi ko ia ke hiki ia mea.

Me na lako kupono ua ike ia ka maikai a oluolu o ka hanai holoholona ana ma Kahuku. He hoike ana i ka hiki o ka hanai holoholona me ka oluolu.

Ma ke ano o ke alanui e holo ana i Kona ua hoike ia ma ia hana ka mahalo no ka hooko pono ana o ka makaala o ka Luna Alanui, a he mea kupono no hoi ka hoomau ia ana aku o ke alanui. Ua hana ia he alanui maikai maluna o ka pahoehoe a me ke a ; ua lawe ia aku ka lepo a ua kanu ia ka mauu manienie ma ke ala i mea e paa ai, me na haawina maikai. O na alanui maikai ka mea nana e kauo i ka poe makemake e hookuonoono iluna o ka aina, a he mea kupono e kiai makaala ia na hana a na Luna Aupuni. Me he la he mau mile o keia apana he kupono wale no no ke kanu kofe a me ka awa, a makai o ka ulu nahele no ka hanai kao hoi, pela wale a hiki aku i Kona…

May 5, 1877 (page 5)
Pacific Commercial Advertiser
Report of the Royal Commissioners on the Development of Resources
District of Puna

This district is largely composed of a-a and lava [pahoehoe], and no large agricultural enterprises, except stock raising, are being prosecuted at present. The natives of the district, however, look cleanly and contented, and raise some coffee, cocoanuts, &c. The cocoanut grows simultaneously, and its cultivation might be indefinitely extended till the export of copra would be quite important. There is a boat-landing at Mawae, Kula, near Eldart's [Elderts'] ranch, to which the present entrance is dangerous in consequence of having to double round a reef of rocks,

a part of which might be blasted out, opening a direct channel to a good boat harbor; the expense of which would probably be less than $250. The anchorage is said to be good, and with a good mooring and buoy would supply the district with a fair landing. The roads lending to the harbor would need improvement. The roads generally in the district are good.

District of Kau

From the crater of Kilauea to Kapapala the country is mostly a grazing country, and is largely owned and leased by the Hawaiian Agricultural Company, who also own between there and Punaluu extensive tracts of sugar lands. There are lands also owned by natives and others in the neighborhood, which are very rich and promise large crops when they shall he cultivated. A good Government road should be opened to the Punaluu landing. The Commission are informed that it is the intention of the Company to erect a large mill on the central factory system, and it will doubtless prove profitable to planters and mill owners.

A liberal policy pursued by the Company will doubtless plant a prosperous community there, and open a field of employment of immigrants. The interests of the Company will compel it to take measures to preserve the forests, in which the Government should co-operate.

The lack of a laboring population will retard the development of this district, which has greater natural advantages than many others. At Honuapo a landing could probably be made by blasting a channel. This land is doubtless well adapted for cultivation. Along the road, mauka, lie the fields of the Naalehu and Waiohinu plantations, running up to an elevation of some 1600 feet. Back of these lands lies a large tract running to an elevation of some 2200 feet, of very rich soil over 5000 acres in extent, abundantly supplied with water for mechanical purposes. At a meeting of the people of Waiohinu complaint was made of the pollution of the water supply, and in view of the necessity of pure water and of preserving and preventing waste of the water which will be necessary hereafter to supply mills, the Commission would recommend that the watercourse be fenced, and that at some point some 200 feet above the town a reservoir be built with pipes from which householders would be supplied as at Honolulu.

The landing at Kaalualu is good, and should be supplied with a good mooring and buoy. Between Waiohinu and Kahuku are some lands adapted for cane, and might be brought under cultivation if supplied with water for mill purposes. Some 1000 or more acres might here be cultivated. Kahuku, with its neat appointments, shows how pleasant ranch life can be made.

The road to Kona reflects credit on the road supervisor of the district, and should be continued through the Kona district. Over beds of a-a and pahoehoe a fine road is constructed; soil is carried on in some parts and manienie grass planted with the best results.

Good roads are a great inducement to settlers, and road supervisors should be held to a strict account. For miles the country seems adapted only to awa, and in some places coffee, and below the forest to goat raising, till the coffee district of Kona is reached.

Nov. 5, 1877
Chas. T. Gulick to G. W. C. Jones
Kahuku Ranch, Kau, Hawaii
Lease of Laeapuki, Puna

I am directed by His Excellency the Minister of the Interior to acknowledge receipt of yours of the 17th inst. together with draft on Messrs. Brewer & Co. for the amount of Thirty Dollars ($30.-) in payment of Rent – Government Land – Laeapuki, Puna, Hawaii, leased to S. Kaana, and to say in reply, that I am not able to give you a receipt for the exact period for which your remittance pays, as the account of these small pieces of land is kept by Hon. L. Kaina, the local agent… (Hawaii State Archives, Interior Department, Book 14:411).

March 24, 1882 (page 2)
Daily Bulletin
Ahupuaa of Kahuku Offered For Sale

For Sale: The Ahupuaa of Kahuku situated in the District of Kau, Island of Hawaii, and containing One 'Hundred and Eighty-six Thousand acres, together with the appurtenances. The boundaries of this land have been settled according to law by the Commissioner, and extend from the sea to the summit of Mauna Loa, including above the heavy timber belt, a Sheep and Goat Range, reaching from Kealia in South Kona to Kapapala in Kau, a distance of some thirty miles in length by three in breadth. The centre of the land is heavily wooded with Koa and Ohia timber and well stocked with wild cattle and flocks of wild goats. Below the belt of wood-land, is open pasturage of superior quality. The sea-coast line is seven miles in length, with good anchorage and boat landings, and the fishery is noted as a first class one. The Ranch Premises are situated at an elevation of eighteen hundred feet above the sea level, and command an extensive and beautiful land and sea view of many miles in extent. The dwelling houses are In complete order, with vegetable and flower gardens, fruit and ornamental trees, stone walks, water cisterns, and all necessary buildings for a rancher's life, such as—servants' quarters, carpenter's shop, tool and store houses, etc., together with as complete a Dairy and fixtures as can be found on these Islands.

Together with a full and complete assortment of Tools and implements necessary for Ranch purposes, ox carts, working oxen, pack animals, one stallion (by "Laurel") of Sydney stock, 30 brood mares and colts. One Thousand Head of Milk Cattle, among which are four different strains of Durham blood, the Angus Poll, Deven and Ayrshire. A large number of Essex and Berkshire pigs, leghorn and Brahma Fowls, &c, &c, &c.

Title Undisputable. The offer of this extensive and advantageously situated property, affords an opportunity but seldom presented for the profitable investment of capital, either by a single person or by a company. There is room and material on the land of Kahuku for a vast development of its natural resources of Cattle and Sheep raising, Wood and Timber production, Agriculture and Fishery.

For further particulars, as to terms, etc., address Post-Office Box No. 118, Honolulu.

Cultivation of Coffee at Pūlama and Other Lands in Puna

On March 25, 1883 Jones sold his lease for the upper portion of the Ili of Keauhou which included the Volcano House, to J. F. Jordan, while he retained the rights for grazing animals in the region (BoC Liber 81:14–16).

Novemaba 23, 1896 (aoao 6)
Ka Makaainana
Oihana Mahi Kope Me Halekuai
(Coffee being planted at Pulama and other Puna lands)

Ke ala mai nei o Puna “paia ala” ma ke kanu kope; aia ma Pahoa lehulehu na poe kanu kope; aia ma Kapuhi [Kapoho] na Misita R. A. Lyman; aia ma Pohoiki, hewa i ka wai oe ke nana aku; pela no hoi ma Kauala-uka [Kaueleau-uka], hoonioni i ka puuwai ke kohai mai a ka lau o ke kope; a aia mauka o Kamaili he mau haneri eka. Nui kela! A ua hala loa aku i Kaimu, Kalapana a me Pulama ke ohohia kanu kope.

Nolaila, e Puna “paia ala i ka hala me ka Hinano,” hele a imua a lanakila, a ahai oe i ka helu ekahi.

Ma Kalapana, elua halekuai Pake, a hookahi no D. Ewaliko; ma Kamaili, hookahi halekuai no ke Kepani, a hookahi aku ana ma Opihikao. O ia ka nani.

Ke hoi nei ke keiki o ka uka leo “manu,” ua malu na pali. J. K. Kanuha

[Translation]

Workings of Coffee Planters and Stores

There is a fragrance in Puna (of the fragrant bowers) in the growth of coffee; there at Pahoa many people are planting coffee; there at Kapoho Mister R. A. Lyman is planting; there at Pohoiki one would think there is a problem with water, if you were to look; there at Kaueleau uka it is the same, the leaves of the coffee sway in the breeze; and there in the uplands of Kamaili, there are several hundred acres. That is great! Passing on to Kaimu, Kalapana and Pulama there is enthusiasm in planting coffee.

Therefore Puna “in the fragrant Hinano bowers,” go forward be victorious, and you shall become number one.

At Kalapana there are two Chinese stores, and one by D. Ewaliko; at Kamaili, one store of a Japanese; and there at Opihikao. That is the beauty.

This child of the uplands, where the birds voices are heard, returns to the shelter of the cliff.

J. Kanuha

July 7, 1902 (page 8)
The Hawaiian Star
Death of Kamaaina
Charles E. Richardson of Hawaii Dies, July 5

Charles E. Richardson, whose death was announced from Hilo July 5, was an old kamaaina of Hawaii, having come here some forty years ago from Rochester, Vermont. He was then about thirty years of age. He was at one time owner of Kahuku Ranch, Hawaii, and

interested in the exportation of pulu fern used in making matresses [mattresses], the headquarters of the latter concern being at Keauhou, Kau, Hawaii.

One of his parties, sent out to gather pulu in the forests, was destroyed in the mud flow of 1868.

Mr. Richardson also owned a store which he afterwards sold out to the Hilo Mercantile Company. He was one of the popular men of the community. He married an Hawaiian girl of Chinese extraction, named Akana. He leaves two daughters, both living, one of whom is married to F. M. Wakefield, the attorney.

March 31, 1903 (page 2)
Pacific Commercial Advertiser
Fat Legacy is Paid to Hospital
Comes Under Will of Late Queen Emma
Lands Devoted to the Support of Prince Albert.
To Go to Wise Charity if He Left No Legitimate Issue.
(Ahupuaa of Kamoamoa)

As trustee under the will of the late Queen Emma, Bruce Cartwright has turned over to the Board of trustee of the Queen Emma Hospital five very valuable pieces of real estate on the islands of Hawaii and Maui. These pieces of property, or the income from them, rather, under the will of the late Queen were to be devoted to the support, during his life time, of the late Prince Albert Kunuiakea, the last heir of the Kamehamehas… [Kunuiakea, being without heirs, resulted in the ahupuaa being transferred].

The Ahupuaa of Kamoamoa in the Puna District of Hawaii;
The Ahupuaa of Waikahekahe in the Puna District of Hawaii…

August 29, 1908 (page 10)
Pacific Commercial Advertiser
Lease of Kamoamoa

Queen's Hospital to W. J. Stone et al, L; R.P. 1665, Kamoamoa, Puna, Hawaii. 10 yrs. at $200 per yr. B 298, p 323. Dated May 25, 1908.

November 4, 1908 (page 8)
Pacific Commercial Advertiser
Leases on portions of Kahaualea

T. Shipman to W. J. Stone et al, L; por. [portion] of Ahup. [ahupuaʻa], Kahaualea, Puna, Hawaii. 10 yrs. at $100 per yr. B 313, p 91. Dated August 1, 1908.

Est of James Campbell by Trs. [trustees] to O. T. Shipman, Consent to sub L of por. of Ahup., Kahaualea, Puna, Hawaii. B 313, p 93. Dated October 1, 1908.

December 8, 1914 (page 8)
Hilo Tribune
Notice
Request for Proposal of Fencing Kamoamoa and Kahaualea

Pursuant to petition of W. J. Stone and Maximillian Campbell, dated Oct. 1st, 1913, requesting all persons desirous of fencing the lands of Kamoamoa and Kahaualea, described in Patents numbered respectively 1665 and 8030, situate in the district of Puna County and Territory of Hawaii, notice is hereby given by the undersigned that they will meet all parties interested, or their agents, upon the above mentioned and described lands, on the 19th day of December, 1914, at 12 M. (noon), to pass over and view the line of such proposed fence, to decide equitably on the kind of fence to be built by the owners of the adjoining lands, and the share which each owner shall give or maintain, designating the time within which the work shall be done, and to decide all disputes arising between the parties interested, in relation to the said proposed fence.

Samuel Johnson,
Henry J. Lyman
G. D. Supe
Commissioners of Fences for the District of Puna, County and Territory of Hawaii.
Puna, Hawaii, December 5th, 1914

February 8, 1923 (page 6)
Hilo Daily Tribune
Hawaiian Princess Leases Land On Big Island
for Prince and Princess Home

Princess Kawananakoa who is very fond of the Island of Hawaii, has shown her love for it by leasing the Campbell estate on the Kahaualea land and also some of Queen Emma's estate on the Kamamoa [Kamoamoa] land. "I want this," she said, "for my son Prince Kalakaua. He and his sister Princess Kapiolani are now at school on the mainland, but when he gets out of school I want him to take up ranching and farming on a large scale."

Asked if she planned to build a home there, the Princess laughed and said the time was too far away. "However Kalakaua will have to have a house to live in and I love your island so I shall probably be here often."

The Princess has been spending several weeks on the island and has been extensively entertained in all sections. Among other places, the Parker Ranch, the Monsarrat Ranch, the Kapapala Ranch, Mr. and Mrs. H. V. Patten, Mrs. James Davis, Mrs. W. H. Shipman and others have been honored by having her as their guest.

Sepatemaba 4, 1909 (aoao 3)
Ka Hoku o Hawaii
Olelo Hoolaha
(Management of Kahaualea and Kamoamoa)

E Ike Auanei Na Kanaka A Pau—Ma keia, ke hoolahaia aku nei o ka mana i haawi ia Akuna Anako o Kahaualea, Puna, e malama a hooponopono i kuu mau Aina o Kahaualea a me Kamoamoa, ua hoopauia.

A hoolaha hou ia ku, o Mr. Lot Lane of Kahaualea, Puna, ka mana piha e malama a hooponopono i ua aina la oʻu.

Kama-aliiwahine, Kawananakoa…

[Translation]

Public Notice

Know all men—By this announcement that the authority given to Akuna Anako of Kahaualea, Puna, to oversee my lands of Kahaualea and Kamoamoa, is ended.

It is now made known that Mr. Lot Lane of Kahaualea, Puna, now has the full authority to oversee my said lands.

Princess Kawananakoa…

Control of Goats Across the lands of Puna and Kaʻū

As discussed earlier, the introduction of ungulates had a devastating impact on the biocultural landscape—the natural environment and highly valued cultural resources all experienced irrevocable loss. Initiatives in forestry and control of ungulates almost always focused on the loss of vegetation needed for the development of water to supply plantations and growing towns, or the protection of pasturage for ranching purposes, in other words, the extractive and economic values of those actions. After years of research through historical records, we suggest that close to 90 percent of the initiatives in forestry—including the introduction of thousands of alien/invasive species—and efforts in ungulate control, were undertaken to minimize impacts on business opportunities. The record includes almost no discussion on the Hawaiian cultural values placed on the living environment.

September 1, 1920
Report by C. S. Judd, Superintendent of Forestry

The damage done by wild goats to natural forage and to forest growth in the Territory of Hawaii is well known and the necessity of controlling the increase of the wild goat population is especially recognized with good reason by ranchers who see their cattle being deprived of the feed on grazing lands which at their best are none too productive of nourishing cattle feed.

The desire to get rid of the goats has been ever present but the expense of extermination or control, the small remuneration derived from the goats, and the fact that goats are nomadic and hence menace more than one ranch, have tended to prevent the individual rancher from waging a war of extermination upon this pest. The recent rapid increase in the wild goat population is ascribed to the absence of wild dogs which, before they were killed off by the ranchers for obvious reasons, kept down the number of goats….

In sections of Maui and Hawaii, however, the wild goats seem imperceptibly to have gotten ahead of the ranchers and today constitute a real and serious menace, of which only a few are fully aware. Not only are thousands of acres robbed of valuable forage grasses which should properly go to the cattle for meat supply of his Territory but the undergrowth of bushes, ferns, and herbaceous plants which form valuable ground cover is being entirely

consumed or destroyed by goats and the trees which form the complement in the scheme of water conservation are being barked and killed by this voracious pest.… [R]anches, particularly on the summit slopes of Haleakala on Maui and on the upper slopes of Mauna Loa on Hawaii, which have large reaches of rough country which harbor goats, are now realizing the great damage which is being done, had recognized the need for early action, and have appealed to the Territorial government for assistance.…

[A] list of lands and acreages where wild goats are a pest and where radical steps should be taken to eliminate them.

Hawaii: Kapapala (mauka), Keauhou, Waiakea and Humuula …75,000 acres… (Hawaii State Archives, Forestry Report for 1920).]

July 27, 1926 (page 13)
Honolulu Star Bulletin
Board Of Forestry Authorizes Drive To Rid Puna Of Goats

Wild goats of Puna must go, L. W. Bryan, assistant forester at Hilo, was today authorized by the board of agriculture and forestry to participate in a Puna wild goat drive under certain conditions. The drive on the wild goats will begin soon after August 1.

In a communication to the forester, C. S. Judd, superintendent of forestry, pointed out that the board will supply on loan the fencing and staples for a goat corral at Pulama and will pay a wage of $5 a day for a period of three days to each of the 15 men who are to engage in ridding Puna of goats. These men are to supply their own horses, food and feed for horses.

The drive will start on the land of Kapapala on the national park and will continue across the lands of Keauhou, Apua, Kahue, Kealakomo, Panau Nui, Panau, Laeapuki, Kamoamoa and Pulama between the escapement and the edge of the forest and the ocean.

Ranches of Kaʻū and Puna Described in 1929

In 1929, L.A. Henke, of the University of Hawaiʻi published his research on the introduction and management of cattle in the Hawaiian Islands.[302] Henke's narratives, cited below, include descriptions of the ranches of Kahuku, Kaʻaluʻalu, Kapāpala, Keauhou and Keaʻau.

Kahuku Ranch

This ranch, located in Kau near Waiohinu, has a total area of about 184,000 acres all held in fee simple, but only about 15,000 acres can be used for grazing purposes. Large areas of good grazing land have been destroyed by successive lava flows from Mauna Loa. The grazing lands consist of irregular shaped pastures between lava flows.

This is an old ranch. Captain Brown had some 500 head of cattle on this ranch before the 1868 lava flow. He sold out to a group of men among whom were W. H. Reed, C. E. Richardson, George Jones and Mr. Kina. At a later period the ranch was purchased by Col. Norris. Chas. MacComber was the next owner and he sold the ranch to the Parker Ranch in 1914, who are operating same at the present time. Martin Martinson is the resident

[302] August 1929. L.A. Henke, "Survey of Livestock in Hawaii" University of Hawaii Research Publication No. 5.

manager. [page 30] The ranch carries about 1,200 Herefords of good type, and the cattle are loaded on the steamers for Honolulu at Kaalualu.

Two hundred acres have been planted to pigeon peas in the section near the ranch house which is located near the government road at about 1,800 feet elevation. These pigeon peas are proving very satisfactory in this section. [page 31]

Kaalualu Ranch

Kaalualu Ranch is located in Kau in the southernmost part of the Island of Hawaii and about three-quarters of the total area of the ranch is in the region extending from south point to the government road. All but 2200 acres are below 1500 feet elevation and the highest area has an elevation of only 2200 feet. In this respect the ranch differs radically from the other ranches of the island of Hawaii; practically all of which, while many start at sea level, extend to much higher elevations.

The ranch has 22,561 acres of grazing lands and in addition about 34,000 acres of waste land. Six thousand five hundred acres are held in fee simple, 8,500 acres are government lease lands, and 7330 acres are Bishop Estate lease lands.

The rainfall in the lower section ranges from only a few inches in the extreme south point region to about 60 inches at the higher elevations… [page 28]

The ranch is well fenced with 15 miles of wire fences and 135 miles of stone fences. The latter are preferred because of their durability. Wooden posts last only about six years and wire rusts rather rapidly. Water is secured from the mountain, and 20 miles of pipe lines serve to distribute it to the pastures.

Here Bermuda grass (Cynodon dactylon) is the prevailing forage at sea level and this extends well over the ranch constituting about 90% or more of the total forage. Pili grass (Andropogon contortus) is found at the lower elevations and is considered a fair feed. Hilo grass (Paspalum conjugatum) is found at the higher elevations, but practically none near sea level lands. Rhodes grass (Chloris gayana) does best at about 1600 feet where it seems to spread faster than at the 2,000 feet elevation. Paspalum dilatatum does well in the mauka pastures. Koa haole (Leucaena glauca) is being planted in the lower pastures.

The forage crop of outstanding success in the upper fields is the pigeon pea (Cajanus indicus) first introduced in this section of Hawaii on this ranch by Wm. Campsie in 1925. It grows best at 1,600-2,200 feet elevation on this ranch although good stands are found as low as 900 feet. The very best stands are found between 1,800 and 2,000 feet elevation. At lower elevations their growth is not as high. The pigeon peas are planted in rows spaced about eight feet apart with excellent growths of Rhodes grass, Paspalum dilatatum and Hilo grass between the rows. At Kaalualu they prefer a mixture of grasses and pigeon peas and the rather wide spacing between the rows makes this possible. Pigeon peas are often planted by merely plowing furrows at the desired places for the rows and planting the seed… …This ranch once belonged to Princess Ruth, half-sister of Kamehameha IV. As late as 1873 it is reported that white cattle with black necks ending in white spots were found on this ranch and that this color characteristic was prepotent enough to continue for a number of years, and still occasionally crops out.

Geo. Campbell was for many years closely identified with the earlier development of this ranch.

Kapapala Ranch

The headquarters of Kapapala Ranch are located mauka of the government road about six miles on the Hilo side of Pahala. The ranch has a total area of about 75,000 acres, about 40,000 of which have good to fair grazing. The ranch extends from sea level to about 6,500 feet elevation. The bulk of the lands is leased from the government.

Some 47 miles of fencing are being built now. A water head from mountain sources has been established at 3,750 feet elevation and 25 miles of pipe lines distribute the water to the-lower pastures. Above this water is collected from roofs and stored in tanks.

The rainfall at the ranch house, about 2,500 feet elevation, was 90 inches in 1927, 47 inches in 1926, 37 inches in 1925 and 66 inches in 1924 which somewhat indicates the variation in rainfall from year to year. Strong winds blowing up from the south across the pahoehoe lava flows often do quite serious damage to the vegetation, especially when same is fresh and lush from previous rains. These winds seem to have a very drying action on the vegetation. They come at infrequent intervals, perhaps twice a year.

The ranch at present has only about 3,000 Herefords with 40 bulls but it is planned to increase this number to 4,500 as soon as fences are completed and better forage is available. [page 35]

At present about 700 head, three to five years old, are marketed annually. The average weight of the steers sold in 1927 was 535 pounds dressed weight. The cattle for Honolulu are loaded on the steamers at Kaalualu or shipped by train from Glenwood and loaded at Hilo. Quite a number are marketed in Hilo. When the present development plans are completed they expect to market about 1,000 head a year.

On the lower elevations Bermuda grass (Cynodon dactylon) and Pili grass (Andropogon contortus) are common. Paspalum dilatatum is found as low as 500 feet and up to 5,000 feet elevation. Rhodes grass (Chloris gayana) does well at 1,000 feet and above. Redtop (Tricholaena rosea) and buffalo grass (Stenotaphrum americanum} are found to only a slight extent. Kukuyu grass (Pennisetum clandestinum) is being tried experimentally and does very well at 2,100 feet and fairly well at 3,000 feet elevation. Other grasses are also under observation for possible future planting. Hilo grass (Paspalum conjugatum) is found scattered over various parts of the ranch.

Pigeon peas (Cajanus indicus) have been a great asset to the ranch and more pastures are being added to the 600 acres of pigeon peas already growing on the ranch. Pigeon peas have been planted from near sea level to about 3,000 feet elevation but they make their best growth at about 2,000 feet elevation. At 3,000 feet some of the plants were doing well but others scattered indiscriminately over the same field were rather yellow, indicating a lack of uniformity in soil conditions.

At present cattle are bred more or less throughout the year but a change is planned in this regard.

The ranch has about 250 horses and mules, 10 Percheron mares and one Kentucky jack for breeding to the mares for mule production.

The ranch has long carried cattle, being started about 1860 by W. H. Reed and Chas. Richardson, who got their cattle from Harry Purdy, then one of the owners of the Parker Ranch. Mr. Reed bought out Mr. Richardson's [page 36] interest in 1873, and W. H. Shipman, Mr. Reed's son-in-law [step son], was manager from 1873-1876. In 1876 the ranch was purchased by the Hawaiian Agricultural Co., Ltd., who are still the owners. Julian Monsarrat was manager for forty years preceding. the present manager, B. M. Sumners. Among other previous managers are Mr. Conrad and Harry Webb. [page 37]

Keauhou Ranch

Keauhou Ranch, with its headquarters near the Military Camp, one mile from the Volcano House, has an area of 35,000 acres, all leased from private owners, about 20,000 of which have fair to good grazing value. The ranch extends from sea level to about 7,800 feet elevation.

Water for the cattle must be caught from roofs and held in tanks. The tanks have a life of about ten years. The ranch has six large paddocks, four being used for fattening and two for weaning. About 30 miles of wire fence are found on the ranch.

The ranch headquarters are at an elevation of 4,000 feet. Rainfall at the Volcano House nearly averaged 104 inches during the past fifteen years.

The ranch has 55 saddle horses for ranch use and horses are rented to guests at the Volcano House and Military Camp. Horses and pack mules and guides are furnished for parties who desire to go to the top of Mauna Loa.

Thirteen hundred grade Herefords, including 23 purebred bulls are found on the ranch at present. The breeding herd run over an area of some 10,000 acres of rough country necessitating more bulls than would otherwise be necessary. Five hundred and fifty cows averaged a 65% calf crop last year. All non-breeding females are spayed, this being necessary because of lack of a large enough number of paddocks to effect proper segregation.

The ranch markets about 225 cattle per year, weighing about 450 pounds dressed weight at two years of age. All are marketed on Hawaii and three-fourths of them are slaughtered on the ranch for the Military Camp and the Volcano House.

The ranch has about 250 pigs, using a purebred Chester White boar. The sows are rather mixed as to breed but Chester White blood predominates. One hog feed unique to this place is steamed tree ferns, which are steamed for one week over natural steam rifts found in the ground of this volcanic region. The only cost for these cooked tree ferns is the labor cost of cutting and bringing them in, which amounts to about $5 a ton.

Garbage is also used as a hog feed, this being obtained from the military camp.

The ranch carries some hundred hens, mostly of the White Leghorn breed.

No cattle have been kept on the lower land for some years efforts having been made to first eliminate the goats. This has been fairly well accomplished and some fifty head are being put there now.

Paspalum compressum is preferred to dilatatum on the ranch because it starts more easily on unprepared or poorly prepared soil and stands up well under heavy pasturing and drought. Compressum does well at both low and high elevations while dilatatum appears rather better suited for upland regions.

On the lower lands. Bermuda grass (Cynodon dactylon) and Kukaipuaa [kūkaepuaʻa] grass (Parncum prunens) are found and are considered excellent for fattening cattle. Redtop (Tricholaena rosea) does quite well. Buffalo [page 31] grass (Stenotaphrum americanum) is found around the paddocks near the stables. The horses seem to like it better than the cows.

Kentucky blue grass (Poa pratensis) and white clover (Trifolium repens) are found on the mauka lands. Pili grass (Koeleria glomerata) is also present. Mesquite (Holcus lanatus), also known as Yorkshire fog grass, is considered a good pasture grass. A scattering of Ohia lehua trees is found over large parts of the ranch and they are considered something of a pest.

Pigeon peas (Cajanus indicus) have never gotten started here. It seems too cold on the high lands and too rocky on the lower elevations.

Koa haole (Leucaena glauca) is being tried at the ranch house. Pouring boiling water over seeds and letting same soak overnight is reported to soften the seed coat and hasten germination.

Keauhou ranch was started about 1900 by D.T. Shipman and purchased by A.M. Brown about 1923. W.H. Shipman managed the ranch from about 1913 to 1923. A.M. Brown, Jr., is the present manager. [page 32]

Keaau Ranch

Keaau Ranch, with an area of about 50,000 acres, 40,000 held in fee simple and 10,000 leased from the Government and private parties, extends from the sea to an elevation of 1,800 feet. The ranch formerly included lands in the Waiakea and Keaau sections now planted to sugar cane.

Much of this land is pahoehoe and aa lava (undated flows) sufficiently decomposed and covered with thin soil in many places to afford mediocre pasturage. Fruit trees do particularly well in these partially decomposed aa flows.

The ranch carries about 4,000 grade Herefords with about 100 bulls, 25 purebred and the other high grade. All cows except those kept for breeding cows are spayed. The rough character of many parts of the ranch necessitates more bulls than would otherwise be needed.

The ranch has about 70 miles of fences, both stone and wire. Holes for posts have to be blasted in the lava. The region has a rather heavy rainfall, 106 inches in 1925, 85 inches in

1926 and 196 in 1927 at the ranch headquarters on the sea at Haena and this provides sufficient streams and pools of water for the cattle.

Cattle from Keaau ranch are often sent to a higher ranch, Puu Oo, belonging to the same owner, when about one year old and only about 150 are marketed annually direct from Keaau. The combined ranches with about 8,000 head market about 1,200 a year when 2 to 2 ½ years old, when they dress out at about 550 pounds. About 300 head a year are shipped to Honolulu, often driving them over the slopes of Mauna Kea to Kawaihae, where they are loaded on the steamers. The balance are slaughtered at the slaughter house of the Hilo Meat Company in Keaau.

Carpet grass (Paspalum compressum) is considered very good on this ranch because it crowds out other less desirable grasses and does not dry out so badly during dry spells. Pili grass (Andropogon contortus) is considered a fair feed but it has been largely crowded out by other grasses, particularly by rice grass (Paspalum obiculare), which probably was introduced accidentally by packing material or otherwise and is considered more or less of a pest as the cattle do not eat it when rank. The best way to eradicate same is by burning and planting carpet grass.

Hilo grass (Paspalum conjugatum) used to be abundant but has also been largely crowded out by Paspalum obiculare.

Redtop (Tricholaena rosea) has not done very well on this ranch. Rhodes grass (Chloris gayana) and elephant grass (Pennisetum purpureum) grow luxuriantly near the ranch house and are used as soiling crops for the small Guernsey and Holstein dairy herd. [page 32]

Bermuda grass (Cynodon dactylon) is found only near the sea. It does not seem to do well on the pahoehoe lava flows possibly because of an acid soil condition, and pigeon pea (Cajanus indicus) at 300 feet elevation also did not do well, possibly because of acidity or temporary excess moisture in the lower places. Guava (Psidiuln guayava) grows well and is considered a pest. Cattle eat the ripe guavas and thus widely spread the seed. Practically no lantana (Lantana camara) is found. Puhala (Pandanus odoratissimus) is abundant in some sections.

At the present time there are fifty acres planted to Pigeon peas and koa haole (Leucaena glauca) and by the end of this year there will be over two hundred acres planted to the same crops. This planting is on a cane field recently withdrawn from Olaa Sugar Co., Ltd.

About ten tons of cane molasses are being fed per month in troughs along the road. Ten pounds of a mineral mixture is added to each 30 gallons of molasses.

The ranch is owned by W. H. Shipman, Ltd., and managed by W.H. Shipman and his son, H.C. Shipman. W. H. Shipman purchased the ranch in 1877. It was started about 1875 by Rufus Lyman, C. R. Bishop, P.C. Jones, John Paty and others.

Some Angus cattle have been kept and they do well, the ranch still having one paddock of the Angus breed. They find the Angus harder to drive than the Hereford and since two breeds on one ranch are extra bother, Keaau ranch is specializing on Hereford cattle now.

A total of about 200 horses are kept on the two ranches. [page 33]

March 30, 1946 (page 4)
Hilo Tribune Herald
Notice

Hunting and Trespassing Forbidden in Upper Section of Kahaualea

All permits issued by the former tenant to hunt in the land known as the Campbell Estate located in Upper Kahaualea, Volcano District, are cancelled. No hunting or trespassing is allowed without written permission in this area and all lands controlled by the Kilauea Ranch.

C. C. Tong, Mgr.

May 2, 1955
James W. Glover and wife, Barbara C. Glover, Mortgagors, and
Bishop National Bank of Hawaii, Mortgagee
Mortgage on Kahuku Ranch Holdings
(Chain of Title includes Fee-Simple and Lease-hold Interests; with Liber Citations)

The mortgagor, in consideration of the sum of Five Hundred Fifty Thousand and no/100ths—Dollars ($550,000.00) does hereby grant, bargain, sell, assign and convey unto the Mortgagee and its successors and assigns:

First:
All those certain parcel of land situate in the District of Kau… to wit:

1. R.P. (Grant) 2791 to C. C. Harris at Kahuku, Excepting therefrom certain portions conveyed by the following deeds:

(a) Deed of Alfred W. Carter, Trustee to Territory of Hawaii dated March 16; 1917, recorded in the Bureau of Conveyances·at Honolulu in Book 485, Page 272, and containing an area of 5,962 acres;
(b) Deed of Alfred W. Carter, Trustee to L. L. McCandless, dated November 1, 1935, recorded in said Bureau in Book 1299, Page 239, and containing an area of 7,542 acres;
(c) Deed of Alfred W. Carter, trustee to C. Q. Yee Hop & Company, Limited, dated March 4, 1937, recorded in said Bureau in Book 1371, Page 25, containing an ·area of 11,880 acres;
(d) Deed of Richard Smart to A. Lester Marks. et al., Trustees under the Will and of the Estate of L. L. McCandless, deceased, dated August 18, 1945, recorded in said Bureau in Book 1905, Page·388, containing an area of 788 acres; leaving a net area of 158,126 acres, more or less;

2) R.P. 6375, L.C. Aw. 9229.to Kaawa at Kahuku, area 7.4 acres

3) R.P. 5922, L.C. Aw. 8769 to Kepola at Kahuku, area 15.2 acres;

4) R.P. 5925, L.C. Aw. 8771 to Kila at Kahuku, area 9.25 acres;

5) R.P. 6366, L.C. Aw. 9248 to Ku at Kahuku, area 9.4 acres;

6) R.P. 5335, L.C. Aw. 10514 to Naohe at Kahuku, area 13.6 acre

7) R.P. Grant 1852 to Kepio at Kiolakaa, 1/2 undivided interest in 76.70 acres;

8) R.P. 6568 L.C. Aw. 11007 to Wahine at Keekeekai, area 9.00 acres;

9) R.P. 4797, L.C. Aw. 9056 to Kaia at Keekeekai, area 8.80 acres;

10) R.P. Grant 2697 to Keoho at Kamaoa, area 105.75 acres;

11) R.P. Grant 2694 to Naihe at Kiao, area 91 acres;

12) R.P. 6083, L.C. Aw. 10842:1-2. to Pau at Kahuku, ·area 7.95;

13) Portion of R.P. Grant 7287 to W. C. Shipman at Puulena, area 16 acres;

14) R.P. 6452, L.C. Aw. 11028:B:1, 2, 3 to Samuela Kuula at Kiao, ½ undivided interest in Ap. 1, area 3.54 acres; all of Ap. 2, area 6.71 acres; ½ undivided intertest an Ap. 3, area 1.30 acres;

15) R.P. 5434, L.C. Aw. 9157:1-2 to Keliikanakaole at Kiao, area 10.75 acres;

16) R.P. 6622, L.C. Aw. 8772:1-2 to Kaaloa at Kiao, area 9.85 acres

Being the land conveyed to the Mortgagor by Richard Smart by Deed dated February 6, 1947 recorded in said Bureau in Book 2013, Page 389.

Second:
All those four certain parcels of land situate in the District of Kau… containing a total area of·166.10 acres, more or less, as delineated on Bishop Estate Maps 1724 and 1730 filed in the office of said Estate, designated as Parcel 2 (Kiao, Map 1730), area 29.1 acres and Parcel 4 (Kiao, Map 1730), area 1.30 acres,

Being a portion of the land conveyed to the Mortgagor by George M. Collins, et al., Trustees under the Will of the Estate of Bernice P. Bishop… by Exchange Deed dated August 2, 1949 recorded in said Bureau in Book 2255, page 133….

[Other exceptions are called for, including Grant 2694 to Naihe at Puulena; portion of R.P. Grant 1852 to Kepio, at Kiolakaa, Kaalualu Bay; L.C. Aw. 11007, to Wahine at Keekeekai; L.C. Aw. 9056 to Kaia at Keekeekai. Said lands having been previously mortgaged to Hutchinson Sugar Plantation (Liber 2339, Page 23).]

Together with the livestock owned by the Mortgagor situate on the Island of Hawaii, being approximately 2700 head of Hereford cattle and 19 saddle horses,
And all increases of and/or substitutions for said livestock,

And the reversion, remainders, rents, issues and profits thereof… To have and to hold the same, together with all buildings, improvements, tenements, rights, easements, privileges and appurtenances to the same belonging…

Provided, However, that if the Mortgagor shall pay to the Mortgagee said sum of $550,000, with interest there at the rate of four and ½ per cent per annum… Then these presents shall be void… (BoC Liber 2959:49–55).

Koa Logging in the Keauhou Vicinity

On July 24th, 1906, Trustees of the Bishop Estate entered into an unrecorded agreement with the Hawaiian Mahogany Lumber Company, Limited (HMLC), giving the company the right to harvest koa from the land of Keauhou, Kaʻū. The operation was organized in partnership with several individuals and businesses, and secured a loan for development of the venture on June 24th, 1908. The HMLC cut koa from lands across Puna, Kaʻū and South Kona. The koa forest of Keauhou, Kaʻū was also made a part of the venture (Figure 36). From Keauhou, the logs were transported via wagon to the Volcano Railroad Terminus, and then on to Hilo via rail. On April 20, 1909, Lorrin Thurston, one of the investors, and a vocal promoter of the "national park" idea, foreclosed on the Hawaiian Mahogany Company, "for condition broken, to wit: non-payment of both principal and interest…" (BoC Liber 309:458–463).

Figure 36. Milled Koa at Keauhou, Kaʻū. "Koa loa,"
(Courtesy of the Lyman House Memorial Museum, Photo No. 1626.4)

PART IX. ESTABLISHMENT OF HAWAIʻI NATIONAL PARK (HAWAIʻI ISLAND SECTION), THE HAWAIIAN VOLCANO OBSERVATORY, KĪLAUEA MILITARY CAMP, AND ACTIONS INITIATED FOR CONDEMNATION OF LANDS TO BE A PART OF THE KALAPANA EXTENSION

This section of the study includes selections from the historic records that document the planning for and establishment of the first national park in the Territory of Hawaii, known then as Hawaii National Park, as well as those documents relating to the subsequent acquisition of lands which now comprise HAVO. We observe here that since the 1970s a number of researchers have compiled more authoritative and complete histories of the park than the one that we present in this section.[303] In some instances, our take on the history is different than some of those earlier studies, and will perhaps stimulate further research in diverse sources. Since the primary focus of this ethnohistorical study is meant to speak to traditional knowledge, traditional customary practices and beliefs (both past and present), and the relationship of Native Hawaiians with the biocultural landscape that is now the national park, we share the following observations:

[303] Among those reports, typescripts, and manuscripts are:
Kenneth P. Emory, Halley J. Cox, William J. Bonk, Yoshiko H. Sinoto, & Dorothy B. Barrere, Natural and Cultural History Report on the Kalapana Extension of the Hawaii National Park, Vol. I (Honolulu: Bernice P. Bishop Museum, 1959);
E. J. Ladd, "Ruins Stabilization Record: Pre-stabilization Report: Wahaula Heiau, Puna District, Hawaii Volcanoes National Park" (Digital copy on file HAVO Archives, 1967);
_____ "Stabilization Report: Wahaula Heiau, Hawaii National Park" (Digital copy on file, Pacific Area Office, National Park Service,1968);
_____ "Test Excavations-Wahaula Heiau -Structure C, Hawaii Volcanoes National Park" (Digital copy on file HAVO Archives, 1971);
_____, "National Register of Historic Places Inventory – Nomination Form – Puna-Kaʻu Historic District" (Placed on NRHP July 1, 1974);
Frances Jackson, "Administrative History of Hawaii Volcanoes National Park and Haleakala National Park" (Typescript, prepared for the Hawaii Natural History Association, 1972);
Russell A. Apple, "National Register of Historic Places Inventory – Nomination Form – Kilauea Crater Ka Lua o Pele" (Placed on NRHP July 24, 1974);
_____ "National Register of Historic Places Inventory – Nomination Form – 1790 Footprints" (Placed on NRHP August 7, 1974);
_____ "National Register of Historic Places Inventory – Nomination Form – Ainapo trail (Menzies Trail)" (Placed on NRHP August 30, 1974);
Charles M. Langlas, Native Hawaiian Use of Hawaiʻi Volcanoes National Park, A Historical and Ethnographic Overview (prepared under the NPS Park Ethnography Program, 2003);
J. M. Nakamura, "Keonehelelei – The Falling Sands…" (Digital copy, 2003);
Maly Kepā, Onaona Maly, and Kamehameha Schools, "*He Wahi Mo'olelo No Keauhou a Me Na Wahi Pana Ma Laila: A Collection of Traditions Historical Accounts and Kamaʻāina Recollections of Keauhou and Its Storied Places; with Notes from Adjoining Lands in Kaʻū and Puna, Island of Hawai'i*" (Hilo, Hawai'i: Kumu Pono Associates LLC, 2005);
H. David Tuggle & M. J. Tomonari-Tuggle, Archaeological Overview and Assessment and Research Design, Hawaiʻi Volcanoes National Park (Honolulu: International Archaeological Research Institute, Inc., 2008).

- Reflecting the mindset of the individuals who initially promoted establishment of the park and science center, the original vision was that the proposed national park would be a premier geological and biological landscape for scientific research, as well as a place that would attract tourists to the islands—building an economic base. We did not locate any reference to the cultural landscape in the proposal for the park or the enacting legislation, and almost none in the early messages from the volcano observatory. Consideration of the cultural landscape and its significance in traditional and customary Hawaiian lifeways is not manifest in park management plans until ca. 1937; such consideration wasn't implemented until the 1950s, as a means of securing support for the Kalapana Extension. Likewise, the Kīlauea Military Camp was seen as an enticement for federal support of the park's establishment and economic development.

- In 2014, a paper on this matter and on the sentiments of Hawaiians of the Kalapana region was prepared by Native Hawaiian NPS staff member, Keola Awong, who at the time was working at HAVO.[304] The paper is a powerful one, which unfortunately has yet to be published. We recommend that Ms. Awong's paper be released and even expanded upon to help formulate culturally respectful management plans for HAVO.

Overview of the Biocultural Landscape Setting in the National Park

In earlier sections of this study, various aspects of Hawaiian traditions and beliefs around Pele Honuamea and the myriad goddesses and gods have been described. It is clear that native Hawaiians have always shared deep spiritual and familial relationships with the natural environment (honua ola) around them. Each 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, is believed to be alive. Indeed, every form of nature is a body form of some god, goddess, or deity. Examples, in this context and in association with lands within the national park, are the countless descriptions of Pele and her family in their body forms as creative forces of nature. We also find other deities, including the god Kū-lili-ka-ua who formed the mists and protected the forests of this upland region. Another example is ʻAilāʻau, formerly the fire-god of Kīlauea, who fled following Pele's arrival. He and his companions, Kūʻalanawao, Kūpulupulu, Kūmokuhāliʻi and Kūpāʻaikeʻe, are all believed to inhabit the forest and "wao akua" lands of the park.

Tradition also tells us that the akua (gods and goddesses) of the forests are very protective of the natural environment, which represents the kinolau (myriad body forms) of those akua. In olden times, travel across the honua ola was accompanied by prayer and care. Many a careless traveler or collector of resources found themselves lost in a maze of overgrowth and dense mists, as a result of their disrespectful and careless actions.

In this Hawaiian context, care for each aspect of nature—the kino lau of the elder forms of life—is a way of life. This concept is expressed by Hawaiian kūpuna (elders) through the present day, and is passed on in many native families. When discussing the relationship of native families with the lands and resources around them, it is not uncommon to hear kūpuna

[304] Keola Awong, "*The Native Voice and the Establishment of Hawaii National Park*," (Dec. 3, 2014). Following a consultation interview with Kalena Blakemore on February 20, 2023, we learned about Keola Awong's paper. Subsequently Ms. Awong kindly shared a copy with us.

express the thought — “E mālama i ka ʻāina, a e mālama hoʻi ka ʻāina iā ʻoe! E mālama i ke kai, a e mālama hoʻi ke kai iā ʻoe!” (*Care for the land, and the land will care for you! Care for the sea, and the sea will care for you!*). This concept is one that is centuries old and is rooted in the spirituality of the Hawaiian people. Importantly, the converse is that when persons fail to care for, or damage nature—the kino lau akua—around them, they are in turn punished. This is expressed in many traditional sayings, one being, “Hana ʻino ka lima, ʻai ʻino ka waha!” (When the hands do dirty-defiling work, the mouth eats dirty-defiled food!). In this cultural context, anything which damages the native nature of the land, forests, ocean, and kino lau akua therein, damages the integrity of the whole. Of course, since traditional times, many things that were a part of the native Hawaiian biocultural (i.e. natural and cultural) landscape have disappeared—being destroyed by changes in land tenure, residency and subsistence practices, and by the introduction of tens of thousands of alien species which have overrun the fragile but formerly balanced biocultural systems that made Hawaiʻi unique.

In the 1860s–1870s, S. M. Kamakau wrote about the Hawaiian knowledge of the environment, elevational and environmental zone from the depths of the ocean to the mountain lands, forests, and highest mountain peaks. The knowledge passed down by Kamakau, as translated by M. K. Pukui, includes the following:[305]

> Here are some other divisions of the islands, together with their descriptive names.
>
> Heights in the center or toward the side of a land, or island, are called mauna, mountains, or kuahiwi, “ridge backs.” The highest places, which cover over with fog and have great “flanks” behind and in front (kaha kua, kaha alo)—like Mauna Kea—are called mauna; the place below the summit, above where the forests grow is the kuahiwi. The peak of the mountain is called pane poʻo or piko; if there is a sharp point on the peak it is called puʻu pane poʻo; if there is no hill, puʻu, and the peak of the mountain spreads out like the roof of a house, the mountain is described as a kauhuhu mauna (house ridgepole mountain); and if there is a precipitous descent, kaolo [from the peak] to the kauhuhu mauna below this is called a kualo (“block”). If there are deep ravines (ʻalu haʻahaʻa) in the sides of the mountain it is called a kihi poʻohiwi mauna (“shoulder edge” mountain). A place that slopes down gradually (hamo iho ana) is called a hoʻokuʻu (a “letting down”); a sheer place is called a pali lele koaʻe (cliff where koaʻe birds soar), or a holo (“slide”), or a waihi (a “flowing down”). Rounded ridges that extend from the mountains or “ridge backs” or hills are called lapa or kualapa or moʻo—and, if they are large, ʻolapalapa or ʻomoʻomoʻo. Depressions between lapa or moʻo are awawa, valleys.
>
> Here are some names for [the zones of] the mountains—the mauna or kuahiwi. A mountain is called a kuahiwi, but mauna is the overall term for the whole mountain, and there are many names applied to one, according to its delineations (ʻano). The part directly in back and in front of the summit proper is called the kuamauna, mountaintop; below the kuamauna is the kuahea, and makai of the kuahea is the kuahiwi proper. This is where small trees begin to grow; it is the wao nahele. Makai of this region the trees are tall, and this is the wao lipo. Makai of the wao lipo is the wao ʻeiwa, and makai of that the wao maʻukele. Makai of the wao maʻukele is the wao akua, and makai of there the wao kanaka, the area that people cultivate. Makai of the wao kanaka is the ʻamaʻu, fern belt, and makai of the ʻamaʻu are the ʻapaʻa, grasslands.

[305] Samuel M. Kamakau, *The Works of the People of Old, Na Hana a ka Poʻe Kahiko,* B. P. Bishop Museum Special Publication 61 (Honolulu: Bishop Museum Press) 1976: 8-9.

A solitary group of trees is a moku laʻau (a "stand" of trees) or an ulu laʻau, grove. Thickets that extend to the kuahiwi are ulunahele, wild growth. An area where koa trees suitable for canoes (koa waʻa) grow is a wao koa and mauka of there is a wao laʻau, timber land. These are dry forest growths from the ʻapaʻa up to the kuahiwi. The places that are "spongy" (naele) are found in the wao maʻukele, the wet forest.

Makai of the ʻapaʻa are the paheʻe [pili grass] and ʻilima growths and makai of them the kula, open country, and the ʻapoho hollows near to the habitations of men. Then comes the kahakai, coast, the kahaone, sandy beach, and the kalawa, the curve of the seashore—right down to the ʻae kai, the water's edge.

That is the way ka poʻe kahiko named the land from mountain peak to sea.

Among the native terms listed by Kamakau above, is one which stands out in reference to a significant region within the boundaries of the national park. This zone is the "wao akua" (zone or region of the gods and deities). Location of the wao akua varies from island to island and from one district to the next. This is in part because it is tied to the pattern of forest growth, cloud cover, and precipitation which settles upon the mountain slopes. It is the belief that the covering of clouds conceals the activities of the gods and deities therein from human view.[306]

In the traditional context above, we find that the biocultural landscape, its native species, and the intangible components therein, are a 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 customs, and in more recent state and federal Laws. In this discussion, protection of the landscape does not mean the exclusion of, or extinguishing of traditional and customary practices; protection allows practices that are done in a manner consistent with cultural protocols, where each form of native life is treasured and protected. Kūpuna we've spoke with have expressed this thought in the words, "Hoʻohana aku, a e hoʻōla aku!" (*Use it, and let it live!*).

Science, Economics and Political Interest Drive Early Planning for Hawaiʻi National Park and the Kīlauea Military Camp

One would think that the rich cultural attachment to lands which were proposed to be incorporated into a national park that included Kīlauea and Mauna Loa would have played a significant role in the interpretive themes to be told. The lead proponents for the park concept were well-versed in traditions and Hawaiian customs. Even though there were ongoing reports and eyewitness observation of traditional practices, supplications, and offerings, the interpretive value and cultural importance of these traditions and customs were not recognized in that period.

In response to the initial curiosity of early foreign visitors, efforts to develop economic opportunities associated with providing shelter, food, and guides for parties to visit Kīlauea and Mauna Loa were evident as early as the 1840s. The geological landscape was a great curiosity to many foreign visitors. As the desire to cash in on the natural environment spread, improved facilities and more services were added to the region around the crater. Tourism at the time was largely a pastime for individuals with money and those who had a curiosity in the natural sciences. Despite the religious-cultural bigotry, intolerance and rapidly changing socio-economic

[306] See David Malo 1951:16–18; and M. K. Pukui, pers. comm. 1975.

environment, even as the destination was being developed for sightseers and scientists, native Hawaiians continually visited and paid homage to Pele for traditional and customary purposes. As evidenced in the Volcano House ledgers and articles cited earlier, some of the Hawaiian supplicants even chose to stay in the Volcano House lodging.

Economic interest in the volcano was a major driver in the early initiatives of people like Lorrin Thurston who advocated for creating the national park. Thurston was a missionary son, who later became an antagonist against Hawaiians and their sovereignty. In 1891 he had become a business partner in operation of the Volcano House. In 1902, Thurston sold the Volcano house lease and operations to George Lycurgus, but he continued his efforts to create national awareness of the geological and natural wonders of Hawai'i's volcanoes.

As the owner of Hawai'i's largest newspaper (*The Pacific Commercial Advertiser*, forerunner of *The Honolulu Advertiser*), Thurston used the paper to promote support for the development of a park, and also to diminish the Hawaiian voice here and elsewhere. In 1907, he was able to gain support from the Territorial Legislature and funded a trip by members of the United States Congress to visit both Haleakalā and Kilauea, where it is reported that the visitors ate a meal that had been cooked in the natural steam vents (in the vicinity of 'Akanikōlea). The trip was successful and in 1908, James R. Garfield, the Secretary of the Interior, visited the islands to investigate the park concept, and again in 1909, another Congressional delegation visited. It was also in 1909 that Thurston became friends with geologist Thomas Jaggar, Jr. Together, they raised funds to establish the Hawaiian Volcano Research Association, forerunner of the Hawaiian Volcano Observatory. Momentum grew locally and nationally for the national park concept, gaining support from President Theodore Roosevelt, John Muir and many others.

It was in 1913 that Thurston was taken to a lava tube that began in a little crater east of Kīlauea Iki, known to Hawaiians by the name Kalua Iki. It was this lava tube that came to be called "Thurston Lava Tube," also known by the name, "Nāhuku."[307] Hawai'i National Park, which included the summit regions of Haleakalā, Mauna Loa and Kīlauea, and some of the adjoining lands, was established on August 1, 1916.

At the same time that the park idea was being developed, Thurston and a group of businessmen worked to have the Kilauea Military Camp established, seeing it as another means of economic growth on the island. The group formed an association to promote the camp, and they sent communications eliciting support to private and military representatives. In October 1916, a lease for the Kīlauea Military Camp was secured from trustees of the Bishop Estate (Lease No. 1810). Interestingly, native texts indicate that the area of KMC that extended towards the west was part of the area known as Keonenuiokahualoa or Kahualoa, a stretch of land with sand and cinder debris from volcanic explosions supporting scattered vegetation. A native tradition about Uwēkahuna states that Keonenuiokahualoa was once a place of training for 'ōlohe (expert practitioners of fighting and various contest skills).

Since 1916 to the present day, the park lands have expanded beyond the originally proposed area of the Kīlauea and Mauna Loa summit regions, to include additional lands, *mauka* and *makai* into Puna and Ka'ū. Those actions have incorporated both public (ceded) and private lands in Keauhou, and portions of Kapāpala, 'Ōla'a, Kahauale'a, 'Āpua, Kea'au, Pānau, and several lands in Puna (the "Kalapana Extension"). In 1961, Hawaii National Park (HNP), Hawaii Island section was renamed as Hawai'i Volcanoes National Park (HAVO). The Haleakalā

[307] Pukui, et al. 1974; see also https://en.wikipedia.org/wiki/Lorrin_A._Thurston.

section of HNP became a separate park. In 2004, a portion of Kahuku was added into the park boundaries; this connected the upper lands of the park, near the Mauna Loa summit, with the midlands of Kahuku, accessed via Māmalahoa Highway. At the time of this writing a new parcel of land, containing approximately 16,000 acres, and extending from Māmalahoa Highway to Pōhue Bay on the shore of Kahuku has been added to Hawai‘i Volcanoes National Park.[308]

Selected documents with general background on the park concept and legislation which made it law are cited below. These documents are followed by the more detailed papers which facilitated the park becoming a reality, including the condemnation of lands owned largely by Native Hawaiians, who were descendants of the original title holders, and who shared countless generations of residency on those ‘āina.

An Act To Establish a National Park in the Territory of Hawaii,
Approved August 1, 1916 (39 Stat. 432)

The Congressional Act which formally established “Hawaii National Park” was signed into law on August 1, 1916. Section 4 of the Act reflects the on-going dominant colonial values of the park proponents, who placed high value on the natural environment, geology and biology, as well as the opportunities for public “recreation,” while completely ignoring the significant cultural values of the same landscape. Section 4 of 39 Stat. 432 states:

> That the said park shall be under the executive control of the Secretary of the Interior whose duty it shall be, as soon as practicable, to make and publish such rules and regulations as he may deem necessary or proper for the care and management of the same. Such regulations shall provide for the preservation from injury of all timber, birds, mineral deposits, and natural curiosities or wonders within said park, and the retention in their natural conditions as nearly as possible.

Reflecting the period in history, no reference to cultural landscapes, values, practices or spiritual beliefs is found in the early records. Fortunately, this has changed over time, with greater emphasis on the cultural legacy of place. Following establishment of the park, a number of Hawaiians—many with generational attachments to the ‘āina—were hired to work in all areas of park services. It was also quickly discovered that the curiosities of Hawaiian practices and history created an aura of romance, one might say, in the imagination of visitors, which in turn led to greater economic benefits. Notably, in the 1960s, John Pa‘i Hauani‘o, Kaipo Roberts, Helen Haleola Pe‘a Lee Hong, Minnie Elderts Kaawaloa, and Ku‘ulei Konanui Pavao were hired to work in the Kalapana Extension headquarters at Waha‘ula Heiau. In the 1970s park superintendent, David Ames specifically hired co-author Kepā Maly as a cultural interpreter, to

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[308] The 2022 addition is generally referred to as Pohue (Bay). O keia ka palena o Kona Hema (South Kona) a me Kau. (Pohue—nui ka makani a malaila no kahi pohu.) No ka maikai o kela wahi hoomaha a pau ka ino alaila hele i Kau. Umeke pohue—wahi e malu ai. He puu nui o Pohue, a o Pohue no ke awa. Na Puu-a-Pele pili pu no me ka puu o Pohue. Na Pele i hana i ka puu. Hana i ka puu o Pohue kekahi. Kaa wale o Pohue (na Pele no) a me na Puu-a-Pele.

[Translation]: Pohue (Bay). This is the boundary of South Kona and Ka-‘ū. (Pohue, much wind), and there is some slam (kahi pohu), Of the goodness of that. Rest till the storm is over, then to to Ka-‘ū. Umeke pohue, something to make mal (wahi e malu ai). Pohue is a larger hill, and Pohue is the harbor. Na Puu a Pele joins with the wall of Pohue. Pele made the hills. She made the hill of Pohue for one. Separate Pohue (by Pele) and Na Puu-a-Pele. (Kalokuokamaile notes in Ms. 1933:15; Kekahuna & Kelsey.)

work with Joni Mae Makuakane and others in building up the capacity to share traditional Hawaiian history with visitors to the Kīlauea summit region of the park.

The Congressional Act itself, titled "An Act To Establish a National Park in the Territory of Hawaii," was approved on August 1, 1916 (39 Stat. 432),[309] and opened with the lines:

> Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the tracts of land on the island of Hawaii and on the island of Maui, in the Territory of Hawaii, hereinafter described. Shall be perpetually dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people of the United States, to be known as Hawaii National Park.

1916: Survey of Lands in Hawaii National Park

In the years leading up to establishment of Hawaii National Park, numerous surveys were conducted. Negotiations with private land owners (e.g., the Estate of Bernice Pauahi Bishop, James Campbell, W. H. Shipman, and a few smaller landowners), and agreements with the Territory's Public Lands Commissioner, were all underway. Ceded Lands [those previously belonging to the ruling monarch and the kingdom land inventory, which Thurston and his cohort seized from the Hawaiian people and transferred to the United States in 1898] and other parcels of lands were condemned for allegedly public purposes. The initial survey was published under U.S. Code, Title 16, Subchapter XLI–Hawaii National Park:

16 USC Chapter 1, Subchapter XLI—Hawaii National Park
From Title 16 – Conservation
§391 Establishment; Boundaries

> The tracts of land on the island of Hawaii and on the island of Maui, in the Territory of Hawaii, hereinafter described, shall be perpetually dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people of the United States, to be known as Hawaii National Park[310]. Said tracts of land are described as follows:
>
> First. All that tract of land comprising portion of the lands of Kapapala and Keauhou, in the District of Kau, and portions of the lands of Keaau, Kahaualea, Panaunui, and Apua, in the District of Puna, containing approximately thirty-four thousand five hundred and thirty-one acres, bounded as follows:
>
> Beginning at a point on the west edge of the Keamoku Aa Flow (lava flow of 1823), the coordinates of said point of beginning referred to Government Survey Trigonometry Station "Uwekahuna," being four thousand seven hundred and six and six-tenths feet south and seventeen thousand nine hundred and seventy and three-tenths feet west, and the true azimuth and distance from said point of beginning to Government Survey Trigonometry Station "Ohaikea", being one hundred and sixty-six degrees and twenty minutes, six thousand three hundred and fifty feet, and running by true azimuths:

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309 The full text of this act can be found at: http://www.botany.hawaii.edu/basch/uhnpscesu/htms/havoplan/aug1916.htm

310 The full text of this survey can be found at: https://uscode.house.gov/view.xhtml?req=granuleid%3AUSC-2012-title16-chapter1-subchapter41&edition=2012

1. Along the west edge of the Keamoku Aa Flow in a northeasterly and northwesterly direction, the direct azimuth and distance being one hundred and ninety-eight degrees and ten minutes fourteen thousand seven hundred feet;
2. Two hundred and fifty-six degrees, eleven thousand four hundred feet across the land of Kapapala and Keauhou to a marked point on the Humuula Trail;
3. Three hundred and twenty-eight degrees and fifteen minutes eight thousand seven hundred and twenty-five feet across the land of Keauhou to the top of the fault north and the Kau Road;
4. Thence along the fault in a northeasterly direction along the remainder of Keauhou to a pipe, the direct azimuth and distance being two hundred and fifty-one degrees and thirty minutes four thousand three hundred and thirty feet;
5. Two hundred and eighty-six degrees five hundred and thirty feet along the remainder of Keauhou;
6. Two hundred and ninety-eight degrees nine hundred and sixty feet along same;
7. Two hundred and eighty-three degrees and forty-eight minutes one thousand one hundred and forty-six and five-tenths feet along same to a pipe;
8. Two hundred and sixty-seven degrees and twenty minutes one thousand and twenty-seven and five-tenths feet along same;
9. Two hundred and ninety-three degrees and ten minutes one thousand and fifty feet along same to a pipe;
10. Three hundred and twenty-one degrees and forty-six minutes one thousand one hundred and eleven and three-tenths feet along same;
11. Three hundred and thirty-three degrees and fifty minutes one thousand one hundred feet along same;
12. Three hundred and twenty-seven degrees and twenty minutes one thousand nine hundred and forty feet along same;
13. Two hundred and eighty-three degrees and thirty-nine minutes two thousand and fifty-seven and four-tenths feet along same to a pipe;
14. Three hundred and thirty-three degrees and twenty minutes two hundred and fifty feet along same to a pipe on the north side of Government Main Road at junction with the Keauhou Road, said pipe being by true azimuth and distance two hundred and ninety-five degrees and twelve minutes six thousand one hundred and sixty-seven and one-tenth feet from Government Survey Trigonometry Station “Volcano House Flag”;
15. Three hundred and thirty-three degrees and twenty minutes three thousand two hundred and eighty-three and two-tenths feet along the remainder of Keauhou to a pipe;
16. Three hundred and fifty-four degrees and fifty-four minutes sixty feet along the remainder of Keaau;
17. Two hundred and thirty-one degrees and thirty-one minutes one thousand six hundred and seventy-eight and eight-tenths feet along same;
18. Three hundred and eighteen degrees eight hundred and sixteen and four-tenths feet along same to the boundary between the lands of Keaau and Kahaualea;
19. Seventy-two degrees and forty-five minutes one thousand two hundred and thirty-three and three-tenths feet along the land of Kahaualea to a pipe;
20. Forty-eight degrees six hundred and thirty-four feet along the remainder of Kahaualea to a pipe on the Kahaualea-Keauhou boundary;
21. Three hundred and thirty-two degrees and ten minutes six thousand five hundred and fifty-one and four-tenths feet along the Kahaualea-Keaau boundary to a pipe;
22. Two hundred and eighty-one degrees thirty thousand three hundred and one and seven-tenths feet along the remainder of Kahaualea to a pipe;
23. Thirty-one degrees and thirty minutes thirteen thousand and seventy-four and seven-tenths feet along the remainder of Kahaualea and Panaunui to a pipe, passing over a

pipe at five thousand nine hundred and twenty-two and two-tenths feet on the Kahaualea-Panaunui boundary;

24. Eighty-nine degrees and ten minutes thirty-two thousand nine hundred feet along the remainder of Panaunui, across the lands of Apua and Keauhou to "Palilele-o-Kalihipaa", at an angle in the Keauhou-Kapapala boundary marked by a pile of stones, passing over pipes at three thousand five hundred and seventy-two and eight-tenths feet on the Panaunui-Apua boundary and eight thousand four hundred and thirty-five and three-tenths feet;
25. Fifty-one degrees fifty minutes and thirty seconds five thousand four hundred and thirty feet across the land of Kapapala;
26. One hundred and two degrees and fifty minutes nineteen thousand one hundred and fifty feet across same to a small cone about one thousand five hundred feet southwest of "Puu Koae";
27. One hundred and sixty-six degrees and twenty minutes twenty-one thousand feet across the land of Kapapala to the point of beginning; and all of those lands lying within the boundary above described are included in and made a part of the Hawaii National Park subject to all laws and regulations pertaining to said park.

Second. All that tract of land comprising portions of the lands of Kapapala and Kahuku, in the district of Kau, island of Hawaii; Keauhou second, in the district of North Kona; and Kaohe, in the district of Hamakua, containing seventeen thousand nine hundred and twenty acres, bounded as follows:

Beginning at Pohaku Hanalei of Humuula, a small cone on the brow of Mauna Loa, and at the common boundary points of the lands of Humuula, Kapapala, and Kaohe, from which the true azimuth and distance to Government survey trigonometrical station Omaokoili is one hundred and ninety-five degrees twelve minutes eighteen seconds, seventy-eight thousand two hundred and eighty-six feet, and running by true azimuths: first, two hundred and ninety-eight degrees, five thousand two hundred and forty feet; second, twenty-eight degrees, thirty-six thousand nine hundred and sixty feet; third, one hundred and eighteen degrees, twenty-one thousand one hundred and twenty feet; fourth, two hundred and eight degrees, thirty-six thousand nine hundred and sixty feet; fifth, two hundred and ninety-eight degrees, fifteen thousand eight hundred and eighty feet, to the point of beginning.

Third. A strip of land of sufficient width for a road to connect the two tracts of land on the island of Hawaii above described, the width and location of which strip shall be determined by the Secretary of the Interior…

[The document continues with a general description of lands within the Haleakalā Section of Hawai‘i National Park.]

…Fifth. All that tract of land comprising a portion of the Kau Desert, Kapapala, in the district of Kau, on the island of Hawaii, containing forty-three thousand four hundred acres, more or less, bounded as follows: Beginning at a galvanized-iron nail driven into the pahoehoe at the northeast corner of this tract of land, at a place called Palilele-o-Kalihipaa, and on the boundary between the lands of Kapapala and Keauhou, the coordinates of said point of beginning referred to Government survey trigonometrical station Uwekahuna, being twenty-six thousand and ten and four-tenths feet south and nine thousand nine hundred and thirty-two and four tenths feet east, as shown on Government survey registered map numbered two thousand three hundred and eighty-eight and running by true azimuths: First, three hundred and fifty degrees forty-three minutes, thirty thousand and twenty-three feet, along

the land of Kapapala to a point at seacoast; second, thence in a west and southwesterly direction along the seacoast to a station on a large flat stone, at a place called Na-Puu-o-na-Elemakule, at the seacoast boundary point of the lands of Kapapala and Kaalaala, the direct azimuth and distance being sixty-nine degrees thirty-four minutes thirty seconds, thirty-two thousand and forty-three feet; third, eighty-nine degrees twenty-seven minutes thirty seconds, thirty thousand six hundred and ninety feet, along the land of Kaalaala to the main 1868 lava crack, said point being by true azimuth and distance two hundred and ninety-six degrees twenty-seven minutes thirty seconds, twenty-one hundred feet from Government survey trigonometrical station Puu Nahaha; fourth, thence up along the main 1868 lava crack, along the Kapapala pastoral lands to a small outbreak of lava from the 1868 lava crack, opposite the Halfway House, the direct azimuth and distance being one hundred and ninety-eight degrees, thirty-two thousand five hundred and fifty feet; fifth, two hundred and thirty degrees twenty-five minutes, twenty-seven thousand six hundred and fifteen feet, along the Kapapala pastoral lands to the west boundary of the Kilauea section, Hawaii National Park; sixth, three hundred and forty-six degrees twenty minutes, six thousand seven hundred and forty-two feet, along said west boundary to a small cone; seventh, two hundred and eighty-two degrees fifty minutes, nineteen thousand one hundred and fifty feet, along the south boundary of said Kilauea section, Hawaii National Park; eighth, two hundred and thirty-one degrees fifty minutes thirty seconds, five thousand four hundred and thirty feet, along said south boundary to the point of beginning. The Federal Power Act [16 U.S.C. 791a et seq.] shall not apply to or extend over lands defined in subdivision 5. (Aug. 1, 1916, ch. 264, §1, 39 Stat. 432; May 1, 1922, ch. 174, 42 Stat. 503; Apr. 11, 1928, ch. 359, §1, 5 Stat. 424.)

The notes of survey for the original park boundaries were compiled from numerous surveys which had been conducted under the Kingdom Survey Branch and through its successor in the Territorial Survey Branch, with support from the United States Geological Survey (USGS). The survey work was continued in years following the actual establishment of the park, generally as final agreements with land owners were made. A number of maps were also developed to illustrate the surveys. These are all now filed with, and on the website of, the State of Hawaii, Department of Accounting and General Services (DAGS), State Survey Division.[311] These documents include, but are not limited to the following:

- 07/25/1910, C.S.F. 2233. P. Lee Short-Cut Road and Halemaumau Road, Keauhou
- 04/20/1911, C.S.F. 2249. Kilauea Volcano National Park. 3rd Revised Description. Cancelled. Superseded by C.S.F. 2482.
- 01/16/1914, C.S.F. 2482. Kilauea Volcano National Park. 4th Revised Description. Cancelled, See Executive Orders 81 & 86.

311 The website for survey and map search is: https://ags.hawaii.gov/survey/map-search/. If search is for C.S.F. numbers, click on PDF files for the survey descriptions and on the TIF file for the maps. The State Land Survey Division's website explains:

C.S.F. stands for Copy of Survey Furnished. These are survey descriptions with accompanying maps produced in our office upon request from other government agencies. Oversized maps are designated as Plat maps. Since the survey descriptions and maps are furnished to other government agencies for their use, the requested government agencies should be checked whether its intended use has been executed. In other words, C.S.F. descriptions and accompanying maps are not official until finalized by the requested government agency:

- 09/07/1917, C.S.F. 2917. Government Lands within Hawaii National Park, Crater of Mokuaweoweo and Crater of Kilauea. [*Figure 37*[312]]
- 10/13/1920, C.S.F. 3409. Addition to Kilauea Volcano National Park, Portion of Kau Desert, Kapapala (Executive Order No. 81). See also: Deed, Terr. of Hawaii to USA, Jan. 28, 1928, Bk. 926 pp. 6–8. [*Figure 38*]
- 02/04/1921, C.S.F. 3483.Government Lands Within Hawaii National Park, Crater of Kilauea. Executive Order No. 86. Cancelled. Deed Terr. of Hawaii to USA. Book 605 pp. 145–147. [*Figure 39*]
- 02/28/1928, C.S.F. 4618. (Revised) Hawaii National Park, Kilauea Crater Section. This description of survey used in Public Act No. 269 approved by the President on April 11, 1928 (45 Stat. 424). [*Figure 40*]
- 10/28/1926, C.S.F. 4622. (Revised) Territory of Hawaii to Austin Estate. Por. of the Govt. Land of Apua, Kau [Puna], Grant 9163. Executive Order No. 86. Feb. 8, 1921. [*Figure 41*]
- 12/03/1926, C.S.F. 4625. Addition to Hawaii National Park. Por. of the Govt. Lands of Kapapala and Humuula… Being a strip of land connecting Kilauea and Mauna Loa Sections. Deed" :Liber 864 F. 496-498, May 30, 1927. 46,050 Ac. Territory of Hawaii to U.S. of America. [*Figure 42*]
- 04/16/1936, C.S.F. 4986. James Campbell Est. to Terr. of Haw. Kahaualea, Puna [Portion of Lava Tube Addition]. Bk. 1477 pp. 305–310. Land Office Deed No. 6185 to USA. [*Figure 43*]
- 10/30/1965. C.S.F. 11,552. Proposed Addition to Hawaii National Park (Kilauea Section) Parcel 6, Olaa, Wilderness Area. Olaa, Puna. Being a portion of the Government (Crown) Land of Olaa included in the Upper Olaa and Olaa Forest Reserve set aside by Governor's Proclamations dated October 13, 1913 and December 31, 1918, respectively. [*Figure 44*]

The deeds recorded in the Bureau of Conveyances (all based on title received through the Māhele ʻĀina or in Royal Patent Grants), cited earlier in this section of the study, identify individual land owners who once resided upon and used ʻāina that is now part of the national park. Among the land owners were:

- Kapāpala. Crown Land (recorded in sections by C.S.F. and Bureau of Conveyances documents)
- Keauhou (Ili). V. Kamamalu. L.C.A. 7713, Ap. 11, R.P. 4475. Bishop Est. June 4, 1920, Lib. 577:1-7.
- ʻĀpua. Crown Land (Ceded Land), E. & W. Austin, Grant 9163; C.S.F. 4622.
- Pānau Nui. M. Kekauonohi. L.C.A. 11216, Ap. 41; Austin Est. Dec. 3, 1926, Lib. 865:3.
- Pānau Iki. P. I. Hafner. Grant 2751, W. S. Stone, Owner; C.S.F. 10,702.
- Kahauale'a. Wm. C. Lunalilo, L.C.A. 8559-B, Ap. 14, R.P. 8030; Campbell Est. June 2, 1927, Lib. 881:442.
- Kealakomo. Kenaaulani and 16 others, member of the Hui Aina o Kealakomo, Grant 2893; C.S.F. 10696 (February 9, 1949), HTS Plat 863.

[312] Note: The 1911 map made part of C.S.F. 2917 (Sept. 7, 1917), was originally part of a communication dated July 14, 1911, between L. A. Thurston and Governor W. F. Frear, as part of Thurston's review of concerns of the trustees of the Bishop Estate on the proposed boundaries (see July 14, 1911 communication later in this subsection).

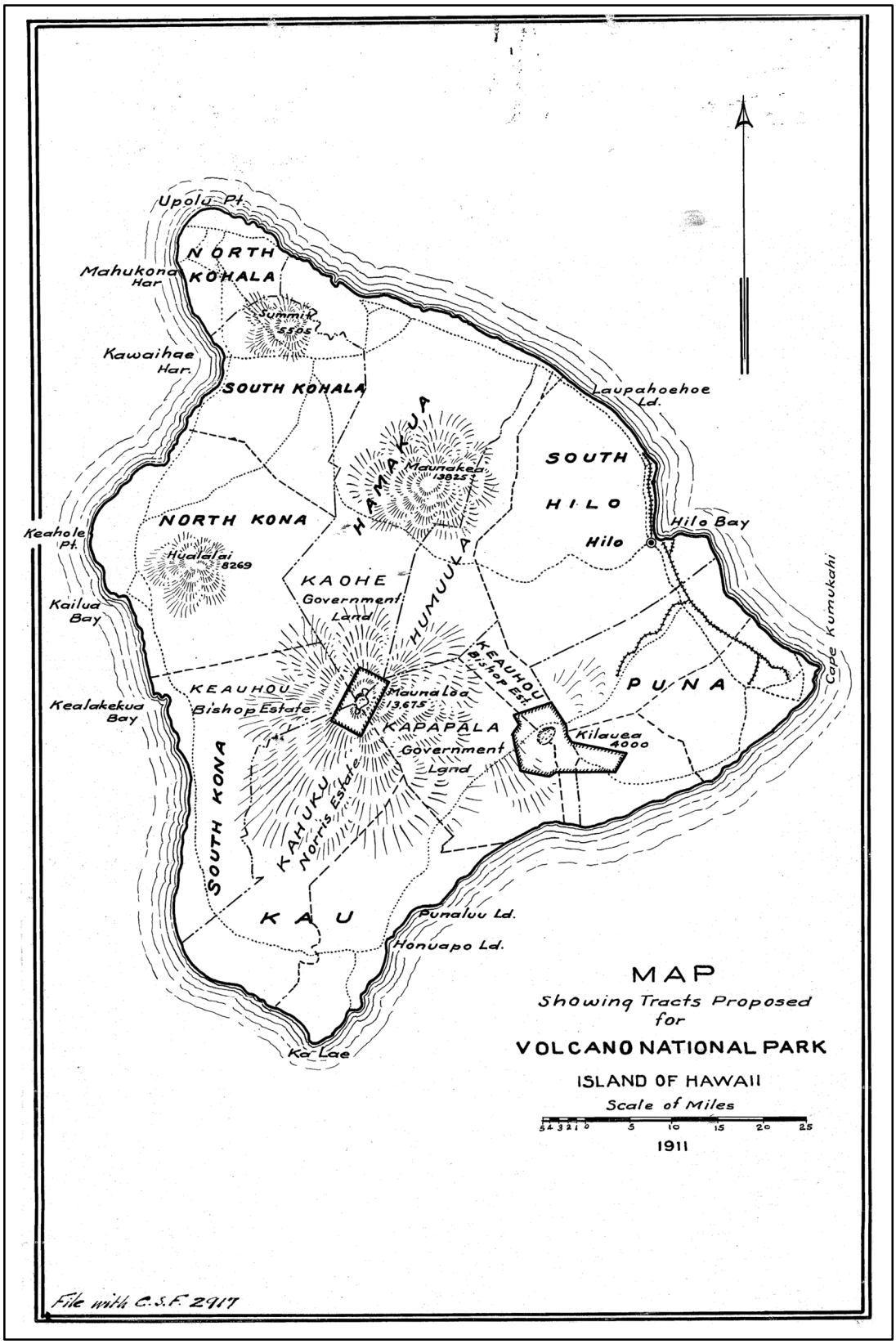


Figure 37. 1911 Map Showing Tracts Proposed for Hawaii National Park Filed with C.S.F. 2917 (State Survey Division)

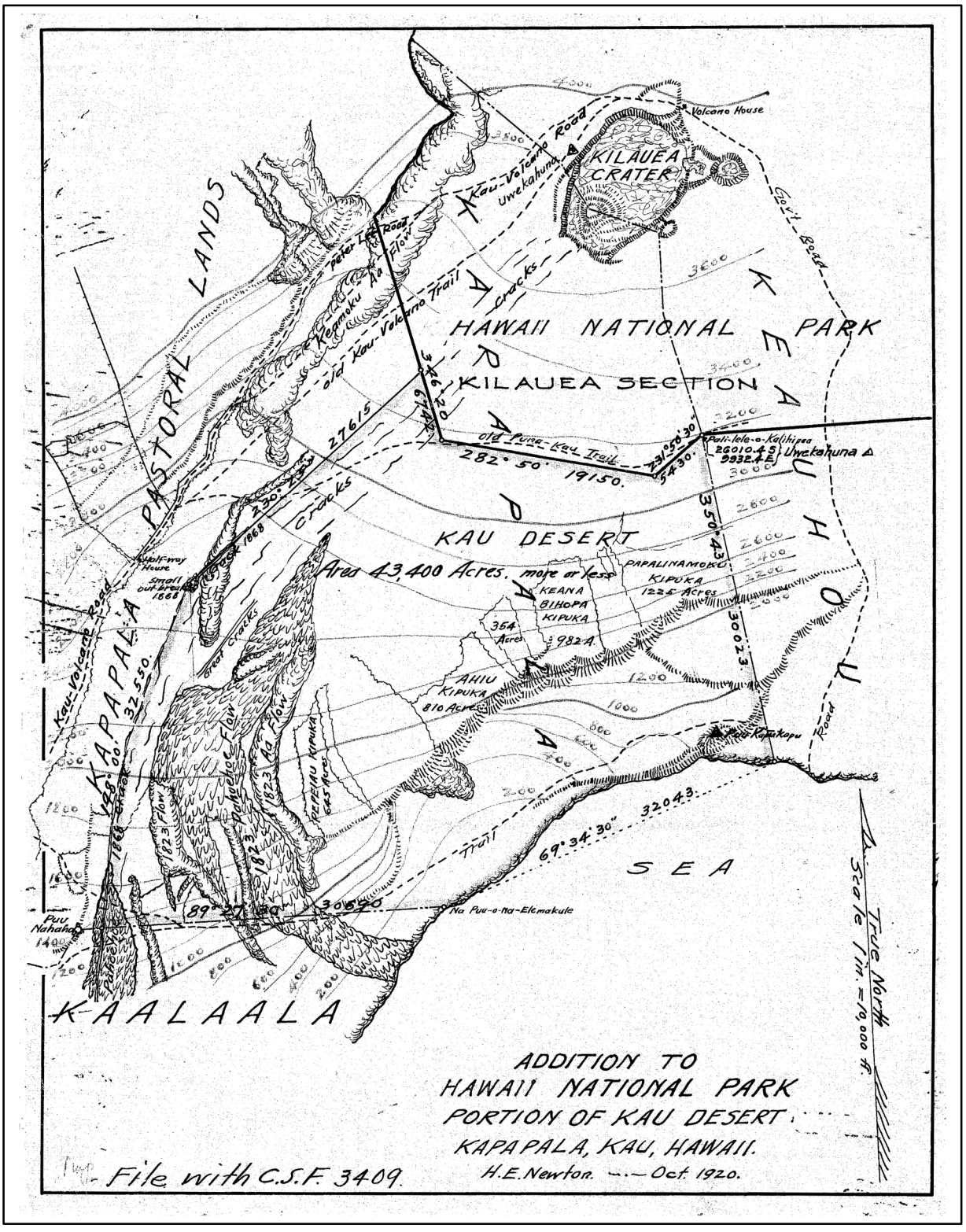


Figure 38. 1920 Map Showing Addition to Hawaii National Park, Portion of Kau Desert, Kapapala – Executive Order No. 81 Filed with C.S.F. 3409 (State Survey Division)

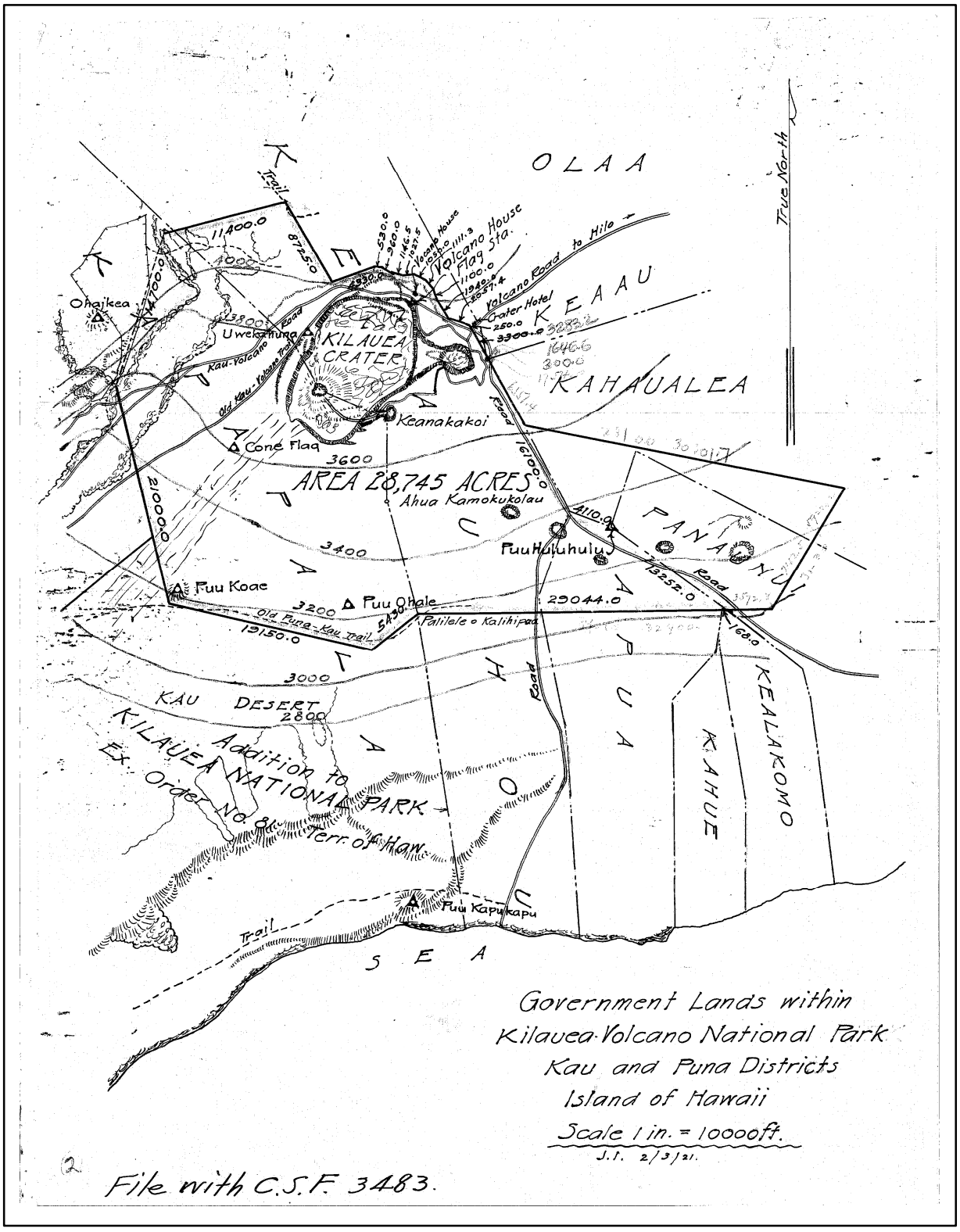


Figure 39. 1921 Map Showing Government Lands within Hawaii National Park, Executive Order No. 86 – Cancelled Filed with C.S.F. 3483 (State Survey Division)

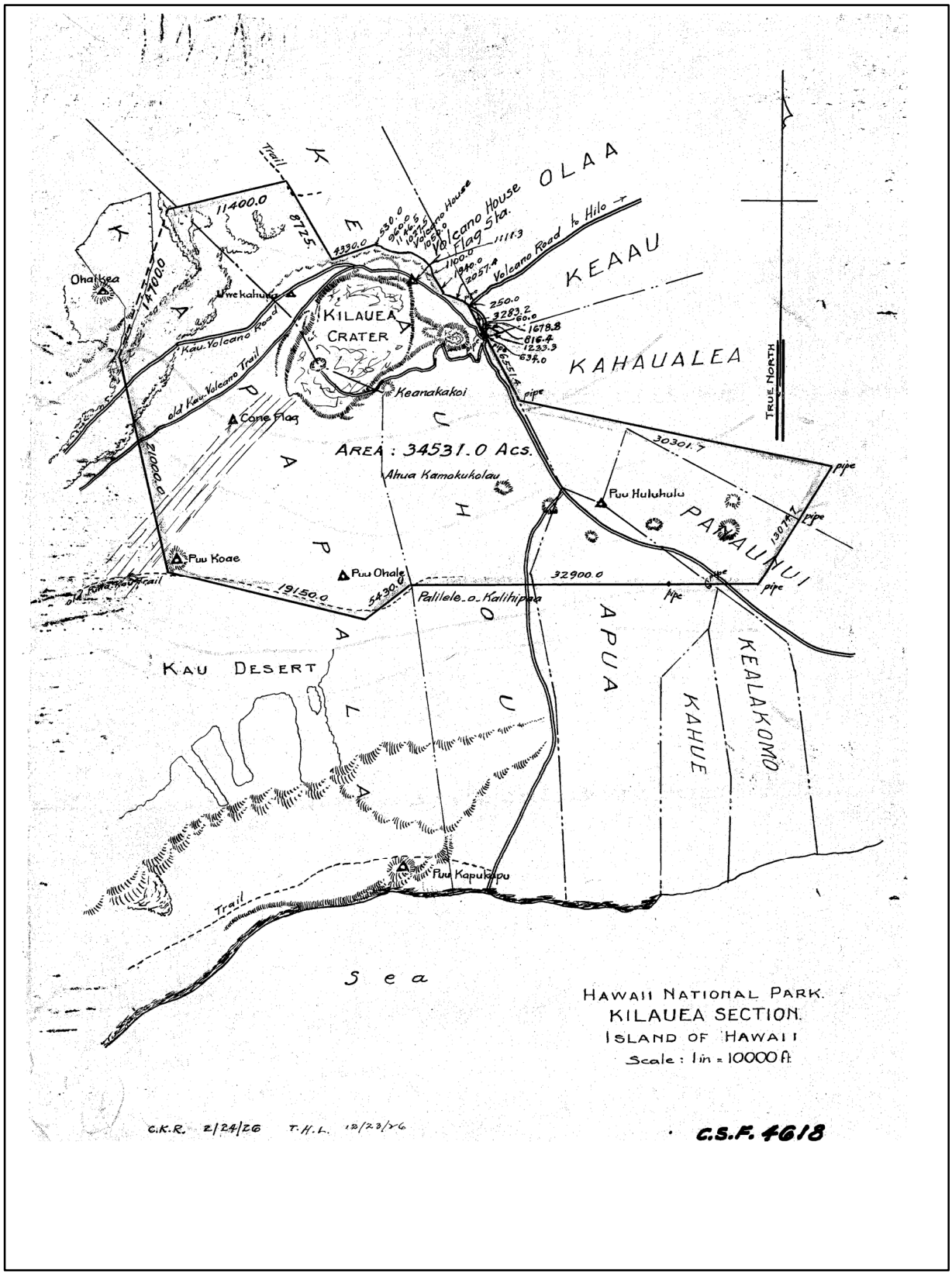


Figure 40. 1926 Map Showing Hawaii National Park, Kilauea Section Filed with C.S.F. 4618 (State Survey Division)

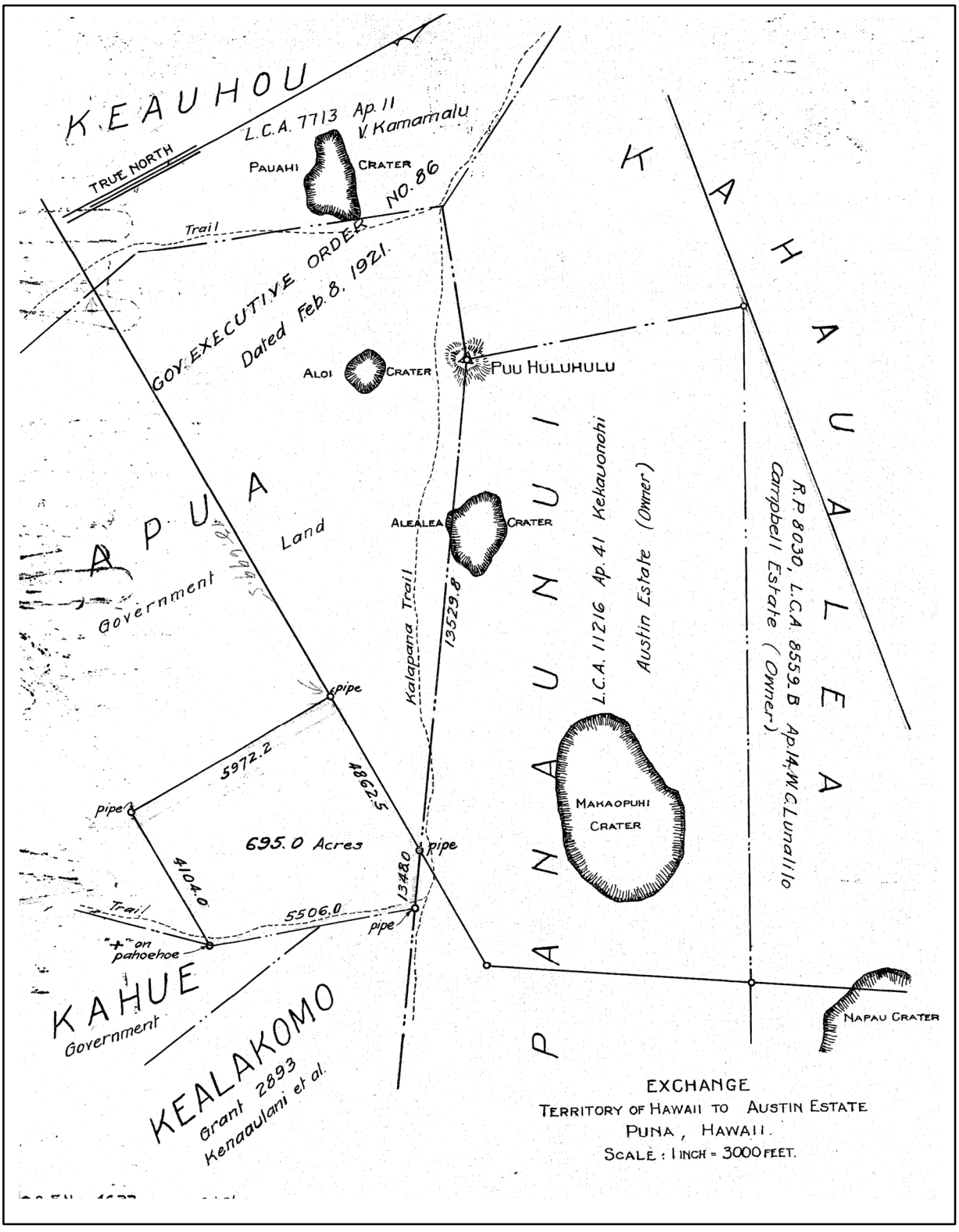


Figure 41. 1926 Map Showing Land Exchange of Portion of Apua, Puna Territory of Hawaii to Austin Estate Filed with C.S.F. 4622 (State Survey Division)

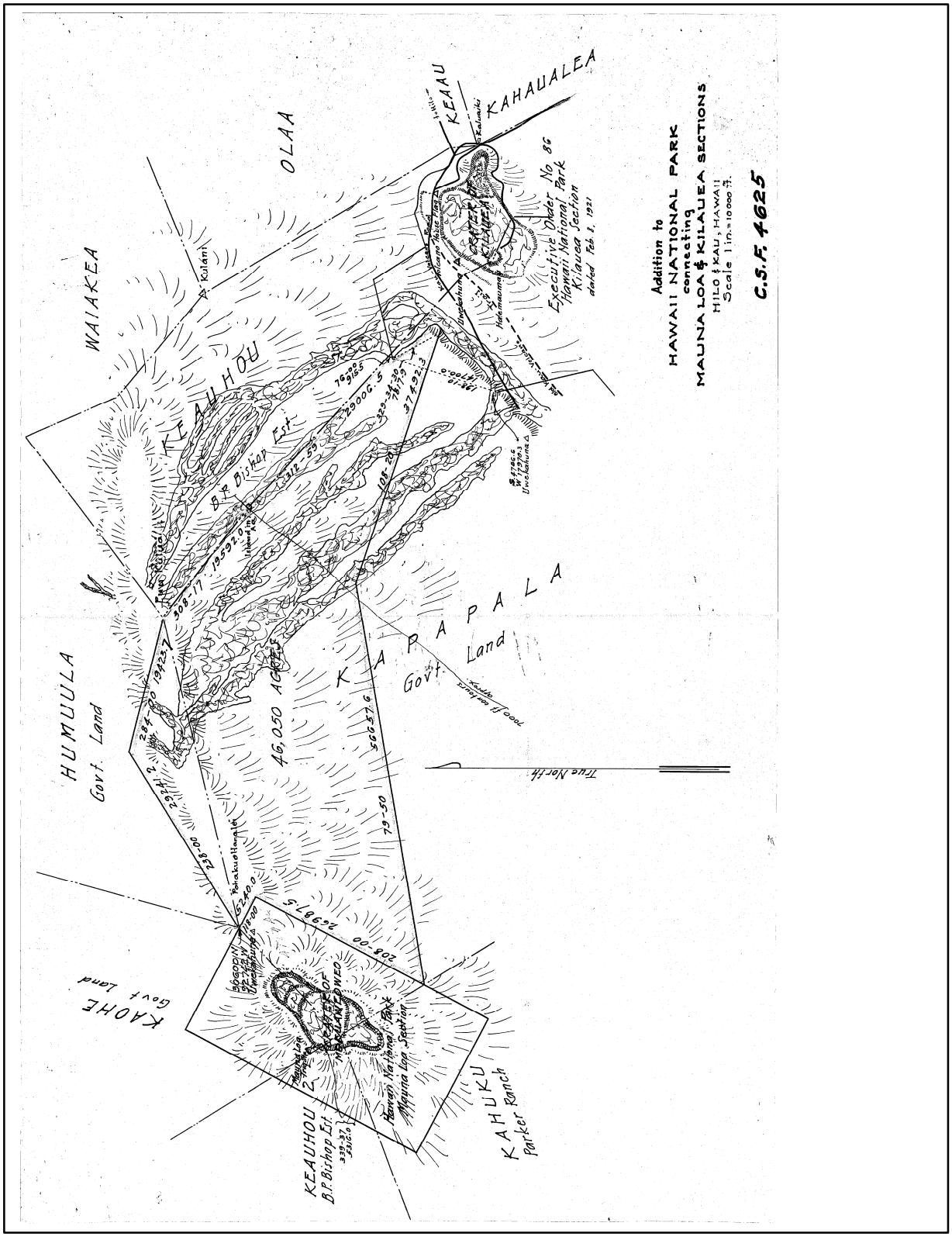


Figure 42. 1927 Map Showing Addition to Hawaii National Park, Connecting Mauna Loa & Kilauea Sections Filed with C.S.F. 4625 (State Survey Division)

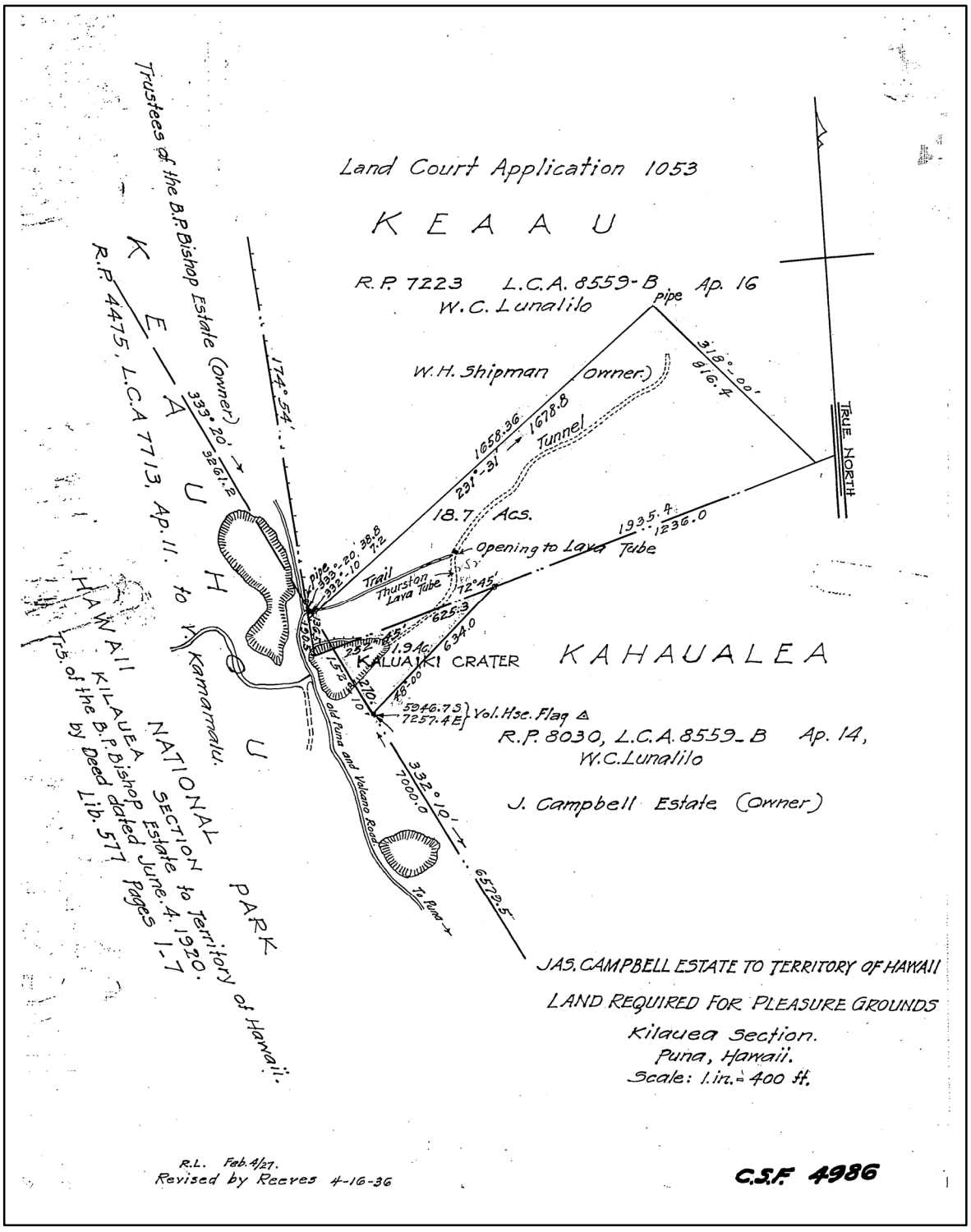


Figure 43. 1936 Map Showing Portion of Kahaualea, "Required for Pleasure Grounds" Filed with C.S.F. 4986 (State Survey Division)

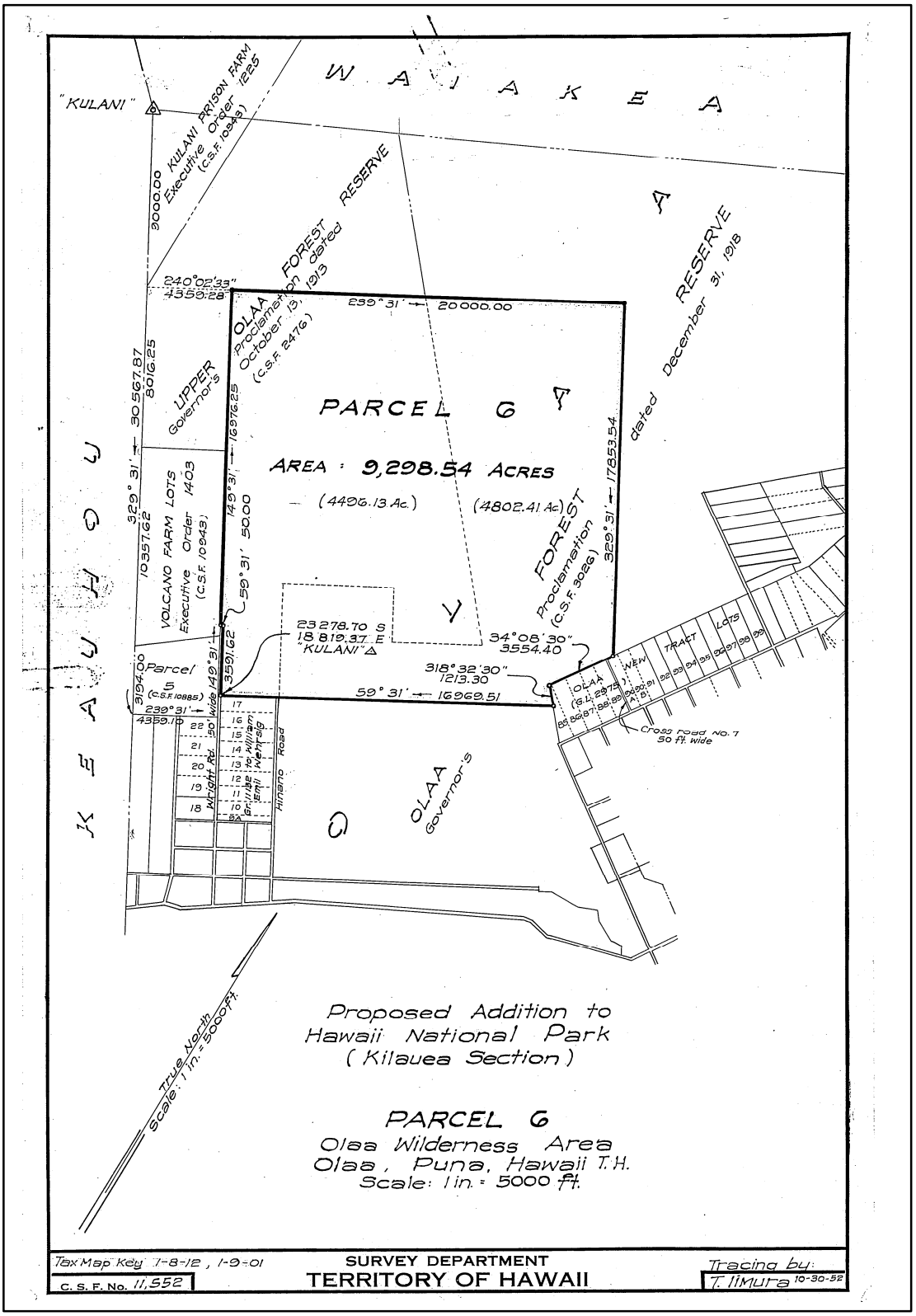


Figure 44. 1952 Map Showing Proposed Addition to Hawaii National Park, Olaa Wilderness Area, Filed with C.S.F. 11,552 (State Survey Division)

- Kahue. Government Land (reportedly an ʻili of Kealakomo).
- Keaʻau. Wm. C. Lunalilo. L.C.A. 8559-B, Ap. 6, R.P. 7223; W. H. Shipman Est., Exchange Deed Aug. 29, 1930, Lib. 1081:100.
- ʻŌlaʻa. Crown Land (Ceded Land)
- Laeʻapuki. E. & W. Austin. Grant 9163:1; Pou, R.P. Grant 1538
- Kamoamoa. Kaoanaeha, L.C.A. 8519 B; Estate of Queen Emma/Queen's Hospital (L.C.A. 1374)
- Pūlama. Kahoumana, Grant 2652, W. J. Stone, owner; C.S.F. 10,706.

& Poupou Kahilihiwa, Grant 1000. C.S.F. 10,705.
Kekaula, Grant 1872, W. R. Kaawaloa, owner HTS 863-F
Waiiki, Grant 2688 & 2700.
J. S. Canario, Grant 3681. Kala Kualaau Est., Martha Nuuanu, owners
Naahumakua, Grants 1005 & 2659. W. J. Stone, owner; C.S.F. 10,708
Martha Nuuanu; Mrs. Riley, est.; Hattie Aiona, est.; Keano Riley, et al.; Martha Konanui, owners. C.S.F. 10,709.

- Kahuku C. C. Harris Grant 2791
- Kaʻohe Ahupuaa in Hāmākua District (Ceded Land).
- Humuʻula Portion of Ahupuaa in Hilo District (Ceded Land). (C.S.F. 4625, Dec. 3, 1926)

Management of Hawaii National Park as a Partnership Between the Hawaiian Volcano Research Association, Island Businessmen, Territorial Government and the National Park Service

A review of historical records informs us that the Hawaiian Volcano Research Association (forerunner to the Hawaiian Volcano Observatory – HVO) and the Hawaii National Park started as partners in forming what is today Hawaiʻi Volcanoes National Park. The proponents of the park acted on the belief that the volcanism was the primary story to be told, and that science was the message. In those first days, growing awareness of the rare biological landscape around the park arose as well, and was used to advantage in making the argument for adding land to the proposed taking. It does not appear that at any time in this period of park planning was there any reference to or consideration of the unique Hawaiian cultural legacy of place.

Several individuals, notably, Lorrin A. Thurston, Prince Jonah Kūhiō Kalanianaʻole, and Thomas Jaggar, Jr., actively pursued federal status of a "Kilauea National Park," a name that was not used when the park was finally established in 1916. The original park also included Haleakalā Crater, on Maui—thus, the name "Hawaii National Park." Archival records housed in several collections include important documents and communications between federal agencies, territorial governors, Lorrin Thurston, Bishop Estate, and geologist, Thomas Jaggar, Jr., which describe the approach to establishing Hawaii National Park. The documents quoted in this subsection of the study offer a sampling important information in the park's founding history.

The original proposal for the park had two discontiguous tracts or sections. One encompassed Kīlauea Crater in Keauhou, along with adjoining lands in Puna and Kaʻū; and the Mauna Loa section included the area around the Mokuaweoweo Crater at the mountain's summit. This section took in the upper parts of five ahupuaʻa or ʻili: Kapāpala, Kahuku, Humuʻula, Kaʻohe, and Keauhou 2nd. Thus, this section spanned four of Hawaiʻi Island's six major districts. At the same time that the park idea was being suggested, the territorial forester was actively pursuing a forestry program to protect the upland forests that surrounded what became the federal park lands.

In 1904, the Territorial Board of Commissioners of Agriculture and Forestry, were creating forest reserves around the island. The forest lands of the Keauhou region, were on their agenda, and Minutes of the December 14, 1904, meeting, reveal the presence of an important grove of *ʻiliahi* (sandalwood) in the area above the crater, in the area ranched by O. T. Shipman, under a Bishop Estate lease. They also reported on a proposal to harvest *koa* for lumber from the land of Keauhou:

December 14, 1904
Meeting Minutes - Board of Commissioners of Agriculture & Forestry

Mr. Thurston requested Mr. Hosmer to read his report on his recent trip in company with Mr. Dodge, Superintendent of the Bishop Estate, to the land of *Keauhou*, Kau, Hawaii.

Mr. Hosmer then read the report, which is attached herewith, pointing out on the map of Hawaii some of the points mentioned.

Mr. Thurston asked Mr. Hosmer if he came across a grove of sandalwood, to which Mr. Hosmer replied in the negative.

Mr. Carter asked if it was real sandalwood.

Mr. Thurston stated that there are about 30 sandal wood trees, situated within half a mile of Mr. O. T. Shipman's house. He further stated that the sandal wood is right among the *Koa* trees. They are scattered over an area of about ten acres. These with the exception of three or four had made a most vigorous growth, the biggest one being about eighteen inches in diameter.

Mr. Giffard asked if it were the true sandal wood, saying the reason why he asked was that the true sandal wood generally feeds on the roots of other trees.

Mr. Thurston said that there was a small open country back of Mr. O. T. Shipman's place, and some of the trees are right out in the open, being full of seed and flowers, of most vigorous growth.

The report of Mr. Hosmer regarding the trip to the land of Keauhou, Kau, Hawaii, was ordered placed on file.

Mr. Holloway wanted to know how the people who proposed logging the *Koa* would ship it to Hilo.

Mr. Hosmer replied that the proposition which Mr. Richley made was in a general way as follows: He wants to buy the standing *Koa*, paying a given stumpage to the Bishop Estate, although nothing had been agreed upon as yet. He would then probably put in a railroad, with very light rails, to haul the logs from the woods to the main road where he would put them on wagons and haul to 22 mile [station], thence by rail, to Hilo. The logs would be sent to San Francisco to be cut into veneer. The good material to be made into veneer and lumber and shipped to the Coast, while some of the poorer might be made into dimension stuff and used locally for construction. Mr. Richley did not quote any figures and only spoke in a general way (Minutes - 1904, Board of Commissioners of Agriculture and Forestry, Box Com2-8, Hawaii State Archives).

Thurston pushed hard to get the federal government to look at the volcano region as a recreational and scientific park. His message was carried by a growing number of people, and in 1906, J. Wheelock, editor of the weekly *Hilo Tribune*, made an impassioned editorial noting the value of Kīlauea, and its worthiness as a national park.

March 20, 1906 (page 2)
Hilo Tribune

> Within the Territory of the United States, and upon our own island, is the greatest volcano of its kind, recognized everywhere as one of the wonders of the world, Kilauea. It is eminently proper and in line with the national policy that this volcano and its environs should be in the keeping, and under the care of the federal government for the benefit of the people and in order that its surroundings may be both protected and improved. The people of the United States demand the preservation by the government of all such localities containing nature's wonders. The President of the United States in his last message to Congress, earnestly called attention to the importance of the subject, mentioned the Grand Canyon of the Colorado and Niagara Falls, among others. He said: "There are certain mighty, natural features of our land which should be preserved in perpetuity for our children and our children's children." It is certain that the Hawaii National Park idea would meet the approval of the administration.

By 1910 a steady line of communications between the federal government, governors, the Bishop Estate, and land agents were developing on this matter. The letters, articles, and notes of survey that follow provide readers with background on the assessment of the lands, descriptions of the natural resources and geologic features thereon, and also document the nature of deliberations that transpired at various levels to facilitate establishment of the park.

One complication in the park proposal was that Trustees of the Bernice Pauahi Bishop Estate held leasehold agreements with tenants of Keauhou dating back to ca. 1860. By the early 1900s, three primary activities were generating revenue for the estate: one was the Volcano House Hotel, and associated facilities; the second was the ranching venture, which worked lands both above and below the Kīlauea crater; and the third was development of leasehold "vacation" house lots and a golf course. The ranching operation (later the Keauhou Ranch), which had been started by the late 1860s and was also associated with the earlier pulu harvesting business, as well as the Ainahou Ranch parcel (established by the early1880s) were considered valuable assets for the estate. Recognizing the significance of the dense inland forests of Keauhou, the trustees set aside approximately 4,500 acres as a private reserve around [313]1903. [*Figure 45* – depicting the inland region of Keauhou]

At the same time that the push to develop the national park was under way the Bishop Estate trustees were also exploring other options for generation of revenue on the land; for instance, they entered into an agreement to allow koa harvesting. They also accepted applications for homestead lots north of the crater (in the area of the present-day golf course and house lots). As a result, the Trustees authorized the survey and laying out of the volcano lots and planning of the golf course. These uses being considered, the Trustees were cautious about the national park proposal, and hesitant to give up too much of Keauhou in the park scheme. Between 1910 to 1916 the federal and territorial governments proceeded with their

[313] See Bishop Estate Lease No. 923 to O. T. Shipman, dated May 31st, 1902.

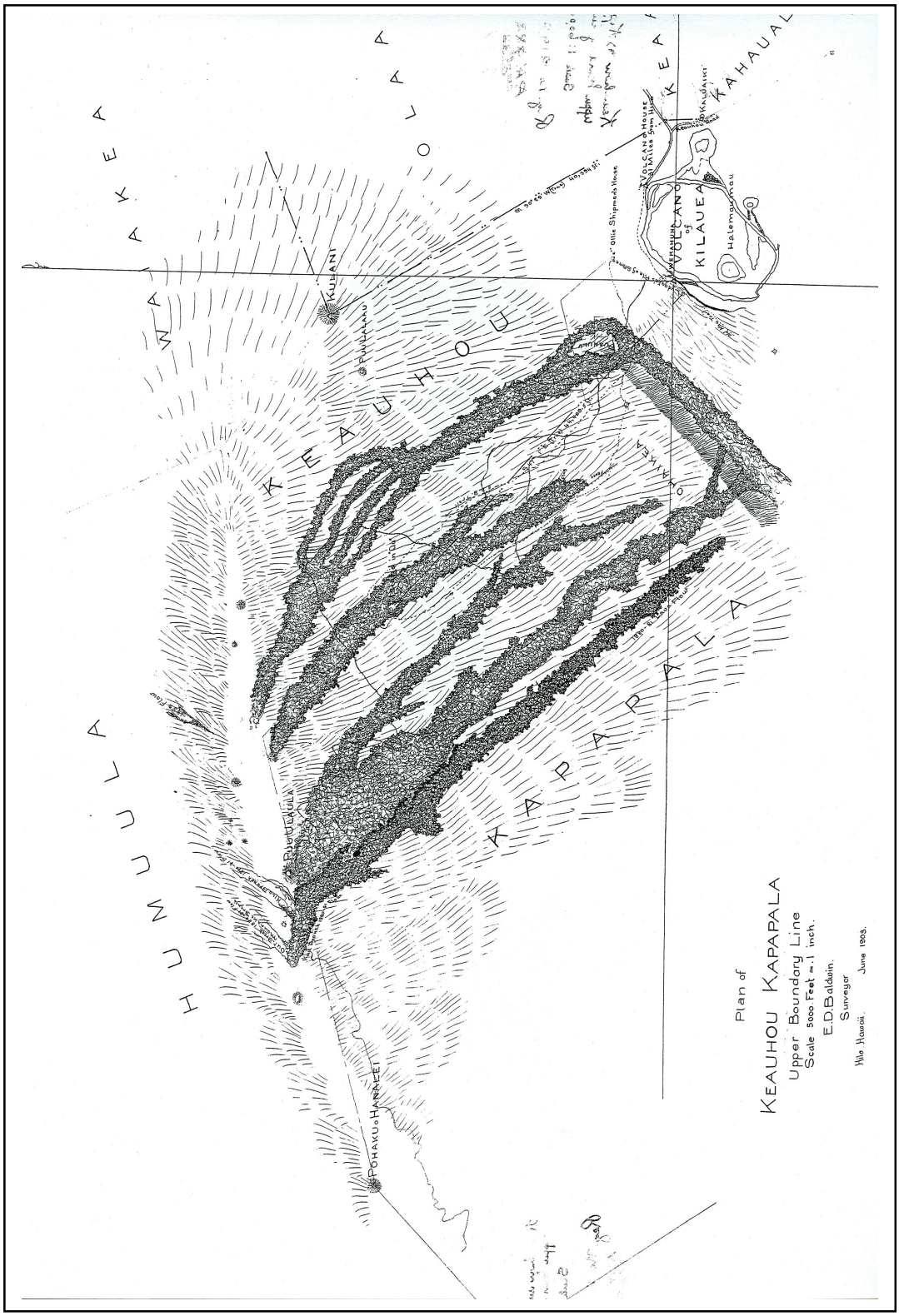


Figure 45. 1903 Map Showing Mauka Region of Keauhou and Kapāpala Registered Map No. 2192 (State Survey Division)

motions for establishment of the park. Legislation was put before Congress by Hawai'i's delegate, Prince Jonah Kūhiō Kalanianaole; and on August 1, 1916, Congress authorized the establishment of Hawaii National Park.

Even after the park had been authorized in 1916, it was basically a "park on paper only," as negotiations, between the Trustees of the Bernice Pauahi Bishop Estate and the Territorial Government, had not concluded with an agreement on financial compensation and land swaps until 1920. It was not until September 27, 1922, that the first part of the Keauhou lands were transferred by the Territory to the National Park Service; subsequent additions from Keauhou and neighboring lands were made on April 4th and April 13th, 1927.

The communications, articles and survey descriptions that follow, highlight some of the key efforts and considerations in formation of Hawai'i National Park:[314]

October 17, 1910
Wm. F. Frear, Governor
to F. S. Dodge, Agent, Trustees of the B. P. Bishop Estate
(Requesting documentation on the nature of existing lease on Keauhou)

Referring to our conversation of this afternoon at a conference in regard to the establishment of a National Park to include the volcano of Kilauea and adjoining lands, will you kindly furnish me with a statement of the leases from the Bishop Estate of the portions of the Keauhou land that might be included in such a park, stating their terms, rental, etc.'s, and also any other information that may assist the government in making a proposition to the Bishop Estate for the acquisition of such lands (Folder "Parks – General and Volcano," Box Gov 3-11, Hawaii State Archives).

October 19, 1910
F. S. Dodge, Superintendent, Estate of B. P. Bishop to Governor, W. F. Frear
(Providing background on Leases and business interests at Keauhou)

In compliance with your request of October 17th, for information concerning Bishop Estate leases on the land of Keauhou, Kau, Hawaii, I enclose a statement regarding all leases now in force, and further information bearing on the same subject….

[Attachment]

Notes on Keauhou Leases, Kau, Hawaii

No. 921a Kilauea Volcano House Co., Ltd. dated July 2nd, 1902.
Terms: 15 years from October 1, 1906, at $500 net per annum.
Extended 6 years from October 1, 1921, at $900 net per annum.
Area: 37.81 acres, including the Hotel site, paddocks, gardens, etc. in rear of same, and land along pali overlooking Kilauea Crater.

All buildings and other improvements revert to the Lessors at the expiration of the term of lease and their value is considered as a part of the assets of the

[314] The name "Hawaii National Park" remained in use, covering both the Hawai'i and Maui Island components of the park until September 22nd, 1961, when the park on the island of Hawai'i became Hawaii Volcanoes National Park.

Bishop Estate.

No. 923 O. T. Shipman, dated May 31st, 1902.
Terms: 15 years from October 1, 1901 at $500 net per annum.
Extended 5 years to October 1, 1921 at same rental.
Area: 29,000 acres mauka of crater.
14,200 acres makai of the crater.
Forest land and pasture land mostly.

Under the terms of this lease the Lessee has built and maintained a fence along the boundary of his leasehold and the Forest Reserve adjoining Olaa, and is under obligations to build along the boundary of said reserve and the Government land of Olaa, whenever directed to do so by the Lessors. The Forest Reserve contains about 4,500 acres.

No. 1203 Peter Lee, Dated April 10, 1906.
Terms: 21 years from October 1, 1906, at $43.20 net per annum.
Area: 4.32 acres, a homestead lot on the Volcano Road, about two miles from the Volcano House.

No. 1403 G. F. Becker, dated May 10, 1910.
Terms: 10 years from May 1, 1910, at $25 per annum net.
Area: about ½ acre, for stable and garage – on the Volcano Road, adjoining the Volcano House premises.

In addition to the foregoing leases, the Trustees of the Bishop Estate have granted a license, now held by Jas. B. Castle, for cutting the Koa forest on about 20,000 acres of Keauhou mauka of Kilauea Crater, for a term of fifteen years from July 1st, 1907.

The time of commencement of operations has been extended from time to time upon terms agreed upon by both parties. Under present terms the licensee is under obligations to cut not less than 30000 feet B.M. of marketable Koa lumber, during each and every period of six months, paying therefore at a rate of $7.50 per 1000 feet B.M. and also paying a percentage of receipts from the sale of cord wood and bark. The estimated minimum receipts under these terms amount to $4500 per annum. Only a small portion of the forest land above mentioned is within the boundaries of the proposed Park Reservation.

The Bishop Estate has already decided upon opening a tract of land for residence and homestead lots along the volcano road, the new Halemaumau Road and the 29 mile Cut-off road, and the Assistant Land Agent, Mr. Sorenson, is already on the ground, making preparations for the surveys of these lots, and applications are on file for such lots.

Kilauea Crater and adjacent land, about 4500 acres in all, is held as a reserve, not covered by any lease (Folder “Parks – General and Volcano,” Box Gov 3-11, Hawaii State Archives).

December 30, 1910
W. Giffard to Governor W. F. Frear
(Regarding land area of Keauhou to be considered for National Park, and observations of flora and fauna unique to the area)

It would appear that this is an opportune time to further take up with you the question of boundaries of the proposed Kilauea National Park, more especially those which include the area of forest to the Northwest of the Volcano House.

So far, it has been apparent to all interested that the region of arid or semi-arid lands which includes the volcano itself as well as the extinct craters to its South, should and would be included in any National Park set aside by the Federal Government, and for that reason I will endeavor, as far as possible, to confine my remarks to the altogether different, but adjacent, area northwest of the crater of Kilauea which still remains, to a more or less extent, covered with a well-grown, indigenous forest in marked contrast to that of the more Southern section which at best supports a sparse and scrubby vegetation or else none at all.

I surmise that the Federal Government in creating National Parks has always in mind the purposes to which these can be placed. These Parks are undoubtedly intended to be of National as well as of local interest and scientists as well as the general public have equal liberties to enjoy the restricted areas subject to such regulations as circumstances may require. It goes without saying that not only will the general public enjoy the natural surroundings of the proposed park under certain restrictions, but, in due course, the National Government will undoubtedly appropriate sufficient sums for forest fencing purposes wherever necessary within the park area and will also establish and maintain their stations of scientific interest.

Among these latter may be included stations with facilities for Geological and Meteorological research work. Botanists, Ornithologists, Entomologists and others scientifically inclined will also find within the National Park a richness of material in each of their special lines of work, always provided that the boundaries in the forest area to be set aside are adjusted to conform with natures requirements as well as those of the scientist.

The area of forest referred to by me as located to the Northwest of the Volcano House appears to be of particular importance to both the public at large and scientists in general. The Botanist will find this section rich in native flora and the Naturalist, as well as lovers of bird life, will also find that there are still in this locality a number of species of our native birds which have not as yet become extinct. It is more particularly with a view to preserving this peculiar section of forest and the fauna and flora therein that I am now discussing the all-important question of the North Western boundaries of the proposed National Park.

Personally I have on more than one occasion been through a large portion of the section referred to and therefore might speak from personal experience. There are others, however, who have a much better knowledge of this region and it may therefore be preferable to quote as an instance what one of these observers has to say on the subject. I desire to refer to Dr. R. C. L. Perkins, who is well known to certain of the Washington scientific authorities as well as to the people at large in this Territory as having had very many years of ornithological and entomological experience on the islands of this group. His systematic work has also to a great extent included observations on our native flora. In an address made in 1906 before the Hawaiian Entomological Society during his term as President of that body, Dr. Perkins particularly referred to the scientifically productive localities at or near

the neighborhood of Kilauea. To better describe these localities from a botanical as well as an entomological standpoint, he gave the members of the society a brief account of the neighborhood of the Volcano and divided it into three districts, viz.:

(1) The crater itself is surrounded by a nearly level plain, which on the west side supports a stunted and more or less sparse vegetation. This consists of small examples of the Myrtaceous 'Ohia' tree (Metrosideros) some of which are almost sure to be found in full bloom at all seasons of the year; beneath and between these the Epacridaceous Cyathodes, a New Zealand or Australian element of the flora, and the very variable Vaccinium reticulatum are conspicuous, together with species of Coprosma and Raillardia and, in moister and shadier spots especially various species of Cyperaceae and the lilaceous Astelia, Dianella and Smilax.

The comparatively open, and in some parts very exposed, country is the home of many interesting insects not found in the adjoining and better wooded parts. Towards Kilauea- iki and southwards the growth is more dense, the ground is damper and the moisture-loving species of plants more numerous, but this denser forest lacks many of the species conspicuous on the open plain.

(2) By walking a mile or more along the Kau road, then facing towards the summit of the mountain and crossing the open country such as I have just described, one enters a totally different locality. The forest here is well-grown and consists of large Koa and Ohia trees, in some places the former (Acacia koa), in others the latter predominating; in some spots tree-ferns, in others bracken, abound, while various trees of smaller growth are numerous, species of Pelea, Myrsine, Myoporum, Sophora, occasionally Pipturus and Euphorbia being amongst these. In some spots Alyxia Olivaeformis forms dense hanging masses in these trees.

(3) Immediately behind the Volcano House Hotel one quickly enters another well marked district. There is a forest that is essentially formed of Ohia, the woods are always damp, the undergrowth largely consists of great tree-ferns, but a variety of smaller trees are scattered amongst these, Pipturus, Myrsine, Cheirodendron, Broussasia and occasional arborescent Lobeliaceae. The more open parts of this forest have now become invaded by an imported raspberry, which bears an abundance of very pretty but insipid berries of an altogether inferior quality. On the Hilo side, where the forest is generally of a similar character this importation is a still greater pest.

The section under consideration by me in this letter is (in part) covered by the description #2 as above. Since the period of Dr. Perkins' address above mentioned I have had conversations with him on the subject of preserving sections of the areas referred to but more particularly that to the North-west of Kilauea. The gist of these conversations during the past few months has been, however, more particularly as to the bird life contained in this important forest area and its vicinity. A few days ago I was much pleased to receive the following brief communication from Dr. Perkins on this phase of the subject. Following is his letter in full, viz.:

Dec. 23, 1910
R. C. L. Perkins to Giffard

With reference to our recent conversation on the Kilauea National Park, I have elsewhere pointed out the great interest of the botany and entomology of that region,

showing how in a small area of a few square miles there are three quite different kinds of flora and fauna.

When, a few years ago, it was proposed to induce the American Association for the advancement of Science to hold a meeting in the islands, I wrote to the effect that as, no doubt, all would wish to visit the active volcano, a fine opportunity would be afforded the ornithologists to see a considerable number of the remarkable birds that are peculiar to these islands. Only a few of the birds will be found in the Southern two-thirds of the proposed reservation, the most interesting being restricted to the area North West of the Volcano House or the Kau road. A few years ago there were species of no less than ten (10) genera of these peculiar birds to be found in the latter area, and this is a large percentage of the whole number found in the islands. The names of these birds are Iiwi (Vestiaria), Apapane (Himatione), Amakihi (Chlorodrepania), Akekeke (Oreomyza), Akepa (Loxops), Akialoa (Hemignathus), Nukupuu (Heterorhynohus), Ou (Paittacirostra), Elepaio (Chasiempis), Amaui (Phaeornis).

At higher elevations one or two others [genera] were formerly found, but these are now very likely extinct there, as elsewhere. If any increase should be made in the area of the proposed park it should, from the point of view of a naturalist, be by addition to the North-west portion of the enclosed area, as this would add to the limited region wherein the greater number of birds is to be found. The relatively great area of the reservation south of the Volcano house, as well as part of that behind it, is not suited to many of these birds, as they do not find there the food on which they largely depend and this particularly applies to those, which are the most extraordinary of the ornithological productions of Hawaii. One reason for making the national park as comprehensive of the fauna as possible is, that, so far as we know, there is not a single other public place on the whole islands where either a resident or visiting naturalist can lodge in comfort and with facilities for scientific work in a locality where so many interesting creatures are to be found. In other good localities he is either dependent on friends or acquaintances for lodging, or, if he wishes to be independent, must put up with the discomfort of living and working in a tent….
R. C. L. Perkins

It will therefore be seen by all lovers of nature, as well as by those scientifically inclined, that it is of importance that the proposed Park boundaries include a sufficient area of this forest section which will tend beyond any doubt whatsoever, to perpetuate many of our native birds as well as the flora on which these depend for food.

I am informed that the intention is to take in only a comparatively small portion of the forest in question. This area, like all the rest in the neighborhood, is overrun with cattle and as a result its native vegetation will ultimately be destroyed. It appears to me and to others that the Northern or upper boundary of the National Park, as proposed, should be extended for some part to the highest limit of the forest, and thence continued in a Westerly direction above this forest line towards the summit crater of Mauna Loa. Between those points only an arid and apparently worthless country is visible for miles.

The crater of Mokuaweoweo, including this arid section and the forest portion referred to, might therefore well be included within the proposed Park areas thereby setting aside land for one National Park rather than having two with a connecting trail or right-of-way as has been already proposed.

It might also appear to those who are unselfishly interested in creating a National Park in the vicinity of Kilauea and the Volcano that satisfactory arrangements should, if at all possible, be made with those who own and control the areas referred to, so that these be included within its boundaries. Fencing the forest section where necessary, against the trespass of cattle will not only preserve but in a very great measure perpetuate the flora and fauna peculiar to that region. To effectively protect and preserve the existing native birds of this region it should be remembered that a large and uninterrupted area of the natural forest is absolutely necessary. Any radical disturbance of the natural conditions, within or without any proposed Park, brought about by either man or beast may within a few years mean the total extinction of many of the species.

Nature's balance has already been too much disturbed in this particularly interesting region, yet not so much so but that evils which have existed may not be easily corrected, provided action is taken in the very near future and in such manner as will eliminate cattle from the forest areas in question. Apparently the only satisfactory method which can at present be suggested is the acquisition of these forests and their arid and semi-arid vicinities, and the setting aside of all of these within the area required for National Park purposes. It is to be presumed that efforts will be made to secure an appropriation from the Federal Government sufficiently large to fence in, where necessary, the forest areas and thereby exclude all cattle. Regulations and restrictions which usually govern all National Parks will prevent the depredations of man whether he be scientist or tourist; for even both of these latter, without restrictions, can do their share of destruction in our native forests even though it may not be in so great a measure as through the continued trespass of cattle (Folder "Hawaii National Park," Box Gov 3-2, Hawaii State Archives).

December 31, 1910 Hilo, Hawaii
N. G. Willfong, Tax Assessor Division to Governor W. F. Frear
(Assessment of value on the Ahupua'a of Keauhou)

In reply to yours of yesterday I would state that the land of Keauhou owned by the B. P. Bishop Estate in Kau district was assessed this year as follows:

4500	acres above crater of Kilauea	4500. ave. $1. per a.
4800	around the crater of Kilauea	2000. ave. about 40c.
43300	acres from crater to the Sea	4000. ave. about 10c.

The portion of this land which is to be included in the Park I suppose would be worth between 25 cents and 50 cents an acre.

The land of Panau-nui in the Puna district owned by the J. W. Austin Estate is assessed at 35 cents an acre and Laeapuki & Kealakomo at the same rate.

It seems to me that 50 cents an acre for that portion taken in below the crater is enough. For the portions above the crater and around same perhaps the assessed value might be considered rather low. Just what value to put on that portion of the land of Keauhou is hard to say.

Trusting that the above is about what you desire, I remain…

P.S. Should you require any more information please let me know and I will do my best to furnish it (Folder "Hawaii National Park," Box Gov 3-2, Hawaii State Archives).

January 5, 1911
Governor W. F. Frear to Trustees of the B. P. Bishop Estate

As you are probably aware, it is proposed to create by act of Congress a national park to include the craters of Kilauea and Mokuaweoweo and some of the surrounding country. The inclosed blue print [see *Figure 37*] shows portions of the proposed park which belong to the Bishop Estate, namely, a part of the land of Keauhou at Kilauea containing approximately 14,765 acres and a part of the land of Keauhou 2 at the summit of Mauna Loa. There is also inclosed a copy of the proposed bill.[315] If the bill passes it will probably be necessary to acquire the portions of land in question belonging to the Bishop Estate by agreement or condemnation proceedings. It will be a convenience if you can state at what price you can sell these lands for this purpose. Any suggestions that you may care to make in regard to this matter will be welcome. It is not unlikely that the bill will be sent to Washington by the steamer sailing tomorrow or next day but the naming of a price for the Bishop Estate lands at an early date and any other suggestions will nevertheless be desirable (Folder "Hawaii National Park," Box Gov 3-2, Hawaii State Archives).

January 5, 1911 Revised Description
Kilauea Volcano National Park

Including portions of the lands of
Kapapala and Keauhou, in the district of Kau,
And Kahaualea, Panaunui and Apua, in the district of Puna,
Island of Hawaii, Territory of Hawaii.

Beginning at the Hawaiian Government Survey Trigonometrical Station "Ohaikea" (marked by a galvanized spike driven in pahoehoe on the upper Ohaikea Bluff and also by a cairn of stones), the coordinates of said station, referred to Government Survey Trigonometrical Station "Uwekahuna" on the edge of the crater of Kilauea, being 1463.6 feet North and 19470.7 feet West, and running by true azimuths:

1. 215º 06' 10638 feet, more or less, to a point on the Southwesterly boundary of Keauhou;

2. 256º 15' 21800 feet, more or less, across the land of Keauhou to the Southwest boundary of Olaa;

3. 329º 31' 16200 feet, more or less, along the land of Olaa;

4. 360º 00' 7000 feet, more or less, along the land of Keaau;

5. 334º 00' 7000 feet along the land of Kahaualea;

6. 281º 00' 30455 feet, more or less, across the land of Kahaualea, passing through the North corner of the land of Panaunui to the North corner of the land of Laeapuki;

[315] This bill failed, as did two others, because questions regarding acquisition of the land of Keauhou could not be resolved.

7. 31º 30’ 13200 feet, more or less, along the land of Laeapuki and across the land of Panaunui;

8. 89º 40’ 32225 feet, more or less, across the lands of Panaunui, Apua and Keauhou to “Pali-lele-o-Kalihipaa” a boundary point on the Keauhou-Kapapala boundary;

9. 62º 50’ 6200 feet across the land of Kapapala;

10. 101º 00’ 17700 feet across the land of Kapapala to a small cone about 1500 feet Southwest of “Puu Koae” Trigonometrical Station;

11. 166º 20’ 27350 feet across the land of Kapapala to the point of beginning.

Area 38395 Acres.

Compiled from survey of Thos. E. Cook and from Government Survey Records, by R. D. King, Assistant Government Surveyor (Folder “Hawaii National Park,” Box Gov 3-2, Hawaii State Archives).

January 21, 1911 Honolulu, T.H.
Office of the Trustees under the Will of Bernice P. Bishop
to W. F. Frear, Governor, Territory of Hawaii
(Trustees express concern over the Park Bill,
and proposed extent of lands to be taken from Keauhou)

We have for acknowledgement your letter of the 5th inst. accompanied by plans and copy of the bill proposed to be introduced in Congress, having for its object the creation of a National Park to include the Craters of Kilauea and Mokuaweoweo and some of the surrounding country. As your letter was received at so short a period prior to the dispatch of the bill to Washington, it was impossible for the Trustees of this Estate to take definite action in time to write you before the mailing of the bill. The Trustees, while inclined to favor the general idea of the reservation by the Government of those natural curiosities, the Craters of Kilauea and Kilauea-iki, and such land immediately around them as may be essential, do not favor the reservation of so large a tract as is specified in the proposed bill, and the passage of this will be opposed by them on the ground that the areas proposed to be taken are excessive and that the time granted them in which to consider the important interests at stake was insufficient (Folder “Hawaii National Park,” Box Gov 3-2, Hawaii State Archives).

In 1911, while parties were still debating over the lands to be included within the national park, the territorial forestry division, under the leadership of R. S. Hosmer, was actively pursuing its own program of preserving extensive tracts of forest land. Among those efforts was the planning of the Kau Forest Reserve which included lands belonging to the Bishop Estate. In a hearing on establishing the forest reserve, surveyor, Frank S. Dodge reported that the “Bishop Estate was in favor of this proposed reserve but that the Trustees did not wish to relinquish the control of any of their lands” (Kau Forest Reserve Hearing, Jan. 28, 1911, *Folder "Forest Reserves," Box Gov 3-1.*Hawaii State Archives).

As the debates were heating up regarding the “Kilauea Park” proposal and extent of land to be included, Thurston and associates were drumming up attention through the media and parties in Washington D.C. On April 11th several support statements were published in the *Pacific Commercial Advertiser*, sharing the significance of the proposal and vowing support.

Territorial governor Walter Frear recounted a number of reasons why the park was needed—facets of scientific study and the curiosity of visitors (plus the economic engine). The reasons given were all important and valid, but again, reflecting the colonial mentality; not one reference to the sacred cultural attachment to place by native Hawaiians played a role in the "why the park is good for us" discussion.

In reply to the article in the *Pacific Commercial Advertiser*, trustees of the Bishop Estate had to step up and explain their hesitancy in simply giving away land from the trust.

April 10, 1911 (page 1)
Pacific Commercial Advertiser
National Park Bill is in Danger
The Land Wanted as a Pasture for Steers
Bill is up Today. Thurston Urges Value of Park Scheme in Letter

It is now proposed by the public lands committee of the house to make an extensive report tomorrow upon house concurrent resolution No. 13, which petitions congress to establish a national park near the crater of Kilauea, Island of Hawaii. It is understood that the report will recommend that the limits of the park, as proposed in the resolution, be cut down to exclude certain land now under lease to the Hawaiian Agricultural Company and used as a pasture for a few cattle.

The bill, which will be presented to congress with the resolution of the territorial legislature advocating it, represents much work by those who desire to advance the interests of the Territory as a whole and conserve the natural beauties of what could be made the most wonderful national park of its kind in the world, and Delegate Kuhio has done much to pave the way for its passage in congress.

It now appears, however, that the private interests—and small ones at that—endanger the passage of the bill as drawn. There are indication, however, that if this effort is made in the house there will be a fight on the floor in the interests of the Territory for the formation of a national park, which is sure to become as famous in the world as the now famed beauties of Yellowstone Park.

In connection with this fight for the conservation of the magnificent park proposed, but which is in danger, a letter from L .A. Thurston, who is thoroughly familiar with the plans and the ground, has been considered for some time by the public lands committee of the house and had had considerable weight, although opposed by representatives of the Bishop Estate and the Hawaiian Agricultural Company at committee hearings.

The letter which was directed to the Speaker and referred to the committee, is as follows:

> "I write to you upon the subject of the Volcano Park, you having spoken to me several weeks ago about it. I had hoped to be in Honolulu when this matter came up before the legislature. I was somewhat under the weather early in the session, however, and the business of the Hilo Railroad now prevents my being there. I know, however, that a resolution has been introduced in one of the houses, I am not sure which, to exclude from the proposed reservation the land lying north west of the crater and from back of the Volcano House. I must earnestly hope that this resolution will not carry. My reasons therefor are that if there is to be a reservation at Kilauea, it should not be of the crater and lava only. While it is true that these should be included in the reservation, they will

not run away, nor will there be any serious damage to the public if they are not set aside now. If there is to be a park, however, it should be a complete one which should contain a representation of all that is unique and of value to the public in the volcanic vicinity. The fern forest, the koa forest and the a‘e trees and other trees and shrubbery to the northwest of the crater will be greatly injured if not totally destroyed within a comparatively short time if they are not protected from cattle and other depredations. It is far more important that these be protected and protected now than that a reservation be made without them.

“The only objection that I have heard of is from the Bishop Estate and the Hawaiian Agricultural Company. The only use that these two make of the land is to use it as pasture. The H.A. Company’s portion is all government land under a comparatively short lease to them. It will be too bad if this public land is to be injured beyond repair for a park forest and bird reservation simply for the small profit which this wealthy corporation will make out of the cattle which they pasture there. I think that if this point were brought home to the directors of the H.A. Co. they would not oppose the reservation including the portion of Kapapala which is described in Kuhio’s bill. Neither do I believe that the Bishop Estate trustees would do so if it could be brough home to them what a small portion of really valuable land is proposed to be taken.

“Cannot you individually see some of these gentlemen and ask them to withdraw their objections? It is not proposed that anything shall be taken away from them without paying its full value.

“I understand that Monsarrat claims that the Kapapala Ranch will be ruined if the land included in the park is taken away from Kapapala. I am sure that he is mistaken in this, as Thomas Cook, the surveyor, who made the survey for the description of Kuhio’s bill, states to me that there is only about 1000 acres of land which is of any value for pasture taken from Kapapala. Cook and I recommended a larger area, but the Governor cut it down by excluding 1000 acres which we had recommended.

“Cook also informs me that the land is question is very dry and that the Kapapala water which has been piped over in this direction is four miles away from the nearest point of the land proposed to be taken for the park. W. H. Shipman informs me that the portion taken from Kapapala is so dry that it can be only used for pasture about four months in the year.

“As to the action to be taken, I suggest that a simple resolution be passed recommending congress to enact Kuhio’s bill. This will be an endorsement of the boundaries contained in the survey of Thomas Cook and recommended by the Governor and the Trail and Mountain Club of the island of Hawaii. These are also the boundaries recommended by W. M. Giffard, Professor Perkins of the Planters’ Experiment Station and Professor Henshaw, formerly of Hilo and now head of the bureau of ethnology in Washington. All of these gentlemen have made a careful study of the subject and all say that the bird life around the volcano is more numerous both in numbers and species of native birds than anywhere else on the Island, also that if the trees and shrubbery on the north and northwest side of the crater are destroyed the birds will also be destroyed. In addition to this a number of the varieties of trees in this region either do not grow anywhere else or they grow only in places in the Islands which are inaccessible except at this particular point.

"If Kuhio's bill cannot be endorsed in whole, I then suggest that the resolution be limited to recommending a park reservation without fixing the boundaries. If such a resolution cannot be passed, I think it would be better not to have any resolution passed at all than to have one which excludes the territory back of the Volcano House and to the northwest of the crater.

"A further reason for including this land in the proposed park is that it is well fitted for a camping and picnic ground—a place where people without much means can go and camp out in tents and have a cheap vacation in a healthful place close to the public road and easily accessible. Such a condition does not exist in like degree anywhere else in the Territory. Neither is there any reservation or any land of this kind anywhere in the Territory which the people are free to use. There is today, in fact, not one foot of land on the entire Island of Hawaii where any member of the public has the right to go and camp or picnic in or near the forest without asking permission to do so, unless he camps in the public road. It is recognized both in Europe and the United States that one of the most valuable things to public health and pleasure is to have places set apart for public use where the people can freely go and enjoy outdoor life and recreation. Congress has set apart millions of acres in the United States in a number of places for this purpose. The most notable park reservations on these lines are Yellowstone and Yosemite. We can have one equally as fine and at very small expense.

"I feel very strongly that if representation can be made by you to the Bishop Estate and H. A. people, they can be induced to withdraw their objections, which I do not believe are very serious, and that under such conditions the park can be made a reality at an early date. I am sure that it will be greatly in the public interest if you can see your way clear to take this matter up personally. Governor Frear has taken strong interest in this matter and I suggest that you consult him in the matter if you see your way clear to advocate it." L. A. Thurston.

April 11, 1911 (page 1 & 5)
Hawaiian Gazette
Support for Kilauea Park Bill

[Article 1]
"I thoroughly believe in that National Park in Hawaii, if I get a chance I will gladly help out." —Theodore Roosevelt.

"I am heartily with you in the effort you are making to have congress set aside ninety square miles on the Island of Hawaii as a National Park, including the world's greatest active volcanoes. In this matter I shall do all in my power." —John Muir.

"If the Kilauea Park bill is introduced in this congress you may be sure that it will have my best attention." —Henry Cabot Lodge.

"It is a proposal that appeals to me as eminently proper. I shall be glad to give it any endorsement that is consistent with my relations to the department [United State Geological Survey] and to congress and in other ways do what I can to bring the plan to fruition." —George Otis Smith.

"The proposed creation by congress of a National Park in Hawaii, to include the world's two greatest active volcanoes and many other natural wonders and curiosities, is one that should command universal support.

"But these volcanoes are by no means the sole features of interest. The boundaries of the Kilauea tract have been located with special reference to numerous other objects of unusual interest—deep pit craters, cracks, faults, lava spouts, lava tubes, lava tree moulds, sulphur back, acres of Pele's hair and pumice stone; groves of immense koa trees, sandalwood trees, tree ferns and other rare trees; rare indigenous birds; wide ranges of temperature and rainfall, and so forth. The proposed park is indeed a veritable paradise for geologist, botanist, ornithologist and meteorologist, as well as tourist and every lover or student of nature."
—Walter F. Frear, Governor of Hawaii.

[Article 2, pages 1 & 5]

Other Side of Park Question
E. Faxon Bishop Tells Why Limits Should be Smaller

…May I make a brief reply to the article in this morning's issue [*Pacific Commercial Advertiser*] regarding the national park at Kilauea?

Your headlines would give the impression, to the casual breakfast table observer of the news as printed, that it is sought by parties interested to put obstacles in the way of creating this park. Everybody that I know of, including the parties most interested, is in favor of the project. The resolution now before the house of representatives is simply one as to whether the area proposed by the government (38,000 acres) shall be adopted, or the substitute area proposed by the parties directly interested, covering 31,000 acres. The difference between the two areas is valuable property which the owners and lessees desire to retain and do not consider in any sense essential to the park or its success as a government reservation.

One part of the area proposed to be left out is a valuable portion of ranch lands leased by the government to the Hawaiian Agricultural Co. and is the very best part of it from the standpoint of fattening land. This portion is located on the far side of the lava flow of 1823 and may be said to be almost inaccessible from the volcano neighborhood.

Another portion of the section proposed to be left out is open grazing country on the Bishop estate property leased to O. T. Shipman, all lying mauka of the Volcano House. The greater area, however, of the 7000 acres south to be left out is forest and agricultural land belonging to the Bishop Estate over which the owners prefer to retain control.

Contrary to the statement in Mr. Thurston's letter, the forest land is not used as pasture. It is fenced off from the Shipman ranch and protected as a private forest reserve. It is not being destroyed by cattle or in any other way to the extent intimated. Lumbering operations in the region have been conducted under rules and regulations prescribed by the bureau of forestry and agriculture, under which it is expected that the forest will be improved rather than damaged.

Neither the Bishop Estate nor the Hawaiian Agricultural Co. are opposed to the park idea, as already stated, but they think the boundaries should be made within reasonable limits, which

limits will in no wise interfere with the park idea. The modified boundary takes in all the volcanic features of the neighborhood of Kilauea, Kilauea-iki, the sulphur banks, and all the numerous craters lying to the south and the southeast of Kilauea.

Mr. Thurston lays great stress upon free camping and picnic ground for the public. These privileges will not be any more accessible under the national park plan than they are at present, as no one has ever been refused such privileges; and certainly Kilauea and the open country around it is as free to the public as any park that I know of. The crater is not included in any lease and admission thereto is absolutely free. In fact, there is much more freedom to the general public in going about this county than is the case in great national parks on the mainland where very stringent rules and regulations bar campers and others from the very privileges which Mr. Thurston outlines as being so desirable for the public.

The Volcano Park scheme is an excellent project and there will be no opposition to it if its boundaries can be limited as proposed by the house resolution which, as already stated, will give to the public all that is really essential to a national reservation.
April 10, 1911. E. F. Bishop.

April 14, 1911
L. A. Thurston to W. F. Frear
(Reports on the findings of rare trees at Kīpuka Kī, Kīpuka Puaulu, and other localities of Keauhou and Kapāpala; urges that fencing be employed to protect such areas until the land matter is resolved)

In Re Volcano Park. Your letter was duly received. I received a wireless from Holstein yesterday suggesting that I return to Honolulu in connection with the matter, but business here will not permit of it.

Mr. Giffard and Mr. Rock, the Territorial Botanist, have just spent a week at the Volcano and thoroughly investigated the area northwest of the crater which is the point of difference. Mr. Rock states that he has in the few days' examination, located five trees which are new, never having been described before and which probably grow nowhere else than the locality indicated.

There are also a number of other trees which grow only in this locality, such fact being stated by Hildebrand, and in a number of instances, Mr. Rock could find only one tree of each kind.

Both Mr. Rock and Mr. Giffard say that the evident destruction caused by cattle, among these rarer trees, is such that but a brief period of cattle running there will work irreparable damage.

They report that the most important areas are two kipukas, one on Kapapala known as Kipuka-Ki containing approximately 90 acres and one on the Bishop Estate land of Keauhou, known as Puaulu, containing approximately 300 acres. If arrangements could be made to fence out these temporarily, the remainder of the area under discussion would not suffer so much while awaiting final decision as to whether it should be included or not. My suggestion is that in the interest of all concerned, a resolution be passed by the Legislature recommending the proposed park without any boundaries being named. Meanwhile, between now and next December, the Kapapala Ranch and Bishop Estate people will have opportunity to see exactly what the conditions are and the necessity for protection of the

forest area under discussion. My positive belief is that if we can get them to go on to the ground and see just exactly what the situation is, they will fully agree with others who have already made such examination, that the reservation suggested should include, at least in a large degree, the lands described in Kuhio's bill.

I saw W. O. Smith today upon the matter and this suggestion rather seemed to appeal to him. I hope it can be carried out (Folder "Hawaii National Park," Box Gov 3-2, Hawaii State Archives).

July 14, 1911
L. A. Thurston to W. F. Frear, Governor, Territory of Hawaii
(Regarding Bishop Estate Concerns over taking of valuable Koa Forest lands in Keauhou, and plans for ensuring success of the park proposal)

In Re Boundaries Of Volcano Park [Map attached -- see *Figure 37*].

While in Honolulu two weeks ago I had conversations with Alfred Carter and W. O. Smith, Bishop Estate trustees, in regard to getting together as to boundaries of the proposed Volcano Park.

Carter said that the prime difficulty in getting together, so far as he was concerned, was valuation; that the proposed boundary included a large portion of the koa forest which they are proposing to lumber, the value of which they placed very much higher than, he felt certain, the Government would consent to; that they proposed to stand out for their valuation even to the extent of opposing the whole proposition if necessary.

I told him that I thought he was entirely wrong as to the proposed park including any considerable portion of the lumberable koa, as my understanding with Tom Cook was, that the boundary now recommended came only to the top of the bluff in the immediate rear of the koa lumber mill; that if it went any further into the forest than that point, I was perfectly willing, so far as I was concerned, to have such boundary moved down to the crest of the hill indicated. He said that if the boundary was along the crest indicated or could be placed there he thought that might make a difference, altho he was still inclined to believe we could not agree upon the valuation.

Mr. Carter did not seem much impressed with my suggestion that a representative of the Interior Department be asked to come and give advice as to what the boundary should be in the location indicated; he appeared to me to think that it was likely to hamper them in their freedom of decision and did not seem to want to commit himself to anything.

Mr. Smith, on the contrary, expressed his unqualified approval of the proposition; but stated that, as a matter of policy, he thought the suggestion had better come from you, as Governor, to the trustees of the Bishop Estate. His reason for this suggested procedure was, that it would probably give more weight, coming from you as Governor, and would moreover show a disposition to consult with the trustees, whom, he appeared to think, had heretofore rather been ignored in the matter.

I accordingly suggest that you address a communication to the trustees of the Bishop Estate suggesting the desirability of all parties interested in getting together on this proposition and the soundness of suggesting to the Secretary of the Interior to send someone to investigate the proposition and make recommendation of boundaries.

I suggest that you do not ask that they commit themselves to the boundaries so recommended; but merely ask for their approval of the proposition.

If they do not, with reasonable promptness, acquiesce in your suggestion, I then suggest that you go ahead on your own initiative and ask the Secretary of the Interior to depute someone whose opinion will carry weight, to come and make the examination and report.

If the question of the traveling expenses of the investigator should be involved, I suggest that you authorize McClellan, who had better be kept in contact with the proposition, to assure the Secretary that such expenses will be paid by the Territory, the contingent fund being used for that purpose.

Meanwhile, as backing for the foregoing proposition, I will have a communication from the Hawaii Trail & Mountain Club addressed to you asking for action along the above lines (Folder "Hawaii National Park," Box Gov 3-2, Hawaii State Archives).

February 1, 1912
L.A. Thurston to Hon. W.F. Frear, Governor
(Regarding discrepancies in the boundaries of proposed park, and communications with Trustees of Bishop Estate)

A short time since I had quite a talk with Albert Judd on the above subject. I have also talked with several of the other Bishop Estate Trustees. My impression, from these talks with them, is that they are ready to agree to compromise in regard to the mauka boundary of the proposed park upon a line which it will be sound for those interested in securing the setting aside of the park to accept.

If you will remember, the Bishop Trustees wanted a line which would come along the big crack and low bluff between Ollie Shipman's house and the crater, following along the same only a little in the rear of the Volcano House.

The line which we wanted, on the other hand, was a mile or two further mauka. The point which I was most desirous of securing was the kipuka known as "Puaulu" situated northwest from the Uwekahuna bluff.

I think there has been something of a misunderstanding as to where this line would be located on the ground. My understanding was that the line which Tom Cook had run out, was about 1000 feet mauka of the edge of the bluff, directly back of the old Koa mill. Tom Cook went onto the ground with myself and Ollie Sorenson and pointed out to us exactly where it was. I have been satisfied, however, after going over the maps with Frank Dodge and Sorenson, that the line which Cook put into the description which is embodied in the bill now before Congress and on the map, is, in fact, considerably further mauka of the location pointed out by him. Also that it extends further in, back of the Volcano House, than we had supposed, and then stated by him.

It has not been our intention to take away from the Bishop Estate any of their commercial Koa land. This I have repeatedly stated to them; but, I am satisfied, that the description which appears in the bill, does, in fact, include a considerable amount of their commercial Koa land.

I have suggested to the trustees that, if they would consent to a line which includes "Puaulu," and came along the top of the bluff back of the old Koa mill, at approximately the location pointed out by Cook to Sorenson and myself, and thence over to the Olaa boundary, on a line which would not include their commercial Koa, that, so far as I was concerned, I would recommend such line as an amended line, to be submitted to Kuhio, for embodiment in the bill, subject to your approval.

Without saying so in so many words, the intimation has been made to me that the trustees would not be unfavorable to this suggestion but they would like the suggestion to come from you officially in the matter. Judd told me that if such intimation came from you they would immediately detail a man to come up here and, in conjunction with Tom Cook and myself, if you wished us to act, go over the proposition on the ground and see there just what was proposed, and that if the line was where they understood it to be from my oral description, he thought that the trustees would probably withdraw their opposition to the bill at Washington.

I very strongly urge that this suggestion be followed, as, in this year of turmoil at Washington, a very little opposition will probably hang the question up.

The boundaries above suggested by me, while not all that I would like, embody a fair representation of each of the different types of vegetation which ought to be included in the park and exclude mainly that which we never intended to take, to-wit, the commercial Koa.

If the above meets your views I suggest that you communicate with the trustees as early as possible so that the matter can be acted upon promptly at this end of the line.

In order to save you time I enclose herewith a suggested draft of communication from yourself to the Bishop trustees along the lines above suggested.

If this meets your approval I will hold myself in readiness to go to the Volcano at any time on a few days' notice, to do what is necessary to be done at that point. A communication ought to be sent also to Tom Cook, from the Superintendent of Public Works, to do whatever is necessary from the surveying standpoint (Folder "Parks – General and Volcano," Box Gov 3-11, Hawaii State Archives).

February 2, 1912
Governor Frear to Prof. T. A. Jaggar, Jr.

Replying to your letter of the 23rd ultim., I have taken up your suggestions with the Superintendent of Public Works and he will endeavor to arrange for the topographers to take up the matter of making topographic surveys of the two craters and the slope of Mauna Loa on the side where the next lava flow is likely to take place. He thinks also that the topographers can survey the trail from Kilauea to Mokuaweoweo.

In regard to the house, you could put up a sign warning trespassers that they will be prosecuted according to law which might answer your purposes. Perhaps the sheriff of your island would allow you to use his name on the sign (Folder "Parks – General and Volcano," Box Gov 3-11, Hawaii State Archives).

February 3, 1912
Governor Frear to The Trustees of the B.P. Bishop Estate
(Regarding misunderstanding as to the proposed boundaries of the park)

It has been drawn to my attention that there is probably a misunderstanding as to the location, on the ground, of the mauka boundary of the proposed public park reservation at Kilauea. It has been my desire, and that of others interested in securing the setting aside of the park, to include therein representation of the various distinct types of vegetation in the vicinity of the Volcano, but not to include the Koa forest, on the land of Keauhou, belonging to yourselves, now being lumbered under your control, which may be styled as the "commercial Koa." The boundary set forth in the bill now before Congress was fixed upon the hypothesis that it accomplishes this object. I am informed that, as a matter of fact, it probably includes a portion of the "commercial Koa" above mentioned.

For the purpose of eliminating, so far as possible, any misunderstanding upon this subject, and to ascertain exactly what boundary along the mauka side of the park will be agreeable to all concerned, I suggest that you appoint someone to represent you to go on the ground with someone representing the Government, the two to agree, if possible, upon a line which shall thereupon be marked, such representatives to thereupon report to you and myself their conclusions and recommendations; and with the understanding that such conclusions and recommendations are subject to approval.

If this suggestion meets your approval I will nominate Mr. Lorrin A. Thurston to represent the Government in this matter and will detail Mr. Thomas Cook, the surveyor who made the survey of the proposed park, to meet your representative for the purposes above stated (Folder "Parks – General and Volcano," Box Gov 3-11, Hawaii State Archives).

1912: A "Huge Hotel" and Health Resort Planned at Kīlauea

An interesting twist in the history of planning the national park is found in articles quoting L. A. Thurston, regarding development of a new "huge" resort at Kīlauea. While Thurston was busy lobbying for preservation of the park lands—seeking to expand it further into the boundaries of Bishop Estate's Keauhou lands—he became frustrated with the opposition he encountered in securing the lands he wanted from the estate (see communications of 1911–1912). It would appear that in desperation, he floated a rumor that a major "syndicate" of hotelmen were looking to build a huge resort on the edge of Kīlauea, connecting it to Hilo with an extension of the Hilo Railroad line (Thurston's company), a large new hotel in Hilo, and even a new hotel in Honolulu on the slopes of Punchbowl that would host guests there, between visits to the islands. Excerpts from the May 21st 1912 Pacific Commercial Advertiser describe the venture. Of course, the development did not occur and Thurston succeeded in getting the park bill passed with several land extensions.

May 21, 1912 (pages 1 & 5)
Pacific Commercial Advertiser
Details Show Size of Scheme
Tourist-Bringing Plans the Greatest Announce in Hawaii to Date

"Will Hilo Railroad Company extend its track to the Volcano, if a huge hotel is built there on the plans announced from Hilo?" was asked of L. A. Thurston, general manager of the railroad company, who arrived from the Big Island yesterday.

"I think there is no doubt that the railroad company would build to the crater's edge, under those conditions," said Mr. Thurston.

"The scheme, as it has been outlined to me, looks like the biggest proposition in the way of tourist propaganda that I have heard of in all my years in the Islands.

"The building of a world's pleasure and health resort on the edge of the big crater, would revolutionize Hawaii, from a tourist standpoint. The special steamers from the mainland would bring thousands of tourists, and the result would be that Hilo would be built up into a gay tourist resort.

"The new Hilo wharf will accommodate the large steamships that will bring tourists, and the extension of the railroad to the new Volcano Hotel would make the trip an easy one."…

"Before the Panama Canal is opened and about the time that the big exposition will be ready to start in San Francisco, one of the biggest undertakings that has ever been put under way in Hawaii, will be accomplished. An enormous hotel, on the plan of the famous Del Monte, will be thrown open for the reception of visitors to the volcano of Kilauea, while in Hilo another hotel, built on up-to-date lines, will be ready for tourists. The Hilo railroad will have been extended to the new volcano hotel, and this island and, in fact the rest of the group, will be in full swing as the most advertised tourist resort in the whole world.

Thus, in a nutshell, may the plans of a big syndicate be told. At the present time a California syndicate holds an option over both the Hilo hotel and the Volcano House hotel. The syndicate composed of big hotel men, who hail from San Francisco, Los Angeles, Seattle and Portland.…

…Every possible provision will be made for the entertainment of the guests of the Volcano Hotel. Tennis courts, both indoor and outdoor, will be built. Golf links will be found near the hotel. Sulphur baths and other curative plunge pools will abound. As a health resort the new hotel will be advertised all over the civilized globe.…

On January 11, 1916, the *Hilo Tribune* announced to the public that land for the "Kilauea National Park" had been requested, and that Prince Jonah K. Kalanianaole had brought the matter before Congress for action once again:

January 11, 1916 (page 5)
Hilo Tribune Herald
5000 Acres Asked For Kilauea Park
Bill Introduced by Delegate Places Restriction on all Leases

Kilauea National Park is again before Congress. On December 6, Delegate J. K. Kalanianaole introduced a Bill in the House of Representatives known as No. 68, providing for the establishment of such a park in the Territory of Hawaii.

Approximately 56,315 acres of land are provided for in the Bill, besides a strip of land of sufficient width for a road to the park.

The park shall be under the control of the Secretary of the Interior, according to the provisions of the Bill and he shall make and publish such rules and regulations as he may deem necessary or proper for the care and management of it.

These regulations shall provide for the preservation from injury of all timber, birds, mineral deposits, and natural curiosities or wonders within the park and their retention in natural condition as nearly as possible.

Provision is made by which the Secretary may grant leases at such annual rental as he may see fit, but such leases are not to exceed terms of 20 years each, and not more than 200 acres may be leased by the same person or firm. Furthermore the lease must not include any of the objects of curiosity or interest in the park, or exclude the public from visiting them.

Permission may be granted by the Secretary for the erection of science buildings in the park, or for railroad rights of way into and across it. Possession of the land may be secured for the federal government by purchase, condemnation, or otherwise, but the cost of gaining possession shall not exceed $50,000.

Following its introduction in the House, the Bill was referred to the Committee on Agriculture, and ordered to be printed.

Hawaii National Park Established on August 1, 1916

On August 1, 1916, after more than twelve years of effort, on the part of a number of individuals, and following three failed bills before Congress, the Act to establish Hawaii National Park, including the craters of Kīlauea and Mokuʻāweoweo (on the island of Hawaiʻi), and Haleakalā, (on the island of Maui) passed. The Act (for the Hawaiʻi Island section of the park) reads:

August 1, 1916
Hawaii National Park
Established on Islands of Hawaii and Maui (H.R. 9525)
(Public, No. 171)

CHAP. 264. An Act To establish a National Park in the Territory of Hawaii.[316]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That the tracts of land on the island of Hawaii and on the island of Maui, in the Territory of Hawaii, hereinafter described, shall be perpetually dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people of the United States, to be known as Hawaii National Park. Said tracts of land are described as follows:

First.
All that tract of land comprising portions of the lands of Kapapala and Keauhou, in the district of Kau, and Kahaualea, Panaunui, and Apua, in the district of Puna, on the island of Hawaii, containing approximately thirty-five thousand eight hundred and sixty-five acres, bounded as follows: Beginning at a point on the west edge of the Keamoku Aa Flow (lava flow of eighteen hundred and twenty-three), from which point the true azimuth and distance to Government survey trigonometrical station Ohaikea is one hundred and sixty-six degrees twenty minutes, six thousand three hundred and fifty feet, and running by true azimuths:

316 Underlining has been added to draw readers attention to notable statements and at the first occurrence of place names.

(First) Along the west edge of the Keamoku lava flow in a northeasterly and northwesterly direction, the direct azimuth and distance being one hundred and ninety-eight degrees ten minutes, fourteen thousand seven hundred feet;

(Second) two hundred and fifty-six degrees, eleven thousand four hundred feet, more or less, across the land of Kapapala and Keahou [Keauhou] to a marked point on the Humuula trail;

(Third) three hundred and twenty-eight degrees fifteen minutes, eight thousand seven hundred and twenty-five feet, across the land of Keauhou to the top of the fault north of the Kau road;

(Fourth) along the fault in a northeasterly direction, the direction azimuth and distance being two hundred and fifty-one degrees and thirty minutes, four thousand three hundred and thirty feet;

(Fifth) two hundred and forty-five degrees, six thousand feet, to a point near the southwest boundary of the land of Olaa;

(Sixth) three hundred and thirty-seven degrees ten minutes, eight thousand six hundred and fifty feet, more or less, to the junction of the Hilo and Keauhou roads;

(Seventh) three hundred and thirty-three degrees and twenty minutes, three thousand three hundred feet, more or less, to the southwest corner of the land of Keaau;

(Eighth) three hundred and thirty-two degrees and ten minutes, seven thousand feet, along the land of Kahaualea;

(Ninth) two hundred and eighty-one degrees, thirty thousand three hundred and seventy-five feet, more or less, across the land of Kahaualea, passing through the north corner of the land of Panaunui, to the north corner of the land of Laeapuki;

(Tenth) thirty-one degrees thirty minutes, thirteen thousand two hundred feet, more or less, along the land of Laeapuki and across the land of Panaunui;

(Eleventh) eighty-nine degrees and ten minutes, thirty-two thousand nine hundred feet, more or less, across the land of Panaunui, Apua, and Keauhou to “Palilele-o-Kalihipaa,” the boundary point of the Keauhou-Kapapala boundary;

(Twelfth) fifty-one degrees and thirty minutes, five thousand and five hundred feet, across the land of Kapapala;

(Thirteenth) one hundred and two degrees and fifty minutes, nineteen thousand one hundred and fifty feet., across the land of Kapapala to a small cone about one thousand five hundred feet southwest of Puu Koae trigonometrical station;

(Fourteenth) one hundred and sixty-six degrees twenty minutes, twenty-one thousand feet, across the land of Kapapala to the point of beginning.

Second. All that tract of land comprising portions of the lands of Kapapala and Kahuku, in the district of Kau, island of Hawaii; Keauhou second, in the district of North Kona; and Kaohe, in the district of Hamakua, containing seventeen thousand nine hundred and twenty acres, bounded as follows: Beginning at Pohaku Hanalei of Humuula, a small cone on the brow of Mauna Loa, and at the common boundary point of the lands of Humuula, Kapapala, and Kaohe, from which the true azimuth and distance to Government survey trigonometrical station Omaokoili is one hundred and ninety-five degrees twelve minutes eighteen seconds, seventy-eight thousand two hundred and eighty-six feet, and running by true azimuths: First, two hundred and ninety-eight degrees, five thousand two hundred and forty feet; second, twenty-eight degrees, thirty-six thousand nine hundred and sixty feet; third, one hundred and eighteen degrees, twenty-one thousand one hundred and twenty feet; fourth, two hundred and eight degrees, thirty-six thousand nine hundred and sixty feet; fifth, two hundred and ninety-eight degrees, fifteen thousand eight hundred and eighty feet, to the point of beginning.

Third. A strip of land of sufficient width for a road to connect the two tracts of land on the island of Hawaii above described, the width and location of which strip shall be determined by the Secretary of the Interior.…

Sec. 2. That nothing herein contained shall affect any valid existing claim, locations, or entry under the land laws of the United States, whether for homestead, mineral, right of way, or any other purpose whatsoever.…

Sec. 4. That the said park shall be under the executive control of the Secretary of the Interior whose duty is shall be, as soon as practicable, to make and publish such rules and regulations as he may deem necessary or proper for the care and management of same. Such regulations shall provide for the preservation from injury of all timber, birds, mineral deposits, and natural curiosities or wonders within said park, and their retention in their natural condition as nearly as possible….

…And provided further, That no appropriation shall be made for the improvement or maintenance of said park until proper conveyances shall be made to the United States of such perpetual easements and rights of way over private lands within the exterior boundaries of said park as the Secretary of the Interior shall find necessary to make said park reasonably accessible in all its parts, and said Secretary shall when such easements and rights of way have been conveyed to the United State report the same to Congress (Folder “Hawaii National Park,” Box Gov 5-7, Hawaii State Archives).

On January 9, 1918, the Commissioner of Public Lands submitted the proposed exchange deed between the Territory and Bishop Estate covering two parcels of land in Keauhou. The Territory exchanged 34,541 square feet for 34,734 square feet as required for road purposes (Folder “Pub. Lands,” Box Gov. 4-3, Hawaii State Archives).

Conveyance of Lands to Formation of Hawaii National Park To Make it More than “a Park on Paper”

Following the 1916 Act, establishing Hawaii National Park, negotiations between Trustees of the Bernice Pauahi Bishop Estate, and Territory of Hawaii, continued in regards to securing the Keauhou, Kaʻū and Keauhou 2nd, North Kona Lands for the park. As a result, of negotiations, and the stipulation of the Act, that the private lands must be conveyed to the United States prior to releasing of substantial funding for park improvements, only limited work was undertaken in

the park for the first five years of its existence. This said, the Volcano House, Lorrin Thurston, business interests, the Hawaii National Guard and Army, and individuals committed to promoting science and visitation to Kīlauea secured funding and labor (through private, military, prison, and County programs), for work on roads and trails around and through Kīlauea.

Negotiations with the Bishop Estate continued through 1919, when both the Federal and Territorial governments agreed to reach final agreement with the Estate by whatever means was necessary. A series of conveyances and Executive Orders followed between 1920 to 1927, for Keauhou, and for parcels that made up the initial and other early lands of the park (see BoC Liber 577:1, June 6, 1920; and associated documents in this study). The initial lands within the park included approximately 12,025 acres for the Kīlauea section of the park plus 17,920 acres around the summit, encompassing the Mauna Loa section. Additions before 1927 included: Government lands in Puna (28,745 acres); the Kaʻū Desert section (43,400 acres); and the Mauna Loa Strip, taking in lands from Keauhou, through Kapāpala, Humuʻula and Kaʻohe (46,050 acres). These brought the park's acreage up to some 130,220 acres by 1927.

By the late 1930s, serious negotiations were underway to secure more land in Puna, extending the park to Pūlama-Poupou, so that it would include the sacred site of the luakini class heiau, Waha'ula, and associated features.

The following communications provide readers with an overview of the efforts and plans that resulted in the final conveyance of the Kīlauea section of Keauhou to the Territory, and subsequently to the Federal Government. It will be noted, that as a part of the agreed conveyance, the Estate would receive exchange lands from the government inventory, for the land given up in Keauhou. The communications also document the Executive Orders which conveyed the Kaʻū Desert lands of Kapāpala, adjoining Keauhou, and a portion of the Government lands in Puna to the park.

November 16, 1917
Estate of Annie T. K. Parker (Alfred W. Carter, Trustee) to
Territory of Hawaii
Deed of Sale – Mauna Loa Summit Region of Kahuku Ahupuaa
for Hawaii National Park

A. W. Carter Trustee of record (Liber 365:273-plus), in consideration of $100.00 to him paid by the Territory of Hawaii, granted, bargained and sold, for and as a portion of the Hawaii National Park, all that certain piece or tract of land comprising a portion of Kahuku, in the District of Kau … containing an area of approximately 5,692 acres, and bounded and described as follows:

Beginning at the East peak of the cone in the South end of Mokuaweoweo crater, the same being the North corner of this land, the East corner of the land of Keauhou 2nd, the South corner of the land of Kaohe, and the West corner of the land of Kapapala; said point of beginning is by true azimuth and distance to the "West Mauna Loa" Trig. Station 159° 37' 5316 feet, and running by true azimuths:

1. 329° 00' 13233.0 feet along the Government land of Kapapala;

2. 28° 00 9972.5 feet along the remaining portion of the land of Kahuku;

3. 110° 00' 21120.0·feet·along same;

4. 208° 00’ 5290.8 feet along same;

5. 248º 22’ 26” 15093.0 feet along the Land of Keauhou 2nd to the point of beginning.

Area 5962 Acres.

To have and to hold the same, together with all the rights, easements, privileges and appurtenances thereunto belonging or in. any wise appertaining unto the Territory of Hawaii, its successors and assigns forever.

Provided always, and this conveyance is made upon the express condition that, if the above described land shall cease to be used and maintained as a park or for other public purposes, then the estate herein and hereby conveyed shall revert to and revest in myself, or my successors or assigns, and it shall be lawful for me or them to re-enter upon the premises hereby conveyed and the title of the grantee, or its successors or assigns, shall forthwith, upon such re-entry, terminate (BoC Liber 485: 272–273).

November 9, 1917
Territory of Hawaii with Trustees of Bernice P. Bishop Estate (BE File 68-10)
Exchange Deed – Keauhou Lands for Road Purposes in Hawaii National Park

This indenture is made between the Territory of Hawaii (party of the first part) and Trustees of the Estate of Estate Bernice P. Bishop Estate (party of the second part). …The Territory of Hawaii is desirous of acquiring directly for public us, namely for road purposes, a certain piece or parcel of land belonging to the said Estate. The Territory hereby grants in exchange for land of like value, herein described;

Whereas the said parties of the second part are also willing to grant and convey the said piece or parcel of land belonging to them to the said party of the first part in exchange for the said piece or parcel of land belonging to the said party of the first part; and

Whereas the value of the said piece or parcel of land belonging to the said party of the first part does not exceed the sum of Five Thousand Dollars ($5,000.00);

Now, therefore, the said party of the first part, in consideration of the conveyance in exchange hereinafter made by the said parties of the second part, has granted and conveyed, and by these presents does grant and convey unto the said parties of the second part, their successors in trust and assigns, all that certain piece or parcel of land situate in Keauhou, Kau, County and Territory of Hawaii, (being part of Apana 11 of the land mentioned or described in Land Commission Award 7713, Royal Patent 4475 to Victoria Kamamalu), comprising a section of the Volcano Road abandoned in straightening said road, and more particularly bounded and described as follows:

Beginning at a point on the North side of the old Volcano Road, from which point of beginning the true azimuth to the Government reference point Volcano Road Traverse State IV bears S. 77º 45’ W. 71.5 feet, and thence running by true azimuths:

1. 286° 50’ 300.5 feet crossing old line of Volcano to its inter with new line of said Volcano Road;

2. 277º 40’ 153.5 feet along edge of old line of Volcano Road;

3. 281º 30’ 123.0 feet along same;

4. 284º 10’ 59.5 feet along same;

5. 296º 25’ 33.0 feet along same;

6. 310º 10’ 84.0 along same;

7. 286º 50’ 167.0 feet crossing old Volcano Road to a point on the North side of same; thence

8. 124º 25’ 153.0 feet along the North side of old Volcano Road;

9. 130º 10’ 87.0 feet along same;

10. 115º 25’ 51.0 feet along same;

11. 104º 10’ 65.0 feet along same;

12. 101º 30’ 125.0 feet along same;

13. 97º 40’ 448.5 feet along same to point of beginning;

Containing 34,541 square feet, more or less.

To have and to hold the said piece or parcel or land, with the appurtenances thereunto belonging, unto the said parties of the second part….

And the said parties of the second part, in consideration of the conveyance in exchange hereinbefore made by the said party of the first part, have granted and conveyed, and by these presents do grant and convey unto the said party, of the first part, its successors and assigns, all that certain piece or parcel or land situate in Keauhou, Kau, Hawaii aforesaid (being part of Apana 11 of the land mentioned or described in Land Commission Award 7713, Royal Patent 4475 to Victoria Kamamalu), comprising the land required for the straightening of a section of the Volcano road, and more particularly bounded and described as follows:

Beginning at a point on the South edge of the old Volcano Road, from which point of beginning the Government Survey reference point Volcano Road Traverse Station IV bears N. 60º 50’ W. true 65.5 feet, and thence running by true azimuths:

1. 286º 50’ 895.5 feet along new line of Volcano Road through Keauhou to a point on old line or Volcano Road;

2. 124º 20’ 165.0 feet along edge of old. Volcano Road to point on line of the new Volcano Road; thence

3. 106º 50’ 441.5 feet along new line of Volcano Road through Keauhou;

4. 97º 10’ 301.0 feet along edge of old Volcano Road to point of beginning;

Containing 33,734 square feet, more or less… (BoC Liber 475:461-464)

January 7, 1919
Union Calendar No. 390. H.R. 13699
Bill to Authorize Acquisition of Lands for National Park
Submitted by Prince Kuhio Kalanianaole

(Report No. 116.)
In The House Of Representatives.

Mr. Kalanianaole introduced the following bill; which was referred to the Committee on the Territories and ordered to be printed.

Reported with amendments, committed to the Committee of the Whole House on the state of the Union, and ordered to be printed….

A Bill
To authorize the governor of the Territory of Hawaii to acquire privately owned lands and rights of way within the boundaries of the Hawaii National Park.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the governor of the Territory of Hawaii is hereby authorized, subject to the approval of the Secretary of the Interior, to acquire, by exchange or otherwise, except by purchase, all privately owned lands lying within the boundaries of the Hawaii National Park as defined by “An Act to establish a national park in the Territory of Hawaii,” approved August first, nineteen hundred and sixteen, and all necessary perpetual easements and rights of way, or roadways, in fee simple, over or to said land or any part thereof.

Sec. 2. That the provisions of section seventy-three of an Act entitled “An Act to provide a government for the Territory of Hawaii,” approved April thirtieth, nineteen hundred, as amended by an Act approved May twenty-seventh, nineteen hundred and ten, relating to exchanges of public lands, shall not apply in the acquisition, by exchange, of the privately owned lands herein referred to (Folder “Hawaii National Park“, Box Gov 5-7, Hawaii State Archives).

January 11, 1919
Washington, D.C.
F. R. Lane, Secretary of the Interior
to Prince Jonah Kuhio Kalanianaole,
House of Representatives U.S. Washington, D.C.
Regarding Negotiations with Bishop Estate Trustees to
Secure Keauhou Lands for the Hawaii National Park

When I was in Hawaii last summer, I had some conferences with the Trustees of the Bishop Estate, who control most of the privately owned land in the Kilauea section of the Hawaii National Park, for the purpose of effecting some arrangement with these gentlemen whereby

all of the major portion of this private property might be acquired by the Federal Government for park purposes.

You will recall that the organic act establishing the Hawaii National Park, the act of August 1, 1916 (39 Stat., 432), contains the following provisos in Section 4.

> "Provided, That no appropriation for the maintenance, supervision, and improvement of said park in excess of $10,000 annually shall be made unless the same shall have first been expressly authorized by law: And provided further, That no appropriation shall be made for the improvement or maintenance of said park until proper conveyances shall be made to the United States of such perpetual easements and rights of way over private lands within the exterior boundaries of said park as the Secretary of the Interior shall find necessary to make said park reasonably accessible in all its parts, and said Secretary shall when such easements and rights of way have been conveyed to the United States report the same to Congress."

Until the requirements of the last proviso are met, it is clear that we can make no progress in the development of the park as a tourist resort, or even give it adequate protection from depredations upon its natural features. These obstacles I wish to remove as soon as possible.

My conferences with the representatives of the Bishop Estate resulted in an offer by these trustees to convey the larger part of their holdings, including the portion of the Kilauea Crater owned by the Estate, to the Territory of Hawaii, for later dedication by executive order as park land, in exchange for land belonging to the Territory outside of the park areas. An exchange of this character would be mutually advantageous to the Territory and to the owners of the private lands in the park. Resort to the laws governing the Territory fails to reveal authority for consummating a transaction of this character, and it is necessary to secure additional legislation authorizing the Governor of the Territory to proceed with the pending exchange.

I am transmitting herewith a form of bill which will relieve the existing situation, and I would be grateful if you would introduce the measure and have it referred to this Department by the Committee on the Territories in order that a report may be submitted on the bill at an early date.

I am writing a similar letter to Senator Pittman (Folder "Hawaii National Park", Box Gov 5-7, Hawaii State Archives).

Committee on Territories, House of Representatives, U.S. Congress Hearing on February 19, 1919

On February 19, 1919, Stephen Mather, Director of the National Park Service presented his report and statement to the Committee on Territories, House of Representatives in Congress. The committee met to consider H.R. 13699, a bill "To authorize the governor of the Territory of Hawaii to acquire privately owned lands and rights of way within the boundaries of the Hawaii National Park." A significant part of the discussion included how to acquire the land necessary for the park, identifying the territorial governor as the party to first secure title or develop exchange deed, and negotiations with Bishop Estate and other land owners. Excerpts from the hearing, and Mather's statements included but were not limited to the following:

Mr. Chairman and gentlemen of the committee, in the first place, I would like to state I am interested in this bill because of my official position as Director of the National Park Service in the Department of the Interior. Of course, in our service we have charge of all national parks, including the Yellowstone, the Yosemite, and others. In 1915 quite a group of Congressmen went to Hawaii and they became much interested in the possibilities of a national park being created there. I think largely as a result of that visit to Hawaii in 1915 they became much interested in the possibility of creating these craters into a park. On August 1, 1916, Congress passed an act, making a park of these three craters, the Kilauea and the Mauna Loa Craters on the island of Hawaii, and the Haleakala Crater on the island of Maui… (Committee on Territories, Hearing - Feb. 19, 1919:3, in Folder "Hawaii National Park", Box Gov 5-7, Hawaii State Archives)

Responding to questions and comments from the committee members, Mather shared:

The Kilauea is the active crater, and on this territory is included the hotel, the Volcano House, where people stay when they go out there. If we are going to control and administer the area we should obtain that property as well. I think there was some suggestion that that be omitted, but it seems to us if we controlled the other tracts we also ought to control the facilities for taking care of the visitors who go to spend the night there at this Volcano House (Feb. 19, 1919:6).

Responding to a question as to whether or not the proper might be available through exchange by gift, Mather answered:

I am afraid there is not much opportunity to get an exchange by gift. Some of the trustees, perhaps a majority of the trustees of the Bishop Estate, would be glad to give it, but under their position, legally, they feel that they cannot do that, and that if they did they might be personally sued by the heirs for giving away property. This is the case of an estate tied up in a trust, the trustees having certain obligations to carry out, and no matter how much they might desire to make a gift—and I understand they personally would like to give this land—they believe they are estopped from doing that, but they are ready to make an exchange at as low a valuation as possible, and it will be my duty to keep the valuation down as low as I can, convincing them as far as I can that they are carrying out their legal obligations in so doing.

We had this park turned over to us largely as a matter of enthusiasm and interest taken by the Congressmen who made the trip to Hawaii to which I referred at the beginning of my statement. We did not ask for the creation of the park, but the park has been created and certain obligations have been put upon us, and Congress has given us $750 to go over and complete the investigation and to clear up the exchange of land (Feb. 19, 1919:9).

Betram G. Rivenburgh, appointed as Territorial Land Commissioner, elaborated on the proposed exchange with Bishop Estate:

We propose to exchange, at least when I took the matter up in Honolulu with the Secretary of the Interior and Mr. Bradley who was over there, and the trustees of the Bishop estate, the idea was that we will simply exchange adjacent land; that is, we will give to the Bishop Estate land which is adjoining their land. That land has some value as pastoral land. This land [the park section] is lava land. It is not capable of being cultivated to any extent.

In explanation of the way that the trustees of the Bishop estate arrive at their valuation of this portion of the tract, and why they fear there might be legal reasons for the claim that they have not fulfilled their trusteeship if they gave the land for the park, there is the fact that besides the hotel, the Volcano House, there are what are called summer cottages right around the Volcano House, on the Bishop estate land, and those leases are quite valuable. It is cool up there and people from Hilo, and even from Honolulu, rent these cottages or lease them, or lease the land and build their own cottages. That is where the value comes in from the hotel and cottage features, in this area (Feb. 19, 1919:11).

May 5, 1919
Honolulu, T.H.
Stephen T. Mather, Director, National Park Service
to Hon. C. J. McCarthy, Governor of Hawaii
In Re Bishop Estate Land In Kilauea Section of Hawaii National Park

On behalf of the Interior Department, as represented by the National Park Service, and in confirmation of my several conversations with you, I submit the following as my understanding of the present status of the above named subject, and make certain suggestions in connection with the same.

1. It is the opinion of Secretary Lane that the public interests will be best served by the acquisition of the fee of at least a part of the land above indicated.

2. Secretary Lane has arrived at a tentative understanding with you that, subject to the approval of Congress, you will endeavor to acquire from the Trustees of the B. P. Bishop Estate said lands, by conveying to them in exchange certain Territorial lands of equal value, the lands so acquired from said Estate to be thereupon transferred to the U.S. Government for National Park purposes.

3. The said Trustees have signified their willingness to convey the greater part of the said land for National Park purposes, but excluding from such conveyance the Volcano House site and certain other land adjacent thereto; for a certain fixed sum; or to convey their entire holdings within the park boundaries for a considerably larger sum.

   I express no opinion as to the values placed on said lands by the Bishop Estate.

4. While the National Park Service prefers, as a rule, to own the fee of land within park boundaries, there are exceptions, and after examination of the premises and consideration of the subject, I am of opinion that, under existing conditions, the public interests will be served by now acquiring the smaller area suggested by said trustees, leaving the question of whether title should be acquired to the remainder of said Bishop Estate land, to be taken up by the parties at some future time, if they so desire.

5. As the exchange proposed involves local knowledge of values and will probably involve detailed examinations of the lands and consideration extending over a considerable time, I suggest that it would be well if you could come to an understanding with the Bishop Estate, concerning the lands to be exchanged. The proposed basis of exchange could then be submitted to the Secretary of the Interior for his approval and when the necessary congressional authority is secured, prompt completion of the exchange can

be made, thus forwarding the date at which active development of the park can take place (Folder “Hawaii National Park“, Box Gov 5-7, Hawaii State Archives).

May 5, 1919
Honolulu, T. H.
S. Mather, Director National Park Service
to Trustees under the Will of Bernice P. Bishop

In Re Bishop Estate Land In Kilauea Section Of The National Park.

At a recent conference with you by myself, you expressed your willingness to convey, for park purposes, the land owned by you above indicated; but stated that you preferred to retain the Volcano House site and certain land adjoining the same, expressing your willingness to convey the same for a much smaller consideration than asked for the whole. Since such conversation I have visited the lands in question, and, under present conditions, am of opinion that the public interests will best be served by acquiring from you the smaller area as suggested by you. You doubtless understand that I have no authority to commit the Government to any policy or agreement to eventually seek to acquire title from you to the land now reserved by you. Such matter must be an entirely independent subject, open to such action as may, in the future, appear best.

Under these circumstances I will recommend to the Secretary of the Interior that the conveyance of the smaller area suggested by you, be approved by him as complying, in so far as this part of the park is concerned, with the requirements of the act of Congress creating the Hawaiian National Park.

It was tentatively agreed between the Secretary of the Interior, the Governor of Hawaii and yourselves that the Territory should, on behalf of the park, acquire from you the lands in question, by conveying to you in exchange certain Government lands of equal value. A bill was introduced in Congress authorizing such transaction; it passed the Senate but owing to press of business failed in the House of enactment, although there was no opposition thereto. Such bill will be re-introduced at the next session and we have every reason to expect that it will receive favorable action.

In the interest of forwarding the early conclusions of the proposed exchange, I have suggested to Governor McCarthy and now suggest to you that it would be well if you and the Governor could tentatively agree upon the exact values of the lands to be exchanged, and the terms of the exchange for submission to the Secretary of the Interior for his approval, so that as soon as congressional authority is obtained the matter can be concluded, thereby forwarding the date at which active development of the park can take place (Folder “Hawaii National Park“, Box Gov 5-7, Hawaii State Archives).

May 1919
(Agreement for Conveyance of Right of Way across Keauhou
to connect the Kilauea and Mauna Loa sections of the Hawaii National Park)

This Agreement made this _____[left blank] day of May, 1919, by and between William O. Smith, E. Faxon Bishop, Albert F. Judd, William Williamson and Richard H. Trent, all of Honolulu, Territory of Hawaii, Trustees under the Will and of the Estate of Bernice Pauahi Bishop, deceased, hereinafter called the “Trustees,” Parties of the First Part; and the United

States Government, hereinafter referred to as the “Government,” Party of the Second Part, Witnesseth:

Whereas by Act of Congress a national park has been created in the Territory of Hawaii, consisting of several sections, of which one, consisting of the crater of Mokuaweoweo and vicinity, is situate at the summit of Mauna Loa and one consists of the Crater of Kilauea and vicinity, both on the island of Hawaii;

And Whereas said act provides for the acquiring of a right of way connecting said two sections, to be located in the discretion of the Secretary of Interior;

And Whereas the Trustees are the owners of certain hereinafter more particularly described land, lying between said sections, upon which said right of way will probably be partially located, and have agreed with the Government to permit its representatives to enter upon said land for the purpose of inspecting, locating and surveying said right of way, and thereafter, when located and surveyed, to convey the same by proper conveyance of easement of right of way, said adjacent land, buildings and other structures, for administrative purposes in connection with said park, and for rest houses or camps for the use of the public frequenting the same.

Reserving however, unto the Grantors, the right to erect and maintain across said right of way, a gate or gates, which the Grantors or their representatives of assigns may deem necessary to control livestock running on said land.

With full right of ingress or egress upon and over said land for said purposes or any of them.

Provided however that within three months after the survey of said location for said right of way is completed, a copy thereof shall be furnished to the Grantors, and a copy shall be hereto attached and made a part hereof.

TO HAVE AND TO HOLD the rights, powers and authority herein enumerated, and an easement of right of way in and over the said right of way when located as aforesaid, unto the United States Government and its successors and assigns forever.

THIS AGREEMENT is subject to that certain lease from the Trustees to O.T. Shipman, dated ___[left blank] and expiring _____[left blank].

IN WITNESS WHEREOF the said parties of the First Part have hereunto set their hands and seals this _[left blank] day of May 1919. [Hawaii State Archives Gov 5-7]

February 27, 1920
Public No. 150, 66th Congress
(H.R. 3654) An Act to authorize the governor of the Territory of Hawaii to acquire privately owned lands and rights of way within the boundaries of the Hawaii National Park

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the governor of the Territory of Hawaii is hereby authorized to acquire, at the expense of the Territory of Hawaii, by exchange or otherwise, all privately owned lands lying within the boundaries of the Hawaii National Park as defined by “An Act to establish a national park in the Territory of Hawaii,” approved August 1, 1916, and all

necessary perpetual easements and rights of way, or roadways, in fee simple, over or to said land or any part thereof.

Sec. 2. That the provisions of section 73 of an Act entitled "An Act to provide a government of the Territory of Hawaii," Approved April 30, 1900, as amended by an Act approved May 27, 1910, relating to exchanges of public lands, shall not apply in the acquisition, by exchange, of the privately owned lands herein referred to.

Approved February 27, 1920 (Folder "Hawaii National Park," Box Gov 9-9, Hawaii State Archives).[317]

On June 4th, 1920, Trustees of the Bishop Estate agreed to an indenture with the Territory of Hawaii, exchanging approximately 12,035 acres of Keauhou for Government land at Mohokea, Kaʻū. The agreement excluded unrecorded leases between the Estate and the Volcano House Company; O. T. Shipman (for Keauhou Ranch); the Kilauea Military Camp and Territorial Guard; the County of Hawaiʻi; and eleven individuals, holding leasehold residential lots (BoC Liber 577:1-7). The agreement of 1920 provided the Territory of Hawaii with the lands necessary to form the Kīlauea section of Hawaii National Park. The Territory subsequently transferred the Keauhou-Kīlauea parcel to the United States Government in 1922. For contents of the conveyance see citation under date of 1922.

June 4, 1920
Estate of Bernice P. Bishop to Territory of Hawaii
Deed for Lands to be Used for Public Park Purposes

This indenture, made and entered into…between Trustees under the Will and of the Estate of Bernice Pauahi Bishop… parties of the first part, and The Territory of Hawaii, party of the second part,

Witnesseth: Whereas, the party of the second part is desirous of acquiring by way of exchange, directly for public use, named, for public park purposes, that certain piece or parcel of land belonging to the parties of the first part, which said piece or parcel of land is hereinafter more particularly described… [recital first describes the lands of Mohokea 1 & 2, which the Territory exchanged, totally, an area of 115-acres; followed by the portion of Keauhou described below.]

Whereas the said parties of the first part are also willing and have agreed to grant and convey that certain piece or parcel of land belonging to them as Trustees… and Whereas, by an Act of the Congress of the United States of America entitles, "An Act to Authorize the Governor of the Territory of Hawaii to acquire privately owned lands and rights of way within the boundaries of the Hawaii National Park," which was approved February 2, 1920, it was provided as follows:

> "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the governor of the Territory of Hawaii is hereby authorized to acquire, at the expense of the Territory of Hawaii, by exchange or otherwise, all privately owned lands lying within the boundaries of the Hawaii National Park as defined by 'An Act to establish a national park in the Territory of Hawaii,'

[317] See, May, 1919 to March, 1921. The Statutes at Large of the United States of American, Volume XLI (1921:452-453. Washington, Government Printing Office).

approved August 1, 1916, and all necessary perpetual easements and rights of way, or roadways, in fee simple, over or to said land or any part thereof.

"Sec. 2. That the provisions of section 73 of an Act entitled 'An Act to provide a government for the Territory or Hawaii,' approved April 30, 1900, as amended by an Act approved May 27, 1910, relating to exchanges of public lands, shall not apply in the acquisition, by exchange, of the privately owned lands herein referred to.

"Approved, February 27, 1920."

Now therefore, the parties of the first part, acting as such Trustees as aforesaid, in consideration of the conveyance in exchange by Land Patent to be made by the party of the second part of the said piece or parcel of land hereinabove described as granted and conveyed by these presents, do hereby grant and convey unto the party of the second part, its successors and assigns, that certain piece or parcel of land belonging to it, situate in the District of Kau, Island of Hawaii, Territory of Hawaii, being a portion of the land of Keauhou, namely, Apana 11, Land Commission Award 7713, Royal Patent 4475 to Victoria Kamamalu, and more particularly described as follows, to wit:

"Beginning at a point on the rim of' Kilauea Crater northwest of and overlooking the pit of Halemaumau and on the boundary of the Government land of Kapapala, the coordinates of said point referred to the Territorial Government Survey Triangulation Station "Uwekahuna," being South 1018.49 feet and West 1230.61 feet and running by true azimuths and distances as follows:

1. 132º 59' 15,403.0 feet along the Government land of Kapapala;

2. 256° 00' 10,484.5 feet across the land of Keauhou to a marked point on the Humuula trail;

3. 328° 151' 8,725.0 feet across the land of Keauhou to the top of the fault north of the Kau Road;

4. Along the fault in a northeasterly direction, the direct azimuth and distance being 251° 30' 4,330.0 feet;

5. Along the fault in a southeasterly direction to the northwest corner of the Bishop Estate lease No. 921a to the Kilauea Volcano House Company, the direct azimuth and distance being 306º 08' 3,614.0 feet;

6. 8º 24' 380.8 feet along Bishop Estate lease No. 921a to an iron pipe;

7. 285° 53' 153.6 feet along north Side of the Kau Road along said lease No. 921a;

8. 322° 19' 331.4 feet crossing the Kau Road to the Territorial Government Survey Triangulation Station "Volcano House Flag";

9. Along the south side of the Kau Road to its Junction with the Keauhou Road, the direct azimuth and distance being 295º 12' 6,167.1 feet;

10. 333° 20’ 3,300.0 feet more or less across the land of Keauhou to the southwest corner of the land or Keaau;

11. 332° 10' 16,100 feet along the land of Kahaualea;

12. 20° 03' 8,200.0 feet along the land of Apua;

13. 348" 51’ 1,516.4 feet along the land of' Apua to the southerly boundary of Kilauea Volcano National Park;

14. 89° 101' 11,715.0 feet along the southerly boundary of the Kilauea Volcano National Park to the "Palilele-o-Kalihipaa”;

15. 165º 23' 30" 11,143.6 feet along the Government land of Kapapala to the point “Ahua Kamokukolau”;

16. 180° 23’ 7,356.0 feet along the Government land of Kapapala to a marked point southwest of the Crater of Keanakakoi;

17. 112º 21’ 6,683.0 feet along the land or Kapapala to the pit of Halemaumau;

18. 152° 45' 4,850.0 feet along the land of Kapapala to the point of' beginning; And containing an area of 12,025 acres, more or less.”

To have and to hold the said piece or parcel of land hereby granted and conveyed, with the appurtenances thereto belonging, unto the said party of' the second part, its successors and assigns forever, in exchange for the said piece or parcel of land first above described.…

The said parties of the first part, acting as such Trustees as aforesaid, do hereby covenant to and with the said party of the second part that they have full right and authority to sell, exchange and convey the said premises above described; that said premises are free and clear of and from all incumbrances made by them, except as follows:

- Lease to Kilauea. Volcano House Company, dated July 2, 1902, and expiring October 1, 1917.
- Lease to O. T. Shipman, dated May 31, 1921.
- Lease to Kilauea Military Camp, dated October 2, 1916, and expiring September 1st, 1936.
- Lease to T. Guard, dated April 28, 1917, and expiring May 1, 1937.
- Lease to G. J. Richardson· dated April 28, 1917, and expiring May 1, 1937.
- Lease to Alvah A. Scott dated April 28, 1917, and expiring May 1, 1937.
- Lease to J. W. Russell dated April 28, 1917, and expiring May 1, 1937.
- Lease to H. A. Truslow, dated April 28, 1917, and expiring May 1, 1937.
- Lease to E. M. R. Smith, dated April 28, 1917, and expiring May 1, 1937.
- Lease to James Henderson dated April 28, 1917 and expiring May 1, 1937.
- Lease to Hattie S. Lewis dated July 10, 1917 and expiring May 1, 1937.
- Lease to Louisa Ahrens dated January 21, 1918 and expiring January 1, 1938.
- Lease to the County of Hawaii, dated November 29, 1919, and expiring December 1, 1939.

It being understood and agreed, however, between the parties of the first and second parts that the rentals under the leases hereinabove firstly and secondly described shall be reserved unto the parties of the first part for the unexpired term of said leases (BoC Liber 577:1-7). [Note on side of page 1 in this record states: “See Instrument Book 1177 page 9.”]

October 29, 1920
Executive Order No. 81
Setting Aside Land for Public Purposes

I, C. J. McCarthy, Governor of the Territory of Hawaii, by virtue of the authority vested in me by the last paragraph of Section 5 of the Act of Congress approved May 27, 1910 entitled “An Act to Amend an Act Entitled ‘An Act to Provide a Government for the Territory of Hawaii,’ approved April Thirtieth, Nineteen Hundred,” and every other authority me hereunto enabling, do hereby order that the following described land be and the same is hereby set aside for public purposes, to wit, for:

National Park Purposes, and as an addition to the Kilauea Section of the Hawaii National Park, subject to acceptance by the Secretary of the Interior.

Portion of Kau Desert, Kapapala, Kau, Hawaii [see *Figure 38*].

“Beginning at a galvanized iron nail driven into the pahoehoe at the Northeast corner of this tract of land, at a place called “Pali-lele-o-Kalihipaa,” and on the boundary between the lands of Kapapala and Keauhou, the coordinates of said point of beginning referred to government Survey Trig. Station “Uwekahuna” being 26010.4 feet South and 9932.4 feet East, as shown on Government Survey Registered Map No. 2388 and running by true azimuths:–

1. 330º 43’ 30083.0 feet along the land of Kapapala to point at seacoast;

2. Thence in a West and Southwesterly direction along the seacoast to a [mark] on a large flat stone, at a place called “Na Puu-o-na-Elemakule” at the seacoast boundary point of the lands of Kapapala and Kaalaala, the direct azimuth and distance being: 69º 34’ 30” 32043.0 feet;

3. 89º 27’ 30’ 30690.0 feet along the land of Kaalaala to the main 1868 Lava Crack, said point being by true azimuth and distance: 296º 27’ 30” 2100.0 feet from Government Survey Trig. Station ‘Puu Nahaha’;

4. Thence up along the main 1868 Lava Crack, along the Kapapala pastoral lands to a small out-break of lava from the 1868 Lava Crack, opposite the Half-way House, the direct azimuth and distance being: 198º 00’ 32550.0 feet;

5. 230º 25’ 27615.0 feet along the Kapapala pastoral lands to the West boundary of the Kilauea National Park;

6. 346º 20’ 6742.0 feet along the Kilauea National Park to a small cone;

7. 282º 50’ 19150.0 feet along same;

8. 231º 50’ 30” 5430.0 feet along same to the point of beginning.

Area 43,400 Acres More or Less.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the Territory of Hawaii to be affixed. Done at the Capitol at Honolulu this 29th day of October, Nineteen Hundred and Twenty.

November 6, 1920
Executive Order No. 83
Setting Aside Land for Public Purposes

I, C. J. McCarthy, Governor of the Territory of Hawaii, by virtue of the authority vested in me by the last paragraph of Section 5 of the Act of Congress approved May 27, 1910 entitled "An Act to Amend an Act Entitled 'An Act to Provide a Government for the Territory of Hawaii,' approved April Thirtieth, Nineteen Hundred," and every other authority me hereunto enabling, do hereby order that the following described land be and the same is hereby set aside for public purposes, to-wit, for National Park Purposes, and as a portion of the Hawaii National Park, Kilauea Section, subject to acceptance by the Secretary of the Interior. [*Figure 46*]

Beginning at a point on the rim of Kilauea Crater northwest of and overlooking the pit of Halemaumau and on the boundary of the Government land of Kapapala, the coordinates of said point referred to the Territorial Government Survey Triangulation Station, "Uwekahuna," being South 1018.49 feet and West 1230.61 feet and running by true azimuths and distances as follows:–

1. 132º 59' 15,403.0 feet along the Government land of Kapapala;

2. 256º 00' 10,484.5 feet across the land of Keauhou to a marked point on the Humuula trail;

3. 328º 15' 8,725.0 feet across the land of Keauhou to the top of the fault north of the Kau Road;

4. Along the fault in a northeasterly direction, the direct azimuth and distance being 251º 30' 4,330.0 feet;

5. Along the fault in a southeasterly direction to the northwest corner of Bishop Estate lease No. 921a to the Kilauea Volcano House Company, the direct azimuth and distance being 306º 08' 3614.0 feet;

6. 8º 24' 380.8 feet along Bishop Estate lease No. 921a to an iron pipe;

7. 285º 53' 153.6 feet along north side of the Kau Road along said lease No. 921a;

8. 322º 19' 331.4 feet crossing the Kau Road to the Territorial Government Survey Triangulation Station "Volcano House Flag;"

9. Along the south side of the Kau road to its junction with the Keauhou Road, the direct azimuth and distance being 295º 12' 6,167.1 feet;

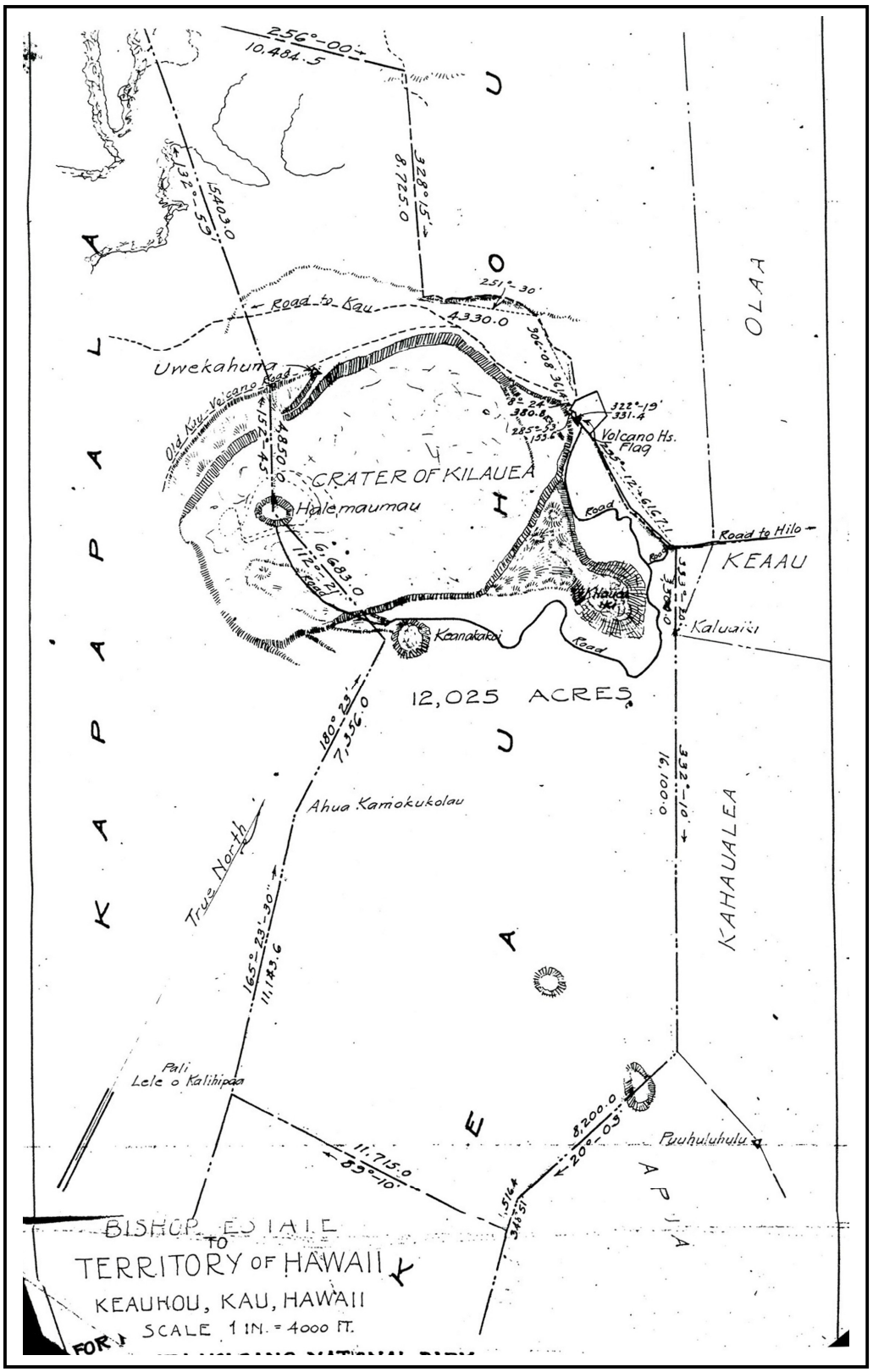


Figure 46. 1920 Map with Executive Order 83. Keauhou Section of "Kilauea Volcano National Park" (Hawaii State Archives)

10. 333º 20’ 3,306.0 feet more or less across the land of Keauhou to the southwest corner of the land of Keaau;

11. 332º 10’ 16,100.0 feet along the land of Kahaualea;

12. 20º 03’ 8,200.0 feet along the land of Apua;

13. 348º 51’ 1,516.4 feet along the land of Apua to the southerly boundary of the Kilauea Volcano National Park;

14. 89º 10’ 11,715.0 feet along the southerly boundary of the Kilauea Volcano National Park to the “Pali-lele-o-Kalihipaa;”

15. 165º 23’ 30” 11,163.6 feet along the Government land of Kapapala to the point “Ahua Kamokukolau; ”

16. 180º 23’ 7,356.0 feet along the Government land of Kapapala to a marked point southwest of the Crater of Keanakakoi;

17. 112º 21’ 6,683.0 feet along the land of Kapapala to the pit of Halemaumau;

18. 152º 45’ 4,850.0 feet along the land of Kapapala to the point of beginning; and containing an area of 12,025 acres, more or less.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the Territory of Hawaii to be affixed. Done at the Capitol at Honolulu this 6th day of November, Nineteen Hundred and Twenty. (Hawaii State Archive, Exec. Order No. 83)

January 12, 1921 (page 10)
Honolulu Star Bulletin
Territory Making Survey of Kilauea

Upon completion of a survey begun Jan. 5, the Territory will be in a position to negotiate with the Bishop estate for an exchange of lands which will complete the Kilauea area of the Hawaii National Park. The park in its entirety also comprises the crater of Haleakala on the island of Maui.

A. S. Chaney of the surveyor general’s office is making the survey, which takes in a strip of land also including the Volcano house property and extending from the Crater hotel in a northwesterly direction to a point in the rear of Uwekahuna bluff, thus giving the federal government possession of the bird forest and tree molds left by some prehistoric lava flow from Mauna Loa as it raced through the primeval koa forest then standing what now is pasture land. Roughly speaking, it follows the outermost line, where the slope of the mountain begins to break down in steps into the great basin of Kilauea crater.

After acquiring title by exchange, the territory will deed the lands to the U.S. Government.

February 8, 1921
Executive Order No. 86
Setting Aside Land for Public Purposes

I, C. J. McCarthy, Governor of the Territory of Hawaii, by virtue of the authority vested in me by the last paragraph of Section 5 of the Act of Congress approved May 27, 1910 entitled "An Act to Amend an Act Entitled 'An Act to Provide a Government for the Territory of Hawaii,' approved April Thirtieth, Nineteen Hundred," and every other authority me hereunto enabling, do hereby order that the following described land be and the same is hereby set aside for public purposes, to wit, for:

National Park Purposes, and as a portion of the Hawaii National Park, Kilauea Section, subject to acceptance by the Secretary of the Interior. [*see Figure 39*]

All that tract of land comprising portions of the lands of Kapapala and Keauhou, in the District of Kau, and portion of the land of Apua, in the District of Puna, on the Island of Hawaii, containing an Area of 28,745 Acres, bounded as follows:

Beginning at a point on the West edge of the Keamoku Aa Flow (Lava flow of 1823), the coordinates of said point of beginning referred to Government Survey Trig. Station 'Uwekahuna' being 4706.6 ft. South and 17970.3 feet West, and the true azimuth and distance from said point of beginning to Government Survey Trig. Station 'Ohaikea' being 166º 20' 6350.0 feet and running by true azimuths:–

1. Along the West edge of the Keamoku Aa Flow in a Northeasterly and Northwesterly direction, the direct azimuth and distance being: 198º 10' 14700.0 feet;

2. 256º 00' 11400.0 feet across the land of Kapapala and Keauhou to a marked point on the Humuula trail;

3. 328º 15' 8725.0 feet across the land of Keauhou to the top of the fault North of the Kau Road;

4. Thence along the fault in a Northeasterly direction along the remainder of Keauhou to a pipe, the direct azimuth and distance being: 251º 30' 4330.0 feet;

5. 286º 00' 530.0 feet along the remainder of Keauhou;

6. 298º 00' 960.0 feet along same;

7. 283º 48' 1146.5 feet along same to a pipe;

8. 267º 20' 1027.5 feet along same;

9. 293º 10' 1050.0 feet along same to a pipe; [10. skipped in original document]

11. 333º 50' 1100.0;

12. 327º 20' 1940.0 feet along same;

13. 283º 39' 2057.4 feet along same to a pipe;

14. 333º 20’ 250.0 feet along same to a pipe on the North side of Government Main Road at Junction with the Keauhou Road, said pipe being by true azimuth and distance 295º 12’ 6167.1 feet from Government Survey Trig. Station ‘Volcano House Flag;’

15. 333º 20’ 3300.0 feet along the remainder of Keauhou to the Southwest corner of Keaau;

16. 332º 10’ 16100.0 feet along the land of Kahaualea;

17. 289º 27’ 4110.0 feet along same to Government Survey Trig. Station ‘Puuhuluhulu’ at the junction of the lands of Apua, Kahaualea and Panau Nui;

18. 304º 00’ 13252.0 feet along the land of Panau Nui to the junction of the lands of Apua, Kealakomo and Panau Nui;

19. 18º 20’ 168.0 feet along the land of Kealakomo;

20. 89º 10’ 29044.0 feet across the lands of Apua and Keauhou to ‘Pali-lele-o-Kalihipaa’, at an angle in the Keauhou-Kapapala boundary marked by pile of stones;

21. 51º 50’ 30” 5430.0 feet across the land of Kapapala;

22. 102º 50’ 1915.0 feet across same to a small cone about 1500 feet Southwest of ‘Puu Koae;

23. 166º 20’ 21000.0 feet across the land of Kapapala to the point of beginning.

Area 28,745 Acres.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the Territory of Hawaii to be affixed. Done at the Capitol at Honolulu this 8th day of February, Nineteen Hundred and Twenty-One.

October 21, 1921
Territory of Hawaii to United State of America
Deed Transferring Mauna Loa Region of Kapapala,
Humuula, and Kaohe Ahupuaa for Park Purposes

Know all men by these presents: That, the Territory of Hawaii, hereinafter called the grantor, for and in consideration of the sum of One ($1.00) Dollar to it in hand paid, the receipt whereof is hereby acknowledged, and pursuant to the provisions of Acts of Congress of the United States approved August, 1, 1916, (39 Stat.,·432) and February 27, 1920, (41 Stat., 452) has granted and by these presents does hereby Grant, Sell, Assign and Convey unto the United States of America, its successors and assigns, hereinafter called the grantee, all that certain tract of land comprising portions of the lands of Kapapala in the District of Kau, and Kaohe in the District of Hamakua, Island and Territory of Hawaii, and described by metes and bounds as follows:

Beginning at “Pohaku Hanalei” of Humuula, a small cone on the brow of Mauna Loa, and at the junction of the lands of Humuula, Kapapala and Kaohe, from which the true azimuth and

distance of Government Survey Trig. Station “Omaokoili” is 195º 12’ 18”·76286.0 feet, and running by true azimuths:

1. 298º 00’ 5240.9 feet;

2. 28º 00’ 26987.5 feet across the land of Kapapala to a point on the Kapapala-Kahuku boundary;

3. 149º 00’ 13233.0 feet along the land of Kahuku to the East peak of the cone in the South end of Mokuaweoweo crater, whence the “West Mauna Loa” Trig. Station is by true azimuth and distance 159º 37’ 5316 feet;

4. 149" 33' 3s• 11474.0 feet along the land of Keauhou 2nd;

5. 208° 00’ 14166.5 feet across the land of Kaohe;

6. 298º 00’ 15880.0 feet across the land of Kaohe to the point of beginning.

Area 9,994 Acres (BoC Liber 620:79–81).

January 18, 1922
67th Congress, 2nd Session, House of Representatives
Report No. 574
Expansion of Hawaii National Park
(Kau Desert and Footprints Region)

The Committee on the Territories, to whom was referred the bill (H.R. 8690) to add a certain tract of land on the Island of Hawaii to the Hawaii National Park, having considered the same, report it favorably without amendment, with the recommendation that the bill do pass.

This bill provides for increasing the area of the Hawaii National Park, which park was created by the act of August 1, 1916, “An act to establish a national park in the Territory of Hawaii,” by adding thereto a certain tract of land immediately adjoining the said national park. The present area of the park is 53,785 acres; the area to be added thereto is 43,400 acres.

The Assistant Director of the national parks, after a visit to the Hawaii National Park, requested the governor of Hawaii to set aside for national park purposes, the tract of land known as the Kau desert, more particularly described in this bill. On October 29, 1920, the Governor of Hawaii, by executive order No. 81 [see *Figure 38*], set aside this tract of land for national park purposes, on condition that it be accepted by the Secretary of the Interior.

After the issuance of the executive order it was found that the Secretary of the Interior had no authority to accept the same and the only manner by which this tract can be accepted is by the passage of this bill.

The land described in this bill has no value whatever for agricultural purposes, but it is believed that it will be an invaluable acquisition to the park from a scientific point of view. Until quite recently, no person had visited this area within the past 100 years. A short time ago, the volcanologist in charge of the weather bureau at the Hawaii National Park, made a

tour through the land and found many interesting conditions which will be very valuable to science.

He strongly recommended that this tract be set aside for park purposes. Years ago a volcanic and mud flow entirely covered this land and from the investigations of the volcanologist at the Hawaii National Park, there is reason to believe that the land was occupied at the time of the flow. Photographs made by him show footprints in what was molten lava at the time they were made.

As this tract is a desert and as there have been no explorations made until the recent one referred to, it is impossible at this time to estimate its real value to science. By including this area in the Hawaii National Park, the value of the park will be greatly increased.

This bill has had the approval of the Secretary of the Interior, a copy of whose report, addressed to the Hon. C. F. Curry, chairman of the Committee on the Territories, is attached hereto and made a part hereof.

Your committee, therefore, recommends the passage of this bill without amendment.…

…The lands involved are public lands, good for no commercial purpose. They do, however, contain numerous lava flows, lava tubes, caves, etc., of great interest to tourists and of still greater scientific value. It is therefore greatly desired to add the area to the park. Probably the most interesting feature of this tract is the Kau flow of 1919–20, which is described by the field assistant to the Director of National Park Service in a report to the director on his inspection of the park area, as follows:

> "In December, 1919, some 6 miles from the active volcano in the Kilauea crater, a lava flow burst forth from a rift leading directly from the lava lake. This flow in a short time built up a hill 150 feet in height, and it is now considerably higher. It is dome shaped and is a miniature of Mauna Loa and for this reason has been called Mauna Iki. The flow was particularly interesting because it illustrated the method by which the other great volcanic mountains of the islands were built up, and lava flowing from the top, then the sides, building slowly but steadily.
>
> "From the standpoint of the tourist, however, the most interesting thing to see is the lava moving slowly over the desert, burning brush or cascading down the side of the newly built eminence. The Kau Flow was so named because the lava is running out over the Kau Desert" (Folder "National Park, Hawaii", Box Gov. 6-16, Hawaii State Archives).

1924 Eruption of Kīlauea Changes the Landscape of the Newly Formed National Park

Ever since westerners first encountered the eruptive and geological phenomena of Kīlauea and Mauna Loa, the study of these volcanoes by scientists and the curiosity of visitors continued to grow. In 1924, just how dangerous the eruptions could be was manifested in a pyroclastic eruption at Halemaʻumaʻu; although on a smaller scale, the 1924 event was much like that of the 1790 eruption, which killed people loyal to the chief Keōua Kūʻahuʻula, and contributed to Kamehameha I's rise to power.

The eruption was an explosive end to a summit eruption series that had begun more than 100 years before, and had been the subject and source of most of the historical descriptions of volcanic activity at Kīlauea. Numerous accounts have been published about the 1924 event,

including the following narrative from Lorrin A. Thurston; he was a key player in the national park scheme in Hawai‘i and owner of the *Pacific Commercial Advertiser,* which he used to promote the national park idea. Photographs cited in the text below, were found in the collection of the USGS-Denver Library. Thurston's account of the 1924 eruption is from his posthumously published book,[318] which includes a large excerpt from an article he wrote for his newspaper (by then renamed *The Honolulu Advertiser*):

> I witnessed several gas explosions in 1924, when the pit was blown out to a depth of some 1,300 feet, and a large area of the main crater, surrounding the pit, was engulfed. At one explosion, I was with a party on the main floor of Kilauea, about a half mile from Halemaumau, when a rock, afterward estimated to weigh more than seven tons, was hurled several hundred feet above our heads. It landed beyond us—and is still pointed out to tourists—as did smaller rocks. One fell upon a sight-seer, pinning him to the ground. He was rescued by members of our party, and was taken to a hospital in Hilo by an army truck, but he died the next morning. That is the only fatal accident at the volcano since it was first visited by white men in 1823.
>
> [Excerpt from Thurston's May 24, 1924 article in *The Honolulu Advertiser* follows:]
>
> I returned yesterday [to Honolulu] from a visit of six days to the Island of Hawaii. During that time, I spent two whole days and parts of two other days at Kilauea; I also visited the districts of Puna, Kau, and North and South Kona. I spent most of the time in seeing what there was to be seen, making as accurate a record thereof as possible, and forwarding a daily wireless to *The Advertiser*. I now summarize the result of the observations of the last week. In the first place, I have not exaggerated one single item, nor have I seen or heard any exaggeration, wither [*sic*] in or out of the press, although many incorrect rumors are being set afloat in Hilo.
>
> The photographs of the masses of inky black smoke, dust, and ash which pour from Halemaumau when the explosions occur, are awesome; but they give little conception of the literally awful and hellish appearance of the great billows of material that rush from the pit and shoot to tremendous heights, rolling, twisting, and turning, in inconceivably short time. They are not all equally thrilling or awesome; but the major ones, vomiting red-hot rocks, gravel, dust, and ash thousands of feet into the air, with a rush and roar like a mighty storm upon a seacoast, are terrifying in their intensity. More particularly is that true at night, or when one is close at hand.
>
> [*Figure 47*] The two most violent explosions to date occurred shortly after eleven o'clock last Sunday morning and about seven-thirty o'clock the same evening. In the morning, with others, I was on the flying field, some 3,000 feet from the pit, about the limit of any rocks that had fallen. A light brown vapor, so thin that through it we could see the bluff on the opposite side of the outer crater was rising gently; and several minor earthquakes were felt, followed immediately afterward by the roar of avalanching sides in the pit, accompanied by rising clouds of reddish dust. About three minutes later, with a sudden dull roar, a column of inky black eruption cloud shot upward from Halemaumau, and masses of gray ash rolled from the edge of the pit and over the adjacent crater floor. A few seconds afterward, multitudes of

[318] Lorrin A. Thurston, *The Writings of Lorrin A. Thurston* (Honolulu: Advertiser Publishing Co., Ltd., 1936).

rocks shot from the clouds; smoke and ash began falling all over the floor of the crater, and bounded, sometimes for several hundred feet, giving a sharp sound of concussion every time one struck the lava, with a continuous rattling and booming sound like cannonade.

A number of rocks struck in our immediate vicinity, within a few seconds after the explosion began. One, approximately six feet long, six feet wide, and three feet thick, fell at the far end of the flying field. It was measured that afternoon by Captain Charles H. Perkins, Kilauea Military Camp, and Oliver H. Emerson, Volcano Observatory, who estimated that it weighed between eight and ten tons. Mind you, this rock had been thrown from the bottom of a pit 1,200 feet deep; and it had fallen approximately 3,000 feet outside the pit [*Figure 48*].

Figure 47. "Explosion 11:15 a.m., May 18, 1924, from Uwekahuna Bluff, Kilauea, Hawaii. It was at the time this picture was taken that T.A. Taylor was killed." (Photo by K. Maehara, Hilo; in Collection of USGS-Denver, Copy Photo KPA-N293)

Needless to say, all present, who could do so, ran away as fast as they could. Theodore A. Dranga, of Hilo, Truman A. Taylor, bookkeeper of Pahala, John Tait, gardener, and JohnA. Hogg, engineer of the Volcano House, were at the margin of the pit shortly before the explosion. Tait and Hogg had returned to their automobile, which was at the end of the automobile road, about 2,000 feet from Halemaumau.

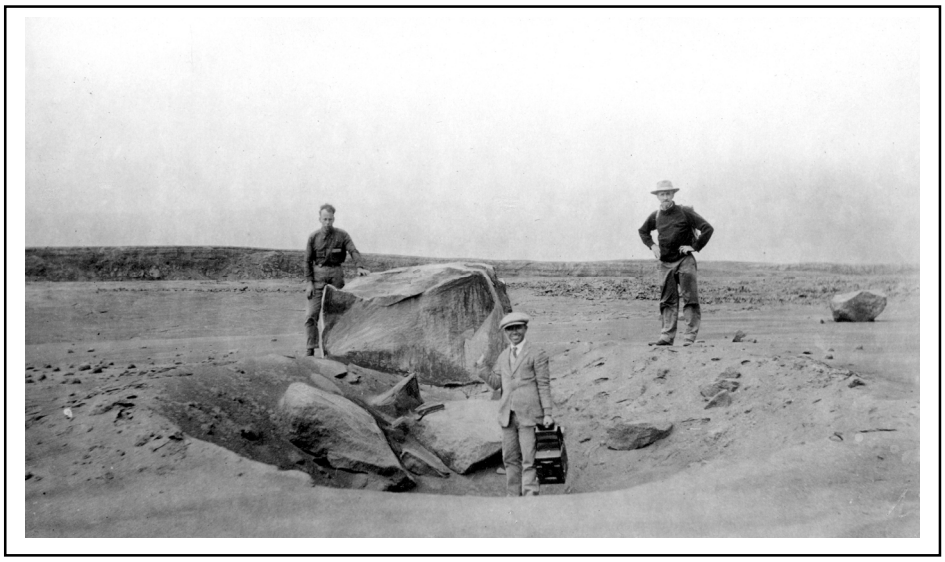


Figure 48. Ten-ton block 3,500 feet away from the crater of Halemaumau hurled out about 11:15 a.m., May 18, 1924. Tai Sing Loo, O. Emerson and Dr. J. Stokes. 9:30 a.m. May 22, 1924. (Photo by H.T. Stearns, in Collection of USGS-Denver sht00271)

Taylor had started back from the pit, and was distant about 1,500 feet from it when the explosion occurred. Dranga, who had parted from Taylor some ten minutes before, was standing directly at the pit margin, on the Volcano House side. Fortunately for him, few rocks were thrown out on that side at this explosion. He ran back from the edge, suffering no inconvenience, except from the heat of the ash that was thrown out after him. He escaped uninjured across the floor of the crater to Keanakakoi, the first pit crater east of the volcano. Taylor was stricken down by a rock some 1,500 feet from the pit, as he was running away; his legs were crushed and he was partially covered by hot ash, being severely burned. A rock smashed in the rear part of the automobile before it got under way.

The upper current of wind, toward the east, speedily carried a great black cloud of ash and dust far eastward of the crater; a heavy rain, which invariably succeeds a major explosion, falling through the dust and ash, accumulated it into pellets of mud as it fell, to the accompaniment of a rushing, roaring sound like that of a great freshet. So much mud fell, by the time I reached the automobile parked near Keanakakoi pit crater, that my Panama hat was a plaster of mud. Another accompaniment of each major explosion is an intense display of lightning, both in the smoke column and in the distance. These flashes are incessant; and the crash of the thunder adds to the awesomeness. On the Sunday under review, twenty-one telephone poles were struck by lightning along the volcano road below Twenty-nine Miles, a number being splintered to matchwood; and the telephone at the Volcano House was repeatedly put out of order.

Upon gathering at the point where the automobiles were parked, and counting noses, we discovered that two members of the party were missing: Dranga, Senior, and Taylor. Dranga, however, was observed approaching the crater with his umbrella up, to keep the falling mud off. After we learned that he had not seen Taylor, a search party of four, consisting of R. H. Finch, the Volcano Observatory man, William O. Clark, Pahala geologist, T. A. Dranga, and Ted Dranga, returned in Dranga's car to search for Taylor. When the car stopped, as far as it could go, about 2,000 feet from the pit, where it was blocked by newly-fallen rock in the road, Taylor was heard calling. He was found under a coating of ash, which had burned him seriously, with both legs crushed.

A tourniquet was immediately applied to stop the bleeding; and he was carried to the automobile on a raincoat as a stretcher, while a second fusillade of rocks showered about the party, fortunately striking no one. Taylor was conveyed immediately to the Volcano House, where he received aid from the Military Camp physician, Captain Patrick J. McKenzie, and two trained nurses, Miss Mollie Thomas and Miss Antoinette Peck. On the advice of Dr. McKenzie, Taylor was transferred to the Hilo Hospital on an army truck. In spite of all that four doctors could do there, he succumbed to loss of blood and shock at eleven o'clock that night.

The most terrific explosion came at seven-thirty o'clock that Sunday evening. It gave us an idea of what might happen at any time on a much larger scale. Without warning, a gigantic black cloud arose to a height estimated by Mr. Boles at twelve miles. As it rose, it scintillated throughout its length and breadth with a multitude of lightning flashes. Showers of hot rocks, some of immense size, flew in all directions, with such rapidity and in such quantity that in moments the entire floor of the crater, for a distance of several thousand feet from the pit, was so afire with hot rocks that it gave the appearance of a live lava flow. Many hot boulders struck the face of the Uwekahuna Bluff, on the Mauna Loa side of the crater, more than a mile from the pit, shattering and crashing to the crater floor below in a glowing shower, while great quantities were thrown upon the lower bank of the crater to the south of Uwekahuna,

the glow being visible from the Volcano House for some minutes after they fell. Once, there was a serious question whether the hot rocks from the pit would be thrown as far as the Volcano House. As Mr. Finch said, they came forward in jumps of five hundred feet at a time. [*Figure 49*]

All of the Volcano House guests, except four, had departed. Channing J. Lovejoy, manager, was game. He said, so long as a guest remained, that he would keep the hotel open, but that, if the remaining guests left, he would close the hotel immediately for the night. In a few minutes, the remaining guests had departed, with a number of Hilo people who had been watching the crater. For the first time, the Volcano House closed its doors, although two watchmen and several cooks and waiters remained on the premises. Manager Lovejoy joined the others in the retreat to Hilo. He returned on the next morning; and the hotel has been open since, subject to the notice that it may close at any time in the judgment of the manager, based on the advice of Thomas Boles, park superintendent, and Roy H. Finch, observatory attendant. Mrs. Finch and A. L. Burdick, a county engineer, remained on watch Saturday and Sunday nights; and Mrs. Finch has spelled her husband and Mr. Emerson in a continuous day-and-night watch since the beginning of the explosions on Saturday, May 10. So much for some details of the most spectacular activities of Kilauea within the memory of living men.…

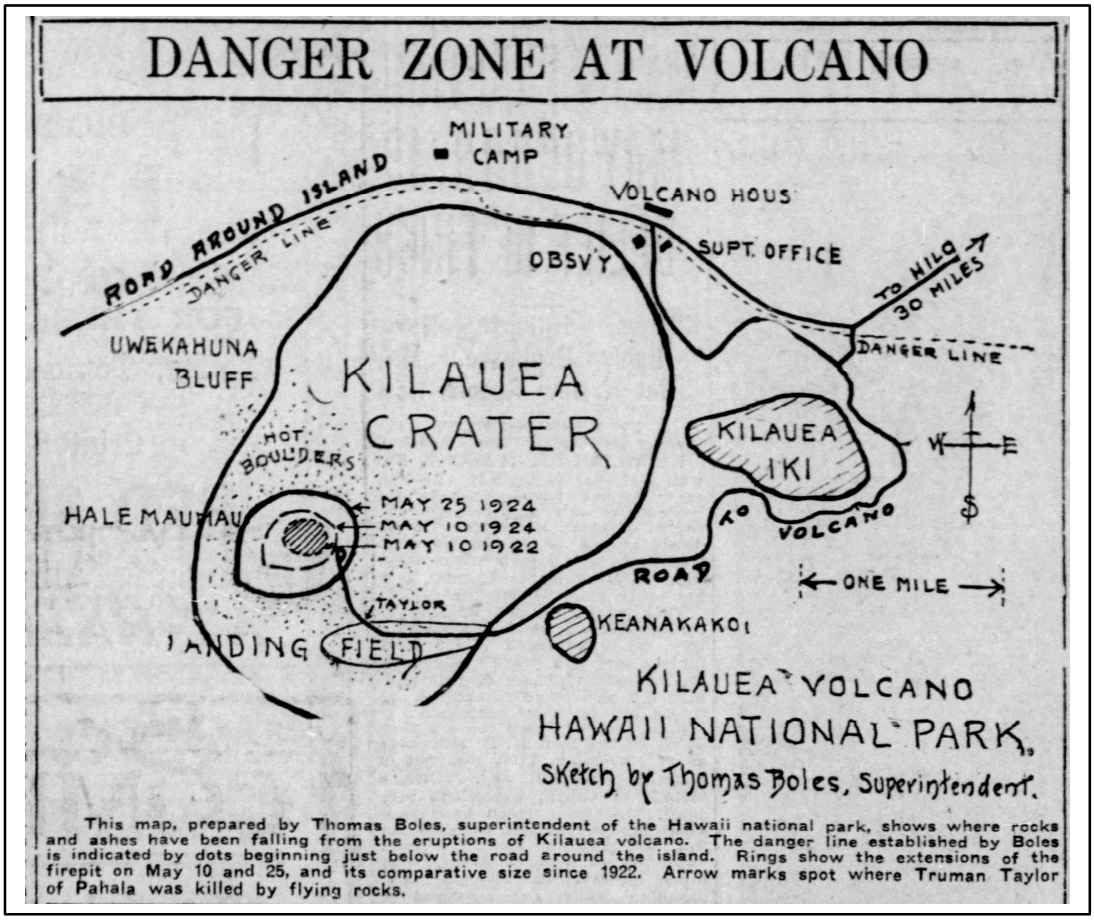


Figure 49. "Danger Zone at Volcano" May 26, 1924:3 (Honolulu Star Bulletin), Sketch by T. Boles, Superintendent, Hawai'i National Park

> In 1790, 134 years ago, explosive eruptions were last known in Hawaii. Then the whole great crater of Kilauea was blown out. Pumice, rocks, and enormous amounts of sand and ash were thrown from the crater to a distance of two miles back of the present Volcano House and ten miles across the Kau Desert; and one section of a passing Hawaiian army was killed. Quantities of pumice and sand and many large rocks from Kilauea are still found at the Twenty-nine Mile village on the volcano road, and in the entire country within several miles of the volcano. All that has yet happened is the most minor activity compared with what is known to have happened in the past.
>
> Earthquakes have been heretofore almost unknown at the Volcano House. In forty odd years, during which I have been going there frequently, I have felt only two, and those inconsiderable. Perceptible earthquakes—some of them quite severe, although none have yet done any injury—are being felt every day by dozens and scores; and they appear to be increasing in intensity. This can mean but one of two things: first, that the surplus energy of the volcano is being worked off through these minor explosions; or, second, that the explosive energy is accumulating and racking the framework of the earth, as evidenced by the multiplying earthquakes, which may ultimately cause a recurrence of the phenomena of 1790, with perhaps still greater energy.… There is no activity at present in Hilo, other than a few scattered and inconsiderable earthquakes. For the past three weeks, there have been no earthquakes or activity in Kapoho, Puna, where the earthquakes and subsidences were so strong a short time ago.
>
> Hilea, in Kau, known as the "home of earthquakes," which normally has more than any other spot on Hawaii, is recording an almost continuous tremble on the seismograph, but is having no perceptible earthquakes. Conditions elsewhere in Kau and Kona are normal. On the other hand, the Volcano House, which has no earthquakes normally, is experiencing a daily and nightly "flock of earthquakes," as Dr. Thomas A. Jaggar calls them, of increasing intensity, accompanied by explosive eruptions. While small in comparison with those of 1790, these explosions are violent. Dr. Jaggar, who is making a life study of the volcano, is not at hand, but he has repeatedly placed himself on record as believing that another explosive period might be expected.[319]

Of course, coming to the modern day, another explosive eruption from Halemaʻumaʻu, as a part of the collapse of Kīlauea's summit, on a smaller scale than 1790 and 1924 events, reminded island residents, geologists/volcanologists, and the national park service that such events can and will occur, and for Hawaiians, that Pele remains on her landscape. For background on the 2018 eruptions series, visit: https://www.nps.gov/havo/learn/nature/2018-eruption.htm and https://www.usgs.gov/volcanoes/kilauea/kilauea-2018-summit-collapse-and-lower-east-rift-zone-eruption

1925: Kūpuna and ʻOhana Gather at Kīlauea to call upon Pele

There appears to be a complete lack of acknowledgement of on-going traditional and cultural practices, or even a Hawaiian "interpretive theme" in the years leading up to and through the Enabling Act which led to the establishment of Hawaiʻi National Park in 1916. The historical and living record makes it clear that the Hawaiians were and are still active and present on the landscape. An important event in March 1925 was organized and ceremonies engaged by a larger number of elder Hawaiians who practiced forms of the Pele Honuamea

[319] Writings of Lorrin A. Thurston, 1936:70–78); Andrew Farrell, Editor.

rites. Many descendants of those Hawaiian kūpuna remain active today, and some participate in HAVO Kūpuna Consultation group meetings.

A series of articles published in both the *Honolulu Advertiser* and the *Hilo Tribune-Herald* provide details of the gathering, identify practitioners, and participants. The narratives below are verbatim accounts from the period:

March 3, 1925 (pages 1–2)
The Honolulu Advertiser
Revival of Pele Worship Plans Go Forward with Old Hawaiians Leading
By William Prohme

[Photos and captions in article, not included here. See Archival Files transferred to HAVO Collection.]

Here are some of the persons who will participate in the elaborate ceremonies at the Halemaumau pit of the volcano, Hawaii, Saturday night, March 21, to petition the Goddess Pele to wield her magic spade, the paoa, and bring back fire to her crater home. (1) Hananina [Hananani] Kelekolio, dancer, and Philip Luahiwa, aged 70, chanter, who is personally preparing sacrifices of awa root and Hawaiian tobacco as a sacrifice to the fire goddess; (2) Kapuailohia Beamer (Mrs. Helen Desha Beamer) is in general charge of the ceremonies; (3) Hananina Kelekolio in a posture of the hula which will be done by 20 dancers as part of the rites; (4) Akoni Mika, Hawaiian seer or kahuna, learned in all the old hulas, and Ketilani Nakaula, one of his pupils, both of whom will have a part in the great event.

It is only a brief week since the initial announcement was made in Hilo that old Hawaiians from all over the island of Hawaii are preparing a great ceremony for Saturday night, March 21, to petition the Goddess Pele to bring back fire to her ancient home in Halemaumau pit of Kilauea crater.

There is a strange stirring of racial memories among the folk of Hawaii nei and it becomes certain that pilgrimages will be made not only from everywhere on Hawaii but from other islands as well, to have a part in the ancient rites that will honor the tempestuous goddess of fire.

Half-forgotten mele are being rehearsed; queer and lovely worship of Laka, goddess of the dance, is being done to bring grace and beauty to dancers who will participate in the rites. Discarded gourds used by the dance chanters are being polished for the hands of the beaters. Bright colored leis are being made to adorn the necks of the dancers and skirts of ti-leaves are being made. Work has started on kukui nut torches which will supply the only light for the strange ceremonies.

But, more vivid still, ancient memories are being resurrected among the folk and eyes are lighting as old Hawaiians tell you of their certainty that if all details are right and the ceremonies are truly beautiful and correct from the standpoint of old kahuna lore, the goddess who has so long been dormant again will wield her digging spade, the paoa, the tool with which she strikes the earth to call forth internal fires.

Pele Walking Again

Stories are being told on the west coast of Hawaii that Pele has been seen upon the roadways, hastening toward the mountain. Of one passer-by she asked for the root of the awa. Of another she asked a bit of “paka Hawaii,” which is tobacco of Hawaii. To another she said that she was returning to Halemaumau, never again to depart.

They are telling these stories on Hawaii and eyes are brilliant with the light of conviction. The Pele legend perhaps is the strongest and longest-lived of all the traditions of Hawaii’s ancient mythology.

One man of seventy years and credited with kahuna powers, when asked through an interpreter what he would take as a sacrificial offering to Pele on the night of the rites, replied:

“Awa ame ka paka Hawaii.” (the root of the awa and the tobacco of Hawaii).

He said it simply, with conviction. It was just as matter of fact and just as beautiful as when a grateful woman of devout tradition says she will burn a dozen candles before the image of an ancient saint.

Preparations for the ceremonies are centering, for the present, at Hilo. Helen Desha Beamer, learned in the lore, experienced in making Hawaiian tableaux and close knit in friendship and kinship with old Hawaiians, is directing them.

Plans Progress

Numbers of old men, about whom the Hawaiians will tell you that their powers are direct inheritance of kahuna ancestors, have been told of the coming rites and have agreed to participate. The members of the Hawaiian Girls’ Club, whom Mrs. Beamer directs, and all of whom are of direct Hawaiian lineage, will be among the principle dancers.

They and their families are gathering the symbols and habiliments of the old worship—the gourds and drums; the ti skirts for the dancers and the leis and robes for the old chanters; the spears of the warriors, and the torches for the light bearers. The sacrifices will be largely individuals offerings and will consist of baked meats and chickens, coconut shells full of gin, the root of the awa and sheaves of native tobacco.

All forms of the hula will be given at the ceremonies, including the religious hula puili, in which eight girls wielding puilis—the slit bamboo cylinders—will take part. Altogether about 20 girls will be members of the ballet, according to advance arrangements by Mrs. Beamer.

Among those preparing their parts in the rites are William Kalaiwaa of Waimea, who will act as officiating priest; Phillip Luahiwa of Honaunau, who will make the chief sacrificial offerings of awa root and native tobacco; Akoni Mika, hula leader and chanter; George Kalama, aged 90, who will act the part of an elder priest; Hanna Kelekolio, leading dancer; Keti Nakaula, one of the best dancers on Hawaii; Leilehua Osorio, Malie Kamau, Lei Carter, Kapuilani Watson, Hailani Kamai, Piilani Victor, Keapolei Nohoikaiu, Kahikilani Mossman, Mouri Ollson, Keliihookano Davis, Alokehaulani Nahinu, Laaokalani Leialoha, Lanihuli Ruddle, Lahilahi Stevens, Kealakaiokalani Iseki, Kanui Barringer, Kalehua Vierra and many others who Mrs. Beamer has begun rehearsing.

Sees Old-Timers

The better to witness the resurgence of the old and lovely paganism the writer was sent to Hilo the other day to meet the people who will participate in the Pele rites.

Under the guidance of Mrs. Beamer I was taken to the homes of some of the ancient ones who will have leading parts. Old men they are, ranging from 60 to 80 years, their memories packed with pictures of "the old days:" when days were spent in petitioning the gods for all manner of things; men who have more than once made sacrifices to Pele; men learned in the old meles; men to who the old hulas are as familiar as the words of Christian prayers on the lips of priests.

As an outstanding picture, indicative in spirit of all the rest, let us go to a home in what is called the Homestead region of Hilo where we find Akoni Mika, tall, grey-headed, flashing eyed and 61, who teaches the young women of the district the old hulas and is learned in all the ancient lore.

After the greetings, which are not commonplace and brief, but protracted and warmly affectionate, he clears away all the furniture from a plain-boarded room. In a corner is a triangle set off by a long hanging of plain white tapa.

Dance Goddess

Mika and two girls, his pupils, turn to that corner, their backs to us, take down the tapa, take from hooks wreathes of ti-leaves which they put upon their heads. They stretch out, each their left arm, and begin a chant. They are asking Laka, goddess of the dance, to give them power and strength, grace and beauty, the better to worship here.

Their opening prayer done, the girls take skirts of ti-leaves and put them on. The old man takes out a pahu, the ancient drum, seats himself on his haunches on the floor and begins an old hula [mele].

At an extra-rapid tapping of the drum the girls begin their dance. This is not what one has seen on vaudeville stages or on the floors of cabarets. It is rich with age and authentic by its very setting.

The old man chants, now slow, now fast, the drum lifting and being pounded upon the mat under him, his fingers beating rhythms which waken old musical memories, while the dancers enact the story of the recitative in postures and in motion. There is beyond questions an erotic significance in it, yet it is so reverently, so soberly done as to take it far beyond the realm of mere spectacle. And there is a suppleness and grace in the dancers which is pure beauty.

Wise Kahuna

A queer thing is happening while the dance goes forward. Attracted by the sound of the drum and the voice of the chanter, people are coming from other homes not far off. The lanai is filling up with spectators. Old men visiting in the neighborhood make their slow way to the house—among them Philip Luahiwa, who will have a part in the ceremonies at Halemaumau, and George Kalam, aged 90, white-bearded and "a wise kahuna" in the words of his friends.

Five or six hulas are done, the old Hawaiian ballets being reenacted in a setting which gives them authenticity of sincerity. Presently the girls go forward and old Mika rises. They turn their backs again on the now augmented audience, raise again their left arms and bow their heads, while in unison they repeat the closing chant of the Laka worship. They hang up again their skirts and wreathes of ti-leaves and carefully put up again the curtain of tapa. No one applauds. But many are the loud-spoken mahalos (thanks) from among the spectators. And bills and coins of silver are thrown upon the mat for the dancers and chanter.

This is a slight suggestion of the spirit of old Hawaii which is waking again in preparation for the solemn rites of an old worship that are to be enacted again at the side of Halemaumau to honor Pele and to petition her return to her ancient home in the volcano pit.

Before the night of Saturday, March 21, arrives, it is believed among the Hawaiians that hundreds of folk from other islands will have made arrangements to attend. Delegations may be organized from each of the islands, until the ceremonies at the pit-side will take on all the semblance of the old Pele worship.

March 8, 1925 (page 2)
Honolulu Advertiser
They'll Petition for Return of Flames
Undertone of real Belief, Back of Volcano Ceremony, that Pele Will Heed Wooing

[Photos and captions in article, not included here. See Archival Files transferred to HAVO Collection.]

The elderly woman in the holoku is Lahilahi Mika, wife of Akoni Mika, both of whom will have parts in the Pele services at Kilauea crater Saturday, March 21. The young woman in the hula skirt is Ketilani Nakaula, one of the best dancers on the Big Island, who will lead the hula ballet.

The old ritualism of the kahunas, the splendor of the old worship of fairy-like gods and goddesses, the delicate poesy of old meles—all these will surround with a pagan beauty the elaborate Pele ceremonies will be carried out Saturday, March 21, at Kilauea crater, Hawaii, to woo back the fire goddess to her home in the Halemaumau pit.

Back of all the specific interest in the ceremonies themselves, there is an undertone of real belief among many of the older Hawaiians on the Big Island, that the worship and sacrifices which will be offered will result once again in the return of fire to the great pit.

No one can have talked with some of the elder men who will have a part in the rites without feeling, to some extent, their sincere belief that the services will somehow reach the heart of the old goddess and cause her once more to wield her paoa, or magic wand, with which she brings fire from out of the earth.

Out of one of the old meles, there has been translated an ancient prayer to Pele, which will be recited by William Kalaiwa [Kalaiwaa] of Waimea, who will have the role of chief priest at the ceremonies. It has been translated by James W. K. Keola, district court clerk at Hilo. While numbers of old chanters beat their pahus and ipus—the drums and gourds—and while a corps of dancers go through the forms of old hula-ballets, the lovely prayer (He Pule kapu no Pele) will be intoned across the wide pit:

O Pele, Thou goddess mine![320]
Heaven and earth in darkness dwell;
A heavenly water, saline water,
Bring hither Hii's flowing awa bowl,
That I may drink and be satisfied;
O thou gallant Mauliola,
Pour forth sacred water into thine awa;
O Earth's mighty Pele, O Sun!
Here's thy gift, a prayer to thee,
Thou art Haumea's female line,
Beauteous goddess Kilauea
Who dug a mighty fiery pit,
Abode for maids of the Summer Seas;
Lovely woman of heaven,
Thou maid in fiery apparel aglow,
An awa bowl to grace a queenly maid.
Here is the sacrificial pig;
A lengthwise striped pig;
Save me, thou Pele goddess of mine,
Amen, 'tis free, fare thee well.

The reference to Mauliola is the old Hawaiian name for Pele's palace at Kilauea. Haumea, also mentioned in the prayer, was Pele's mother, also known as Wakea['s] wife Papa, founder of the Hawaiian peoples, according to tradition.…

March 21, 1925 (page 1)
Hilo Tribune Herald
Kamapuaa Calls on Rains to Spoil Ceremony

Kamapuaa, the god who watches Pele from Uwekahuna Bluff, has set himself against the ceremonies at the pit today and has called upon Laamaoamao, god of the wind to come down bringing the rain and spoiling the scheme. So old Hawaiians have been saying all this week and so they say today.

Some have it that he is jealous of Pele while other say that he and Pele are more than ever bitter enemies since the eruption last may when Pele tried her best to cover Kamapuaa with mud.

Shortly before the eruption Kamapuaa, who watched Pele from behind a screen of rock and dirt came out from his seclusion and boldly regarded her, whereupon she grew angry and attempted to cover him up again, which accounts for the eruption. Since then Kamapuaa has been on the outs with Pele and refused to let her have even a little fire, calling upon the rains whenever she wants to come back.

Legend has it that in 1880 Pele overflowed the rim of the crater of Kilauea [Mauna Loa] and poured red hot lava toward Hilo, the Kaumana flow. Kamapuaa, the guardian of Hilo and all the land on the Hamakua side of the Wailuku river, stopped Pele's mad rush just in time to save Hilo from utter destruction. Since that time he has not trusted Pele and has remained

[320] This mele pule is one of several ancient prayers that starts with the lines "O Pele la ko'u akua, miha kalani, miha ka honua…" (Ho'ohila Kawelo Collection).

on Uwekahuna Bluff to keep an eye on her, in the event that she should attempt another attack upon his domain.

March 23, 1925 (pages 1–2)
Hilo Tribune Herald
Firepit Roars as Kahuna Chant to Pele
By Virginia Bennett

With the great pit of Kilauea, from which rose lazy clouds of steam, as the background, a platform at the very edge of the crater for the stage, and an audience composed of visitors from many parts of the world, as well as several hundred island people, as the spectators, "A Night With Pele at her Home in Halemaumau," was presented, Saturday, under the direction of Mrs. P. C. Beamer, with all the old ceremonies and ancient rites used to call Pele, the great fire goddess back to her home in the crater.

By 5 o'clock the spectators were crowded for many yards back of the roped-off semi-circle, in which the ceremonies were enacted. Those taking part then entered the circle and grouped themselves in front of the platform. George Kalama, an old kahuna, offered the pule, prayer, as the opening number. Then as the sacrifices were being prepared by a group of Hawaiians in the corner of the platform, Kalama, with three other kahuna, Kalawaa [Kalaiwaa], Hoohie, and Kaloku [Kalokuokamaile], went to the edge of the pit, gazed far below, and chanted to the fire goddess, pleading with her to return to her home.

An Early Answer

At that moment there was a great wall at the far side [that] crashed down. This was a quicker answer to the old Hawaiians' prayers, than the spectators had expected, and there was almost a panic for moment, as the crowd rushed back from the edge of the pit back to safety.

Perhaps no one of the spectators really believed that the ceremonies would bring Pele back, but no one took a chance in remaining at the edge when the avalanche came.

The offerings, which included a pig, prepared in a special style, and the awa root, which is said to be the acceptable offerings for Pele, were cast into the pit, as the kahunas finished.

The kahunas kept their positions, gazing over into the pit throughout the ceremonies.

As Mrs. Lahapa Paona chanted to Pele, the princesses who represented the various islands, came onto the platform, followed by the uliuli players. As Lahapa sang, the princesses came forwards with the lei offerings and cast them to Pele. The princess from Hawaii wore a red garment and offered a lehua lei. Miss Kamai took this part… [Writer named each princess from across the islands and identified their lei offering.]

Rare Old Hula Given

The bamboo hula, such as it is rarely seen now, was given by the puili dancers, who included Miss Victor, Mrs. Vierra, Mrs. W. H. Barringer, Mrs. H. Davies, Mrs. W. O. Watson, Mrs. Pua Kauhane, Mrs. Nohoikaiu, and Mrs. Stevens. All wore red pahuhulas [pāʻū hula] and yellow ahuulas [ʻahuʻula]. By this time the sun had set, and darkness was fast coming on. So the 10 large kukui nut torches were lighted, and the torch bearers took their places

around the edge of the platform. Clouds had settled over the pit, and a great deal of steam rising from below, swirled in the wind which had come up with the setting of the sun.

Part four opened with a chant from George Luahiwa, a master of the hula. Then four attendants, who wore yellow and red ahuulas, and carried spears and kahili, came onto the platform and stood at attention while Leilehua Beamer danced the Pele dance. Then came the Hoopuka dance by Hana Kelekolio and Leilehua Beamer; the Hiiaka dance by Hana and the Iolani dance by Leilehua; another Pele dance by Hana and Leilehua. Luahiwa beat upon the gourd and chanted throughout the dance. His dancers wore yellow with hula skirts of ti-leaves and garlands of yellow flowers.

Akoni Mika, another master teacher of the dance, chanted for his dancers, two girls who wore red, and hula skirts, with leis of red flowers.

The ceremonies closed with a Pele chant by George Kalama, the Pele kahuna.

Confident of Return

Whether Pele heard and was pleased, and will return after her long absence, remains to be seen, but the old natives, confident that they chose the right chants, meles and dances to suit her mood, believe she will reappear before many days have passed.…

[Writer continued with a detailed outline of the program. See Archival Files transferred to HAVO Collection.]

March 23, 1925 (pages 1-2)
Hilo Tribune Herald
2200 People Saw Pele Ceremony, Boles Says

Approximately 2200 people saw the Pele ceremony at the pit last Saturday afternoon, it was estimated today by Thomas Boles, superintendent of Hawaii National Park.

“We kept a close count of the machines and people coming into the park,” Boles said today, “and registered 432 cars containing 2045 persons. in addition about 155 people were at the pit, so we feel sure that at least 2200 saw the ceremony.

Boles added that “there was no accident of any sort and that the congestion was handled in fine style by the 12 policemen sent up from the Hilo police department for the occasion.”

A short account of this significant event was forwarded in the park superintendent’s report in April 1925; in which the tone indicates the low value paced on things Hawaiian at the time. One point that stood out for the superintendent was that the visitor count was high, and another was that the ministers and scientists were not “enthusiastic” about ceremony:

April 9, 1925 (page 4)
Hawaii National Park Superintendent’s Report
Thomas Boles, Superintendent, to
Stephen T. Mather, Director, National Park Service

Native Ceremony at the Volcano: The biggest event in the Hawaii National Park during the past month was the performance of ancient rites and dances at the rim of the volcano by

trained group of natives, and the incantation and chants of the four venerable kahunas (native witch doctors) in the efforts to persuade Goddess Pele to return to her home in the lake of molten lava, so that there would no longer be any suspense about imminent explosive eruptions. This event has been fully described in the newspapers, clippings of which have been sent to the Washington Office, and need no repetition in this report. The ninety year old Kahuna who was master of ceremonies claims to have caused the lava to return on two former occasions, and although nothing more exciting than a small avalanche resulted from his recent incantations, he assures me that it is but a questions of time that the lava will return, and all be well again. If he proves up OK, I think we should waive the age limit, and place him on our regular staff.

As a ceremony or pageant I believe this performance measures up to the Rip Van Winkle play in Sequoia, or the return of the Old Timer to Yellowstone; or the weird dances of the Indians at Grand Canyon, and much favorable publicity will result therefrom. By actual count 2195 persons entered the Hawaii National Park on March 21st, an attendance record which may stand for some time to come. The 432 autos were handled and parked without accident. I hope we do as well during the coming visit of the United States Fleet this summer.

The only group not enthusiastic over this native ceremony were the ministers and the scientists, each of whom felt that their life long efforts would be lessened in case molten lava should apparently return to the crater in response to the incantations and chants. As a matter of fact these old kahunas will undoubtedly get a lot of credit even if the lava should reappear within the coming year. [This report may be viewed in the digital section of the HAVO Collection.]

March 30, 1927
The Territory of Hawaii to The United States of America
Deed – for Lands of Kapapala and Humuula to connect Mauna Loa and Kilauea Sections of Hawaii National Park

The Territory of Hawaii, for and in consideration of One ($1.00) Dollar… does hereby give, grant, bargain, sell and convey unto the United States of America, all that certain parcel of land belonging to it, situate at Kau and North Hilo, County and Territory of Hawaii, being portions of the Government lands of Kapapala and Humuula, consisting of a strip of land connecting the Kilauea and Mauna Loa Sections of the Hawaii National Park and more particularly described as follows: [*Figure 50*]

Beginning at Pohaku o Hanalei of Humuula, a small cone on the brow of Mauna Loa, and at the common boundary point of the land of Humuula, Kapapala, and Kaohe, from which the true azimuth and distance to Government Survey Trig. Station “Omaokoili” is 195º 12' 18" 78286.0 feet, the coordinates of said point of beginning referred to Government Survey Trig. Station “Uwekahuna” being 30600 feet North and 92742 feet West, and running by true azimuths:

1. 238° 00’ 29241.2 feet along government land;

2. 284° 00’ 19423.7 feet along same to a place called “Puu Ku Lua” at the common boundary point of the lands of Humuula, Kapapala, and Keauhou;

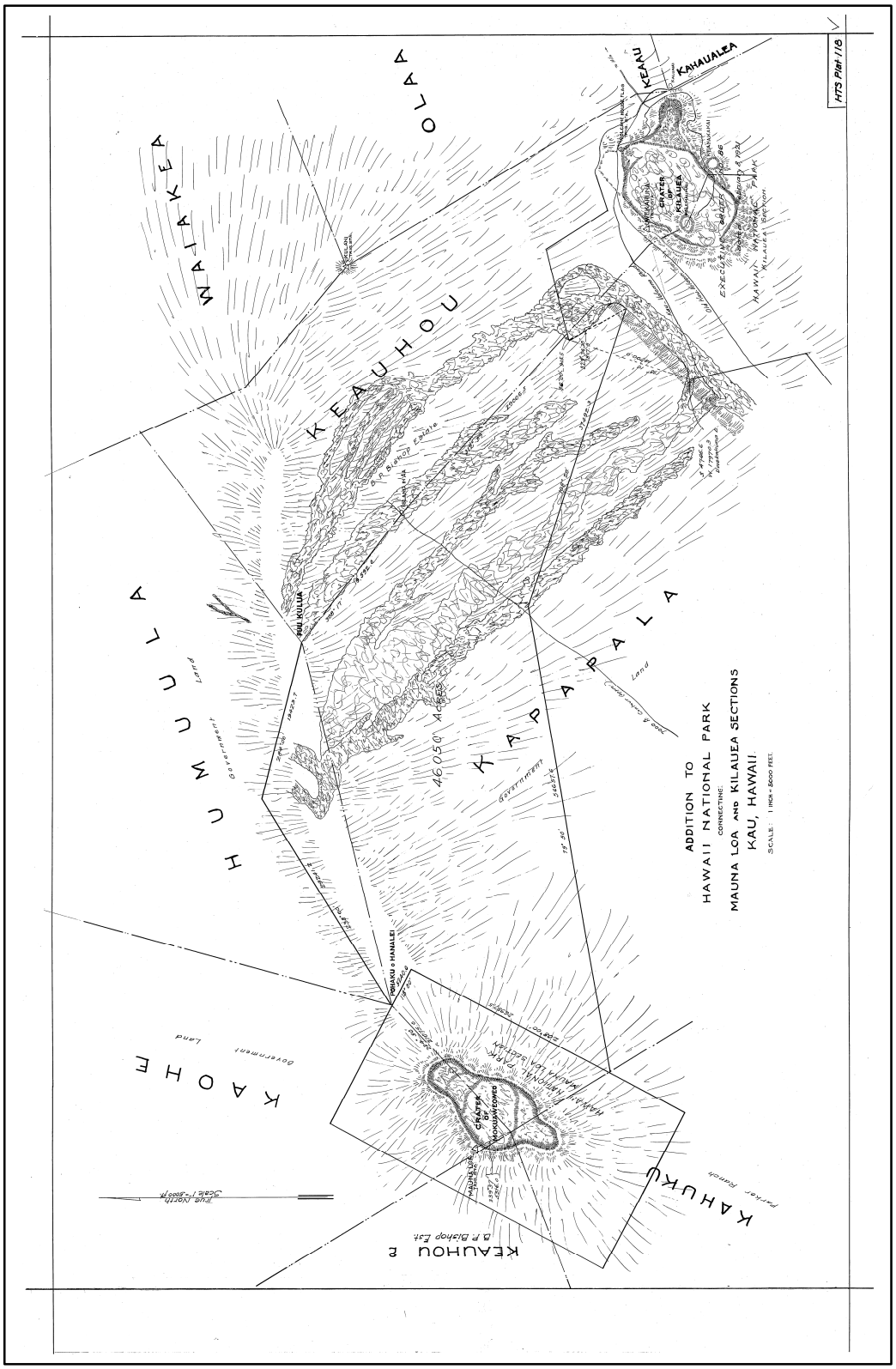


Figure 50. "Addition to Hawaii National Park Connecting Mauna Loa and Kilauea Section Kau, Hawaii HTS Plat 118 (Hawaii State Survey Division)

3. 308° 17’ 19592.0 feet along the land of Keauhou to an island in “Aa”;

4. 312º 59’ 29006.4 feet along the land of Keauhou;

5. 76º 00’ 915.5 feet along the Kilauea Section, Hawaii National Park;

6. Thence along same along the West edge of Keaumoku [Keamoku] Aa Flow, the direct azimuth and distance being 329º 34’ 30”7817.9 feet;

7. 108º 20’ 37492.3 feet across the land of Kapapala;

8. 79º 50’ 56657.6 feet across the land of Kapapala to the land of Kahuku;

9. 208º 00’ 26987.5 feet along Mauna Loa Section, Hawaii National Park;

10. 118º 00’ 5240.0 feet along same to the point of beginning.

Containing an area of 46050-00/100

Reserving, however, to the Territory of Hawaii, its successors and assigns, a perpetual right to at any time graze livestock on any portion or the whole of the lands herein conveyed.

To have and to hold the same with all the rights, privileges and appurtenances thereunto belonging or in anywise appertaining unto the United States of America, its successors and assigns forever.…

In witness whereof, The Territory of Hawaii has hereunto caused its name to be signed by the Governor of the Territory of Hawaii and by the Commissioner of Public Lands… and has caused the great Seal of the Territory of Hawaii to be affixed this 30th day of March, 1927.

W. R. Farrington, Governor

C. T. Bailey, Commissioner of Public Lands

(BoC Liber 896:496–498)

October 21, 1927 (page 7)
Honolulu Star Bulletin
Exhibit Seismograph Is Placed At Volcano
(Special Star-Bulletin Correspondence)

Volcano House, Hawaii, Oct. 20.—A new seismograph has recently been received at the Uwekahuna observatory from Akashi & Co. of Tokio, Japan. This instrument was ordered by Dr. T. A. Jaggar while in Japan last year with the Third Pan-Pacific Congress. It is to be used not only as an exhibit seismograph, but will function continuously, recording earth movements which will be kept on file. Visitors will be able to view it in operation through glass doors especially provided for this purpose when the building was constructed early this year.

January 31, 1928 (page 11)
Honolulu Advertiser
Portion of Kapapala and Kahaualea transferred by Territory of Hawaii to the United States

Territory of Hawaii to United States of America, 43.400 A. land, Kapapala, Kau, Hawaii. Jan. 28, 1928. $1.

Territory of Hawaii to United States of America. 2526.2 A. of R.P. 8030, Kul. 8559-B Ap. 14. Kahaualea, Puna, Hawaii. Jan. 28, 1928. $1

December 29, 1928
Joseph M. Kama and wife, Kaawaloa Kama, to G. D. Supe
Deed – for 2/17th Interest in Hui Land of Kealakomo

Know all men by these presents, that I, Joseph M. Kama, of Kalapana, District of Puna, County and Territory of Hawaii, for and in consideration of the sum of One ($1.00) Dollar to me in hand paid by G. D. Supe, of Hilo… and in further consideration of the love and affection that I bear towards the said G. D. Supe, as my son-in-law, do hereby grant, bargain, sell, convey and assign to the said G. D. Supe, his heirs assigns, all of my right, title, estate. and interest, whether in law or in equity, in and to the land of Kealakomo, situate in said District of Puna, granted and described in R.P. G[rant]. No. 2893 to Kama, Naloha et al., being a two seventeenth's (2/17) interest in the said granted premises, which descended to me as heir-at-law of the said Kama and Naloha.

To have and to hold the same with all the rights, privileges and appurtenances to the same belonging or in anywise appertaining, to the said G. D. Supe, and his heirs and assigns, in fee simple forever (BoC Liber 987:190–191).

November 6, 1930
G.D. Supe and wife, Maggie K. Supe to John K. C. Lane
Deed – for 2/17th Interest in Hui Land of Kealakomo

Know all men by these presents, That I, G. D. Supe of Hilo, County and Territory of Hawaii, for and in consideration of the sum of Two Hundred & Fifty ($250.00) Dollars to me in hand paid by John K. C. Lane of Honolulu, City and County of Honolulu, the receipt whereof is hereby acknowledged, have granted, sold and conveyed, and by these presents do hereby grant, convey and confirm unto the said John K. C. Lane, his heirs and assigns, all of my right, title, interest and estate, whether in law or in equity, in and to a two-seventeenth's (2/17) interest in the land or Kealakomo… granted and described in R.P. G. No. 2893 to Kama, Naloha, et al., and being the same premises conveyed to me by .Joseph M. Kama by deed dated the 29th December 1928… Liber 987 on pages 190–191 (BoC Liber 1168: 278–279).

1931: Elder Hawaiian Woman, Kaoiliokalani Pihanakalani
Offers Prayers to Bring About an Eruption;
Blames Bad Behavior by Tourists and Others for Pele's Absence

In this early period of park development and geological study, Hawaiians continued their practices and rituals as related to honoring Pele. One such example of this was reported in the *Honolulu Advertiser*, which alerted the public that an elderly Hawaiian woman, Kaoiliokalani

Pihanakalani, and her son, were on their way to Kīlauea from Oʻahu, where she was going to pray to Pele, for renewed eruptive activity. An important fact revealed in this notice is that cultural practitioners—those with ties to Kīlauea—may not necessarily live in lands adjoining Keauhou, but will also come from other Hawaiian islands. The Pele traditions span all of Hawaiʻi, and have remained most visible because of the volcanic manifestations of Pele and her family.

Follow up reporting on the visit and ceremony reveals that Kaoiliokalani Pihanakalani (also known as Mrs. Maluna), and members of her family remained at the edge of Halemaʻumaʻu for several days. She is reported as having told park superintendent, E. B. Leavitt (who had only arrived in Hawaiʻi in 1930), that she had "heard from Pele, and that the fire goddess objected to the abuse of her home inasmuch as tourists and others were wont to do."[321]

February 12, 1931 (page 7)
Honolulu Advertiser
Aged Woman Will Try Arts on Madame Pele

Ancient rites in honor of Madame Pele, goddess of Kilauea, will be performed on the edge of Halemaumau this week by an aged Hawaiian sorceress, so she claims, to revive activity in the volcano.

The expedition to Kilauea left Monday under the leadership of George Maluna, 907 Waiakamilo road, son of the aged woman who says she is personally acquainted with the goddess and is almost 100 years old.

E. P. Leavitt, superintendent of Hawaii National Park, has been invited to be present as an eye witness to the rites. Later, when the Volcano has erupted, the aged woman says she will ask Pele to stop the eruption.

February 24, 1931 (page 1)
Honolulu Advertiser
Aged Woman Continues to Call Pele
Declares Abuses Cause of Displeasure
of Goddess of Halemaumau

Mrs. Kaoiliokalani Pihanaokalani [Pihanakalani], 100, the elderly Hawaiian woman who went to Halemaumau one week ago tomorrow to present offerings to Madame Pele in an effort to bring the Hawaiian fire goddess back to her home in Halemaumau, is remaining at the pit-side to see evidences of her incantations. According to E. P. Leavitt of the National Park service, up until yesterday Mrs. Pihanaokalani, known also as Mrs. Maluna, and eight of her relatives, were residing nightly in the shelter at the pit-side.

Moves to Camp

Mrs. Pihanaokalani spends many of the daylight hours carrying on her labors for the fire goddess' return. Yesterday, however, at the suggestion of Park Superintendent Leavitt, Mrs. Pihanaokalani and her relatives moved to the summer camp where more comfortable accommodations were obtainable. The aged Hawaiian woman, however, goes to Halemaumau dally, awaiting the goddess' return.

321 Feb. 24, 1931:1, *Hilo Tribune-Herald*.

Blames Tourists

She told Superintendent Leavitt that she had heard from Pele and that the fire goddess objected to the abuse of her home inasmuch as tourists and others were wont to throw sticks and stones Into the pit. She said that this was particularly true in times when the pit was active and urged Superintendent Leavitt to take steps to prevent such abuses when the fire again returns.

Mrs. Pihanaokalani indicated to Superintendent Leavitt that she was expecting Madame Pele to put in appearance at any time and resume her abode in Halemaumau. She said that she has absolute faith in her own relationships through gifts and incantations with the Hawaiian fire goddess.

The Kalapana Expansion: Park Planning Threatens Hawaiian Community Life in Puna

By the early 1930s, primary promoters of the park scheme—the County Board of Supervisors, businessmen and tourist service providers—began exploring options for adding lands of Puna—those between Kalapana to ʻĀpua—into the park. The plan included developing road access that would provide visitors with a circular route between Hilo, and Kīlauea (which would complete the chain of craters road). Keola Awong reports that by July of 1932, Superintendent E. B. Leavitt, entered into discussions with Territorial Governor, Judd, seeking a way to advance the proposal.[322]

The proposal met with opposition from some of the large land owners who would be impacted by the deal and proponents worked in the background, bringing it back to the public in early 1935. The proposal then called for a Hawaiian village to be a stopping place near Kalapana, where native Hawaiians would live their lives and provide tourists with experiences, and that the road would connect the Kalapana area coastline with the lower end of the existing Chain of Craters road, which ended above the pali.

Opposition to the proposal covered critical issues for the Hawaiians, among them being that:

(1) They shared a deep cultural attachment to their lands, being inherited from their ancestors;

(2) They opposed the proposal which placed a seventy-five percent blood quantum on residency rights;

(3) The Hawaiian lifestyle was not meant to be a “tourist” attraction;

(4) Making modern Hawaiians live in “grass houses” was not in keeping with the times; and

(5) Concerns over management of the land – even proposing that the newly formed Department of Hawaiian Home Lands might manage lands set aside for new Kalapana-area homesteads.

322 Keola Awong, “*The Native Voice and the Establishment of Hawaii National Park*” (Ms., Dec. 3, 2014:19).

Narratives which contain specific actions, land areas and community responses to the proposal have been identified with underlining (and in some cases in bold font) to draw readers attention to selected comments.

It was not until 1938 that the Department of Interior took action to make the proposal law. In the meantime, several land owners, generally not those with generational ties to the ʻāina, began consolidating parcels of land so that they would be ready for the expansion to move forward. It took more than thirty years for final settlement of the land issues and relocation of native Hawaiian residents beyond the park boundaries (by that time, not including Kalapana Village). While promises had been made to establish homesteads for native Hawaiian families within lands that were included in the park, those homesteads never came about.

The communications below, covering 1932 to the early 1960s with focus on the "Kalapana Expansion," includes testimonies by native Hawaiians of the subject area lands, records of condemnation, court proceedings, and final NPS title to the ʻāina.

April 9, 1932
John K. C. Lane to Alice K. Lane
Deed – for 2/17th Interest in Hui Land of Kealakomo

Know all men by these presents: That I, John K. C. Lane, unmarried, of Honolulu, City and County of Honolulu, Territory of Hawaii, for and in consideration of the sum of Two Hundred and No/100 Dollars, ($200.00), to me in hand paid by Alice K. Lane, of Honolulu.. have granted, sold and conveyed unto the said Alice K. Lane, her heirs and assigns, all my right, title, interest and estate, whether in law or in equity, in and to a two seventeenth's (2/17) interest in the land of Kealakomo… granted and described in R.P. G. No. 2893 to Kama, Naloha, et. al., and being the same premises conveyed to me by G. D. Supe… the 6th day of November, 1930… Liber 1167 on page 278–279 (BoC Liber 1168:279–280).

March 31, 1934
John C. Lane to Alice K. Lane
Deed – for Interest in Hui Land of Kealakomo

This Deed by John C. Lane, Grantor, to Alice K. Lane, Grantee: Witnesseth: That said Granter, for the consideration of One Dollar ($1.00) to him in hand paid by the said Grantee, the receipt whereof is hereby acknowledged, does hereby sell and convey unto the said Grantee, her heirs and assigns forever, all his right, title, and interest in and to that said piece or parcel of land situated at Kealakomo in the district of Puna… and more particularly described in Royal Patent (Grant) No. 2893, said land being known as Kealakomo, being the interests conveyed to him by deeds of William H. Beers, dated February 13, 1922, recorded in Liber 626, pages 250–251; by deed of Ah Oe, dated December 29, 1925, recorded in Liber 805, pages 354–355; and by deed of Deputy Sheriff Nailima, dated January 11, 1926, duly recorded In Liber 813, pages 119–122 (BoC Liber 1230:123).

January 18, 1935 (page 7)
Honolulu Star Bulletin
S. W. King to Kokua Extension of National Park
Supervisors Vote Approval of Project Which would Benefit Kalapana

Delegate Samuel Wilder King is ready to work for the extension of the national park towards Kalapana if the project meets with local approval.

This was indicated today in a wireless message received by Chairman Samuel M. Spencer from Delegate King. The message read as follows:

"Does extension national park towards Kalapana meet with local approval? Am preparing to work for this project if Hawaii desires it. With best regards and aloha to yourself and colleagues."

The East Hawaii members of the board, in session this morning, voted to send a wireless message to Delegate King expressing their approval of the project.

Members of the Hilo Chamber of Commerce at their annual session Tuesday afternoon voted approval of the project as outlined to them in a letter from Superintendent E. G. Wingate.

The area proposed for inclusion in the park boundaries is of definite scientific and scenic interest and for that reason is desired for the park.

While the area does not include Kalapana village this section would receive certain protection and security otherwise not obtainable due to the fact that it would be practically surrounded by park boundaries.

March 5, 1935 (page 5)
Honolulu Star Bulletin
Native Village in Kalapana Region Proposed in Bill

Rep. Herbert N. Ahuna of Hawaii was to introduce today a bill establishing a native village at Kalapana, on the Big Island, and creating a commission of five members, serving without pay, to maintain and operate it.

The superintendent of the Kilauea national park would be an ex officio member and chairman of the commissioner, and an appropriation of $25,000 is provided to get the project under way.

The bill provides for the setting aside of territorial lands by executive order as a village site, and the commission would have authority to erect grass huts and to allot them to native Hawaiians for residential purposes under an annual revocable license of not more than $25 a year.

It is proposed that those living in the village display and sell products manufactured by them.

March 5, 1935 (page 8)
Honolulu Advertiser
Scenic Route Surveyed for Big Islanders
Volcano to Kalapana would be linked on Coastline

Scenes of natural splendor difficult to match anywhere on the Island of Hawaii and ideal picnic ground will be opened to tourists with the construction of the proposed stretch of highway which is to link the end of the Chain of Craters road from the Volcano to Kalapana by way of the coast line.… The survey, starting from Kalapana, is marking the proposed route for the highway which extends past the village of Kalapana for about six and a half miles along the seacoast and then heads mauka (inland) on an incline toward the end of the Chain of Craters road.…

Two miles past Kalapana on the route of this proposed highway is located the Waiaka heiau. One mile further on is a fine natural swimming pool, with a fine gravel bottom. The swimming pool is a little landlocked bay. The water penetrated through the huge boulders which cut off the breakers of the open sea.…

Throughout this part of the seacoast there are coconut, kukui and hala trees to give shade. The pool is located at a spot which is known by the Hawaiian name of Kalaipuni.…

About a mile past the natural swimming pool is located the Wahaula heiau, perhaps the most noted in the entire Puna district. It is in fine shape, located about 500 feet back of the coastline.

The vegetation must be cleared away later to put the heiau in shape. The sacrificial altar, with the "chopping block" of stone about six feet long, was found here,

About a mile and a half past this second heiau the road will leave the coast and turn inland, then start the climb up to Puliuli [Paliuli] Pali.…

The scheme at the present time is to have the federal government accept the entire area from the park boundaries extending to the sea and up to the boundaries of Kalapana village as a part of Hawaii National park.… The proposal is strongly supported by county authorities and has been endorsed by Edward G. Wingate, national park superintendent.

March 15, 1935 (page 6)
Honolulu Star Bulletin
House Bill 122 – Establishment of a "native Hawaiian village" in Kalapana

Editor… I read in the paper, with a great deal of amusement and a considerable amount of disgust, about that House Bill 122, introduced the other day by Hon. Herbert N. Ahuna of Hilo, viz., the establishment of a "native Hawaiian village" in Kalapana, Puna, Hawaii, and appropriating the sum of $25,000. A Kalapana Hawaiian village commission to be established, grass houses to be allotted to native Hawaiians, ancient Hawaiian occupations, arts and customs to be encouraged, such as mot weaving, tapa cloth and hat making, etc. I have been a resident of Hoolehua for the last six years, and no one can question that Hoolehua is a Hawaiian community. While I am not a Hawaiian, I have had the opportunity of coming in close contact the Hawaiian people, and I question that the Hawaiians of today, with the American schooling their children are getting, would care to go back to grass

houses, wear a “malo,” and be satisfied with only raw fish and poi. Surely this idea would not make a hit with the younger generation.…

Respectfully,
Albert Lambert

March 22, 1935 (page 6)
Honolulu Star Bulletin
About the Kalapana “Native Village” Proposal

We have read Mr. Lambert’s letter in the Star-Bulletin of March 15, with interest because we real kamaaina have talked a lot about this Kalapana business but have not felt able to write to the papers what we think. Now he has the courage and we think we will have our say also. Because we feel sorry for our brother Hawaiians in Puna.

First the national park service asks the county build a road to Kalapana over useless land, when many roads in Puna and other places on this island, like here in Kona, were in terrible condition. Roads where people live and try to make a living and no money to fix them.

The supervisors had sense to drop the matter. Then the territory was asked to do same. For who? For a few tourists who come to the volcano.

I guess the park must think that the volcano ain’t enough for them, they want to get the visitors out of it quick. Anyhow the tourists can see lots of native life in Kau and Kona but if they got no time to go there they can see Kalapana by going on the regular road easy. A nice road now and pretty country.

Now comes our E. Hawaii supervisors asking the governor to send Sam King information all about land to be given the national park so native village can be built. What has the national park got to do with native villages anyway? It is to keep the volcanoes from being injured and to make it easy for tourists to see the volcanoes. Now they want to make our brother Hawaiians into a side show. Teach them to make mats and so on. Oh, gosh! As if they were not doing that now and everyplace in the islands, look at the stores full of them.

Those park people have not taxes to pay, so it is easy for them to make suggestions. Please, editor of *The Star-Bulletin*, ask the legislature to tell Delegate King to make congress make the national park people here live in grass houses themselves and see how they would like it. We guess they have never seen a real seen a real grass house. And if they are not real but have glass windows and board floors and everything like the board of health wants, what will they be: Mongrel cur house, eh?

Kind regards from many natives and some hapa haoles and some haoles who love us, by the hand of

Sam Kaloha,
Kona, Hawaii

April 18, 1935 (page 7)
Honolulu Star Bulletin
Kalapana People Not yet Decided on Park Scheme

In response to a message received here from Delegate Samuel Wilder King regarding the inclusion of Kalapana village in the Hawaii national park extension, two wires were sent today to Delegate King at Washington through the naval radio station here.

The first, signed by Chairman Samuel M. Spencer and County Attorney W. H. Beers, reads as follows: "Our people at Kalapana not quite ready to give decision on inclusion of Kalapana village in Hawaii national park extension."

The second signed by the chairman reads as follows:

"Park Superintendent E. G. Wingate will not recommend inclusion of Kalapana village."

May 8, 1935 (page 1 & 3)
Honolulu Star Bulletin
Plan Opposed For Extension of Park Areas
Puna Landowners Express Opposition to Proposals at Mass Meeting At Kalapana
Plan of Turning Over Property to Government for Reservation for Natives Opposed

Opposition to the proposal of including the area about Kalapana into the Hawaii National Park reservation was expressed by kamaaina landowners of Puna at a meeting held Sunday.

Puna residents voted unanimously against the plan of turning over their property to the federal government for reasonable compensation to be held by the National Park service as a homestead reservation for native Hawaiians.

The plan, it was asserted by its originators, was for the purpose of perpetuating the Hawaiian race and to preserve native life.

Speakers Heard

Rep. Herbert N. Ahuna was chairman of the meeting. After a preliminary address supporting the proposal. Ahuna introduced Edward G. Wingate, superintendent of the Hawaii National Park, Rep. Charles K. Holt, Honolulu Democrat, Mrs. Alice Campbell MacFarlane Blickfelt, holder of a large estate in Kalapana, and others as speakers.

Puna residents indicated their unwillingness to the plan because of their long residence in the district and also apparently because they believe that the scheme would bar some of the present residents from remaining there.

Mrs. Blickfelt is a sister of Prince David Kawananakoa, mother of Rep. Walter MacFarlane of Honolulu, and daughter of the late James Campbell. From this vast estate, Mrs. Blickfelt owns an area of some 27,516 acres at Kahaualea.

Favors Proposal

Mrs. Blickfelt expressed herself is being in favor of the proposal, and suggested that other Puna landowners join with her in selling their land to the government with certain restrictions for the perpetuation of the Hawaiian race and for preservation of native life. She indicated that she had approached the park service in connection with selling her property, but the park service preferred to take over the entire section.

Thomas Pedro, named by the residents as their spokesman, asserted that the main objection to the plan appeared to be that the people love their homes and that they are unwilling to give them up now.

William Keliihoomalu of Kaimu objected to the sale of land to the national park service. Mrs. Kalaikini Pea, another resident, also voiced objection. A number of speakers suggested that Mrs. Blickfelt turn over the use of her estate to the Hawaiians now living In Puna or to deed her property to the Hawaiian Homes Commission as an area for the use of Hawaiians only.

Petition Read

A petition was given to Puna residents assertedly by Mrs. Blickfelt. The petition declared: "In order to perpetuate our race and preserve our native life, we, the undersigned Hawaiian residents and property owners of the villages known as Kaimu, Kalapana, and Kapaahu, appeal for the protection of the federal government, and do hereby respectfully petition that we be included in the boundaries of the Hawaii National Park."

A number of conditions were outlined.

Another article on the same matter was published in the *Honolulu Advertiser* on May 10, 1935, abd added some additional details to the issues of opposition to the proposal. Among them were the following:

May 10, 1935 (page 9)
Honolulu Advertiser
Puna Residents Vote Against Homestead Plan
Mrs. Alice Campbell Blickfelt Sponsor[ed] Project Defeated

In a standing vote following the mass meeting to discuss a proposal for inclusion of the large area about Kalapana into Hawaii National park, as proposed by Mrs. Alice Campbell Macfarlane Blickfelt, the 70 or so landowners of that area in the Puna district Sunday morning voted unanimously against sale of their land to the federal government.

Because of long residence on their land there, and of generations before them, the people were opposed to the plan, and also expressed opposition to the scheme outlined, as it would also bar some of the present residents from remaining there.…

…Mrs. Blickfelt said she wanted to do something for those of Hawaiian blood, and also to have her land turned over in memory of her father and mother.

Her proposal was for others in the area to join with her, to sell the land to the government with certain restrictions, for the perpetuation of the Hawaiian race and for preservation of native life.

Bans Outsiders

She stated this would be the only way to keep outside races from coming too much into all areas, and would serve to strengthen and maintain strong Hawaiian blood in the islands.

She maintained that the guiding hand of the U.S. government was desirable to run such an area right and to preserve it solely for the Hawaiian people.…

…She also stated that a small area in her land, under the Campbell estate, would be reserved as a "native village" along the coast, where people can present their products for sale and also to demonstrate their handicraft and arts, to be offered to the residents.

The idea of these plans, she said, is that if the entire area is offered the government it would encourage the early construction of a federal highway from Kalapana to the end of the chain of craters road….

Tom Pedro, named by the residents as their spokesman, also acted as interpreter for those who do not understand Hawaiian, and further translated the opinions of those who spoke in Hawaiian.

The main objection, Pedro said, is that the people did not desire to sell their lands, as they had enjoyed their homes and property for all these years, and further had never entertained a thought of giving up the little property they own.

With regard to the motive of keeping Hawaiians together and other races out of the region, Pedro said the idea was worthy, but it could be accomplished just as well by Mrs. Blickfelt if she deeded her property to the Hawaiian Homes commission as an area for the use of the Hawaiians, to be a memorial to the late Mr. and Mrs. James Campbell.

William Keliihoomalu of Kaimu also spoke, objecting to the sale of their land to the national park. For the same purposes, he suggested that Mrs. Blickfelt turn over land to the use of Hawaiians now in the district if she was sincere in her desire to help the Hawaiians, to show her aloha to the race, and also as memorial to her parents.

He stated the Hawaiians now in the area would be forever grateful for the use of this large estate. *He also said that at the present time there are but very few people of other races in Kalapana, Kaimu and Kaapaahu, the people being almost entirely Hawaiians.*

Mrs. Kaleikini Pea, mother of Gabriel Pea, also spoke objecting to the proposal outlined to restrict residence and use of the place only to those at least three-fourths Hawaiian.

At the end of the meeting, after Ahuna and Holt had spoken favorably of the proposal, a standing vote was asked, with the 70 land owners present being unanimously against the suggestion.

December 7, 1937
A. M. Brown, by Trustees, to W. H. Shipman, Limited
Bill of Sale – Keauhou Ranch Lease

This Indenture, made this 7th day of December, 1937, by and between Charles S. Davis and Bishop Trust Company, Limited… Trustees under the Will and of the Estate of Arthur M. Brown, Deceased, and Arthur M. Brown, Jr., of Hawaii National Park, Island of Hawaii….

…hereinafter called the "Sellers" and "Assignors," and W. H. Shipman, Limited… hereinafter called the "Purchaser" and "Assignee,"

Witnesseth that: Whereas W. H. Shipman Limited, has agreed to buy and the sellers above named have agreed to sell all that certain property on the Island of County of Hawaii… known as Keauhou Ranch, including all leases, livestock and improvements belonging to and used in the maintenance and operation of said Ranch; and

Whereas Charles S. Davis and Bishop Trust Company, Limited, Trustees under the Will and of the Estate of Arthur M. Brown, Deceased, are, under the terms of said Last Will of Arthur M. Brown, Deceased, empowered to sell all real estate, personal property, leaseholds and other property, leaseholds and other property belonging to said trust estate; and

Whereas said Trustees are the owners of a two-thirds (2/3) interest in said Keauhou Ranch and Arthur M. Brown, Jr., is the owner of a one-third (1/3) interest in said Keauhou Ranch,

Now therefore, Charles S. Davis and Bishop Trust Company, Limited, Trustees… and Arthur M. Brown, Jr., in consideration of the sum of Ten Dollars ($10.00), and other good and valuable consideration to be paid by W. H. Shipman, Limited… do hereby grant, bargain and sell unto the Purchaser… as follows:

(1) All livestock including cattle (being cattle branded or unbranded running on the premises known as Keauhou Ranch and owned by the sellers), horses, hogs, poultry, and turkeys, together with the brand of Keauhou Ranch and the right to use the same to be placed on livestock, also the ear mark of said Keauhou Ranch;

(2) All improvements including fences, house, buildings, corrals, water tanks, etc. situate on, belonging to and used in the maintenance and operation of the aforesaid Keauhou Ranch (subject as to all erections and improvements to the terms of the lease hereinafter mentioned) and also all tools, machinery and other equipment…

To have and to hold the same unto the Purchaser… absolutely.

And for the consideration aforesaid, Charles S. Davis and Bishop Trust Company, Limited, Trustees under the Will and of the Estate of Arthur M. Brown, Deceased, and Arthur M. Brown, Jr., do hereby grant, bargain, sell, transfer and assign unto W. H. Shipman, Limited…

All of that certain unrecorded Indenture of Lease, being Bishop Estate Lease no. 5750, dated August 6, 1937, made by and between E. Faxon Bishop et al., Trustees under the will and of the Estate of Bernice P. Bishop… Covering Tract "1" area 27,000 acres more or less and Tract "B" area 8250 acres more or less, situate in Keauhou, District of Kau, Island of Hawaii…, as shown on Bishop Estate Maps 236 and 979 on file in the office of the Lessors.

To have and to hold the same, together with the buildings, tenements, rights, easements, privileges and appurtenances to the same belonging or appertaining… unto the assignee… for the unexpired residue of the term of the said lease, subject, nevertheless, to the rents, covenants, conditions and stipulations in said indenture of lease and also subject to that certain lease made by the Assignors to Volcano Golf Club dated March 2, 1932, covering the land known as "Volcano Golf Links: as extended to March 31, 1942….

…It is mutually understood and agreed by and between the Sellers and the Purchaser as follows…:

…(4) That this sale is made and the Purchaser acquired said Keauhou Ranch subject to the negotiation now pending between the Sellers and the United States of America for the grant by the Sellers for the benefit of the United State Army of an easement for a pipe line and water tanks on portions of the property constituting the Keauhou Ranch, and that the Purchaser will grant said easement in accordance with said negotiations.

(5) That the Seller will abide by and carry out all the terms of that certain woodcutting privilege as set forth in that letter from the Trustees of the Bishop Estate to the Sellers dated July 2, 1937, and the reply of the sellers thereto dated July 27, 1937; all moneys accumulated by the Sellers in connection with the sale of wood and transferred and set over unto the Purchaser will be subject to and be used and expended by the purchaser in accordance with the provisions of said woodcutting privilege;

(6) That the number of cattle included in the sale of the Keauhou Ranch, being the cattle running on the premises known as Keauhou Ranch, will not be less than Seven Hundred (700) head (BoC Liber 1415:177–181).

1938: Acquisition of Lands for the Kalapana and Kaʻū Footprints Extension Approved by Congress

On June 30, 1938, the Congress of the United States passed Bill H.R. 1995, authorizing the National Park Service to engage in purchase of Puna Lands that would be called the "Kalapana Extension" as described by metes and bounds. The same Act included the "Footprint extension," beginning at a point on the west edge of the Keamoku Aa Flow (lava flow of 1893), as described in Governor's Executive Order 86. The federal Act described the land areas of both additions as follows:[323]

June 20, 1938
An Act To add certain lands on the island of Hawaii to the Hawaii National Park, and for other purposes. H.R. 1995

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That when title to all or any of the following-described lands on the island of Hawaii, in the Territory of Hawaii, shall be vested in the United States, such lands shall be, and the same are hereby, added to and made a part of the Hawaii National Park:

Kalapana extension (being portions of the lands of Kahaualea, Panaunui, and Apua and all of the lands of Poupou, Pulama, Kamoamoa, Laeapuki, Panauiki, Kealakomo, and Kahue, in the district of Puna, and portion of the land of Keauhou, in the district of Kau): Beginning at the United States Coast and Geodetic Survey triangulation station Kupapau (marked by a survey tablet set in large rock), the true azimuth and distance from said point of beginning to the United States Coast and Geodetic Survey triangulation station Hakuma (marked by a United States Coast and Geodetic Survey tablet set in smooth lava outcrop and surrounded by a circular patch of cement near edge of sea pali) being two hundred and forty four

323 file:///C|/Documents%20and%20Settings/JuddN/My%20Dotuff/havo%20web/manage/kahuku/havoplan/june1938.htm (1 of 4) [3/16/2009 10:37:34 AM]

degrees forty minutes and fifty seconds exactly fourteen thousand four hundred and thirteen feet and running as follows, all azimuths being measured clockwise from true south (note azimuths of courses 1 to 4, inclusive, are referred to Hakuma meridian):

Along the seacoast at high-water mark, in a general southwesterly direction for the first five courses, the true azimuths and distances between points on said seacoast being:

1. Exactly sixty-six degrees and fifteen minutes twenty-six thousand three hundred and thirty-six and six-tenths feet to United States Coast and Geodetic Survey station Laeapuki, marked by a survey tablet set in mound and covered by a small cairn;
2. Exactly sixty degrees and ten minutes eighteen thousand seven hundred feet to Kaena Point;
3. Exactly seventy-one degrees and fifty-six minutes, twenty-one thousand three hundred and fifty feet to Apua Point;
4. Exactly ninety-eight degrees and forty-five minutes seven thousand four hundred feet to a pipe in concrete at a place called Okiokiahu [‘Oki‘okiaho] (note: azimuths of courses 5 to 11, inclusive, are referred to Uwekahuna meridian);
5. One hundred and nine degrees fifty-seven minutes and twenty-two seconds ten thousand seven hundred and seventeen and nine-tenths feet to a pipe in concrete at a place called Makaloa; thence
6. One hundred and seventy degrees four minutes and thirty-nine seconds exactly six thousand eight hundred feet along Hawaii National Park, Kilauea section, to the foot of the Puueo pali;
7. Two hundred and forty-three degrees five minutes and thirty seconds exactly one thousand nine hundred and seventy three feet along the foot of Puueo pali along portion of the land of Keauhou;
8. Exactly two hundred and eighty-six degrees fifty minutes exactly nine thousand seven hundred feet along portion of the land of Keauhou;
9. One hundred and seventy-eight degrees thirty-eight minutes and twenty-five seconds exactly twelve thousand five hundred feet along portion of the land of Keauhou to a pipe in concrete at top of the Poliokeawe pali;
10. One hundred and sixty-six degrees twenty-two minutes and twenty-four seconds twelve thousand four hundred and sixty-seven and nine-tenths feet along portion of the land of Keauhou to a pipe in concrete on the south boundary of Hawaii National Park, Kilauea section;
11. Exactly two hundred and sixty-nine degrees and ten minutes twenty-one thousand one hundred forty-six and five-tenth feet along Hawaii National Park, Kilauea section, to a pipe (note: azimuths of courses 12 and 13 are referred to Puu Huluhulu meridian);
12. Exactly two hundred and eleven degrees and thirty minutes thirteen thousand seventy-four and seven-tenths feet along Hawaii National Park, Kilauea section, to a pipe;
13. Exactly two hundred and eighty-one degrees exactly two thousand nine hundred and thirty-one feet along portion of the land of Kahaualea (note: azimuths of courses 14 to 24, inclusive, are referred to Hakuma meridian);
14. Exactly two hundred and twelve degrees and thirty minutes exactly eight thousand and fifteen feet along the land of Kahaualea;

15. Exactly two hundred and ninety-seven degrees and fifteen minutes exactly twenty-four thousand five hundred and fifty two feet along the land of Kahaualea;
16. Exactly two hundred and forty-five degrees and fifty-eight minutes exactly six thousand one hundred and sixty-eight feet along the land of Kahaualea;
17. Exactly three hundred and twenty-six degrees and thirty-one minutes exactly five thousand two hundred and forty-eight feet along the land of Kahaualea;
18. Exactly three hundred and fifty-nine degrees and fifteen minutes exactly four hundred and forty-five feet along the land of Kahaualea;
19. Exactly three hundred and twenty-nine degrees exactly two thousand two hundred and eleven feet along the land of Kahaualea;
20. Two hundred and thirty-four degrees thirty-nine minutes and forty seconds exactly three thousand two hundred and eighty-three feet across portion of the land of Kahaualea;
21. Exactly three hundred and thirty-eight degrees and twelve minutes three thousand nine hundred and twenty-seven and five-tenths feet along the land of Kapaahu;
22. Exactly three hundred and thirty-four degrees and thirty minutes exactly one thousand seven hundred and eighty feet along the land of Kapaahu to the south corner of grant 3208 to West Kaloi;
23. Exactly three hundred and thirty-one degrees and thirty minutes five thousand and ninety-seven and eight-tenths feet along the land of Kapaahu to a point near seacoast; thence
24. To and along the seacoast at high-water mark to the point of beginning, the true azimuth and distance being: Exactly fifty-three degrees and eighteen minutes three thousand three hundred and sixty-four feet.

    Area, forty-nine thousand three hundred and forty acres.

Footprint extension: Beginning at the northeast corner of this tract of land, at a point on the west edge of the Keamoku Aa Flow (lava flow of 1893), and on the westerly boundary of Hawaii National Park, Kilauea section, as described in Governor's Executive Order 86, the coordinates of said point of beginning referred to Government survey triangulation station Uwekahuna, being four thousand seven hundred and six and six-tenths feet south and seventeen thousand nine hundred and seventy and three-tenths feet west, and the true azimuth and distance from said point of beginning to Government survey triangulation station Ohaikea being one hundred and sixty-six degrees and twenty minutes exactly six thousand three hundred and fifty feet, as shown on Government survey registered map 2388, and running by azimuths measured clockwise from true south:

1. Three hundred and forty-six degrees and twenty minutes exactly fourteen thousand two hundred and fifty-eight feet along Hawaii National Park, Kilauea section, as described in Governor's Executive Order 86;
2. Fifty degrees and twenty-five minutes exactly twenty-seven thousand six hundred and fifteen feet along Hawaii National Park, Kilauea section, as described in Governor's Executive Order 81, thence along the remainder of the Government land of Kapapala to the point of beginning as follows:
3. One hundred and ninety-one degrees no minutes and twenty seconds thirteen thousand five hundred and forty-four and five-tenths feet to a pipe at fence corner a little southwest of the old halfway house and about twenty feet southeast of the edge of the Government main road;

4. Two hundred and thirty-four degrees and twenty-five minutes one thousand three hundred and seventy-seven and five-tenths feet to a pipe on a mound of pahoehoe about ninety feet southeast of the Government main road;
5. Two hundred and twenty degrees and forty minutes exactly one thousand seven hundred and eighty-seven feet crossing the Government main road to a spike in large boulder in stone wall about one hundred and twenty-five feet north of the Government main road; thence
6. Along stone wall over the lava flows, the boundary following the wall in its turns and windings the direct azimuth and distance being: two hundred and nineteen degrees twenty-two minutes and forty-five seconds exactly eighteen thousand one hundred and twenty-one feet to a point in said stone wall;
7. Two hundred and thirty-eight degrees and seven minutes exactly two hundred and fifty feet partly along stone wall to a pipe in the middle of a corral;
8. Two hundred and thirty-four degrees and two minutes exactly two hundred feet, across corral and along stone wall to a point in said wall;
9. Two hundred and thirty-nine degrees and thirty minutes exactly three hundred and fifteen feet along stone wall to a pipe at end of wall and on the south side of the old Peter Lee Road;
10. One hundred and eighty-five degrees and thirty minutes exactly three hundred and eighty feet crossing old Peter Lee Road and along fence to a pipe at fence corner on the west bank of a ravine; thence
11. Following along the west bank of ravine, the direct azimuth and distance being: two hundred and three degrees and twenty-three minutes four hundred seventy-five and seven-tenths feet to a pipe on the west bank of the ravine;
12. Two hundred and twenty degrees and fifty-four minutes exactly two hundred and forty-five feet across ravine and along fence to a spike in stone pile;
13. Two hundred and twelve degrees and forty-four minutes exactly two hundred feet along fence to a spike in stone pile;
14. Two hundred and twenty-two degrees and fifty-three minutes exactly two hundred and forty feet along fence to a spike in stone pile;
15. Two hundred and twenty-five degrees and forty-six minutes three hundred and forty and six-tenths feet to the point of beginning and containing an area of five thousand seven hundred and thirty acres, more or less; and, in addition, any lands adjacent or contiguous to the Hawaii National Park as hereby extended which, in the discretion of the Secretary of the Interior, are necessary for the proper rounding out of the boundaries of the park: Provided, That the United States shall not purchase, by appropriation of public moneys, any land within the aforesaid area, but such lands shall be secured by the United States only by public and private donations.

SEC.2. The Secretary of the Interior is hereby authorized, in his discretion and upon submission of evidence of satisfactory title to him, to accept, on behalf of the United States, title to the lands referred to in the previous section hereof as may be deemed by him necessary or desirable for national-park purposes.

SEC. 3. (a) *That the Secretary of the Interior is authorized to lease, under such rules and regulations as he may deem proper, land ascertained by him to be suitable for home site purposes in the Kalapana extension as described herein, to native Hawaiians when such occupancy does not encroach on or prevent free access to any points of historic, scientific,*

or scenic interest or in any manner obstruct or interfere with protection and preservation of said area as a part of the Hawaii National Park: Provided, however, That occupants of homesites shall reside on the land not less than six months in any one year: And provided further. That fishing, shall be permitted in said area only by native Hawaiian residents of said area or of adjacent villages and by visitors under their guidance.

SEC. 4. That the provisions of the Act of August 1, 1916 (39 Stat. 432), entitled "An Act to establish a national park in the Territory of Hawaii"; the Act of August 25, 1916 (39 Stat. 535). entitled "An Act to establish a. National Park Service, and for other purposes"; the Act of February 27, 1920 (41 Stat. 452), entitled "An Act to authorize the Governor of the Territory of Hawaii to acquire privately owned lands and rights-of-way within the boundaries of the Hawaii National Park"; and all Acts supplementary to and amendatory of said Acts are made applicable to and extended over the lands hereby added to the park: Provided, That the provisions of the Act of June 10, 1920 as amended, entitled "An Act to create a Federal Power Commission; to provide for the improvement of navigation; the development of water power; the use of the public lands in relation thereto; and to repeal section 18 of the River and Harbor Appropriations Act, approved August 8, 1917, and for other purposes", shall not apply to or extend over such lands (U. S. C., title 16, sec. 391): And provided further, That the Governor of the Territory of Hawaii is authorized to convey to the United States any and all lands and interests in lands acquired by the Territorial Government under the provisions of this Act.

November 3, 1938
Territory of Hawaii versus Estate of James Campbell
Eminent Domain – 1.90 acres of Kahaualea

Final Order of Condemnation

Whereas, on the 3 day of November, 1938, the final judgment was entered herein to the effect that the petitioner was and is entitled to acquire the land hereinafter described belonging to the aforesaid respondents… the Estate of James Campbell, deceased, by condemnation for the public use and purpose hereinafter mentions; that the respondents were and are entitled to receive the sum of $100.00 as just compensation for such condemnation.…

It is hereby ordered, adjudged and decreed that the petitioner take, hold and have the possession and ownership in fee simple absolute of the certain piece and parcel of land described in the petition and required for a pleasure ground, described as follows; to wit:

Being a portion of the land of Kahaualea, Puna, Hawaii, R. P. 8050, L.C.A. 8559-B, Apana 14, to W. C. Lunalilo, situated in the District of Puna.…

Beginning at an iron pipe at the South corner or this piece of land, on the boundary between Kahaualea and Keauhou, the coordinates of said point of beginning referred to Government Survey Trig. Station “Volcano House Flag” being 5971.4 feet South and 7270.7 feet East, as indicated on Government Survey Registered Map No. 2514 [*Figure 51*; also see *Figure 43,* C.S.F. 4986], and running by true azimuths:

1. 152º 10’ 270.0 feet along that portion of the land of Keauhou conveyed to the Territory of Hawaii by the Trustees of the B. P. Bishop Estate, by deed dated June 4, 1920, and recorded in Liber 577, pages 1 to 7;

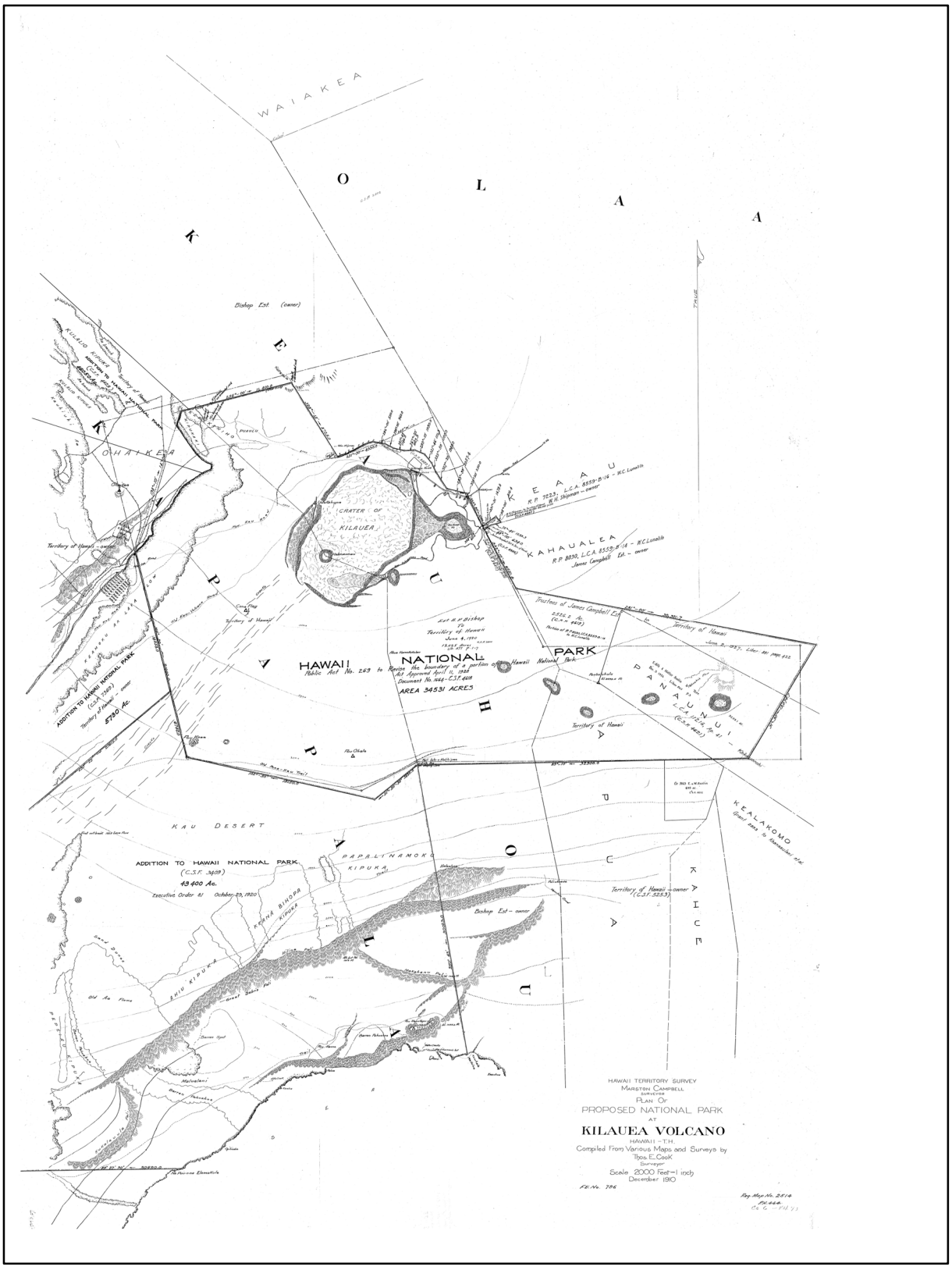


Figure 51. Registered Map No. 2514, Plan of Proposed National Park at Kilauea Volcano (December 1910). Hawaii State Survey Division
See also C.S.F. 4618, Executive Order No. 86)

2. 252º 45’ 625.3 feet along the land of Keaau, L.C.A. 8550-B, Apana 16 to W. C. Lunalilo to a pipe;

3. 48º 00’ 634.0 feet along the remaining portion of L.C.A. 8550-B, Apana 16 to W. C. Lunalilo to the point of beginning, and containing an area of 1.90 acres (BoC Liber 1477:309–310).

November 10 1938 (page 2)
Superintendent’s Report
Edward G. Wingate
(Kalapana Extension)

Maps, Plans. Surveys. Etc. CCC Engineer Wong was engaged on revising Sheets for the master plan and in preparing map material on the newly authorized Kalapana and Footprint area additions to the park requested by the Regional Office.

April 13, 1939
Territory of Hawaii to United States of America
Deed Transferring – 1.90 acres of Kahaualea; Por. “Thurston Lava Tube” Parcel

Know all men by these presents: That the Territory of Hawaii, for and in consideration of the sum of One and 00/00 Dollar ($1.00) to it paid by the United States of America… does hereby grant and convey… all that certain part of land situate withing the boundaries of the Hawaii National Park, Kilauea Section, being a portion of the Land of Kahaualea [survey azimuths and distances given, same as the metes and bounds documented above in Liber 1477:309–310] (BoC Liber 1496:212–213).

May 4, 1939
Territory of Hawaii to United States of America
Deed Transferring – 18 7/10th acres of Keaau; Por. “Thurston Lava Tube” Parcel

Know all men by these presents: that the Territory of Hawaii, for and in consideration of the sum of One and 00/100 Dollar ($1.00) to it paid by the United States of America… does hereby grant and convey… for national park purposes, all that certain parcel of land situate within the boundaries of the Hawaii National Park, Kilauea Section, being a portion of the Land of Keaau, Puna… more particularly described as follows:

Beginning at an iron pipe at the West corner of this piece of land, on the boundary between the lands of Keaau and Keauhou, the coordinates of said point or beginning referred to Government Survey Trig. Station “Volcano House Flag” being 5594.0 feet South and 7048.5 feet East, as shown on Government Survey Registered Map No. 2514, and running by true azimuths:

1. 231º 31 1678.8 feet along the remainder of L.C.A. 8559-B, Apana 16 to W. C. Lunalilo to an iron pipe;

2. 318º 00’ 816.4 feet along same to an iron pipe;

3. 72º 45’ 1935.4 feet along the land of Kahaualea (L.C.A. 8559-B, Apana 14 to W. C. Lunalilo);

4. 174º 54’ 136.5 feet along the land of Keauhou (L.C.A. 7713 Apana 11 to V. Kamamalu) to point of beginning.

Area 18-7/10 Acres.

To have and to Hold the same, with all the rights, privileges and appurtenances thereunto belonging or in any way appertaining (BoC Liber 1498:391–392).

March 3, 1943
Bernice Pauahi Bishop Estate to Territory of Hawaii
Deed Transferring Portion of Keauhou, being part of the Volcano Road

Know all men by these presents:… Trustees under the Will and of the Estate of Bernice Pauahi Bishop, Deceased, hereinafter referred to as the "Grantors”, for and in consideration of the payment to them made by the Territory of Hawaii, hereinafter referred to as the “Grantee”, of the sum of One Dollar ($1.00)… have remised and released and do hereby remise, release and forever quitclaim unto the said Grantee, its successors and assigns, all their right, title and interest in and to that portion of the land of Keauhou, Kau, Hawaii, now a part of the Volcano Road, which parcel of land is more particularly described as follows:

Volcano Road through the remainder of Keauhou between Keaau and Hawaii National Park, being a portion of L.C. Aw. 7713 Apana 11 to V. Kamamalu, Keauhou, Kau, Hawaii

Centerline Description:
Being a strip of land having a width of 50 feet and extending for 25 feet on each side of a centerline which is described as follows…

[Five survey points cited] Area 1.574 Acres (BoC Liber 1745:284–286).

August 18, 1945
Richard Smart (Grantor) to Estate of L .L. McCandless (Grantee)
Deed Transferring 788 Acres of Kahuku Ranch Lands

The Grantor, in consideration of the sum of Ten Dollars ($10.00), to him paid and for other good and valuable consideration the receipt whereof is hereby acknowledged, does hereby remise, release and forever quitclaim unto the Grantees, their successors in trust and assigns, all of his right, title and interest in and to the following described lands:

First: All that certain parcel of Land, being a portion of Grant 2791 to C. C. Harris situate at Kahuku, District of Kau, County and Territory of Hawaii, bounded and described as follows:

> Beginning at the northeast boundary of Honokua, Waiea, Kalahiki and Hookena·(these four lands join at this point), and on the westerly boundary of the land of Kahuku, the coordinates of said point of beginning referred to the Government Survey Triangulation Station “Lae o Kanoni” being 24,632.77 feet South and 45,523.92 feet East, and running by azimuths measured clockwise from true South… [Citing three survey reference points and Liber documents.] Area 502 Acres.

Second: All that certain parcel of being a portion of Grant 2791 to C. C. Harris, situated at Kahuku, District of Kau… bounded and described as follows:

> Beginning at Komakawai waterhole east the west corner of this Tract of land, being also the northeast corner of the land at Kealia 2, and on the southerly boundary of the land of Kealia 1, and on the westerly boundary of the land of Kahuku, the coordinates of said point of beginning referred to the Government Triangulation Station "Lae o Kanoni" being 12,242.51 feet South and 47,562.69 feet East and running by azimuths measured clockwise from True South…

[Citing five survey reference points and Liber documents.]

Area 286 Acres (BoC Liber 1905:388–390).

February 15, 1949
John C. Lane and wife Alice K. Lane to Solomon Lalakea
Deed Transferring Interests in Kealakomo Hui Land (R.P. Grant 2893) and Grant No. 2166

That we, John C. Lane and Alice K. Lane, husband and wife, of Punaluu, Oahu… "Grantors", for and in consideration of the sum of $1600.00 to us in hand paid by Solomon Lalakea, of Hilo, Hawaii… do hereby grant, convey and sell unto the said "Grantee" his heirs and assigns, forever, the following described real property:

1. A 12/17th undivided interest in and to that certain land situate at Kealakomo, Puna, Island of Hawaii, containing and [an] area of 4440 acres more or less, as described in Grant 2893 to Kenaaulii [Kenaaulani] and others.

2. All of that certain parcel of land situate at Kealakomo, Puna aforesaid, containing an area of 3.75 acres, more or less, as described in Grant 2166.

To have and to hold the same, together with all improvements thereon and all rights, privileges and appurtenances thereunto belonging or appertaining, unto the Grantee, his heirs and assigns, forever (BoC Liber 2207:48–49).

August 15, 1949
Probate of William J. Stone
Settling Estate –including lands in Pulama, Poupou and Kapaahu

William J. Stone died seized and possessed of the following described real property:

- 366.0 Acres, Grant 2652 et al Pulama & Poupou, Tax Key 1-1-01-03;
- Acres, portion Grant 2216, Lot 1, Kapaahu, Puna, Tax Key 1-2-01-04;
- 31.61 Acres, Portion Grant 2216, Lots 3 & 4, Kapaahu, Tax Key 1-2-01-12;
- Acres, Portion Grant 2216, Lot 5, Kapaahu, Tax Key 1-2-01-13….;

… [citing other lands in Hilo]

And it further appearing that the said Testator devised the following described lands to Martha K. Stone (then Emma Konanui), widow, and Kalani Konanui, son, namely:

366.0 Acres, Grant 2652 et al Pulama & Poupou, Tax Key 1-1-01-03;

10.0 Acres, portion Grant 2216, Lot 1, Kapaahu, Puna, Tax Key 1-2-01-04;
31.61 Acres, Portion Grant 2216, Lots 3 & 4, Kapaahu, Tax Key 1-2-01-12;
2.19 Acres, Portion Grant 2216, Lot 5, Kapaahu, Tax Key 1-2-01-13;

And devised all of the remaining real property to his son, William V. Stone.

It is therefore Ordered, Adjudged and Decreed that the said Martha K. Stone and Kalani K. Stone are each the owners of a one-half interest, as tenants in common [of the above listed lands] (BoC Liber 2254:122–125).

November 4, 1949
William H. Hill and wife, Ouida Hill, to the Territory of Hawaii
Exchange Deed Agreement – Lands of Panau Iki and Laeapuki for Park Purposes

Whereas the Grantor (W. H. Hill) owns certain real property located at Panauiki and Laeapuki, Puna… which said real property has been appraised at One Thousand Seven Hundred Ninety Three and 90/100 ($1793.90), and which the Grantee (Territory of Hawaii), at the request of the Board of Supervisors of the County of Hawaii, is desirous of acquiring directly for a public use, to wit: addition to Hawaii National Park. [Recitation identifies lands in Keaukaha, South Hilo, and other locations in Waiakea.]

Now, therefore the said Grantor, in consideration of the covenant of said Grantee hereinafter set forth, to convey to said Grantor by Land Patent, that certain parcel of land hereafter described, in exchange as aforesaid, does hereby grant and convey unto the said Grantee, its successors and assigns, all of his right, title and interest in and to those certain lands described as follows:

Addition to Hawaii National Park Kilauea Crater Section
Puna and Kau, Hawaii

All of Grant 2751 to P. I. Hafner
Situated in the lands of Panauiki and Laeapuki

[The metes and bounds repeat those from the original Grant to Hafner, although beginning with later-established Triangulation station references.]

Beginning at a spike in stone pile at the north corner of this parcel of land, the east corner of Grant 9163, parcel 1, to Edith Austin and Walter Austin and on the southwest boundary of the land of Kamoamoa (Land Court Application 1374), the coordinates of said point of beginning referred to Government Survey Triangulation Station “Hakuma” being 2021.55 feet South and 36983.21 feet West, and running by azimuths measured clockwise from the True South:

[first 9 survey azimuths and distances repeated]

10. 4875. 00 feet along Grant 9163, Parcel 1, to Edith Austin and Walter·Austin to the point of beginning and containing a Gross Area of 2460 Acres and a Net Area of 2458.25 Acres after excepting and excluding therefrom School Grant 3, Apana 7, to the Board of Education (1.75 Acres) (BoC Liber 2271:490–500).

November 18, 1949 to April 6, 1951
Real Property Tax Division History Sheet
Assignment of TMK Numbers to portions of
Keauhou and Kalapana Extension Lands

TMK No. (Condemnation Parcel #), Orig. Land Owner, Ahupua‘a, District[324]	Acreage
1-1-01-10 (Parcel 1), Gr 2893 [Kanaaulani, et al], Kealakomo, Puna	4440.58 ac
9-9-01-13 (Parcel 2), Por L.C. Aw. 7713:11 [V. Kamamalu] Keauhou	2053.00 ac
1-1-01-11 (Parcel 3), Gr 2166 [Palapala], Kealakomo, Puna	3.75 ac
1-1-01-9 (Parcel 4), Por L.C. Aw. 11216:41 (M. Kekauonohi], Panau-Nui	11059.65 ac
1-1-01-9 (Parcel·5), Gr 9163:1 [Austin Est.], Laeapuki, Puna	1009.00 ac
1-1-01-9 (Parcel 6), Gr 9163:2 [Austin Est.], Laeapuki, Puna	695.00 ac
1-1-01-8 (Parcel·7), Gr 1538 [Pou], Panauiki, Puna	78.28 ac
1-1-01-7 (Parcel 8), Gr 2751 [Hafner], Panauiki, Puna	2458.00 ac
1-1-01-5 (Parcel 9), Gr 3681 [Canario], Pulama , Puna	627.90 ac
1-1-01-5 (Parcel 10), Gr 2940 [Kaina], Pulama, Puna	1179.00 ac
1-1-01-4 (Parcel 11), Gr 1000 [Kahilihiwa], Pulama, Puna	422.00 ac
1-1-01-3 (Parcel 12), Gr 2652 [Kahoumana], Pulama, Puna	309.00 ac
1-1-01-3 (Parcel 13), Gr 2659 [Naahumakua], Pulama, Puna	109.00 ac
1-1-01-3 (Parcel 14,) Gr 1005 [Naehumakua/Naahuakua], Pulama, Puna	105.00 ac
1-1-01-3 (Parcel 15), Gr 2688 & 2700 [Waiiki], Poupou, Puna	258.00 ac
1-1-01-14 (Parcel 16), Gr 2688 & 2700 [Waiiki], Poupou, Puna	33.70 ac
1-1-01-7 (Parcel 17,) Por L.C. Aw. 8559-B:14 [Wm. Lunalilo], Poupou [Kahauale‘a], Puna	367.00 ac[325]
1-1-01-3 (Parcel 18), Por L.C. Aw. 8559-B:14, [Wm. Lunalilo], Poupou [Kahauale‘a], Puna	752.93 ac

Changes to TMK numbers have been made since 1951, as follows:

TMK parcels 1-1-01-10, -11, -9, -8, -1, all dropped into 1-1-01-7

The new large TMK parcel numbered 1-1-01-7 contained 20,111.28 acres and was transferred from the Territory of Hawaii to the Department of Interior via Exec. Order 1416 to be part of Hawaii National Park.

Area Changed to:

Parcels 1-1-01-5, 4, 2, 14, 1.por, dropped into 1-1-01-3

[324] History Sheets in the Real Property Tax Office/BoC files provide a review of land title via conveyances, surveys, executive orders and some documentation/testimony describing land areas within the National Park. Samples of these records from 1949–1951 are cited as a part of the present study.

[325] The Land Commission Award and Apana cited in this record belongs to Kahauale‘a, not Poupou.

Parcel 1-1-01-3. Acres Gr. 2652, et als., 3796.53 ac

New parcel created:

Parcel 9-9-01-13 Por. L.C. Aw. 7713:11 (Keauhou, Kau) 2053.00 ac, 25960.79 ac… 25960.79 ac. (April 6, 1951)

Figure 52 (H.T.S. Plat 863), dated October 1943, depicts lands of the "Kalapana Extension" between Kapa'ahu, Puna to Keauhou, Ka'ū.

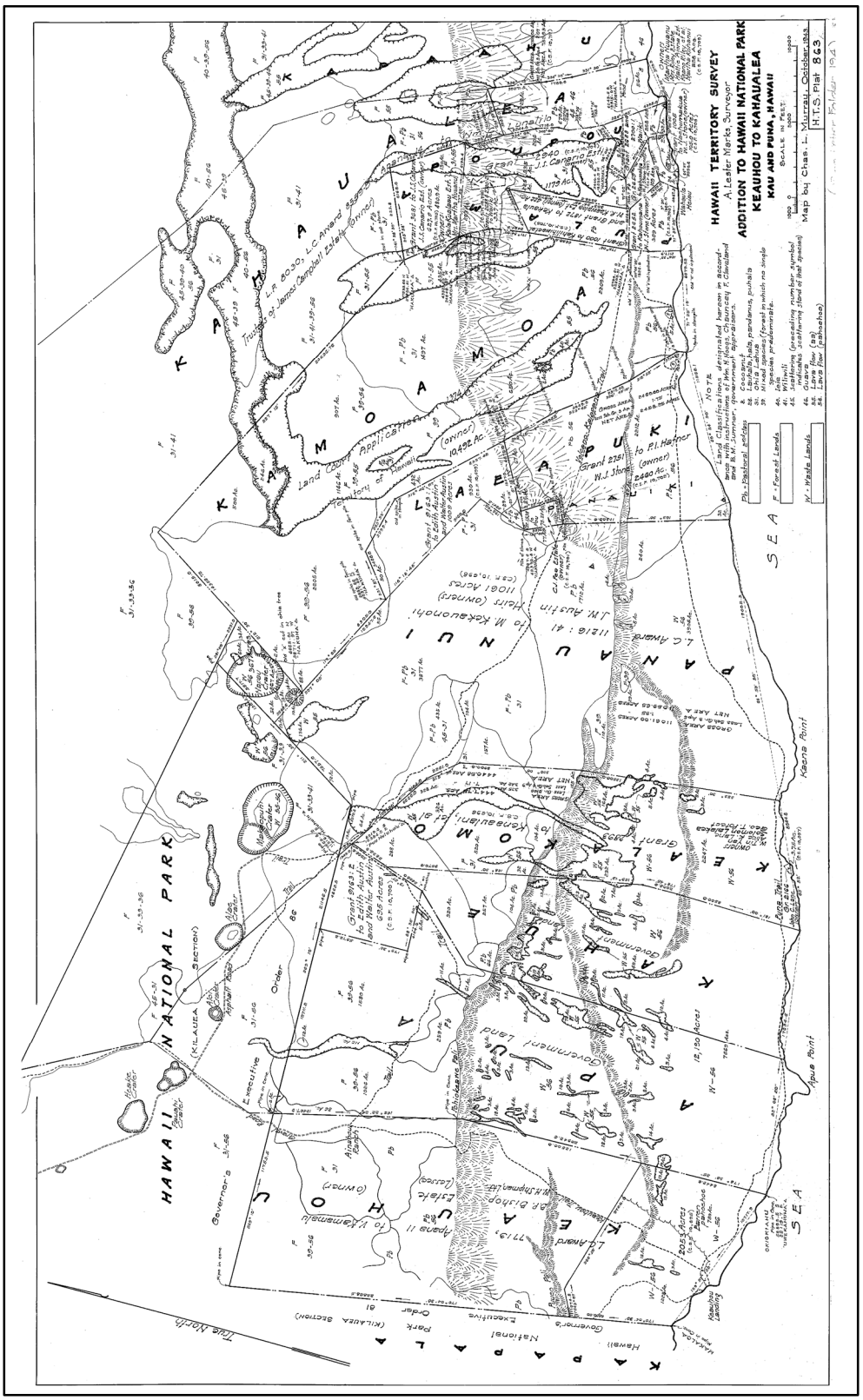
November 27, 1950
W. Tin Yan, to Solomon K. Lalakea
Deed for 1/17th share in the Hui Land of Kealakomo

The party of the first part (W. Tin Yan), for and in consideration of the sum of One Hundred Twenty ($120.00) Dollars, to him in hand paid, by the party of the second part (S. K. Lalakea), the receipt whereof is hereby acknowledged, hath granted, bargained, sold, released, conveyed… and quitclaim unto the party of the second part his heirs, administrators, executors, and assigns;

All of his right, title and interest in and to that certain piece or parcel of land; being an undivided 1/17th share in the Hui Land of Kealakomo, situate in the District of Puna… more fully described in Royal Patent (Grant) Number 2893 to Kenaaulani et al., and the said right, title and interest in said land being the same premises conveyed to the party of the first part by William Savidge, Trustee, on the 27th day of May, 1901, and said deed being recorded in Book 318 on Page 69, in the Office of the Registrar of Conveyances (BoC 2403:194–195).

February 4, 1953
Mary Elderts Chang to John Kuakoa Kaheiki
Quit Claim Deed for land at Panauiki

Know All Men By These Presents: That I, Mary Elderts Chang, a widow of Kapoho, District of Puna… in consideration of the sum of One Dollar ($1.00) and love to me paid by my nephew, John Kuakoa Kaheiki, and unmarried man, whose residence and post office address is Pahoa… do hereby remise, release and forever quitclaim unto him, John Kuakoa Kaheiki his heirs and assigns forever, all of my right, title, interest, property, claim and demand in and to my undivided interest in the C. J. Pea Estate, the lands of said Estate being all of Grant 1538 to Pou, situate in the land of Panauiki, Puna… and containing an area of 78.28 acres (BoC Liber 2662:119).


HAWAII TERRITORY SURVEY
A. Lester Marks, Surveyor
ADDITION TO HAWAII NATIONAL PARK
KEAUHOU TO KAHAUALEA
KAU AND PUNA, HAWAII
SCALE IN FEET
Map by Chas. L. Murray, October, 1943
H.T.S. Plat 863
HAWAII NATIONAL PARK
KILAUEA SECTION
KAPAPALA
KAAMOAMOA
KAUPULEHU
KAHUKU
KAHUKU
KAHUK

Territory Files Case in Third Circuit Court (No. 2625)
to Condemn "Kalapana Extension Lands

March 30, 1953 (page 3 & 8)
Hilo Tribune-Herald
Legal Notice
L. No. 2625 In the Circuit Court of the Territory of Hawaii
Territory of Hawaii Plaintiff,
vs. Defendants:

[We have identified selected Hawaiian and other surnames are in bold print (at least in the first occurrence), as they are native families who were acknowledged as having ties to ʻāina within the "Kalapana Extension."]

W. Tin Yan, Helen Kahou **Ahia**, Mrs. Laura **Akana**, Hattie Keoni **Akina**, heirs of **Kanaealapai**, Heirs of Kaonohiula **Alapai**, Dorothy B. Austin, Edith Austin. John F. Austin. Lindsley Austin. Mabel Frazer Austin, Margaret K. Atkins. Jennie K. **Awai**, Matilda Ballesteros, Hannah Hakau Bentora, Josephine Kehukai **Bishaw**, Bishop Trust Company Ltd., Trustee of the Estate of J. S. Canario, Edwina Kiilei Blaisdell, Farrington Blaisdell, Edwina W. Blanchard, also known us Edwina W. Spillner, Marconi Blanchard, also known us Edward Marconi Spillner, Boston Safe and Deposit Company, Trustees under the Will and of the Estate of Walter Austin, Louise Pomaikai Cockett, Barbara M. Davidson, Evelyn Keola Desha, John Rollin Desha, Mary Kaakopua Desha, Stephen L. Desha, Jr., Charles **Elderts**, heirs of George Elderts, heirs of Mrs. Hannah Elderts, heirs of John Elderts, Mary Elderts, William Elderts, Jr., **Emmaline Leilani Ohia Enaena**, Muriel Hind Engelhard, Mary Ann Peters Foster, Elizabeth L. Gaa, May Aliaualani Galacio, Abbie Galimgongon, Margaret **Kama Gaskill**, heirs of Mrs. Emma **Halemanu**, Ellen Hervas, Annie **Hiapo**, Alice R. Hind, Oswald Arthur Hind, R. Renton Hind, Edward Kanamu Hiram, **Helen Kaleola [Haleola] Lee Hong**, Annie **Konanui Hu**, Joseph K. **Ilalaole,** Louisa K. John, Jewell K. **Kaahanui**, Annie Kumu **Kaaua**, Joseph Kalanikua Kaaua, Kaui Kaaua, George Kalua **Kaawaloa**, James Poni Kaawaloa, Kaipo Kaawaloa, Louisa K. Kaawaloa, Elizabeth Kahale, Malaea Kama Kahauanio [Hauanio], George Kaheiki, John **Kaheiki**, Mary Kaheiki, heirs of Phillip Kaheiki, heirs of Rhoda Kaheiki, Rocco Kaheiki, Thomas Kaheiki, heirs of **Kahula** (k), Esther Kaono **Kaili**, Abraham **Kakelaka**, Enoch Kakelaka, Sam Kakelaka, Theodore Kaahea Kakelaka, Harriet **Pea Kalama**, Abraham **Konanui Kalaulii**, heirs of **Kalawaia** (w), Freddie **Kama**, John Lilikalani Kama, Kane Kama, Kinney Kama, Peter Pele Kama, Reginald Kuwale Kama, Robert Noa Kama, Maria **Pea Kamahele**, Kawaimaka **Pea Kamelamela**, heirs of Miriam **Kapiioho**, Samuel K. **Kapu**, Sam **Kauhane**, L. Benjamin **Kaumeheiwa**, heirs of Helen **Kama Keala**, Hattie Kaui **Kealoha**, Benjamin **Kekahuna**, David Kekahuna, Mary Kekahuna, Katie Kailiponi **Kepano**, Abraham **Keumi**, Jr., David Konanui, Mildred Kuulei Konanui, heirs of Punahoa Konanui, Sam Oulu Konanui, Thomas **Tong Kuai**, Lydia K. **Laa**, George **Lalakea**, Maraea Lalakea, Solomon Lalakea, Alice K. Lane, John C. Lane, Edith Kalei Lee, Maraea K. Lindsey, Master **Maawe**, Mary Kaleimanuhia **Makaio**, Annie Kalahele **Mahelona**, Lily Kalala **Malina**, Richard Kalakane **Maluo**, Alice **Pea Manuel**, Sarah Poniala Meyers, Elizabeth **Kalakualaau Miha**, Martha **Nuuanu Moae**, Kuulei Morgado, Nellie Morgado, Edna Kaiahua **Nahale**, John Kahunakala **Nakeu**, Mary K. **Nakoa**, Helen **Nalimu**, Victoria Maka **Nuhi**, Antonio Kaipo **Nuuanu**, Harry Nuuanu, Henry Mahiai Nuuanu, Paul Nuuanu, Paul Keai Nuuanu, Emma Kaui **Oneha**, Louisa **Paaluhi**, Nellie **Pea Pahee**, Eunice Haleola **Pakele**, Agnes **Kealoha Parman**, Albert K. Pea, Benjamin Pea, Eddie Pea, Gabriel K. Pea, John Lono Pea, John Ulumahipua Pea, Levi Kini Pea, Peter Kaleikini Pea, William Akula Kane Pea, Joseph Kahekili Peters, Richard Peters, William Jack **Poha**, Archie E. Poteet,

Clyde E. Poteet, Annie **Nuuanu Quihanao**, Keano Riley, Oliver Kaipo **Roberts**, Mrs. Hattie Sasaki, Henry C. Sheldon, Louisa K. Sheldon, Mary Poha Smith, Louise P. Spalding, **Kalani Konaniu [Konanui] Stone**. Martha Halaulani Stone, Martha K. Stone, W. J. Stone, Florence Mabel Strauch, Rita Carl Summers, Daisy Leialoha Sung, Hattie Moolau Sung, Minnie Kaawaloa Supe, Florence M. Todd, Elizabeth Tollefsen, Daisy Hiwahiwa Tsark, Peter Vincent, Solomon Mona Vincent, Debora Kuulei Warren, Bessie Kealohilani Watson, George M. Collins, Edwin Puahaulani Murry; Frank Elbert Midkiff, Willson C. Moore, Atherton Richards, Jr., Trustees of the Estate of Bernice P. Bishop, Deceased; James Leslie Coke, Allan Sanford Davis, and Frederick Ohrt, Trustees of the Estate of James Campbell, Deceased; Boston Safe Deposit & Trust Co., Trustee under the Will and of the Estate of Walter Austin, Deceased; Heirs of William Charles Achi, Heirs of Hattie **Aiona**, Heirs of Walter Austin, Heirs of David Black, Heirs of Evelyn Kahikina **Pea Desha**, Heirs of Kahikina **Pea Elderts**, Heirs of Kilohana Elderts, Heirs of **Haaui**, Heirs of James Urwin Hind, Heirs of John Henry Hind, Heirs of Lillian Pihi Hiram, Heirs of Lilia **Palapala Hoaai**, also known as **Lilia Kapu**, Heirs of **Inoa**, Heirs of **Iona**, Heirs of Maria Kaheiki, Heirs of **Kaanaana**, Heirs of **Kaawaloa**, Heirs of **Kahai**, Heirs of **Kahaha**, Heirs of Lillian Ahu **Kahikina**, Heirs of **Kaawaloa Kahilihiwa**, Heirs of Kane **Kahoomana**, Heirs of Emily Kekualoa **Kahepuu**, Heirs of **Kahoumana**, Heirs of Poinawai **Naaikauna Kahue**, Heirs of **Kaiala**, Heirs of **Kaiama**, Heirs of Maleka **Kaihawai**, Heirs of Harriet Namaka **Kaina**, also known as Harriet Namakana Naluma, also known as Harriet Namakana Puahela, Heirs of Louisa Akeo Kakelaka, Heirs of Kama, Heirs of David Kahaulelio Kama, Heirs of Holaniku Kama, also known as Kalaniku Kama, Heirs of John Kama, Heirs of Joseph Kamahoahoa Kama, Heirs of Sam Kama, Heirs of Samuel Kawai Kama, Heirs of S. W. **Kamohoalii**, Heirs of Nellie Olani **Kane**, Heirs of Esther **Kapu**, Heirs of **Kauaili** [Kaualii?], Heirs of **Kaulunahele**, Heirs of Henry **Kaumai**, Heirs of **L. Benjamin Kaumeheiwa**, Heirs of **Keaha**, Heirs of **Keaupuni**, Heirs of **Keikimo**, Heirs of Benjamin P. Kekahuna, Heirs of Emma Lohalia [Lokalia] Kekahuna, Heirs of George Nalemu [Nalimu?] **Kekaualua**, Heirs of Kenaaulani, Heirs of **Kenoi**, Heirs of David Hoaniuli Kenoi, Heirs of Napaliola Kenoi, Heirs of Sam Wahine Kaua Kenoi, Heirs of **Kawahine Kiihani**, also known as Kawahine Kiikaneikapolioile, Heirs of Kalawaia **Kolama**, Heirs of Kahaihaula Punahoa Konanui, Heirs of Kalai Konanui, Heirs of Louis Mokuhalii Konanui, Heirs of Martha Konanui, Heirs of **Kalakualaau**, Heirs of **Kupu**, Heirs of George Kanamu Lalakea, Heirs of Lono, Heirs of William Kalua Maawe, Heirs of **Mahu**, Heirs of Martha **Makainai**, Heirs of Joseph Kahaupiokane **Maluo**, Heirs of Clement Maluo, Heirs of J. K. Maluo, Heirs of **Moawe**, also known as **Maawe**, Heirs of **Naahumakua**. Heirs of Z. Maluo Naahumakua, Heirs of John Punahoa Nalimu, Heirs of **Naloha**, also known as **Nalohaelua**, Heirs of Keaupuni Nalohaelua, Heirs of Martha Hauhia **Nuuanu**, Heirs of Chai Won Ow, Heirs of Paola **Kenoi Pahio**, Heirs of **Palapala**, Heirs of Benjamin K. Pea. Heirs of C. J. Pea, Heirs of John Pea, Heirs of Kahale C. I. Pea, Heirs of Peter Kaleikini Pea, Heirs of Abraham **Piki**, Heirs of Mary Kahaliaaloa Piki, Heirs of David **Punahoa**, Heirs of David Punahoa [duplicated], Heirs of John Punahoa, Heirs of Kalakualaau Punahoa, Heirs of Dorothy **Nakooka Punee**, Heirs of Nawelu Punee, Heirs of Mrs. Riley, Heirs of Kawailani Riley, Heirs of Keano Riley, Heirs of Margaret Leinani K. Spillner, Heirs of Fanny Markham Strauch, Heirs of Kaliaka **Punahoa Sung**, Heirs of Kamahini Vincent; John Doe 1 to John Doe 99. Inclusive; Mary Roe 1 to Mary Roe 900, inclusive. Doe Corporation 1 to Doe Corporation 900, inclusive; unknown owners or claimants.

Defendants.

Summons for Publication
The Territory of Hawaii:

To The Above-Named Respondents, and in particular Ellen Hervas, George Kaheiki, Antonio Kaipo Nuuanu, Harry Nuunu, Rita Carl Summers, Daisy Leiaioha Sung, Bessie Kealohilani Watson, Mrs. Laura Akana, Farrington Blaisdell, Barbara M. Davidson, Oswald Arthur Hind, R. Renton Hind. Thomas Tong Kuai, Mrs. Edith Kalei Lee, Paul Keai Nuuanu, Levi Kini Pea, Peter Kaleikini (continued on Page 8)

Pea… [Note: Some of the above-listed names are repeated, and the legal notice ends with the following statement]:

You Are Hereby notified that the Territory of Hawaii has commenced proceedings in eminent domain against you in the above entitled court and has prayed that the said court vest in the petitioner fee simple title in and to the following parcels of land by final order of condemnation.

[The remainder of page 8 covers Parcels 1 through 18, identifying parties holding title, and metes and bounds being condemned]

Parcel 1
Being all of the land of Kealakomo, Grant 2893 to Kenaaulani [also written Kanaaulani], et al. Land situated at Kilauea Crater Section, Puna and Kau, Hawaii… [reference Registered Map 2514] … Net Areas of 4440.58 Acres…

Parcel 2
Being a portion of the land of Keauhou; Portion of L.C. Aw. 7713, Ap. 11 to V. Kamamalu… Area 2053 Acres.

Parcel 3
Being all of Grant 2166 to Palapala; Situate in the land of Kealakomo… Area 3 ¾ Acres, more or less.

Parcel 4
Being a portion of the land of Panau-Nui; Portion of L.C. Aw. 11216 Apana 41 to M. Kekauonohi… [reference Registered Map 2514]... Net Area of 11059.65 Acres…

Parcel 5
Being all of Grant 9163 Parcel 1 to Edith Austin and Walter Austin; Situate in the land of Laeapuki… [reference Land Court Application 1374] …Area 1009 Acres.

Parcel 6
Begin all of Grant 9163 Parcel 2, to Edith Austin and Walter Austin; Situate in the land of Apua… [reference Registered Map 2514] …Area 695 Acres.

Parcel 7
Being all of Grant 1538 to Pou; Situate in the land of Panauiki… Area of 78.28 Acres.

Parcel 8
Being all of Grant 2751 to P. I. Hafner, Situate in the land of Panauiki and Laeapuki… [reference Land Court Application 1374] …Net Area of 2458.25 Acres.

Parcel 9
Being all of Grant 3681 to J. S. Canario; Situate in the lands of Pulama and Poupou… [reference Land Court Application 1374] …Area 627.9 Acres.

Parcel 10
Being all of Grant 2940 to Kaina; Situate in the land of Pulama and Poupou… [reference Land Court Application 1374] …Net Area of 1179 Acres.

Parcel 11
Being all of Grant 1000 to Kahilihiwa, et al (Grant 1872 to Kekaula); Situate in the land of Pulama… [reference Land Court Application 1374] …Area 422 Acres.

Parcel 12
Being all of Grant 2652 to Kahoumana; Situate in the land of Pulama… [reference Land Court Application 1374] …Area 309 Acres.

Parcel 13
Being all of Grant 2659 to Naehumakua [also written Naahumakua]; Situate in the land of Pulama… Area 109 Acres.

Parcel 14
Being all of Grant 1005 to Naehumakua; Situate in the land of Poupou… Area 105 Acres.

Parcel 15
Being all of Lot 1 of Grants 2688 and 2700 to Waiiki; situate in the land of Poupou… Area 258 Acres.

Parcel 16
Being all of Lot 2 of Grants 2688 and 2700 to Waiiki; Situate in the land of Poupou… Area 33-7/10 Acres.

Parcel 17
Being portions of the land of Kahaualea; Portions of L.P. [Land Patent] 8030 L.C. Aw. 8559-B Apana 14 to Wm. C. Lunalilo… [ref. Land Court Application 1374] …Area 677 Acres.

Parcel 18
Being portions of the land of Kahaualea; Portions of L. P. [Land Patent] 8030 L.C. Aw. 8559-B Apana 14 to Wm. C. Lunalilo… [ref. Land Court Application 1374] …Net Area of 752.93 Acres.

You Are Hereby Further Notified that said petitioner has also prayed that you be duly summoned to appear and answer its petition according to law; that the above entitled court adjudge that the public use and necessity as alleged in its petition requires the acquisition by said petitioner by condemnation of the parcels of land above described in fee simple absolute; that said Court determine any and all claims adverse or conflicting to the said parcels of land above described and the amount of compensation or damages, if any, to be awarded for the taking of the same and to whom such compensation is to be paid; that upon the payment of the award to the Clerk of said Court said Court vest title to said parcels of land in fee simple absolute by a final order of condemnation; and has also prayed for such other and further relief as may be necessary or proper.

You Are Hereby Summoned to be and appear before the above-entitled Court at the time herein below set for trial of said action; to show cause why plaintiff's prayer should not be granted; otherwise you will be declared to be in default. The Court has set said cause for trial on the 11th day of May, 1953, at 10 o'clock A. M.

Witnesseth the Honorable the Presiding Judge of the above entitled Court.

W. R. Whittington Clerk, Circuit Court,
Third Circuit (Seal)
Territory of Hawaii

December 17, 1956
Territory of Hawaii to the United States of America
Deed Transferring Panauiki and Laeapuki for Park Purposes

Parcel 8
Addition to Hawaii National Park Kilauea Crater Section
Puna and Kau, Hawaii

Being all of Grant 2751 to P. I. Hafner situate in the lands or Panauiki and Laeapuki.

Beginning at a spike in stone pile at the north corner of this parcel of land, the east corner of Grant 9163, Parcel 1 to Edith Austin and Walter Austin, and on the southwest boundary of the land of Kamoamoa (Land Court Application 1374), the coordinates of said point of beginning referred to Government Survey Triangulation Station "Hakuma" being 2021.55 feet South and 36983.21 feet West and running by azimuths measured clockwise from True South… [Description follows survey points numbered 1–10 in narratives describing in R.P. Grant 2751; and conveyance of W. H. Hill to Territory of Hawaii, Nov. 4, 1949 (Liber 2271:490–500).]

August 21, 1959
Territory of Hawaii versus W. Tin Yan, et al.
Eminent Domain – Kalapana Extension Lands

Law No. 2625
In the Circuit Court of the Third Circuit Territory of Hawaii [326]

Territory of Hawaii, Plaintiff, vs. W. Tin Yan, et al., Defendants. Eminent Domain

Judgement as to Parcels 12 (Revised), 14 and 15 (Revised)

Pursuant to the Decision of this Court dated and filed herein on October 31, 1958, and all the other pleadings and proceedings herein,

It Is Hereby Ordered, Adjudged and Decreed:

1. Parcels 12 (Revised), 14, and 15 (Revised), as described in the Petition, Amended Petition, and Order Amending Amended Petition, are condemned in fee simple,

326 Further background on the case and development of NPS holdings is provided at https://law.justia.com/cases/hawaii/supreme-court/1960/4151-2.html

absolute, together with all easements and appurtenances there unto belonging or appertaining, to the Territory of Hawaii for a public purpose, to-wit: for conveyance to and use by the United States of America as an addition to the Hawaii National Park in accordance with the provisions of Public Law 680, 75th Congress, 3rd Session (52 Stat. 781).

2. The total amount of just compensation to which the owners of Parcel12 (Revised) are entitled by reason of such condemnation is $2,030.00, the fair market value of said Parcel 12 (Revised) as of July 21, 1949, the date on which this action was filed, which sum shall include the value of the land and any and all improvements, together with all damages for the taking thereof. Said sum shall be apportioned between the owners of said Parcel 12 (Revised), whose names and shares are as follows:

Kalani K. Stone	1/2
Martha K. Stone	1/2

3. The total amount of just compensation to which the owners of Parcel 14 are entitled by reason of such condemnation is $3,500.00, the fair market value of said Parcel 14 as of July 21, 1949, the date on which this action was filed, which sum shall include the value of the land and any and all improvements, together with all damages for the taking. thereof. Said sum shall be apportioned among the owners of said Parcel 14, whose names and shares are as follows:

Martha K. Stone	16/60
Kalani Stone·	16/60
Richard K. Maluo	6/60
Master Maawe	5/60
Master Maawe	5/60
Joseph K. Maluo	6/60
Joseph K. Maluo	6/60

Annie Hiapo	1/20 in burial lot
Peter Vincent	1/20 in burial lot
Solomon Mona Vincent	1/20 in burial lot
Mrs. Laura Akana	1/20 in burial lot

4. The total amount of just compensation to which the owners of Parcel 15 (Revised) are entitled by reason of such condemnation is $2,950.00, the fair market value of said Parcel 15 (Revised) as of July 21, 1949, the date on which this action was filed, which sum shall include the value of the land and any and all improvements together with all damages for the taking thereof. Said sum shall be apportioned among the owners of said Parcel 15 (Revised) whose names and shares are as follows:

Mary Makaio	37/1152
Benjamin Kekahuna	37/1152
David Kekahuna	37/1152
Mary Kekahuna	37/1152
Oliver Kaipo Roberts	37/288
Annie Kalahele Mahelona	1/576
Helen Nalimu	1/192

Punahoa Konanui	1/144	
Punahoa Konanui	5/336	
David Konanui	7/72	
David Konanui	1/144	5/42
David Konanui	5/336	
Sam Oulu Konanui	1/144	
	5/336	11/504
Lucy Kaawaloa	5/42	
Agnes Kealoha Parman	11/2016	
Josephine Kehukai Bishaw	11/2016	
Annie Konanui Hu	11/2016	
Mildred Kuulei Konanui	11/2016	
Abraham Konanui Kalauli	11/504	
Martha Halaulani Stone	11/504	
	1/72	
Daisy Leialoha Sung	1/360	1/48
	1/240	
Thomas Tong Kuai (name should be “Kawai”)	1/48	
Mattie Moolau Sung	1/48	
Paul Nuuanu	1/128	
Martha Nuuanu Moa‘e	7/72	
Martha Nuuanu Moa‘e	1/128	
Annie Nuuanu Quihano (not “Quihanao”)	1/128	
Harry Nuuanu	1/128	
Esther Kaono Kaili	1/128	
Hattie Keoni Ahina	1/128	
Paul Keai Nuuanu	1/128	
Henry Mahiai Nuuanu	1/512	
Elizabeth K. Miha	1/512	
Emaline Leilani Ohia Enaena	1/512	
Antonio Kaipo Nuuanu	1/512	
Louisa Akeo Kakelaka	1/24	
Louisa Akeo Kakelaka	1/24	1/12
Kaowohiula Alapai	1/24	
Kanae Alapai	1/24	

5. Plaintiff shall pay the respective sums of $2;030, $3,500 and $2,950 to the Clerk of this Court and said Clerk shall pay said sums to the above-named Defendants, owners of parcels 12 (Revised), 14 and 15 (Revised), according to their respective shares.

Dated: Hilo, Hawaii, August 21, 1959

Law No. 2625
In the Circuit Court of the Third Circuit
Territory of Hawaii

Territory of Hawaii, Plaintiff, vs. W. Tin Yan, et al., Defendants. Eminent Domain

Final Order of Condemnation as to Parcels 12 (Revised), 14 and 15 (Revised)

Pursuant to the Decision of this Court dated and filed herein on October 31, 1958, and pursuant to the Judgement dated and files herein October 31, 1958, and pursuant to the Judgment dated and filed herein on August 21, 1959, which Judgment has been satisfied by the payment by the Plaintiff to the Chief Clerk of this Court of the respective sums of $2,030.00, $3,500.00 and $2,950.00, and pursuant to all the other pleadings and proceedings herein,

It is Hereby Ordered, Adjudged and Decreed:

That Parcels 12 (Revised), 14 and 15 (Revised), which parcels are hereinafter more particularly described, be and the same are condemned in fee simple absolute, together with all easements and appurtenances thereunto belonging or appertaining, to the Territory of Hawaii for a public purpose, to-wit: for conveyance to and use by the United States of America as an addition to the Hawaii National Park in accordance with the provisions of Public Law 680, 75th Congress, 3rd Session (52 Stat. 781).

Said Parcel 12 (Revised) is more particularly described as follows:
Parcel 12 (Revised) Being a portion of Grant 2652 to Kahoumana; Situate in the land of Pulama

Beginning at the northwest corner of this parcel of land and on the east boundary of Land Court Application 1374, the coordinates of said point of beginning referred to Government Survey Triangulation Station "Hakuma" being 8633.95 feet south and 22,248.98 feet West, and running by azimuths measured clockwise from True South… [Four survey points cited] …Area 151.50 Acres.

Parcel 14
Being all of Grant 1005 to Naehumakua [Naahumakua]; Situate in the land of Poupou

Beginning at the northeast corner of this parcel of land, the east corner of Grant 2659 to Naehumakua [Naahumakua] and on the southwest boundary of Grants 2688. and 2700 Lot 1 to Waiiki, the coordinates of said point of beginning referred to Government Survey Triangulation Station "Hakuma" being 6243.60 feet South and 15,315.0 feet-West, and running by azimuths measured clockwise from True South… [Five survey points cited] …Area 105 Acres.

Parcel 15 (Revised) Being a portion of Lot 1 of Grants 2688 and 2700 to Waiiki; Situate in the land of Poupou

Beginning at a point at the west corner of this parcel of land, at the northeast corner of Grant 1005 to Naehumakua [Naahumakua] and at the east corner of Grant 2659 to Naehumakua, the coordinates of said point of beginning referred to Government Survey Triangulation

Station “Hakuma” being 6243.60 feet South and 15,315.00 feet West and running by azimuths measured clockwise from True South… [Five survey points cited.]

Area 113.80 Acres.

Excepting therefrom and reserving to all persons entitled thereto, a perpetual easement and right of way for ingress and egress over, across, into and out of the existing Volcano-Kalapana Trail.

Dated: Hilo, Hawaii, August 21, 1959 (BoC Liber 3705:281–292).

“Uwēkauna Museum” and Plans for Interpretation at the Park

In 1937, park naturalist and biologist Samuel H. Lamb submitted an article to *Paradise of the Pacific*, describing the opening of the Uwēkahuna Museum, the plan for development of a formal museum-visitor and lecture center, and approach to various aspects of interpretation that were being worked on from Hawai‘i National Park. The primary topics remained true to the original Western values placed on volcanological and biological resources of the park. While the plans did not include a reference to the rich cultural legacy as a third and key component of the park’s legacy, Lamb made mention of a visit he had recently made to Yosemite National Park. There, he observed that the native people of the region were engaged, presenting facets of their history to park visitors.[327]

December 1937 (pages 39–43)
Paradise of the Pacific
Uwekahuna Museum in Hawaii National Park
By Samuel H. Lamb, Assistant Park Naturalist

On the morning of April 19, 1927 Uwekahuna Museum in Hawaii National Park was opened to the public with dedication services attended by Dr. Hubert Work, Secretory of the Interior, Stephen T. Mather, Director of the National Park Service, Governor Farrington, and Dr. T. A. Jaggar, representing the Volcano Research Association. This notable event in the history of Hawaii National Park was the beginning of museum development in the park. It seems fitting at this time to investigate Hawaii’s museum plans to see what is being done to continue the work initiated by the Volcano Research Association.

There are three different types of museum that you might visit. The best known type consists of collections of various kinds of materials gathered together for display… [Describes various national museums.]

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327 Steve Shackelton (Executive Director of an international parks management program through UC-Merced), who was raised at both Hawai‘i Volcanoes NP and Yosemite NP, provided background on “Maggie,” as shared by Lucy Parker, whose great grandmother worked as a native demonstrator in the park in the 1930s. The family has continued their role in the park over the last 90 years.

Lucy Parker said: “Maggie Howard Tubucce was from Mono Lake, a Paiute woman. She married a Mariposa Miwok man by the name of Howard. She worked in Yosemite museum (YNPS) for many years demonstrating acorn preparation for the tourists, along with Chief Lee-me (Chris Brown). He danced for the tourists, made arrow heads, clam shell beads, and abalone shell decorative items. He was Yosemite Miwok & my great-grandmother Lucy Telles was demonstrating her basketmaking for the tourists in the Yosemite Indian Garden” (Steve Shackelton, pers comm., 22 July 2022).

Here in our volcano area we have a fine chance to make Uwekahuna an outstanding example of the key type of museum. To most people, the story of Hawaii's volcanoes is the outstanding feature of Hawaii National Park.

How many of our first time visitors to Hawaii really understood the full significance of Kilauea when they see it during a time of inactivity? With this in mind Uwekahuna museum should be a key to the volcano area—pointing out to the visitor how to understand the volcano, but at the same time making it necessary for him to really visit the crater to get the whole story.

This requires a plan called the Museum Development Plan. Our former Park Naturalist, John E. Doerr, drew up Hawaii's first development plan in 1934. It was my good fortune to be assigned the task of taking that plan to the museum laboratory in Berkeley, California, last winter. Here, in company with a group of museum experts, this plan was thoroughly revised in keeping with the latest and best museum practices. When it has finally been approved by the Director of the National Park Service, Hawaii will be ready to go ahead with a real museum program.

We are going ahead now with several small units of this development plan. The next time you come to the park you will see a new structure down at the fire pit Halemaumau. This is what is called a trailside shrine for lack of a better name. In the very near future we hope to have here a presentation of the history of Kilauea's activity. Watch this history expand through the years!

At the tree molds in the Volcano Golf Course, the Crater of Makaopuhi and at Kipuka Puaulu, sometimes called Bird Park, you will find a more simple interpretation of the trailside shrine. It consists of a glass enclosed display space where maps, charts, diagrams, and descriptions will explain the exhibit at each place.

At some later day, at a site yet to be chosen, we hope to be able to build a new Volcano Observatory and Naturalist Building that will combine the features of the museum and lecture hall with administrative and scientific research facilities. Here we will extend the idea of a key to the region, pointing out where to study the other phases of the natural history of the area.

A few months ago it was my pleasure to visit the museum in Yosemite National Park. Here I saw a type of exhibit that impressed me greatly. In the Yosemite Valley lives the remanent of the Yosemite tribe of Indians. These Indians, under the auspices of the national park, come to the museum each year and set up a camp in which they present to the visitors in true to life manner the Indian way of life as developed in that area. You can go there and see Maggie grinding the acorns for a type of acorn flour. She then goes through all the processes of converting that local product into edible acorn bread. At other spots you can study other points in the Indians' way of life. Think of Hawaii's unexcelled opportunity to present at a suitable seaside location the true and uncommercialized story of Hawaiian life.

The USGS publication, *The Story of the Hawaiian Volcano Observatory*,[328] celebrating the 100th anniversary of the Volcano Observatory presents a chronological narrative outlining the

[328] Janet L. Babb, James P. Kauahikaua, and Robert I. Tilling, *The story of the Hawaiian Volcano Observatory : a remarkable first 100 years of tracking eruptions and earthquakes*. General Information Product 135 (U.S. Geological Survey, 2011).

history of the observatory, which from 1948, occupied the Uwēkahuna facilities (*Figure 53*). The facilities were originally built as the interpretive center discussed by Lamb above.

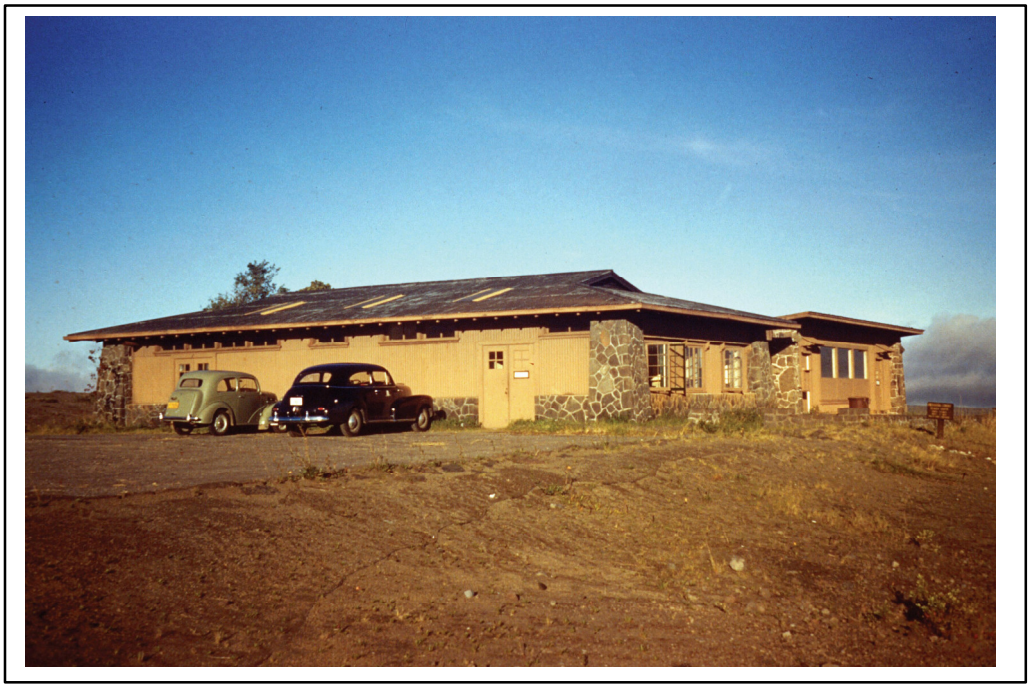


Figure 53. Uwēkahuna Facility (1951), Hawaii National Park Interpretive Center and USGS Hawaiian Volcano Observatory (USGS Collection 51ddd111e4b0f72b44721c6f)

Development of the Kalapana Extension
Cultural-Historic Values Used as Reasoning for Condemnation of Lands in Puna

In the early 1930s, the NPS began to explore an extension of the park further into the District of Puna. The initiative was long and drawn out, and wasn't completed until the late 1950s. When the proposed extension became known to Native Hawaiian families residing in or holding title to various ahupua'a within the area of the proposed "Kalapana Park Area," it met with opposition from many 'ohana with generational ties to the 'āina. As planning and opposition continued, the NPS began to cite cultural significance as a reason for condemnation of the lands within what became known as the "Kalapana Extension." The eventual settlement of the issues led to special protected rights of the affected 'ohana to access of resources across the lands, extending from Poupou to 'Āpua at the boundary with Ka'ū, which remain in place at the present time.

October 10, 1941 (page 1)
Hilo Tribune Herald
Kalapana Park Area Outlined

> The exact parcels of land in the Puna district that the commissioner of public lands would be authorized and directed by the legislature under HJR No. 6 to acquire by exchange, purchase or condemnation for use by the federal government as part of the Hawaii National park, were learned today.
>
> They include that portion of the land of Panau nui, which is not now owned by the National park, Grant 9163:2; the lands of Panau iki and Laeapuki, including Grant 9163:1 and Grant

1538; the land of Pulama and Poupou; and those certain portions of land of Kahaualea included in the Congressional Act of June 20, 1938, C. 530, 52 Stat. 785.

The 75th congress provided that, when title to certain lands on the Big Island are vested in the federal government, “such lands as are enumerated in said act” shall be added to and made a part of the National park. The area aggregates 18,170 acres, more or less.

Funds necessary to carry out the mandate of the territorial special session would be appropriated out of the general fund of the territory.

The resolution has passed the senate but has yet to be approved by the house.

October 14, 1947 (page 4)
Hilo Tribune Herald
The Kalapana Park Section

The recent visit of Congressman Lowell Stockman and his special interest as a member of the House land committee in the so-called Kalapana extension of Hawaii national park has revived some worry on the part of private land owners in the Kalapana area we are told.

Senator E. S. Capellas reports that some of the Kalapana residents have come to Hilo to interview Big Island members of the legislature to inquire whether or not they will be affected.

Last July the *Tribune-Herald* surveyed the whole situation in behalf of the Kalapana people and at the time these questions were posed to Superintendent Frank Oberhansley of Hawaii National Park:

> Will the native Hawaiians in the Kalapana region be forced to sell their lands?
>
> Will the ancient fishing rights and privileges upon which many of the depend for their livelihood be taken away along the shoreline within the national park area?
>
> At that time the park superintendent’s answer should have put an end to any fears as to the intent of the national park service. The park official said that holders of land within the proposed expansion of the parks can retain their lands if they wish to do so. They could simply be within the exterior boundaries of the park, and would be encouraged to carry on with their native occupations and industries compatible with the natural scene.

Contacted again a few days ago, Mr. Oberhansley gives assurance that the answers to these questions have not changed.

Congress approved in 1938 the park extension boundaries under which land negotiations are now under way. This boundary extend from the lower section of Keauhou to within a few miles of the Black Sand beach. But this does not mean that any of the native Hawaiians are being forced to sell private holdings. Rather, they are encouraged to stay and carry on their handicraft and usual livelihood under the protection of the park service. In this event, their rights and privileges would be assured to them for all time.… [Lands and acreage as reported below on July 17, 1948, cited.]

July 17, 1948 (pages1 & 2)
Hilo Tribune Herald
Hawaii National Park's 'Magic Triangle'
Awaits Land Transfer Completion
By Harry Blickhahn (First of Three Articles)

[Photo caption] A Breathtaking Vista of palis and shoreline may be had from the Hui O Pele shelter shown here on the rim of Hilina pali in Hawaii National Park. Enjoying the view in this photo is Ranger Ross Bender. A secondary road is now being put through by the park service from the Kapukanene [Kīpuka Nene] picnic grounds to this spot. It is hoped that the eventual master plan for the park will make it possible to drive from this point down the spectacular palis to Puukapukapu [Puu Kapukapu], thence along the shoreline to Black Sands beach. (—Hawaii National Park photo by Doug Hubbard)

Hawaii National Park, July 16 [329] —There is a "magic triangle" in Hawaii National Park on the Big Island that, once made accessible, will give the park visitor an almost arctic-to-tropics variety of scenery and recreation.

"Magic triangle" is the name given by Superintendent Frank Oberhansley to the triangular area, the points of which are Kilauea crater, Hilina pali, and Black Sands beach, and development of access roads to make it possible to see this region in a few hour's drive is part of what Mr. Oberhansley hopes to incorporate in the master plan for the park.

But ten years after the 75th congress on June 20, 1938, authorized the territory to extend the exterior boundary of Hawaii national park to include 35,467.63 additional acres in the triangle, only 10,492 have actually been added.

(In 1946, Nils C. Tavares, then attorney general, ruled that the 1938 act simply gave approval for acceptance of the land, and no mandate was involved, but Mr. Oberhansley still holds that the act mandates the territory to acquire the land. He said Charles Ritchie, assistant chief of lands of the national park service, will be in the territory later this month and that he will go into the matter with him at that time.)

Until these land exchanges are completed and the authorization of congress is carried through, the master plan for full development of the park must be held in abeyance.

The breath-taking view of Big Island coastline from South Point to Apua point and all the wonders of nature—the "bottomless" pit craters and the Great Crack, the Hilina, Makahanu and Poliokeawe palis falling away to the sea like giant steps, Puukapukapu [Puu Kapukapu] or Red Hill at the base of which are acres of ancient Polynesian picture writing on the pahoehoe, the pleasant little white sand beaches and coconut groves—all these attractions and more that are known and appreciated only by those rugged enough to go by horseback or afoot will be accessible in a few hour's drive when it is possible to open up the "magic triangle."

The entire development would, of course, be with federal national park funds, and Hillory A. Tolson, assistant director of the national park service, voiced his approval of the project when he visited the park in 1947. But until the territory acts to carry out the congressional

329 An earlier *Hilo Tribune Herald* article by the same author, dated July 13, 1947:1 & 6, covered the same general text.

mandate, the park service cannot design the access highways nor give final approval to the program.

The tentative master plan for the area would bring a main park highway from Kalapana along the general route of the old Puna trail to Puukapukapu [Puu Kapukapu], thence around the west end of the pali along the Great Crack and pit craters, leading into the park headquarters area so that visitor would get a climactic first glimpse of the vast Kilauea crater and fire pit, Halemaumau, from the southwest.

A secondary access road would leave the main highway at Puukapukapu [Puu Kapukapu] and wind up the palis to the Hui O Pele stone shelter on the rim of Hilina Pali, 2,000 feet above the shoreline. There the panorama takes in almost 75 miles of the wild and ragged coast line.

From there the road would lead to the picnic area of Kapukanene [Kīpuka Nene] where it would connect with the already existing road to the Chain of Craters highway. A small crew is
at work now extending the secondary road from … [Kīpuka Nene] to the Hilina Pali rim.

Thus it would be possible to make several circle drives, depending on the time the visitor wants to spend seeing the fantastic region. From Hilo it would be possible to make a circle to Kalapana and Puukapukapu [Puu Kapukapu], the Great Crack, the pit craters and Kilauea and back without ever retracing on the route.

It has taken only a look at the plans and a glimpse of some of the wonders in the “magic triangle” to convince anyone who has had this privilege that the project is probably the greatest potential tourist attraction in the entire territory.

But before the project can be realized, there are an additional 25,975.63 acres of land that the territory must, by exchange, condemnation or outright purchase, include within the park boundary.

However native Hawaiians living on and owning land within the park extension area may retain their lands, Mr. Oberhansley has emphasized many times. The park service will encourage them, as part of the natural scene, to continue their way of life, their crafts and occupations, and their fishing and other rights will be protected.

A survey in 1947 compiled by Ranger Clifton J. Davis showed the following lands remain to be included within the park boundary, with location, acreage and owner:

- Keauhou—2053 acres, Bernice P. Bishop estate.
- Kealakomo—4447.75 acres, J .C. Lane.
- Laeapuki—1009 acres, Austin estate; 78.28 acres, C. J. Pea estate; 2460 acres, W. J. Stone estate.
- Apua—695 acres, Austin estate.
- Panau Nui—11,061 acres, Austin estate.
- Pulama—309 acres, W. J. Stone estate; 422 acres, W. R. Kaawaloa estate.
- Poupou—109 acres, W. J. Stone estate; 49 acres, W. L. Stone estate; 320 acres, Nuuanu et al; 33.7 acres, Nuuanu et al.
- Pulama, Poupou—627.9 acres. J.S. Canario estate; 1179 acres J. S. Canario estate. Kahaualea — (lower part) 775 acres, James Campbell estate.

- Kahaualea — (Napau crater) 367 acres, James Campbell estate.

July 21, 1949 (page 1)
Hilo Tribune Herald
Suit Filed to Acquire Land for Park's 'Magic Triangle'
(Pursuit of the Kalapana Extension)

An 11-year-dream to extend Hawaii national park boundaries to the sea in the Kalapana area came closer to realization today when the territory initiated legal action to acquire 25,975 acres of land now in private hands.

A condemnation suit was filed in third circuit court to acquire 18 parcels of land between Keauhou landing in Kau and Kahaualea, Puna, a few miles south of Kalapana village.

The triangular area, dubbed the "magic triangle" by Park Superintendent Frank R. Oberhansley, has as its points Kilauea crater, the 2,000 foot Hilina pali, and the Black Sands beach near Kalapana.

The area already has been appraised by the territory at $15,011 and the land divided into three classifications—8,776 acres of poor pasture lands, 8,877 acres of forest, and 8,221 acres of lava waste.

The territory was authorized to extend the boundaries of the park by Congress in 1938 but dispute over the interpretation of the authorization had hindered immediate acquisition of the land.

Upon acquisition of the land the territory will turn it over to the national park for the extension which will embrace one of the most beautiful and historic areas on the Big Island.

Mr. Oberhansley, one of the chief proponents of the expansion, has repeatedly stated that native Hawaiians living on and owning land within the area sought may retain their lands. Long range plans call for federal construction of a road from the Black Sands beach at Kalapana generally along the route of the ancient Puna Hawaiian trail to Puukapukapu [Puu Kapukapu], thence up the pall to the Great Crack and on to Kilauea volcano, with a connecting link to the Chain of Craters road.

The land sought by condemnation. most of which is owned by various estates, is cut in two by a strip from Napau crater to the area In the Kamaomoa [Kamoamoa] district acquired In 1947.

Location of the land, the areas and owners of the land sought by the territory follows:

- Keauhou—2,053 acres, Bernice P. Bishop estate.
- Apua—695 acres, Austin estate.
- Kealakomo—4,4475 acres, J. C. :ane.
- Panau Nui—11,061 acres, Austin estate.
- Laeapuki—1,009 acres, Austin estate; 78.28 acres, C.J. Pea estate; 2,460 acres, W. J. Stone estate.
- Pulama—309 acres, W. J. Stone estate; 422 acres, W. R. Kaawaloa estate. Poupou—158 acres, W. J. Stone estate; 353 acres, Martha Nuuanu.

- Pulama, Poupou—1,806 acres, J. S. Canario estate. Kahaualea—1,142 acres, James Campbell estate.

Individuals named in the suit as owners, claimants or holding interests in the lands sought are:

W. Tin Yan, Alice K. Lane, Solomon Lalakea , Alice R. Hind, J. Henry Hind, James U. Hind, Oswald A. Hind, Muriel Hind Englehard, Clyde E. Poteet, Archie E. Poteet, Elizabeth L. Gaa, Maraea Lalakea, George Lalakea, Ellen Hervas, Elizabeth Tollefsen, Florence Mabel Strauch, Joseph K. Ilalaole, L. Benjamin Kaumeheiwa, Gabriel K. Pea, Keano Riley, Albert N. Campbell.

Estates named are Bernice P. Bishop, Walter Austin, W. J. Stone, W. R. Kaawaloa, Mrs. Riley, Hattie Aiona, Martha Konanui, Kala Kualaau, James Campbell. J. S. Canario. and C. J. Pea.

Heirs of the following also are named:

Kenaaulani, Kama, Kauaili, Kaanaana, Keaha, Haau, Ioana [Ioane], Kamohoalii, Kaulunahele, Inoa, Naloha, also known as Nalohaelua, Keaupuni, Kahai, Palapala, Kaiala, Keikimo [Keikimoo] and Kahaha.

All named in the suit have 20 days in which to answer.

On November 14, 1949, the "Summons by Publication," the parties referenced above in the July 21st article, were notified of the demand that they appear in the Circuit Court of the Third Judicial Circuit, to present their case regarding the lands being pursued by Eminent Domain. A total of 18 parcels were cited with a summary of their title and metes and bounds (*Hilo Tribune Herald*, Nov. 14, 1949:8). The lawsuit was not settled until August 21, 1959, with the division of lands and funds as described in BoC Liber 3705:281–292.

1955: Hawaiian Culture Becomes a Rally-call to Promote the Kalapana Extension

The land case for the Kalapana Extension was long and drawn out. In 1955, the *Honolulu Star Bulletin* and *Hilo Tribune-Herald* published an article titled, "Keep Kalapana in the National Park" when it was learned that the Senate might recommend dropping the action, and simply building a road to maintain access. It was reported that:

Senator William J. Nobriga has announced that he will try to block the so-called "Kalapana Extension" of the Hawaii National Park and, instead, call for the building of a Territorial highway to make the area accessible to cattlemen.

Perhaps Senator Nobriga is not familiar with the history of the area. The Kalapana area is already in the accepted National Park boundaries.

Back in 1938 Congress authorized the Park to acquire a 49,340 acre tract in the Puna district. The proposal for the extension did not originate with the Park Service, but with several citizens of the Territory. In 1932, they urged the then Superintendent Ernest P. Leavitt to consider the inclusion of these lands in the park.

To go back in earlier history: When Reverend Ellis visited Puna 1823, he found the region a comparatively densely populated community. Evidences of those and even earlier days abound there in the form of petroglyphs, heiaus, burial caves and other archaeological and historical features which reveal the unique culture of the early Hawaiians.

On these lands, Niheu, a Hawaiian Goliath who is said to have been nine feet tall, thrust a spear through a rock in an effort to kill a plover which, says legend, sought to warn his friends of the giant's presence in a place restricted to him.

The hole is still there!

Wahaula, the second largest heiau in the Territory, also is within the Kalapana Extension. The temple was built by Paao, the famous Hawaiian navigator-astronomer.

Here, also, is the testing ground where young Hawaiians matched their strength against one another by bouncing a 10-pound stone against a wall some 70 feet away.

In these historic lands, too, is a puuhonua, a place of refuge where the oppressed and the fugitive from justice could find protection.

In his book on the National Park, from which much of the foregoing material is drawn, Nash Castro, former assistant superintendent, says this about the type of land included in the extension:

> "The official assessed valuation of the Kalapana Extension (excluding 11,675 acres already in public ownership) was placed at $10,800 in 1936 by the tax office. The land was surveyed and appraised later by Territorial Surveyor Charles L. L. Murray who classified it thus:
>
> "Waste area, 17,985 acres, at 40 cents per acre; pasture inferior are 9,550 acres at $1.00 per acre; forest area, 12,230 acres, at $1.50 per acre; forest-pasture area, 8,575 acres at $2.00 per acre.
>
> "Except for one family, which does not own but leases the land on which it lives, the Kalapana tract is unoccupied…"

The tax yield from the area now is $158.62 a year. Against it we should put the much greater value of this area as a portion of one of the world's great natural parks.

Completion of the highway between the Chain of Craters Road and the Kalapana Black Sand Beach would complete the "magic triangle" highway which Big Islanders have dreamed of for years and create a tourist attraction without equal anywhere in the world.

As such, it will generate far more in revenues to Hawaii than its low grade pasture and farming land could ever produce.

Legislators will do well to think carefully before they upset a project which has great community support, has been approved by Congress, and which will guarantee hundreds of thousands of dollars in Federal expenditures—to say nothing of countless additional hundreds of thousands spent by visitors in the years to come (*Hilo Tribune-Herald*, February 16, 1955:4).

1959 – Kalapana Extension Study

As efforts were underway to secure title to lands of the Kalapana Extension for the National Park Service, the Bishop Museum was contracted to conduct a limited field survey and ethnographic study which included interviews with elder kamaʻāina.[330] The report is an important contribution to our knowledge of the region, and includes the voices of kūpuna who were descended from generations of region residents, and without their knowledge we would be less informed. Readers should review the study to benefit from the ʻike that was passed on.

The authors of this report spoke frequently with Mary Kawena Pukui (great grandaunt of Onaona Maly), and with Dorothy Barrère. From them, they were introduced to the subject research area, and through the courtesy of Dorothy Barrère, also have selected ethnographic notes from the Puna field work. Among the notes compiled by Kupuna Pukui, were a collection of place names across Puna and Kaʻū (areas within the park boundaries), with brief narratives from the elder kamaʻāina describing the places and traditions of some areas. Among the area kūpuna who provided background on places, history and features within the lands of the proposed Kalapana Extension, were Elizabeth K. Peʻa and Samuel ʻOulu Konanui. A few years after the "Kalapana Extension Study," and while the Chain of Craters Road was being planned and built, Dwight Hamilton, Chief Naturalist at the park, worked with the kūpuna to further document their history. Hamilton was instrumental in documenting further background from area kūpuna, photographing them during field visits [*Figure 54*]; in the 1963–64 period he conducted site surveys with the elder kamaʻāina and various staff members of the Bernice Pauahi Bishop Museum in park lands of Puna and Kaʻū.

Selections from Mary K. Pukui's notes are included below, starting with place names in the Puna and Kaʻū districts. There is some repetition; and at times additional information [indicated by square brackets] is inserted. The speaker is sometimes identified at the beginning of his/her comment or the name/initials may be added (in parentheses).

> "Immediately next to Ka Lae o Koheo is Kuʻina-ʻauhuhu." [note: "Pahuhu is next, not Kuʻina-ʻauhuhu."]
>
> Konanui: "Next to Pahuhu is Wili Peʻa. Kaheka, then Lae Apuki."
>
> M. Roberts: Now we're straight from Kaʻena to Lae Apuki."
>
> Note: On map, Ka Lae Apuki shows as Ka Lae a Puki; also, Ka Lae is shown on Kaʻu side and Wilipeʻa on Puna side.
>
> Then Haunenеʻia. Written Hau-a-neneia (MKP); later as Haunānāiʻa (Pea)

[330] K. P. Emory, J. H. Cox, W. J. Bonk, Y. H. Sinoto and D. B. Barrère, *Natural and Cultural History Report on the Kalapana Extension of the Hawaii National Park. Volume I Cultural History Report* (Prepared by Bernice P. Bishop Museum for the Hawaii National Park Service, 1959).

While Mary Kawena Pukui was not listed as an author, the team relied heavily on her knowledge for translations of Hawaiian texts and on M. K. Pukui's familial connections for work with elder kamaʻāina of the area.

Figure 54. Elizabeth (Lizzie) K. Peʻa and Sam ʻOulu Konanui on a "Show me tour" along Chain of Craters Road (Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin)

Set one of Puna Places, June 22, 1959
Information from Mr. Gabriel Pea:

[Place names are:] Kaena, Ka lae o Koheo, Pahuhu, Wilipea, Kaheka, Laeapuki

M. K. Pukuʻi:

Pepeiao, Kaʻu Kawaieli

Malualani (Ka-wai-eli-a-Malualani) Halaula-Kalaula (Konanui?)

Hālau – is Broad coconut leaf. (M. K. Pukuʻi)

Hilina Pali. Maria Roberts says very steep, she didn't wish to take her horse there.

Hilina-Pali pilina He alii

Ka-kiʻi-wai Kaa one on Kalue Kalue – Kā-luʻe

Opihinehe aʻole Hoʻonakeke

Story from MKP who translates Opihinehe as rustling opihi. Pea: places it on other side of Keauhou.

Kaaone [Kaone]

Puukapukapu – Sacred or Regal Hill (MKP) Kipuka nene

Makahanau pili i puʻu Kapukapu.

Papalinamoku Pepehi ia he kanaka [a man was murdered here] Kaʻaiʻalaihi – a iho ilalo o Halape [from this place, descend to Halapē]

Halapē on beach

Kumuniu inside of Halapē

Keana Bihopa Nat'l. Park – [named for] Rev. Bishop near Kipuka nene ʻAina Hou next

Kipuka nene

Keauhou

Kuuhalu next to Halapē Mokuohina

Ka Lae o Hiʻiaka (MKP): Hiiaka wished to stay here.

Pohakea Aia i Kahue [there at Kahue]

Koheo Ka lae o Koheo, next to Kaʻena

Palahulu (Pahuhu)

Piko a Puʻuloa [Piko placed at Puʻuloa]

Haunānāiʻa Pea: (olohe) Hind Place.

The Battle. A Kona man and the olohe, Opelukahi.

One version says the olohe was from Kona, another says from Kaʻu. (MKP: Hauaneneia)

Konanui (from the volcano coming down the Kalapana trail)

Maka-o-Puhi, Ka Lehu, Kiikiilei. Haʻi-ana is on the other side going down to Naʻulu. The name of the entire area (that he is going to follow now) is Panau, where Haʻi-ana is. Hale o Lono was the place where the rain was cooked. Directly on top of Holei, and then next to that Haʻi ana.

Pea lists Kalanihale between Kiikiilei and Haʻi ana. Also lists Paio between Haʻiana and Wilipeʻa.

Moolehua is in Kamoamoa, right on the trail coming down from the volcano. At Panau. Puʻu Manawalea unknown to him. Naʻulu-kanu is next, coming towards the church, Kahuwinahā, Kekeʻe, Puu-o-kalo, Hulunanaʻi, Kupahuʻa.

These are small names: Kapukapa (gate), Ka-puu-mano, that's the deep crevice where there's water. That's the water we used to drink when we were little children.

And then the village of Kalapana. Right after that the lua of Kalapana begins."
On the Pea list, in order:

Ka Lehu, Kiikiilei, Kalanihale, Haʻiana, Paio, Wilipeʻa; (then he seems to go back to the road, because the list reads, Moolehua aʻa flow; Kamoamoa.

Ilea, Waipouli; Kupahuʻa, Waikoae; Kapuaʻi (or Wawae o Niheu); Ka lua o ka paoo; Poupou; Kalae-o-Papuaʻa aʻa flow; Kumu Lehua a Kahapuu; Kaula wai; Turtle picture.

Then same as Konanui: Kahuwinahā, Kekeʻe, Puuokaloa.

Hulunanaʻi (heiau); then Palihea Kupinai; Kapuumano; Makanihalulu; Halaaniani; Kaunaloa; Puhi-a-Kaleikini; Hakuma; Ka niu moe; then a list of heiau; then Pelekane, Kohao, Kahaloa, then pond names: Waipalua; Waiʻakolea; then Wai o Maiʻa a Aukeleuiaiku.
Information from Mr. Gabriel Pea and Mrs. M. K. Pukuʻi:

Ka Lehu Kiikiilei Kalanihale

Haʻi ana (water cave) hele i Naʻulu [traveling to Naʻulu]

MKP: where offering was given. People in Kaʻu, Puna, in the arid areas, would find caves where there was dripping water. They would take a log – holo waʻa, and hollow it. Water would drip into the log and accumulate. If anyone would go in there, haumia or unclean, then water would cease and prayers offered to Kane-i- ka-wai-ola. Haʻi ana are drip caves. There are springs upland, and subterranean springs.

Paio

Wili Peʻa Kahao-Peʻa

Kamoamoa on Volcano Road

Moolehua Mokuohe (Bamboo clump) aʻa flow Lae a puki

Kamomoa

Ilea [also cited as Ileo], Waipouli, Kupahuʻa, Waikoae

MKP: Wai-pouli (Dark water) Kapuaʻi o Niheu (Wawae o Niheu)

Ka lua o ka paoo Poupou

Kalae-o-Papuaʻa aʻa flow Kumu Lehua a Kahapuu Kalua wai

Ka Lae Kupapaʻu

Turtle picture [petroglyph]

Asked Sam Konanui what ahupuaʻa Puu Manawalea is in; didn't know.

Na-ʻulu-kanu

Kahuwinahā, Kekeʻe, Puuokaloa

Hulunanaʻi Heiau (MKP: Stiff feather) Kupāhuʻa

Palihea Kupinaʻi Ka-puka-pa

Kapuumano Ka-puʻu-mano, he lua wai Kalapana

Makanihalulu

Aia ma uka o Kapukapa (Kapuhiakaleikini) Halaaniani make i a Pele.

MKP: story from Kalukalu-o-Kewa (*Aloha Aina*, Oct. 28. 1911) Synopsis.

Halaaniani

> Hala-aniani saw Laʻie-lohelohe and desired her so much that he deserted his wife, Laʻie-ka- wai. He went to live with his sister, Maliʻo who was a sorceress and expert flute player.
>
> Maliʻo tried to woo Laʻie-lohelohe with sweet tunes for her brother, but met with rebuff at every turn. Chagrined, they asked a relative, ʻOpeʻakua of ʻOpihi-kao to challenge Kalukalu- o-Kewa, betrothed husband of Laʻie-lohelohe, to a fight. In the fight ʻOpeʻakua was killed.
>
> Maliʻo was warned by the sister of Kalukalu-o-Kewa, not bother her brother lest she die, but this made Maliʻo more determined. On the wedding day, Hala-aniani attempted to climb the back of the great bird on which Laʻie-lohelohe sat to wait for her groom. He fell off and was killed. The hala grove in which he died was named for him. His sister picked up his corpse and was carrying it home when she was pursued by the pet dog of Kalukalu-o-Puna, sister of Kalukalu-o-Kewa. She fled in terror with her brother in her arms and leaped into the sea. They turned into two yellowish stones that bear their names to this day.

Kaunaloa

Puhi-a-Kaleikini blowhole

MKP's story from relative Lily Leong, 3 years younger than M. K. Pukuʻi, daughter of Waiokila, grand-daughter of Kamakolu.

> Kaleikini was a supernatural man, a demigod. Kaleikini would go around and contend with other demi-gods. The water in the blow hole would blow on the people's crops [Kaleikini blocked the hole to keep the ocean spray from blowing on the crops.]. When people go around by the sea, the wooden supports could be seen.

Story of Kaleikini. Kaleikini went to Kapoho way and up the hill there were two stones, Leikia and Hanalei. One was female and the other kane. Kaleikini dug around Leikia and wished to throw this pohaku up. The stone was almost up and Kaleikini became hungry. He went home to eat, thinking of returning to complete his task after satisfying his hunger.

Meanwhile, there was a call from the pohaku, Hanalei, "E Leikia, e o onia pa'a" (old form of onia) "Leikia, move until you become imbedded again." Leikia pushed down and became imbedded. Kaleikini returned to resume his task. The pohaku seemed harder to move, Kaleikini tiring left to go to Waipi'o which becomes another story.

Hakuma cave of Refuge Haw. Nat'l Park map by Kekahuna, July 6, 1951 at Kupahu'a.

Ka niu moe Pohaku ai ia e Pele [Consumed by the stone of Pele.]. Only one left. (Pe'a: Tape H-41 V)

Ka niu a Emma MKP: People never put feet on the trunk. They admired the Queen.

Ilalaole: Queen Emma loved wana, Puna people cleaned wana certain way by letting wana move among themselves, removing their spines.

Ka niu a Ululani All located on Hawaii Nat'l Park map by Kekahuna. Thrum Heiau in Puna

Kikoa An unu in Kalapana. The name Kikoa, was supplied by Mr. Pea and the other names listed by M. K. Puku'i as listed by Thrum.

Aukele-nui-a-Iku Pookanaka, Kalapana

Na-pālua near Wai-'akolea Kalapana

Wai-aka Ka-hau-a-le'a, near Lua-makani cave.

Kukii some of the stones of this heiau brought to Honolulu in 1877 and used in the foundation of the Palace. [This heiau is on the hil of same name in the ahupua'a of Kula, Puna.]

Alii-palala An ipu-o-Lono [agricultural heiau] Kamaili-Kehena, destroyed, and stones used for road.

Kālepa In Kamā'ili

'O'olo Poho-iki

Mahina-akāka Ke-ahi-a-Laka, near Poho-iki. Kohao

Kahaloa

Waipalua

Waiakolea moo wahine (moolelo of Annie Hall, as told to Clarice Taylor) Wai or Maia Aukeleniuaiku

Na‘ulu in Kealakomo

Na‘ulu is place where Konanui’s father would signal home to have imus made ready. Directly mauka of Ka‘ena (S. O. Konanui) up on a pali. (tape July 4, 1959)

Panau Nui Pea: Puuloa is in Panau nui, goes as far back as Makaopuhi [*Figure 55*]

Figure 55. Detail of Petroglyphs at Pu‘uloa
(Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin)

Panau Iki Pea family estate.

Paliuli Above Lae‘apuki. Catholic church there (MKP) Lae ‘Apuki
Mo‘olehua Pe‘a lists this after Lae ‘Apuki. In Kamoamoa, after Lae‘apuki & Paliuli (MKP)

Kamoamoa By the sea (Konanui). In that land is Ka lua o ka pao‘o. Paoo flew to the spot called Aikua.

Pulama Pea: Pulama close to Kamoamoa; Poupou on this side.

Ka lua o ka paoo and Wai o Niheu all in Pulama other side of Hala‘ula (?Konanui’s Aikua in Kamoamoa?)

Konanui: Waha‘ula.

Pea: “Hidden water in there called ‘Ileo. Old man there who knows the Place, and is sick now. Close to the trail.”

Konanui: O ʻIlea ka pololei [It is correctly, Ilea]. It's on our kuleana. It's on the land Wahaula. It's water is in a cave. Waipouli is the name of the cave; Ilea the name of the water.

Kahaualea (in Kelsey notes, Ka-hau-a-leʻa)

Pea: Kanaka inoa kane me wahine [name of man and woman]

In Kahaualea, a place now called Pa-kula. "School yard." (MKP hand)

Kaunaloa Ki and Kapaʻahu. Ki is the canoe landing. Kaunaloa a ship landing. Pea:

Kapaʻahu (pond crack in land.)

Hulunānaʻi:"is where Ka puhi a Kaleikini is."

Kupahuʻa Pea: Kanaka [a person]

Kalapana
Kohao: [per] Konanui "right across from the park, where those rocks are piled up on the beach, that's Kohao. Now it is called Pohaku loloa but formerly that spot was Kohao." [If this is the Kahao of Hoku o Hawaii story, there was a hala grove there and it was a puuhonua.]

From the Pukui Collection (informant, Joseph Ilalaole), some Puna Place Names:

The old Kau-Puna boundary from Pohakuloa on the mauka or kuahiwi side to ʻOkiʻokiaho on the coast. ʻApua lies on the Kau side of the boundary line. Going eastward from the Kau-Puna boundary the names run is:

ʻOkiʻokiaho, Ka-ala-komo, Naulu.

Holei, Pānau, Paliuli, Laeʻapuki, Nalehua.

Kamanomano [Kamoamoa?] Pulama.

Poupou, Kahaualeʻa, Kapaʻahu, Kaunaloa, Hulunanai, Kupahuʻa.

Kalapana – Kalapana's boundary is where the Catholic church stands. Waiʻakolea

Kohao – the hala grove on the eastern side of the heiau of ʻAukele-nui-a-Iku. Part of it is in the park and part is outside.

Makena – is where the new coconut grove is planted.

Kaimu – the long sandy stretch.

Information from Mr. Gabriel Pea:

ʻOkiʻokiaho Lupe, Hoʻolelupe. Palena o Puna and Kaʻu. Kapoho, o Kula ka lupe

Kealakomo Inoa ahupuaa (Kanaka)

Na-ulu 2 Kumu ulu. Kahi hanau Rev. Kahale Kane [Na-ulu. 2 breadfruit trees. Place where Rev. Kahale Kane was born.]

Holei Ke ana o ka olohe [the cave of the ʻōlohe] is in Puuloa. People well trained in lua fighting, robbers, spies along the path at a good vantage point to see possible victims. If victims would be easy taking, then the cry, “Kai-make” or low- tide would be called. If rough foes, then they would cry out, “Kai koʻo” or high sea.

Hale-o-Lono to kalua rain on top of puʻu Holei.

Panau nui (Kanaka) inoa kanaka (name of a person). Puuloa is in Panau nui. Goes as far back as Maka-o-puhi.

Panau iki Peʻa family estate.

Paliuli Pea has manu Halulu here.

MKP has a moolelo from *Hawaii Holomua* which is included under Ka-hau-a-leʻa.

Lae-ʻapuki

Moʻolehua

Kamomoa Kanaka moa

MKP: Kamoamoa – canoe part that projects at prow and stern.

Pulama He mea i malama ia. Kanaka inoa.

Hidden water in there called ʻI leo. Old man there who knows the place and is sick now. Close to the trail.

MKP: ʻI leo – The Supreme Voice.

Ka lua o ka paoo and Wai o Niheu all in Pulama other side of Hala ula.

Poupou (Kanaka inoa)

Kahaualea (Kanaka inoa) [Person’s name]

MKP: from “Hookumu ana o na Paemoku o Hawaii” (Holomua, July 24,1912) This woman, Halulu, belonged to Kohala, Hawaii. From Upolu Point she sailed to a place called Kahiki-mai-e-ka, a place in Ka-hau-a-leʻa. This name Kahiki-mai-e-ka was the name of a heiau there but it had sunk to the depth of a fathom in the sea. It can easily be seen by fishermen on a calm day. When she came to this place from her home in Kohala, she brought a bird that was named Halulu for herself. This bird is mentioned in certain old chants of Hawaii, also in the dirge composed by Niau for Kaʻahumanu.

Kapa‘ahu (pond crack in land)

Kaunaloa (Boat landing). Ki is here also.

Hulunanai

Kupahu‘a (Kanaka)

Kohao

Makena (Hoe Waa) Hoeu & Kuahine

Kaimu auau kai. Pele hee nalu. Hoeu, Kuahine hee nalu. Pihana e na Kanaka

> [People bath in the sea at Kaimu. Pele surfed there, also Hoeu and Kuahine. It was filled with people watching.]
>
> MKP: Kai (sea) mu (people, gather) adult surfing. Heiau Ku-maka-‘ula at Kai-mū Apua (Kanaka inoa)

Palauhulu alanui (road) Volcano to 24 miles (Heihei hulu)

Puaa kanu (ke ano, Kanaka loloa [Puaa kanu, the nature of a long (tall) man]

> MKP: Story told her by her relative, Lily Leong. One day while holua sledding, Kahawali was approached by an old hag, who asked the loan of his sled. He refused her and rode his sled down. He then heard crackling back of him [lava flowing]. He ran for his pig at home. The pig became heavy and he left the pig which turned into stone. Kahawali reached the sea and went out on a canoe, Pele sputtered fire (pohaha) out to him and he never returned to Hawaii.

Halapē

Kahue (Kanaka inoa) Kukalaula near Kailiili Kumakaula Heiau (Kaimu)

KeahialakaPele made the first fire at Keahialaka.

Heiau Mahina-akāka, at Ke-ahi-a-Laka near Poho-iki

Kamokuna The cut of the land.

A story of a mo‘o with head here and tail at Kalapana. MKP: Kamookuna, fresh water moo

Waha-ula heiau close to beach. Kamokuna, heiau down there. Petroglyph stone.
Ka Lae Kupapau

Ki canoe landing. Nawahi, Pea’s mother’s family, made this wharf, still used.

Waiaea

All pools, plenty of water – Waiaka, Waikupanaha, Punaluu (Queen's bath tub), Campbell's Estate, Maria Pea Lindsey.

This list seems to follow the seacoast; basis is Konanui Tape.

<u>ʻOkiʻokiaho.</u>
Boundary of Puna and Ka-ʻu. Konanui, "mawaena o Apua a me Keauhou); later says ʻOpihinehe "border of Ka-u and Puna" – believe this a slip of tongue. ʻOpihinehe is on map.)

Apua (Ahupuaa)

Kahue (MKP thinks they grew gourds there. Also means speed.)

Kaena Makai ma kahakai [towards the sea, on the shore]

Kealakomo

Ke ala nui hele mai i keia alanui kahiko a hoʻea i Kalapana nei ka alanui kahiko. Hele mai, o Puʻuloa mai Puʻuloa hele mai…

> [This is the main trail along this ancient path; reach Kalapana along this ancient trail. Come to Puʻuloa, and then from Puʻuloa on…]

Hauaneneia is next.

<u>Holei</u> was the place where his [Konanui's] father came down to assist girls.

After Holei is Lae ʻApuki, formerly a village.

Kamoamoa is by the sea.

Pulama

Sam Oulu Konanui (approximately 72 years):

A priest used to travel from Hilo directly overland, mauka to Kealakomo, sleeping one night in a cave. He had his book in a gourd. He built two churches with stone walls and grass roofs. When he arrived on the shore he found that all the men were upland tending their goats. Only women and children were in the village. He predicted that a tragedy could happen as a result of their neglect. Not long after a tidal wave swept over the village killing "all the men."

The priest arrived at a village and asked for food for the boy who was carrying his bundle. The people said they could not spare any because they needed the food for their pigs. The priest then prophesied that they would be eaten by pigs. Shortly afterwards they were dead through an epidemic and were eaten by pigs.

Following the study conducted by Bishop Museum, a summary of the findings was made available to the public, as a part of the drive to finalize the integration of the extension lands into the national park. Among the articles was the following:

January 24, 1960 (page 12)
Honolulu Star Bulletin
Park Service to Preserve Little known Big Isle Area
(By Harry Blickhahn, Editor – *Hilo Tribune-Herald*)

Hawaii National Park, Hawaii, Jan . 23 — Only the transfer of a section of land from the State to the Federal Government is needed to signal full steam ahead with Hawaii National Park plans which will make accessible a little-known region of the Big Island fabulously rich in scenery and archaeological remnants of Hawaii's cultural history.

A survey of the Kalapana section to be added to the park was made for the park service by Bishop Museum to determine the natural values of the area, archaeological, historical and botanical, to help the park service in deciding how best to route the Chain of Craters-Kalapana Highway without destruction of these factors and how best to interpret them to the public.

The accompanying map, prepared by the State Planning Office, shows a suggested route of the proposed highway and pinpoints these treasures of old Hawaii which would be preserved under park service administration.

Poupou-Kauka[331] Walls and House Sites — A shrine, possibly a koʻa or hoʻouluiʻa (to insure fish supply).

Wahaula-Kailiili — Last temple of human sacrifice in the Puna district [see *Figure 4*]. No eye-witness accounts before the overthrow of the tabu system, but details have been given to visitors by a son of the last priest, according to the Bishop Museum. Kailiili was a village [*Figure 56*].

Niheu's Footprint. 15 inches long, is the legendary footprint of a demigod who participated in battles between Puna and Kau.

Kamoamoa — Remains of a village and the Moa Heiau.

Laeapuki — Another village of seven well- preserved house sites, a number of walls and enclosures and a well.

Puuloa — Petroglyphs covering 25.000 square feet, over half an acre.

[331] This appears to be the first occurrence of "Poupou-Kauka" in the written record. A native by the name of Kauka purchased R.P. Grant 1004 in the ahupuaʻa of Kapaʻahu in 1852. On August 9, 1883, a conveyance for land in Poupou, recorded as part of the estate of Lono (BoC Liber 86:114–117), identified the eastern boundary as being the land of Kauka. The name "Kauka" does not appear in the notes of place names from elder kamaʻāina; and we suggest that it is possible that in later years, an individual hearing the name Kauka may not have known him to be a resident, and assumed it was a place name. As noted in the 1959 notes on place name of the region, it was sometimes the custom to call an area after a former resident.

Kealakomo uka — Another village and more petroglyphs [Upland Kealakomo].
Naulu — The breadfruit village.

Kealakomo — Ruins of an extensive settlement.

This list barely scratches the surface of the interest contained in the area. The Bishop Museum report, by Kenneth P. Emory, J . Halley Cox, William J. Bonk, Yoshiko H. Sinoto and Dorothy B. Barrère, covers the entire region in detail and includes maps and photographs.

Figure 56. Sam ʻOulu Konanui and Kenneth Emory of the Bishop Museum on the trail near Kaʻiliʻili (Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin)

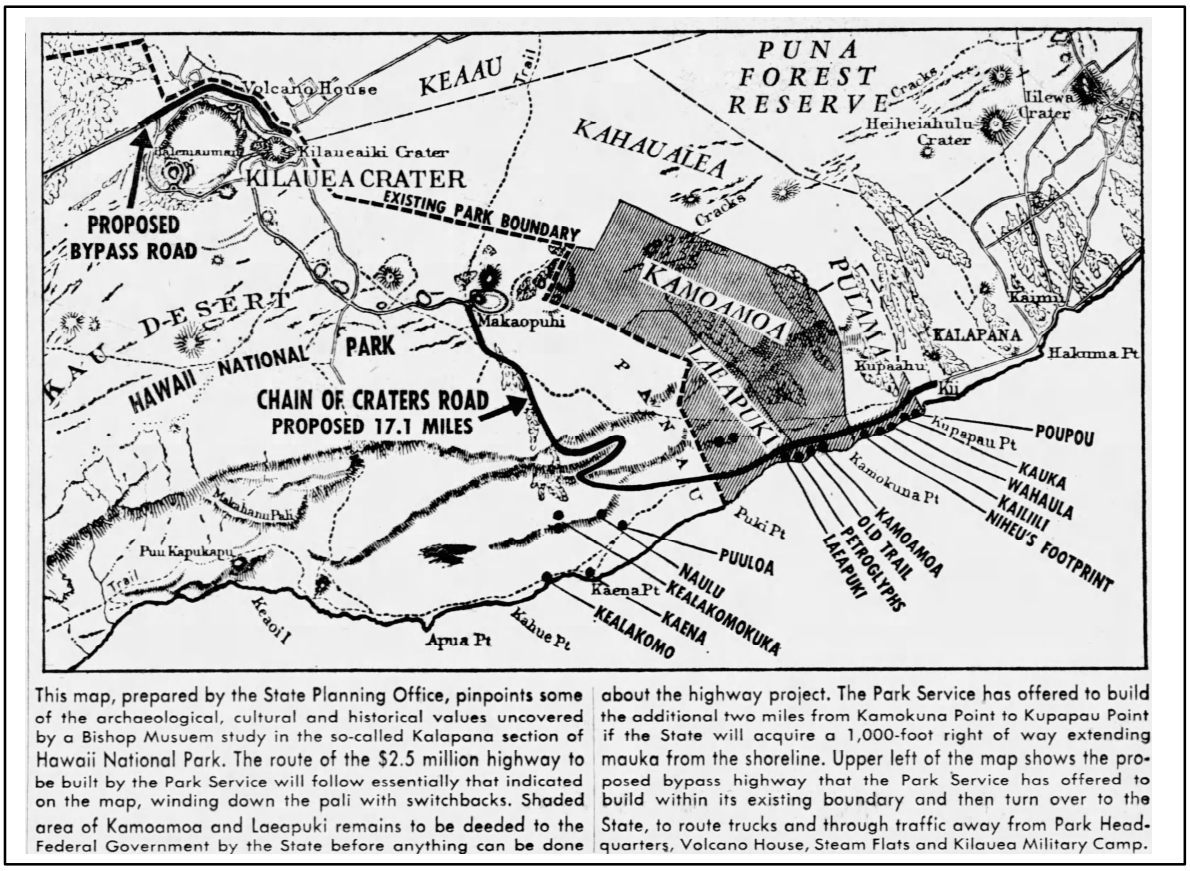
The new $2 5 million highway will follow essentially the route indicated in the map accompanying this article [*Figure 57*], according to Park Superintendent Fred T. Honston.

Access Trails

From the highway there will be a system of access trails to some of the most important of the features detailed in the Bishop report.

The park service has offered to build the highway through the two-mile segment containing the Wahaula Heiau if the State will grant a 1,000-foot right of way extending mauka from the shoreline. This is currently the subject of litigation in the State’s effort to acquire the property from private owners.

The accompanying map, upper left hand corner, also shows a segment of highway that the park service proposes to build, all within its existing boundary, as a link of the through highway which will bypass park headquarters and the Kilauea Crater Rim-Steam Flats area between the Volcano House and Kilauea Military Camp.



This map, prepared by the State Planning Office, pinpoints some of the archaeological, cultural and historical values uncovered by a Bishop Museum study in the so-called Kalapana section of Hawaii National Park. The route of the $2.5 million highway to be built by the Park Service will follow essentially that indicated on the map, winding down the pali with switchbacks. Shaded area of Kamoamoa and Laeapuki remains to be deeded to the Federal Government by the State before anything can be done about the highway project. The Park Service has offered to build the additional two miles from Kamokuna Point to Kupapau Point if the State will acquire a 1,000-foot right of way extending mauka from the shoreline. Upper left of the map shows the proposed bypass highway that the Park Service has offered to build within its existing boundary and then turn over to the State, to route trucks and through traffic away from Park Headquarters, Volcano House, Steam Flats and Kilauea Military Camp.

Figure 57. Map of Kalapana Extension — Identifying Cultural and Natural Resources for Wayside Interpretive Stops, Along the Proposed New Highway (Becoming Chain of Craters Road (*Honolulu Star Bulletin*, January 24, 1960)

No Delay

Then, in the event of an eruption, through traffic on the main highway will not be delayed. The Park Service will pay for the bypass and then turn the segment over to the State-Federal highway departments.

The Bureau of Public Roads will be requested to make surveys and plans so that bids can be called immediately when park funds, already allotted, become available in July.

The Park Service will foot the bill for the bypass as well as for building the Chain of Craters-Kalapana Highway, without matching funds from the State or County.

A series of communications and articles followed up on status of construction of Chain of Craters Road, which dragged out for almost five years (ref. *Honolulu Advertiser*, Apr. 17, 1960:B4). By mid-1964, the road had been dozed and sections laid with base course. During that time, Dwight Hamilton, Stanley Albright, and Kalapana-area Hawaiians who were employed by the park service, were traveling in the field with the few remaining area kūpuna (see *Figures 54 & 56 above*). A photo from Dwight Hamilton's collection [*Figure 58*] is a view along

**Figure 58. View of Puna Coastline Towards Kalapana
From the Gravel-lined Chain of Craters Road
(Dwight Hamilton Collection, Courtesy of Leslie Hamilton Spurlin)**

the gravel road to the east. Finally in 1965, the paved road was opened, only to be closed in 1969 by the Mauna Ulu Eruption. It was reopened in June 1979, but closed once again as a part of the Puʻu ʻŌʻō eruption which in 1989 covered a portion of the land around the Wahaʻula Heiau; in 1992, the Kamoamoa Village complex was covered, and in 1997, Wahaʻula was taken back into the earth as well.

1961 – The Hawaiʻi Island Section of Hawaiʻi National Park Becomes Hawaiʻi Volcanoes National Park

September 22, 1961 (page 1)
Hilo Tribune Herald
National Park Name Change Now Official

Hawaii Volcanoes National Park is now official.

President Kennedy today signed the bill changing the name from Hawaii National Park, Sen. Hiram L. Fong announced in Washington.

Early Years of the Hawaiian Volcano Research Association and Establishing an Observatory at Uwēkahuna

Dr. Thomas Jaggar came to Hawai‘i in 1909, while on his way to observe the volcanoes in Japan. While in Honolulu he met with Lorrin A. Thurston and a group of people who were pursuing an interest in the study of volcanoes and the establishment of the Hawaii National Park—which in its initial configuration included the summits of Kīlauea and Mauna Loa on Hawai‘i Island and Haleakalā on Maui. Jaggar agreed to stay in Hawai‘i, where he made his life-work the study of Hawaiian volcanoes (Thurston, 1936). An organization under the name of the "Hawaiian Volcano Research Association" was formed, with Dr. Jaggar as its head, and a lease obtained from Bishop Estate to build and operate an observatory along Ka‘auea (Waldron's Ledge) overlooking Kīlauea. In 1948, the facility was relocated to the Uwēkahuna bluff, at the site that had been originally designed as a park museum and interpretive center. Following the transfer to USGS, the facility was expanded and remained in use through 2018.

While Dr. Jaggar and associates were busy developing the science of Hawaiian volcanoes and getting an observatory up and running, the USGS supported the efforts, sending staff to conduct field surveys, documenting the topography and metes and bounds of lands being sought for national park purposes. Many detailed narratives documenting the history of the Hawaiian Volcanoes Observatory (HVO) have been written by specialists in the field. Among those is a report published in 2011, a commemoration the first 100 years of the HVO (Babb, Kauahikaua and Tilling, 2011) A synthesis of the report may be found at https://www.usgs.gov/pubications /story-hawaiian-volcano-observatory-remarkable-first-100-years-tracking-eruptions; additionally https://en.wikipedia.org/wiki/Hawaiian_Volcano_Observatory offers readers important details on the timing, location and actions associated with development and operation of the HVO.

Of historical interest, as an overview of activities in the early years of the observatory, there are a number of letters and articles from the period that provide us with the thought processes, features on the ground, the relationship between various parties that led to federal management of the lands now identified as Hawai‘i Volcanoes National Park. We have selected a sampling of those records, and generally quote them in the words of those who participated in the events described. They are presented in chronological order by date of writing.

Public Awareness Campaign led by Dr. Jaggar

By 1910, articles penned by Dr. Jaggar, regarding the volcanic phenomena became a regular feature in island newspapers. Jaggar also penned vivid and passionate letters in support of the National Park scheme and establishment of a United State Geological Survey (USGS) station on the island (see the *Hilo Tribune, Hawaii Herald*, and *Pacific Commercial Advertiser,* later *Honolulu Advertiser*). By 1912, concerns regarding lava flows from Mauna Loa reaching Hilo, had been raised, and Jaggar began to address letters on this concern to various government officials. A part of the discussion included thoughts on how one might impede the progress of a lava flow threatening to destroy Hilo.

January 23, 1912
T. A. Jaggar, Jr. to Governor Frear
(Regarding improvements on observatory facilities, mapping, and plotting potential flows of Mauna Loa to Hilo)

The people of Hilo and vicinity have subscribed the money to erect at once our first observatory on Waldron's Ledge. The little house at Halemaumau will be moved to a less public place near the pit and I am anxious to get whatever authority you can give me to protect it. It has been broken into three times, so that we cannot leave instruments there for even a few hours without molestation. Perhaps a sign indicating government protection might help, I shall fence it and make it stronger.

Hilo is interested in the possible paths of lava flow from Mauna Loa in the future. To tell what the paths will be, given the vent, an accurate topographic map is essential. Such a map of both craters is also of first importance for scientific work. Would it not be possible for you to detach a topographer to put through this work at an early date, as an eruption of Mauna Loa from the north side is likely to come at any time? Dr. G. O. Smith, Director of the Geological Survey, told me in Washington that he was ready to agree to such a special detail if you were.

For quick access to Mokuaweoweo, a trail surveyed from Kilauea is of much importance. To hew out roughly such a trail the Observatory is prepared to do all it can, and if a Territorial surveyor could assist, we would quickly get results which will be of great importance when the road question comes up in connection with the National Park. Would it be possible to put a surveyor on this job at the same time the topographers make their camp on Mauna Loa? (Folder "Parks – General & Volcano," Box Gov 3-11, Hawaii State Archives).

February 2, 1912
Governor Frear to Prof. T. A. Jaggar, Jr.

Replying to your letter of the 23rd ultim., I have taken up your suggestions with the Superintendent of Public Works and he will endeavor to arrange for the topographers to take up the matter of making topographic surveys of the two craters and the slope of Mauna Loa on the side where the next lava flow is likely to take place. He thinks also that the topographers can survey the trail from Kilauea to Mokuaweoweo.

In regard to the house, you could put up a sign warning trespassers that they will be prosecuted according to law which might answer your purposes. Perhaps the sheriff of your island would allow you to use his name on the sign (Folder "Parks – General & Volcano," Box Gov 3-11, Hawaii State Archives).

February 8, 1912
Volcano House, Hawaii
T. A. Jaggar, Jr., Director - Technology Station to Governor Frear
(Preparations for construction of the new observatory near Waldron's Ledge)

I am very grateful to you for your prompt attention to the mapping question. I had a conference with Mr. Birdseye yesterday and we decided it would be most expedient to map the Kilauea reservation area first, then in the summer the Mokuaweoweo area, and thereafter as fast as possible the north slopes of Mauna Loa. This is in the order of our immediate needs for the work of the Observatory, and it would do no good to attack the

north slopes of Mauna Loa first, as that area is very large and in the event of any eruption this coming year could not possibly be mapped in time to be of any use.

I have moved the Perret house and fortified it, and now we are getting ready for an observatory on the cliff-edge in front of the Volcano House. Hilo has subscribed the money and Hackfeld has the contract (Folder "Parks – General & Volcano," Box Gov 3-11, Hawaii State Archives).

February 8, 1912 (page 1)
The Hawaii Herald
Birdseye Here to Map Volcano for National Park

Work on the proposed national park at Kilauea will start immediately. The task of mapping out and sketching the details of the huge reserve will be begun by the topographic surveyors. Both Kilauea and Mauna Loa will be surveyed, and the topographers will be employed in scientific work for months to come.

Chief Topographer Birdseye arrived from Honolulu in the *S.S. Mauna Kea* yesterday. He has gone to Hakalau where he has three parties at work at present. The move to Kilauea will be made at once, and the permanent camps established there.

There will only be two instrument parties working on the Kilauea section, and the rest of the staff will be otherwise employed. Every detail of the huge crater will be mapped out, and the crevices and pit craters will all be shown in detail.

The surrounding country will be surveyed and the first really authentic map of the whole region will be made. The intention is also to map the mountain, Mauna Loa, and the surrounding country, and to study the directions of lava flows.

February 19, 1912 (page 5)
The Hawaii Herald
Report of Volcano Station

Technology Station… A new survey of Halemaumau with plane-table and Brunton compass, using a taped base-line 729 feet long, gives more accurate data concerning the depth of lava below the rim than have been obtained by the rougher method hitherto used. It appears that the previous measurements gave exaggerated depth by at least 20 feet. The following were levels of the lava surface, approximately below face-level at the north rest house during the past week.

- February 7, 1912, 10:45 a.m., 271 ft.
- February 8, 1912, 5:30 p.m., 256 ft.
- February 9, 1912, 5:30 p.m., 251 ft.
- February 10, 1912, noon,` 243 ft.
- February 11, 1912, 8:35 p.m., 248 ft.
- February 12, 1912, 9:00 a.m., 258 ft.
- February 14, 1912, 4:00 p.m., 247 ft.

The lava has been continuing to rise gradually and has risen over 50 feet since the end of January. Thanks to the courtesy and advice of Mr. Birdseye, Topographer of the U.S.

Geological Survey, who is already in camp here, it is hoped that we shall soon have accurate benchmarks and a system of weekly and daily surveys where by the lava level and change of shape of the pool may be recorded with some precision.

The fluid pool of lava on February 14 was 625 feet long with a maximum width of 250 feet. Signs of rising are the ramparts of lava spatter around two-thirds of the rim north, east and south, and the overflows about the western end of the lake. The flow is very strong on the surface from the west toward the east, and it is not improbable that the place of boiling up at the western end stands higher by several feet than the surface at the places of down-sucking N.E., E., and S.…

…Ground has been broken for the observatory on the edge of the cliff south east of the Volcano House. On February 7 and 8 I was the guest of Mr. C. Wolters at Naalehu and examined the water springs of Punahou.…

…On February 12, by invitation of Mr. Wright, manager of the Volcano Stables Co., the staff of the Technology Station proceeded to Kapapala Ranch where we were hospitably entertained by Mr. Julian Monsarrat and on the 13th [rode] with him and Mr. Wright half-way up the slopes of Mauna Loa by way of reconnaissance for a proposed rest house.… T. A. Jaggar, Jr., Director

February 27, 1912 (page 1)
Pacific Commercial Advertiser
Report of Volcano Station

Technology Station… No remarkable changes have taken place in the lava pool of Halemaumau during the past week. The lava is essentially stationary. The following are the daily records of lava level below the rest house.

- February 16, 258 feet 1 p.m.
- February 17, 255 feet 11:10 a.m.
- February 18, 257 feet 1:35 p.m.
- February 19, 256 feet 10 a.m.
- February 20, 252 feet 11 a.m.
- February 21, 260 feet 11 a.m.
- February 22, 262 feet 2:30 p.m.

The lava is active, has built a strong spatter rampart around the greater part of the pool, flows from W. to E. with irregular surface currents on the eastern surface of the lake.…

…A survey by Mr. Birdseye Feb. 18th made the lava surface 540 feet long by 275 feet maximum width.…

…On Feb. 17 we examined the six craters along Cockett's Trail E.S.E. from Kilauea. The fourth of the series is remarkable pit crater which deserves more fame than it has. It is called the "Throat"—a ragged rocky edge, amid open bushy flow-lava country, borders a pit 50 × 35 feet in height and breadth. The long axis trends N. 60º E. The edge overhangs and one looks down to black seemingly unfathomable depths when lying on one's face overlooking the rim. Careful study with the eye shaded by using the fists as opera glasses, however, reveals the bottom, apparently flat and without slide rock slopes. A dozen pebbles were

allowed to fall and the time of falling measured with a stop-watch in each case. The average time was five seconds. Taking the acceleration of gravity as 32.2 feet per second, and the correction for sound 1120 feet per second at 60º Fahr., the depth of the pit would be about 360 feet. There is a cave extending from the floor of the pit under the N. W. wall and water could be heard dripping somewhere in its vicinity.

Two accidents have taken place at Halemaumau during the week. An enlisted man of the *U.S.S. Colorado* fell from the high S.W. cliff Saturday afternoon Feb. 17, and an automobile the next day was nearly wrecked by running off the road in the baffling steam-clouds which cross the road at the crater terminus.… [Article includes a few recommendations for safety and emergency response.]

The observatory is nearly completed. Work has begun on the masonry piers for the seismographs, including one for the Halemaumau Station. Also a series of concrete platforms has been started on the edge of the pit, for use as permanent station for quick plan-table work in determining daily the depth and shape of the liquid lava surface.

There has been continuous heavy rain most of the week.… T. A. Jaggar, Jr., Director

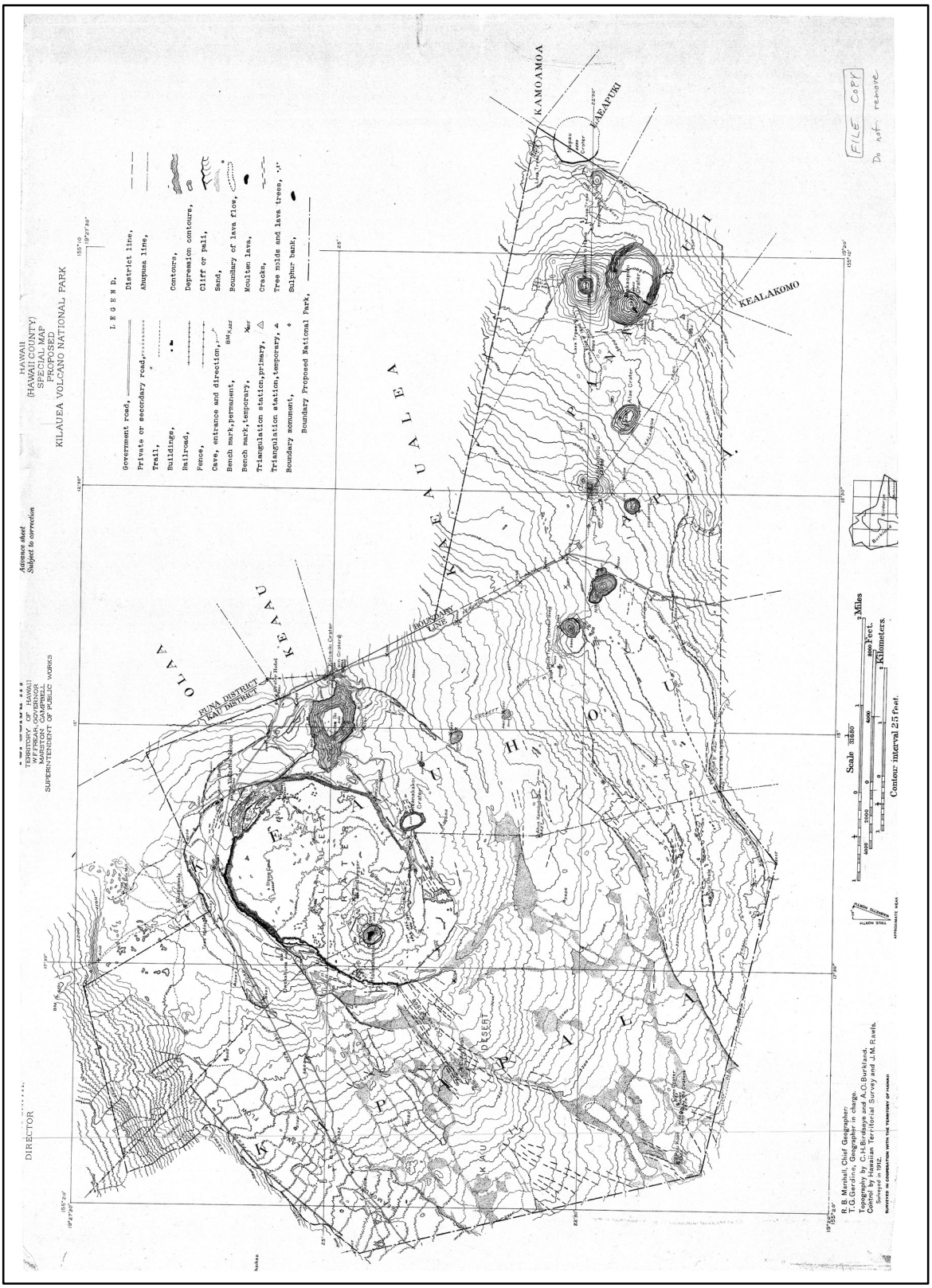
July 12, 1912 (page 1)
The Hawaii Herald
To Start Survey Again Monday
(Kīlauea Mapping Project by Claude Birdseye Completed)

Topographer Birdseye, who finished mapping out the ground that is to be taken in by the proposed Kilauea park [*Figure 59*],[332] leaves Monday to take up his regular work again in connection with the Hamakua District, where he was working when the orders came last February for the survey of the Kilauea National park to be made.

By the time Birdseye is through with his survey on the island he will have covered the coast from North Kohala down to below Hilo. A special survey will be made of the country where the Kau ditch water head lies.

He is expecting the one color map of the Kilauea park to be along at any time now. The map has been inked and has been lying in Washington ever since June 1 waiting to be printed. After the one color series have been struck off, the regulation map of three colors will be made. A supply will be sent either to the Governor or the Superintendent of Public Works and the public will be able to get them on application.

[332] Jim Kauahikaua shared that he has not been able "to find any survey notes for any of the USGS topographic mapping surveys. The 1912 map was scanned from a paper copy we had in the HVO basement." Regarding development of the map, he also shared that "The USGS had entered into a cooperative agreement with the Territory in 1909 where the Territory paid all costs and the USGS provided the personnel and equipment." In 1912, the USGS diverted Birdseye and associates, "to map the proposed National Park boundary, and they produced this map for the Congressional appeal" (pers comm., 22 July 2022).


HAWAII
(HAWAII COUNTY)
SPECIAL MAP
PROPOSED
KILAUEA VOLCANO NATIONAL PARK
Advance sheet
Subject to correction
TERRITORY OF HAWAII
WILLIAM R. CASTLE
GOVERNOR
MARSTON CAMPBELL
SUPERINTENDENT OF PUBLIC WORKS
DIRECTOR
LEGEND.
Government road,
District line,
Private or secondary road,
Ahupuaa line,
Trail,
Contours,
Buildings,
Depression contours,
Railroad,
Cliff or pali,
Fence,
Sand,
Cave, entrance and direction,
Boundary of lava flow,
Bench mark, permanent,
Moulten lava,
Bench mark, temporary,
Cracks,
Triangulation station, primary,
Tree molds and lava trees,
Triangulation station, temporary,
Sulphur bank,
Boundary monument,
Boundary Proposed National Park,
KAMOAMOA
KAEAPUKI
KEALAKOMO
KAUAEA
KAUAEA
OLAA
KEAAU
PUNA DISTRICT
KAU DISTRICT
BOUNDARY LINE
Kilauea Crater
Halemaumau
Kilauea Iki
Mauna Loa
Kilauea
Kilauea Iki
Mauna Loa
Kilauea
Kilauea Iki
Mauna Loa
Kilauea

August 11, 1913 (page 1)
Pacific Commercial Advertiser
Immense Lava Tube Explored
L. A. Thurston Guides Visitors Through Vast Chamber
in Which Fire Formerly Raged in Kaluaiki Crater
(Thurston Explores what came to be named "Thurston Lava Tube")

Technology Station, Kilauea, August 7.—No important changes have taken place at Halemaumau. On Thursday, July 31, there was some blowing noise in the pit and a few rock slides. On August 1 there was a rumbling noise from the depths resembling thunder more or less continuous. On both days the fumes were dense.

On the evening of August 1, at about six o'clock, there was a rock fall at the new slide from the wall of Kilauea Crater south of Uwekahuna Bluff. Sharp tilting of the ground northward was recorded by the seismographs during the night. In the early morning of August 2 two more rock slides were reported at this place.

August 3 at the pit no noise at all was audible in the afternoon, and there was very little talus sliding. On Monday, August 4, there was blowing and rumbling. August 5, from one to three p.m., the blowing noise was almost continuous as heard from the north rest house. The fumes appeared thinner from a distance, but were not easily respirable on the edge. A thunderous reverberation accompanied the puffing. The latter had no rhythmic quality, but seemed to wax and wane with the thundering of lava in caverns. The puffing was in general of the "freight engine" kind.

August 5, at four p.m., the temperature of the Postal Rift was 313 degrees C.

August 6, at three p.m. the noise had diminished. There was thudding and rumbling and a rare breathing noise. It could be heard only on the windward edge, and occasionally augmented. There were no avalanches and the fumes were irrespirable and dense. There was no good seeing. The rumbling was nearly continuous, but not loud. At five p.m. the fumarole high on the western wall was seen to be smoking strongly, with sulphur stain. At four-thirty p.m. the intervals between the beginnings of the rumbling sounds were timed and found to vary from twenty to fifty seconds, and the duration of each rumble varied from five to fifteen seconds.

The fuming vents on the high north eastern slope of Mauna Loa were plainly visible from the Observatory at sundown on the evenings of August 5 and 6.

Large Lava Tube Explored.

A notable happening of the week was an exploration on the morning of August 2, by a party headed by L. A. Thurston, of a large lava tube or cavern leading northeast from the bottom of Kaluaiki Crater, the northern of the twin craters. This cave opens from the wall twenty-five feet above the ground and extends 1914 feet about N. 55 E. It is some twelve feet in diameter at the entrance, of nearly circular section, with a flat floor like a masonry water conduit. Chambers within the tube are thirty feet wide and eighteen feet high. The floor is encumbered in two or three places with tumble from the roof, one of these opening a shallow shaft to daylight, but otherwise for a third of a mile a man may walk erect through the tunnel. Stalagmites in groups of spires, dot the floor in places, one is two feet high and four to six inches across at the base, and corresponding stalactites are suspended from the

roof. These accretions are of the water-made variety. The tunnel ends abruptly in a wide chamber with roof sloping down to the floor.

No Local Shocks Recorded.

For the Whitney Laboratory of Seismology, H. O. Wood submits the following report:

During the past week no local earthquakes have been recorded and there has been nothing noteworthy about the registration of the local volcanic vibration. Sharp earth tilt has been recorded, but not more notably than on former occasions.

During the week three teleseismic records have been written. In all three cases the energy transmitted to this station was slight, so that the earlier phases were not well delineated; consequently no accurate measure of origin distance is possible in any of the cases. It is sure that these shocks were not of unusual power in the vicinity of their origins, though of course they were strong shocks. They were registered as follows:

July 31, from 5:32:37 a.m. to 5:45 approx. a.m. H.S.T. Only the chief-phase action was registered.

August 1, from 7:01:37 a.m. to an indefinite ending about ten minutes later. Also only the chief phase was registered.

August 5, from 3:31:32 p.m. to an indefinite ending about ten minutes later. Part of the early motion was vaguely inscribed in the case of this shock.

Very respectfully,
T. A. Jaggar Jr., Director

1913: Address by Thomas Jaggar, Jr., on the History and Importance of Studying Hawaiian Volcanoes

As a part of the effort to establish a major base for scientific study of volcanoes in Hawai‘i, to develop the Hawaiian Volcanoes Observatory, and to support the proposed national park here, Thomas Jaggar presented a paper summarizing the history of documenting volcanic phenomena on Hawai‘i. His paper was published in the *Pacific Commercial Advertiser* and records the history that led to founding the modern-day Hawaii Volcano Observatory.

December 14, 1913 (pages 7-9)
Pacific Commercial Advertiser
What Science has Gained from Study of Hawaii's Volcanoes

An address on the results accomplished during the past five years' scientific work at the Volcano of Kilauea and on the greater results that may be expected from a wider continuation of the work. Read before the Hawaiian Volcano Research Association, Honolulu, on December 11 by Dr. Thomas A. Jagger, Jr., Ph.D., Fellow American Academy Arts and Sciences, Professor of Geology of the Massachusetts Institute of Technology and Director in Charge of the Kilauea Observatory of the Hawaiian Volcano Research Association.

After two years of recording activity and earthquakes at the observatory at Kilauea, with much cooperation and independent investigation by other institutions, the Director of the Hawaiian Volcano Observatory makes this report, not so much to set forth the accomplishment of the Observatory, which is published otherwise, as to review the development of the motives which underlie the work so as to make some forecast for future growth. The efficiency of an institution which is essentially educational and not commercial, productive of ideas rather than dollars, must be measured by its effect on productive men of learning in stimulating them to production; that is, to new discovery, experiment, investigation and publication. The founding of the Volcano Observatory and the formation of the group of subscribers here called the "Research Association," were themselves evolved productions of the inspiring work of early investigators, as well as of the natural intellectual stimulus created in man by the unexplained Kilauea lake of boiling nebulous flux.

Three Great Pioneers

Three names stand out above all others as recorders of the work of the Fire Goddess in Hawaii in the middle decades of the nineteenth century: Titus Coan, James Dwight Dana, and William Lowthian Green. Coan the missionary, earnest seeker after truth, for more than a third of the century watched every detail of the evolution of the volcanoes, pondered their meaning, and moreover made truthful record in scores of letters which were promptly published. This genius for *recording* is rare among men and is an all-important requirement in science; many men are good observers but millions of valuable observations are forever lost, because of a lack of appreciation of the value of a *jotting down*—day, hour, minute, event, stages, appearances. All science is no more than a categoric jotting down, and the grouping of facts into new categories, until some of these reach the dignity of "theory." Coan without apparatus or endowment was an institution, a first Hawaiian volcano observatory, and in actual output he was a better observer and recorder than some institutions which have been elaborately equipped.

Professor Dana of Yale, foremost American geologist, was with the Wilkes Expedition at Kilauea in 1840, revisited Hawaii later, and wrote in 1891 a book "Characteristics of Volcanoes," which stands preeminent among volcano memoirs. It was inspired by Kilauea and Mauna Loa, but is broad and sane, and presents a most painstaking and thoughtful summary of the progress of Hawaiian volcanic events, and their bearing on geology. Dana published in New Haven Coan's letters, and it was doubtless Dana who stimulated much of Coan's recording.

Green, the man of business, in his leisure moments a student of volcanic life and of the inspiring heights and depths of the globe, conceived to scale, with its film of waters and its blanket of gas wrote a remarkable book in two volumes "Vestiges of the Molten Globe." His second volume deals especially with the volcanoes, which he visited many times and of it Professor Daly of Harvard writes: "It is certainly a pity that the second part of Green's work is not more generally known. The book is almost as remarkable a contribution to the philosophy of vulcanism as Part I, 'On the Tetrahedral Theory of the Earth,' is important in cosmogonic philosophy.' Green's work foreshadowed theoretic conceptions which modern thought has fixed more firmly, and his interest, as a business man, in the affairs of pure science was forerunner of the wider interest of many business men (and intelligent women) of Hawaii who now make up the Hawaiian Volcano Research Association.

These three men, Coan and Green resident here, Dana from an eastern university, typify the reason for the creation of an Hawaiian Volcano Observatory, and their portraits should

forever hang in honored place upon its walls. Coan, the systematic observer, showed the value of record and system; Green, the merchant, fascinated by the spell of Pele and inspired by the problems of position of this mid-pacific pinnacle, Hawaii, rising 37,000 feet above the ocean deep, adopted volcanology for avocation, and left monumental work to inspire specialist and layman alike. While Dana the scholar, coming from a distant seat of learning, hospitably entertained in the islands by Coan, Green, Bishop, Brigham, Alexander and a host of kind friends, rewarded their kindness by making famous to the whole world the achievements of his Hawaiian scientific colleagues, himself adding new volcano lore, and illustrating what production may come from scientific hospitality. So may we make from their example a text to guide Hawaiian volcano study: *Keep and publish careful records, invite the whole world of science to co-operate, and interest the business man*.

These subjects, keeping records, inviting scientific cooperation and interesting the laymen, will be treated separately in this essay.

Beginnings of Hawaiian Volcano Research Association

The first half-yearly report of the Observatory, now in press in Boston, reviews these years exhaustively, following Dr. Brigham's plan. The growth of the Observatory resulted from a lecture by Professor Jaggar in Honolulu in the spring of 1909, when a group of citizens suggested that the proposed seismological observatory of the Massachusetts Institute of Technology be placed at Kilauea instead of in Boston. Money was pledged to this end in Hawaii, through the Honolulu Chamber of Commerce, but the plan lay dormant for two years. Technology then arranged an expedition headed by Mr. Perret, which arrived at Kilauea in June, 1911. Dr. Shepherd of the Carnegie Geophysical Laboratory of Washington came with Perret as high temperature expert. Cables were erected and the temperature of the liquid lava measured, and Mr. Perret published his record of the crater doings in the *Advertiser*. October 5, 1911, at a well-attended meeting in the University Club, Honolulu, an informal organization of the Research Association was adopted and placed in the hands of a committee consisting of Messrs. Thurston, Kennedy, Gilmore, Cooke and Judd. Most of the subscribers of 1909 resubscribed, including firms and individuals. Mr. Jaggar arrived to start an observatory, on land subleased from the Volcano House Co., on a five-year basis January 1st, 1912. The [Massachusetts] Institute of Technology [MIT] subscribing to the work and undertaking the scientific management of it. From 1912 on the Observatory and the Research Association have both grown. The Committee of the Association contracted with Technology [MIT] July 1, 1912, to bring Mr. Jaggar to Kilauea for five years from that date and to pay his salary. The funds of Technology [MIT] are now paid into the treasury of the Research Association as in the case of any other subscriber.

The weekly reports started by Perret have been continued since, and are now reprinted in the form of a weekly circular. On the back of these bulletins is a map, and a statement concerning the Hawaiian Volcano Research Association, which aims (1) to record volcanic activity and earthquakes in Hawaii; (2) to attract scientific specialists, and (3) to promote the establishment of other volcano observatories. The Whitney Laboratory of Seismology is a branch of the work specially fostered through an endowment fund presented to the Institute of Technology in 1909 by the Whitney Estate of Boston. As the weekly bulletins are of some interest as reports of progress to persons familiar with Kilauea, and are occasionally illustrated with half-tones, it is planned to send them to all subscribers as soon as the research association is more definitely constituted. Members will also receive the more elaborate semi-annual reports.

Need of Organization

The present meetings have in view the formation of an active and interested membership, the determination of conditions of membership and of subscription, the election of a new committee, and provision for future meetings. It is to be hoped that meetings more often than heretofore may be addressed by distinguished visitors who come to study the volcanoes, and occasionally by the resident staff when there is an interesting story of activity to tell to the Association.

I can assume that the present subscribers and habitual visitors to Kilauea know more or less of the regular work of the Observatory, as it has been described in the newspapers. You are less familiar, however, with what our scientific guests have accomplished since 1909, and their splendid work should be better known; hence I venture to recount it here. Eleven investigators of note have been at Kilauea in the last five years, have produced four important memoirs, many smaller papers, and a topographic map; a large realistic model of Kilauea is in preparation for the Agassiz Museum of Harvard University; and chemical analyses have been completed in Washington. The workers have come from Germany, Switzerland, Italy, England and America, and represent the University of Zurich, the York Museum, the Sorbonne, the Springfield Volcano Research Association, the Massachusetts Institute of Technology, Harvard University, the U.S. Geological Survey, the Carnegie Institution, and the U.S Coast and Geodetic Survey.

The Fire Mechanism

Dr. R. A. Daly, Sturgis Hooper Professor of Geology in Harvard University, and formerly of Technology [MIT], has published as result of his studies here in 1909 an important memoir entitled “The Nature of Volcanic Action” and a shorter paper on the chemical composition of Hawaiian lavas (*Proc. Amer. Acad. Arts. Sci.* XLVII, No. 3, June, 1911). He concludes that the earth is crusted with shells of a density increasing with depth. As we go down we meet outer sediments, then a siliceous shell, and beneath that an eruptible basalt or lava substratum capable of being locally ejected through the upper layers, largely through the agency of gases. Eruption is a heat problem, and with the rise of the fluid, by changes of pressure and temperature, dissolved compounds of instable character become dissociated, with evolution of heat and bubbles, and make of the volcanic vent a true furnace as the flames testify. A two-phase circulation by convection is set up, gaseous matter rising and liquid descending. Gas fluxing is the prime agent for inducing liquidity, and the flow is not purely hydrostatic, but in large measure a froth mechanism. The local thickness of the crust, the heat and nature of the gases, and the composition of the lava, determine whether we shall have an explosive volcano or a fluent one like Kilauea. Mauna Kea was highly explosive before it became extinct. Daly’s work is supported by data chemical and geological, and makes an excellent basis for proof or disproof for future observation at many volcano observatories.

An Anderson Memorial Observatory

In 1909 the late Dr. Tempest Anderson of York, England, was in Hawaii, made many photographs, and he has since presented our observatory with one of his ingenious cameras and a battery of three fine lenses. He published notes on the Samoa eruption with some comments on Kilauea. He met death by typhoid last August while on his way hither from the Philippines, during a voyage around the world studying volcanoes. His death is a sad and serious loss to science. It is hoped that British friends will honor his memory by the

establishment on St. Vincent, in the Caribbee Islands, of a permanent observatory and laboratory, for the study of the Caribbean volcanoes. This was his field of specially distinguished work in 1902 and thereafter, the time of the Martinique disaster.

International Volcanologic Institute

Mr. Immanuel Friedlaender of Naples, a German business man who became a volcanologist, visited Hawaii about 1909, and this was not his first visit. Mr. Friedlaender proposed, at the International Geologic Congress in Stockholm in 1910, to establish at Naples an International Volcanological Institute, toward which he offered $20,000 down, and $2000 per annum. He suggested that this take the form of a society, voting members to pay at least $2000 down and $200 per annum. Subscribers of lesser amounts would only receive the publications. He invited subscriptions, on the understanding that they would be collected only when the total offering for construction fund amounted to $300,000, and for annual income at least $10,000. The scheme received the approval of distinguished men of science, but it has not yet received the finances required. Mr. Friedlaender proposed that the office be in Naples, regulated under the laws of Italy, and that therefore the organization be essentially Italian, despite its name of “International.” The functions of the Institute were to compile reports of volcanic activity all over the earth, to collect books, photographs, maps, etc., dealing with volcanoes, to have a museum of volcanology and laboratories of all kinds, to have main and subordinate seismograph stations, to build a second observatory on Vesuvius, and finally to maintain subordinate stations on the other volcanoes of Italy.

Friedlaender’s plan is a most commendable vision of what might be done, but practically is wholly impossible with the funds stated; and the funds are not to be obtained from foreigners for such a scheme by subscription, where the administration is controlled locally. An annual income of $10,000 would barely support the central station in Naples for purposes of compilation alone, and would pay for very little publication; to say nothing of museum, laboratories, seismographs and observatories. Mr. Friedlaender seems to me to have greatly underestimated the cost or running expenses and salaries. In round numbers the Hawaiian Volcano Observatory, with its simple wooden buildings, staff of two geologists and a janitor, costs $10,000 per annum for operating expenses and salaries, exclusive of construction, instruments and larger publications. What is needed with money such as Mr. Friedlaender offers is the foundation of new volcano stations to record activity at places remote from Italy.

The Water of Volcanoes

Professor A. Brun of Geneva and Paris, a chemist specially interested in volcanic gases, and experienced in collecting them, as well as in experimental work dealing with fusion of minerals, visited Kilauea in the summer of 1910. He made experiments dealing with humidity of the vapor cloud from Halemaumau, collected gases, took many photographs, and made observations concerning probable temperatures of the melt. He afterwards published in Paris a large memoir on the gases of volcanoes, which has attracted much attention because of his revolutionary statement that water vapor plays no essential part in volcanic activity. As applied to Kilauea, this idea was not new, because both Dr. Brigham and Wm. Lowthian Green had believed that water vapor is there a subordinate product largely due to rainfall. But Brun claimed that the deep gases of all volcanoes contain no water despite the old idea of the geologists that a volcano is a steam engine. Dr. Daly is disposed to agree with him, and writes, “Steam pressure can no more be regarded as the cause of vulcanism than is the boiling of a kettle the cause of the heat in the stove.”

Volcanologic Instruments

Frank A. Perret, who studied Kilauea from a little hut on the brink of Halemaumau all through the summer of 1911, has published, in addition to his weekly "Reports of the Technology Station," six articles (in the *American Journal of Science* in 1913) on the islands, fountains, circulatory system and subsidence phenomena of the lava lake, and on the ejected products of the crater and some peculiar formations. These articles are illustrated by his wonderful instantaneous and telescopic photographs, and mark a brilliant advance in the standard of observational studies of volcanoes. Mr. Perret collected samples of the liquid lava directly from the lake with a cable system. Perret is a physicist and an inventor, who believes in applying laboratory methods to the field, and in correcting and amplifying our field observations with instruments devised for quantitative and qualitative use in recording all motions, sights, sounds and odors distinctive of an active volcano. He is also greatly interested in seismology and in the humane and engineering aspects of volcano and earthquake disaster.

Temperature of Lava

Dr. E. S. Shepherd, chemist and specialist in high temperature measurement, prepared at our request special thermo-electric thermometers for direct contact with the lava pool. Mr. Perret erected for his use a steel cableway across the pit and after two failures, owing to the violence of the lava fountains, which broke and sucked down the instruments, the experiments were finally rewarded with one reading of temperature, 1000 degrees centigrade two feet below the surface of the middle of the lake, July 30, 1911. On lowering the instrument a second time a fountain burst under it, the hot lava was thrown over the cable and snapped it, and the thermometer was swallowed in the pool. The negative results of these expensive experiments were valuable, for we learned that no direct-contact pyrometer can withstand the pounding of liquid lava, and consequently Dr. Shepherd the following year brought with him an optical pyrometer which measures temperature by direct comparison of the color of an incandescent filament with that of the lava fountains. The instrument is calibrated specially for fused lava of the Hawaiian type.

Volcanic Gases

Dr. Arthur L. Day, Director of the Carnegie Geophysical Laboratory, came out to Kilauea with Dr. Shepherd the following summer, 1912, made many photographs, collected gases directly from the hot vents by the lava lake, continued the temperature measurements with the Holborn-Kurlbaum optical pyrometer above mentioned, and collected the solid and crystalline matter in the smoke cloud and accumulated on the sponge like banks of Pele's hair to leeward. In his annual report of 1912, Dr. Day writes: "The lava temperature is not constant, but varies within considerable limits from day to day, and the changes appear to be governed entirely by the quantity of gas which is set free." When gas increases, there is a rise in temperature corresponding to it. He writes further: "In view of the fact that several recent writers have sought to prove that water has no part in volcanic activity, it may be mentioned that out of gases which we collected directly from the boiling lava, something like a half pint of water condensed in the tubes on cooling." Mr. Thurston tells me that Dr. Day now has in press the results of the analyses of the gases, that the different samples collected at different times showed totally different proportions of the several gases present, and some of the gases identified must react with each other to produce heat, accounting for at least a part of the heat of the lava lake, and that argon, an element of the atmosphere, is

wholly wanting, suggesting that the volcano vapor is not from atmospheric waters or gases, but entirely from a deep source in the earth's interior.

Photographs

Dr. Arnold Heim, of the University of Zurich, son of the famous mountain geologist of Switzerland, visited Kilauea in January, 1912 and published a quarto album of remarkable photographs of the active crater and the lava fields in the series of "Geologische Charakterbilder" issued in Berlin by Dr. Stille of the University of Leipzig. His pictures reproduced in the wonderfully perfect photogravure process plates of the publisher Borntraeger are the most perfect illustrations of Kilauea yet made public. The text is descriptive.

Topography

Claude H. Birdseye, United States topographer, mapped fifty-nine square miles around Kilauea, [part of] the proposed National Park area, in the spring of 1912. This is a contour map published on a scale 2 inches to the mile. By levelling from the Hilo Breakwater tide gauge the elevation of the Volcano House pier was found to be 3973 feet above mean sea level. Mr. Birdseye has written a short article for the second report of our observatory on the topography of Kilauea, from which I extract the following notes: Kilauea-Iki is 713 feet deep, Devil's Throat 250 feet, Makaopuhi Crater 850 feet below the end of the trail and over 1000 feet below the highest point of the north rim. One of the pit craters near Puu Koae, in the desert south of Kilauea, is 275 feet deep. A large group of upright lava trees stands in a clearing east of Makaopuhi crater, covering an area of 30 acres, the monoliths standing six to ten feet in height. A lava tube west of the Keauhou road was traced southward for a thousand feet, and in it a human skeleton was found on a ledge. Mr. Birdseye makes constructive suggestions about trails and roads. "A good trail to Napau Crater," at the extreme east end of park area, "and the group of lava trees to the northward would open up this very interesting section and probably result in many discoveries of scientific interest." It may be added that nothing could benefit the Kilauea district more than a legislative appropriation for new trails. A trail up the northeast slope of Mauna Loa, with one or two rest-houses, and a trail across Puna along the line of craters between Makaopuhi and the Kapoho district would open up excursions of surpassing interest.

George Carroll Curtis of Boston, a geographical sculptor of note who has modeled great cities, coral islands and volcanoes in many parts of the world, was assigned by the Harvard University Museum through a gift from Robert Sayles, Curator of Geology, to the task of making an exact naturalistic relief model of the craters Kilauea, Kilauea-Iki and Keanakakoi in the spring of 1913. Mr. Curtis gave three months to a photographic survey of the region, establishing a network of flag stations and photographing from them all. He writes that this was "probably the most comprehensive survey of its kind yet made for the reproduction of a land-form type." It is hoped that a copy of his model will be exhibited in the Hawaiian Building of the Panama Pacific Exposition. Mr. Curtis has suggested to F. W. Haworth of Pittsburgh, expert in photography from kites, that he come to Kilauea and make a series of aerial photographs.

Magnetism

Mr. J. W. Green, magnetician of the United States Coast and Geodetic Survey, was authorized by his chief, Dr. O. W. Tittman, on request of the Hawaiian Volcano Observatory,

to spend three months at Kilauea, August to October, 1913, making reconnaissance surveys of magnetic declination, dip and intensity around and in the craters of Kilauea and Mokuaweoweo. The lava was found to be magnetic in small specimens, including even the glassy Pele's hair. Among the stations occupied, encircling Halemaumau, on the Kilauea floor elsewhere, around the high rim of Kilauea, and on the east edge of Mokuaweoweo on Mauna Loa, great diversity was found in the attitude of the magnetic needle. The deflections, both vertical and horizontal, vary through many degrees in distances of a few hundred feet, but appear to be variations of place. No unusual variations in time were observed, though on one occasion the magnetometer was watched all day at the same station from minute to minute, near the edge of Halemaumau, while at the same time notes were made on the periodic gas-blowing in the bottom of the crater and the temperature of the hot Postal Rift. No correspondences were observed, and the magnet was steady, except for the normal diurnal fluctuation which would happen anywhere. The flag stations around Halemaumau used for surveying the lava lake were bound to have differences of magnetic delineation varying from *zero to sixteen degrees* in a distance of about a thousand feet. This extraordinary variation indicates that a complete magnetic survey of Hawaii ought to be made and should show isogonic lines of very unusual character, related perhaps in some way to the active volcanoes.

Volcanic Tides and Classification of Volcanoes

In addition to these scientific visitors, Mr. H. O. Wood and Mr. Jaggar have been engaged in special studies apart from the routine work of the Observatory. Mr. Wood is at work on the 1868 earthquake, studying it in comparison with the great tectonic earthquakes like that of San Francisco in 1906, which in some respects it resembles, instead of being purely volcanic. Mr. Wood is also engaged in the construction of curves showing for the current years the nutation [rocking or swaying motions] strains of the earth under the influence of sun and moon, with a view to checking with the astronomically significant dates the days of marked change in the rise and fall of the lava and occurrence of local earthquakes, tilts and tremors. There is good reason for suspecting a tidal movement in volcanoes. Mr. Jaggar, who has visited six volcanic regions of the earth in the last ten years, is engaged in the study of the classification of volcanoes and a comparative investigation of craters.

Methods of Helping Visiting Scientists

The accommodations and apparatus which can be of service to visiting men of science at the observatory are still inadequate, but their use of such things as buildings, water, rope-ladders, dark-room, cases of drawers and motor-car has steadily increased as our facilities which could serve them have grown, not to mention books and records. Before 1911 there was no material plant except the stored seismographs; from 1911 on things began to accumulate which could assist the visiting specialists.

In 1911 the cableway was constructed by the Lidgerwood Co. by order of the Institute of Technology [MIT] and erected by Mr. Perret for Dr. Shepherd's use in powering his thermometers. Mr. Perret built the first hut east of Halemaumau. This has since been moved to the north side and rebuilt. In 1912 Mr. Birdseye placed government bench-marks on two of our concrete tables at the pit, one of them in the hut. Messrs. Day and Shepherd made use of the Observatory building and dark-room and the crater hut, and Dr. Shepherd built a cottage for himself in the observatory grounds which is now the dwelling-place of Mr. Wood. Our men, with ropes and rope-ladders, were able to be of some assistance to the Carnegie visitors in their descents into the crater for collecting gases. We profited greatly by their

advice in matters of laboratory practice and photography. Dr. Shepherd remained seven months.

Mr. Curtis and Mr. Green in 1913 used the Observatory, the dark-room and the camp at the pit and were assisted by men from the observatory. The motor runabout, which was bought in the summer of this year, was of great assistance in moving back and forth Mr. Green's magnetic instruments. The Observatory bore three-quarters of the expense of the 1913 expedition with Mr. Green to Mokuaweoweo. We were able to cooperate directly with Mr. Green in a part of his observations at Halemaumau, by making parallel observations of eruptivity. He furnished us valuable data for compass surveying and he gave Mr. Wood advice on solar work with transit. Mr. Green's magnetic results will be published in due course by the U.S. Coast and Geodetic Survey and should stimulate that bureau, or some other, to a more complete magnetic survey of our volcanoes.

Needs

In general the kind of independent cooperation which we accomplished in this case was a model of what should be done in the future, the Observatory profiting by advice from each specialist in its own routine and in its equipment wherewith to aid others. We need an additional laboratory for guests costing $800, a more modern motor car costing by exchange $850, and furniture costing $300. In the line of cooperation also, at an expense of $600, we could place a dozen small Japanese seismographs all around the Island of Hawaii, devised to write their records in ink and be wound weekly, to be operated by voluntary observers. This would give the Observatory at Kilauea data as to the source of the local earthquakes which are frequently indicated on our sensitive instruments, and within a few years would yield most important data as to the distribution of small shocks about the volcanoes. Other needs appear on the last page and on pages 13 and 14.

I have now reviewed the general progress of the Hawaiian Volcano Observatory, its method of keeping records and of inviting scientific cooperation from experts in many lines. I believe enough has been done to show how to guide wisely the future policy of the establishment, and the key lies in strengthening the Hawaiian interest and Hawaiian support, so that the eclectic element in our work, which keeps us hospitable to outsiders of all scientific creeds, may be made the strongest part of it. This also will make the Observatory more widely of service to the Territory, through advertisement.

Commercial Argument for Volcano Research—Earthquake Construction

Let me put to rest the spectre which occasionally makes nightmare for the business promoter, that earthquake and volcano talk depreciates property and checks immigration. One might as well expect the insurance companies to hush up talk of new fire engines, for fear people would stop building, or advise against going to church, because sometimes hell is mentioned there. Earthquakes occur everywhere, tidal waves may engulf any flat coast, just as heavy rains may flood any river basin, and the supreme opportunity of a seismic land and its people is to show the world that suitable construction will resist anything. This was shown by the government buildings in San Francisco. Japan has no fear of earthquakes because construction there is adequate. Jamaica since 1907 has an effective earthquake building law, and the new Kingston is an earthquake-proof city. British engineers met the Gohna flood, produced by landslide damming in India, with such foresight that not a life was lost and very little property destroyed. Hilo engineers may someday have a chance to meet

a Mauna Loa lava flow in the same spirit, and certainly American Hawaii cannot afford to let the British colonies and Japan get ahead of her in economic seismology.

Economic Geology

It is not necessary in Hawaii to defend science, for the commerce of the islands has advanced mightily through scientific agriculture, chemistry, engineering, entomology, meteorology, hydrography, forestry, and even anthropology. The *natural* history of the archipelago is volcanic, and from volcanoes sprang waters, soils, road metal, vegetation, harbors, slopes, pastures and materials of construction. Iron, coal, copper and gold we import in Hawaii. But the philosophy of ore-deposits in Colorado, Mesabi or Calumet is based on volcanic process, and geologists acknowledge themselves ignorant of volcanic process. The Geological Society of America passed resolutions a few years ago, based on this ignorance, urging governments and private enterprise to establish volcano observatories. You in Hawaii are among the first to follow this advice, advice from all the leading geologists in the United States, men such as Van Hise, Chamberlin, Walcott and Lindgren. I was called in consultation last spring on the underpinning of the Pearl Harbor drydock, in default of the presence here of any Territorial economic geologist. The underground water of Hilo, Olaa, Puna, Pahala, Waiohinu, and Kona is a mystery which only more knowledge of the active volcanoes will solve. Scientific men are explorers, and explorers open trails, caverns, pits, curiosities, beautiful glades and strange volcanic rifts and hot places, which become permanent landmarks of interest to travelers and nature-lovers. And finally, the advertisement of the country by scholars and persons of education, who are keenly interested in the scientific work when they visit Hawaii, brings finer people here and is more subtly far-reaching than ordinary advertisement for promotion and publicity.

Life and Property

But apart from these considerations, there is an argument for volcano research that goes to the very heart of the present scarcity of capital and high cost of life. Mr. Frank A. Vanderlip, president of the National City Bank of New York, mentions first war, volcanoes, earthquakes and floods as among the causes of great waste of money. Japan has lost more lives by earthquakes and earthquake-waves than she ever lost in war, and realizing it[,] she established a committee to study safe-guards from earthquake twenty-three years ago. That committee is now locating volcano observatories, realizing the close dependence of earthquakes upon volcanic centers. The aims are to learn probable places and times, nature of the earth movement and its effects, as a guide to engineers, and to study safe location and safe construction. The terrible disasters of Messina, Kingston, Charleston, San Francisco, Galveston, Valparaiso, and St. Pierre might in loss of property and life have been minimized if science could only have dominated our laws of construction and location.

Science is trying to learn, Honolulu is a unique Pacific centre for such learning, a centre of earthquake and volcanic belts which encircle the greatest ocean, hence the Massachusetts Institute of Technology earnestly urged the maintenance here of a volcano research laboratory, of which our little wooden Observatory is the beginning.

The layman was awakened to the compelling interest of volcano science by the Mont Pelee disaster in Martinique, the 1906 eruption of Vesuvius and the destruction of 150,000 people in Messina, near Mount Etna, in 1908. Engineers realized their responsibility. Business has spread into the volcano lands. Taal Observatory in the Philippines, the temporary Pelee

Observatory, the Asama Observatory in Japan were all motivated more or less by disaster. Mr. Perret in his beneficent volcano work in Italy is financed by business men of Springfield, Massachusetts. Our Observatory has the distinction of having been founded soberly, under the stimulus of no disaster, by the Chamber of Commerce of Honolulu in 1909. Firms and individuals subscribed money.

Summary of Results

Summing up, I have tried to gather here the facts and motives of scientific discovery and present-day recording at Hawaiian volcanoes. The Carnegie investigators expect to come again to drill and study underground temperatures; I hope the Weather Bureau will someday send us a man to study rainfall and clouds; and that the Geological Survey will send an expedition to make a thorough geological study of Mauna Loa and the petrography of its lava flows. I would like to get Professor Omori here, from Tokio, when we succeed in raising the money for the twelve small seismographs distributed over Hawaii. It would be intensely interesting to start, with the aid of a geodetic expert, a series of observations by leveling, to determine whether the inner dome of Halemaumau swells up and sinks down in the course of months or years.

The last five years have been prolific; Daly and Brun have opened vigorous controversies; Friedlaender and Perret have stirred up the world to a recognition of the need for volcano recording and compiling; at the Institute of Technology [MIT] we have agitated, experimented and explored with a view to sound earthquake engineering and construction; and Birdseye, Day, Shepherd, Green and Curtis have visited us at the Hawaiian Volcano Observatory and produced maps, models, analyses, instruments and new knowledge of gases, temperatures, dimensions, quantities, magnetic variations and reactions, the results of which promise important discovery and are slowly built into the fabric of science. The Observatory itself is profiting by all this to improve a system of daily recording of volcanic processes, and of earth tilt, tremor and quake.

The Immediate Crisis

I have been asked by interested persons in Hawaii, “Just how much money do you need at present?” and “Why is not this work done by the government, or some research institution?” In answer to the first question, we need more than anything assurance of a continuance of support for the five years, with the worry and uncertainty which has put an unduly heavy burden on the C. M. Cooke Estate, Ltd., has made it necessary to retrench and consider abandonment of important divisions of the work, and forced the Director to leave his post again and again in order to beg money, to keep alive the interest, to revive drooping subscribers and in general to think up advertising schemes instead of devoting his whole time to research. I have tried to show here that the work is ultimately of practical value in protection of life and property, in mining, geology, water-supply, the tourist trade, and in the far-reaching ramifications of science and publicity. But scientific discovery is not to be done in a day, and commercial returns are not the first aim of our work, so that we strongly need for the bare support of it, apart from its infinite possibilities of growth, an organization of public spirited men who are willing to guarantee in some measure the stability of their interest, and to recognize in the Observatory and its motives a definite benefit to the Territory. We need an assured $10,000 per annum merely to do what we are doing now; if the Research Association is to be enlarged and to meet every three months; if the subscribers are to receive all the publications; if the weekly reports are to be improved and sent to distant subscribers; if we are to promote to an adequate salary the gentleman who is

uncomplainingly carrying the load of seismological work, and are to increase correspondence and affiliations with visiting scientists; and if we are to bring our plant up to high efficiency, especially in photographic equipment, we need two or three thousand dollars per annum more. An additional assistant, part stenographer and part observer, at $1200 per annum, would fill our greatest need at the present moment.

Advantage of Local Association

In answer to the second question, “Why not some mainland institution?” the answer lies in our experience with visiting scientists. I have myself slowly changed my point of view in this respect. We had to begin by feeling our way, and the proposal of 1909 had in view putting all the administration in the hands of the Massachusetts Institute of Technology. This, the event has proved, would have narrowed the work, other institutions would have been slow to send their representatives to Kilauea, and questions of delicacy, scientific controversy, prior claim to the field, etc., would surely have arisen, however vigorously combatted, because certain men and their theories become identified with certain institutions. By keeping the laboratory, camps, trails, men and equipment of the Observatory maintained by a strong Territorial Association, with the routine work carried on by a prominent engineering school in the east, itself a member of the association, we can be hospitable to all scientific specialists from all schools of learning, and however polemic the controversy, we can be sure that both sides are fairly represented and that the hospitality is in no way forced but extended to all alike. Mr. Thurston very wisely insisted on this attitude in 1912, and on the desirability therefore of keeping the Research Association in control, and he was right. Accordingly, finances being the nutriment and life-blood of science as of other things, the question that is squarely before us now is—shall the Hawaiian Volcano Observatory at this critical time be given substantial and assured support in Hawaii, or is it to be allowed to dwindle and disappear?

The Future of Volcano Research

If I were asked what is my vision of the future growth of the Hawaiian Volcano Research Association, I would hark back to Coan, Bingham, Dana, Bishop and Green. Mission men of the nineteenth century were the beginners of this work, men sent on a mission. To Martinique and to Messina in the first decade of this century went men of science, healers, army and navy commissaries, and a host of others gathered hastily in warships—missionaries, myself among them, not calling ourselves such, but mission men none the less. We learned of scientific *missions* from the Royal Society and the French Academy. The growth of this research association in Hawaii, the immediate generous response in friendliness and in money, the keen-eyed interest of the business men when again and again they came to visit the Hawaiian fiery pit, have all proved to me that the world is nearly ready for volcano research. What Honolulu and Boston have done for Hawaii, Batavia and Rotterdam can do for Java, or Kingstown and London for St. Vincent. The tariff change which has afflicted Hawaii has filled Martinique and St. Vincent with new hope. My vision of the future of our association is an organization strong enough to send missions out to found new volcano research associations and thereby win support for new volcano observatories. I want to see ten more strong volcano observatories founded, keeping perpetual record, and then I shall feel that our science is launched. You here in Hawaii are laying the keel.…

Military Intervention in Eruptions

During the period of Jaggar's leadership at the Kīlauea observatory, the Hawaiian Volcanoes Observatory became a world leader in the science of volcanology. Along the way, some bold recommendations on control of eruptions and lava flows were acted on. It may be recalled that in the 1881 Mauna Loa eruption which advanced on Hilo Town, the Waiākea Mill Company, endeavored to divert the lava flow. But prayerful intervention by Chiefess Keʻeliʻikōlani is credited with bringing the eruption, thus the flow, to a stop.

In 1929, a series of earthquakes shook Hualālai, and gave rise to fears of the impacts that lava flows could have on the growing areas being developed on the island of Hawaiʻi. L. A. Thurston, in consultation with Professor Jaggar, worked up a plan to try and deflect the progress of lava flows. Thurston wrote a detailed letter to Governor Judd on the matter, laying out the proposal, and identifying parties who would help to make such an effort possible. While the forecast eruption of Hualālai did not occur, Thurston's plan was implemented by Jaggar in the 1935 eruption of Mauna Loa, which it was feared, would flow to the town of Hilo.

Communications from both Thurston (1929) and Jaggar (1935), describe the development of highly irreverent plans to control the flow of lava, and the results of such an undertaking on the 1935 eruption. Thomas Jaggar summarized the actions in the following notes of 1935:

> When many earthquakes shook the Island of Hawaii in 1929, and a lava flow from Mauna Loa or Hualalai seemed imminent, Mr. Thurston suggested that trinitrotoluene [TNT] bombs be used to shatter the characteristic conduits of a Hawaiian eruption, thus releasing the lava of the conduits, permitting it to spread over territory already inundated, and saving lower lands. In December 1935, a flow of Mauna Loa became ominous, threatening Hilo, and his plan was put into effect, although the bombs were dropped from airplanes of the United States Army, and were not suspended from tripods, as, he had proposed. Here follow Mr. Thurston's suggestion, made in a letter to Lawrence M. Judd, then governor of Hawaii, and a report of the bombings, taken from The Volcano Letter of Hawaii National Park, Edward G. Wingate, superintendent, and the Hawaiian Volcano Observatory, Dr. T. A. Jaggar, volcanologist.
> — Editor.

Thurston described his original plans for lava flow diversion in a September 26,1929 letter to Governor Lawrence Judd, published in the *Honolulu Advertiser* the following day:

September 26, 1929. Honolulu, T. H.

> His Excellency Lawrence M. Judd Governor of Hawaii
> Honolulu, T.H.
>
> Dear Sir:
> In Re: Volcanic Activity in the District of Kona, Island of Hawaii
>
> As you are doubtless aware, there has been during the past several days, a "flock of earthquakes" recorded by the seismographs of the Volcano Research Association, in the District of Kona, Island of Hawaii—said to be several hundred.
>
> Such manifestations of volcanic activity have in the past indicated a certainty of an early eruption of lava—as a rule covering many thousands of acres of land.

In most of the instances of the past, the land which has been overflowed by lava has been of slight value.

The District of Kona, however, is one of the most fertile and best cultivated in the Territory, and the community can ill spare any of it.

I am the President of the Hawaiian Volcano Research Association and as such have given much time and study to the question of trying, by some feasible means, to allay the damage accruing to the community from lava flows.

The plan which I have had in mind can, if conditions are favorable, be put into operation at but comparatively small expense.

If successful it would save a large area of valuable land.

If unsuccessful, under the conditions which I hereinafter set forth, it would cost comparatively little.

The plan, in brief, is as follows:

The normal procedure of a lava flow breaks forth at a point sometimes thousands of feet up the side of a mountain, covering a large area at first.

This large area quickly congeals, the front of the flow being fed through a conduit which speedily builds its own banks until it becomes a tube varying from 10 to 50 feet in diameter.

The ceiling of these tubes is perforated from point to point by “blow-holes,” through which the gas escapes.

Stop Feeding of the Fluid to the Front.

I suggest that if the feeding of the lava to the front of the flow, through such tube, can be obstructed and interrupted, the front of the flow will cease to cover new land and if the current of lava can be caused to cease flowing through the tube and forced out on to the area already covered by lava, so that the lava will be flowing over the area already covered by first lava, the territory in front of what would otherwise be covered by first lava will be saved from the destruction which inevitably results from a lava flow running over cultivable land.

The plan which I suggest is, when a lava flow appears, to locate, at a favorable place, a blowhole opening into a lava tube through which molten lava is running to the front. Suspend over this blow-hole a charge of TNT—a high explosive—suspended by a block and tackle attached to a tripod.

Arrange a device to be tripped by a rope several hundred feet long, which will drop the charge of high explosive into the tube.

Attach a fuse to the high explosive so that within a few seconds after it is dropped it will explode with violence, such to disrupt and destroy the tube, forcing the flow of lava to the surface to again cover the territory already covered by first lava.

If this is successfully accomplished it will cause the front of the flow to cease action and cause the molten lava to run out at the point where the explosion has taken place, again covering the same territory already covered by lava.

I admit that the conditions for putting this plan into operation must be favorable or it will be ineffectual.

For example if a flow comes out of a mountain at a point where the declivity is steep it will flow to the sea so quickly that there will be little or no opportunity to put the proposed plan [into] operation before all of the land which can possibly be covered by the lava will have been covered.

If, however, the flow comes out at a point where there are benches, or flats, to be occupied by the lava, there will be opportunity to put the proposed plan into operation, so that land in advance of the flow will be saved from destruction.

In the case in point, in Kona, if the expected flow comes to the surface from Hualalai, the mountain is so steep that, in all probability, it will be impossible to put the plan into operation.

If, however, the flow comes out on the west side of Mauna Loa, there are benches, or flats, where the progress of the flow will be delayed for so long a time that the probability is that action looking to the checking of the flow can be put into successful operation.

I would say that the plan, which I have above outlined has been submitted to Dr. Jaggar—Chief of the Volcano Research Association and of the Volcano Observatory, and, in his opinion, it has merit.

I would say that I have submitted the above plan to General Fox Conner, Chief of the War Department in Hawaii, at Fort Shafter, and that he states if so requested by yourself, he will place an Army engineer, an expert in the use of powder, and detail men to put the same into operation if the opportunity presents itself.

General Conner suggests that the amount of high explosive required for the experiment in question be left to the engineer suggested.

Also that the locality where the same be utilized be also left to the discretion of such engineer officer. Under the circumstances, on behalf of the Volcano Research Association, I respectfully request that Your Excellency will make a request to General Fox Conner to assign such engineer and squad to the work suggested.

I would further say that a large part of the District of Kona, subject to destruction by the expected lava flow is the property of the Bishop Estate. I have submitted the question to the Trustees of that Estate as to whether they would be responsible for the expense involved in furnishing the material to be used in the experiment.

I am expecting an early answer from the Trustees named and do not ask that the Territorial Government be responsible for any expense in this matter. I simply ask that in response to General Conner's statement that he will act upon the request of civil authorities, you may make of him the request suggested.

I would further state that the services of Dr. T. A. Jaggar, Chief of the Volcano Research Association; of Mr. de Vis-Norton, secretary of the organization and of myself as President are all available without charge to anyone. All that I am interested in, in connection with the subject matter of this letter, is to test the feasibility of the plan suggested by me as a practicable measure in the public interest.

As to the time when preparation should be made for the proposed experiment, I suggest that the preparation be made before the flow appears on the surface, as it will take time to explore the region where the flow comes out of the ground and to get the material on the ground with which to operate and to find a spot appropriate for demonstration.

There are steamers going to both Hilo and Kona several times a week, but no time should be lost in getting men and material with which to put the experiment in operation, on the ground.

Under the foregoing circumstances, I respectfully ask that action on your part may be as prompt as reasonably practical in order that men and material may be available as soon as possible.

I remain,
Yours very truly, Lorrin A. XX Thurston ,
President, Hawaiian Volcano Research Association
—*The Honolulu Advertiser*, September 27, 1929

1935: Jaggar Described the Bombing of the Mauna Loa Flow

The *Volcano Letter*, Hawaii National Park and Hawaiian Volcano Observatory, January, 1936 (2 & 4), published Jaggar's summary of results from the efforts to control a Mauna Loa eruption by bombing flow areas.

As was anticipated, the operations carried out during the last week of December, 1935, by the bombing of certain selected localities upon the mountain-flank, thus venting the heavily gas-charged lava flowing within roofed tunnels, hastened the conclusion of the Mauna Loa eruption. While the actual bombing took place on December 27 with immediately recognizable results in the form of gushing of aa lava from the channel in the lower flow December 30 to January 2—the forward movement entirely ceased upon the latter date. The most marked features of the period subsequent to the bombing—in addition to the gushing referred to—comprised lateral overflow to northward of the main stream at an elevation of 5,750 feet: and sudden spillings from the medial channel at the front itself. These ranged in width from 50 to 200 feet—and pushed forward at speeds varying between 75 and 1400 feet per hour. The last forward movement ceased during the early morning of January 2 at Long. 155º 21' west: Lat. 19º 42' north, at a point 600 feet inside the Forest Reservation Fence. At this spot, a finger of pahoehoe, 50 feet wide, pushed slowly forward and then ceased to move. The great Mauna Loa lava flow had definitely ended.

It cannot be claimed, however, that the eruption has come to a close. During the entire month there has been continued emission of smoke and fume at the rift cone northeast of the summit crater at the 12,000 foot level. As long as this continues there is, undoubtedly, moving lava within deep cracks and the mountain is still in actual eruption….

A brief account of the actual bombing operation, an event that has aroused widespread interest in many parts of the world, will be of interest here.

As was stated in the December issue of the Volcano Letter, there was nothing in the earlier phases of the flowing of Mauna Loa lavas to cause apprehension of damage other than to certain sections of pasture lands belonging to ranches situated at relatively high altitudes. Much of the elevated terrain at the junction of the slopes of Mauna Loa and Mauna Kea consists of lava covered land, rocky and sterile, intermingled with grassy pasture areas, not of particularly great agricultural value. As long as the flows were confined—in the main—to this area, they would spread slowly across it and would be harmless. This condition was maintained until the solstice on December 21 when a sudden change took place with the commencement of the draining of a large lake which had accumulated in the saddle between the two mountains. Upon the following day, the pahoehoe lava passed Puu Huluhulu and flowed eastward for more than a mile with a front 200 feet wide, tending to change to aa. The front of this flow almost immediately commenced to pour into a pronounced valley leading directly towards Hilo on the sea coast—and it was speedily apparent that a serious crisis might be developing.

It is of value at this point to recall the three distinct centers of activity: (1) the smoking rift crack at elevation 11,500 feet, beneath which the internal lava was boiling in a pit; (2) the source vent on the north flank of the mountain (some 6 miles north of the upper rift crack) from which the Humuula flow was being fed, and (3) the new activity caused by the draining of the Huluhulu lake. This presented an onward moving mass of clinkery paste carrying huge boulders upon its surface—consistently fed by glowing torrents that tended to crust over and form roofs—thus creating tunnels from the source downwards and forming a pipe leading down the side of the mountain. Through this tunnel, the slaggy melt was moving—impelled both by gravity and by hot gases expanding within it. Even though there might be breaks, or windows in the roofs of such tunnel systems—these would merely act as flues through which oxygen would be sucked—to unite with the gases and maintain the temperature of the flowing mass. It was through such a tunnel as this that the main stream was now advancing at the rate of more than a mile a day traveling upon a down grade of 157 feet to the mile.

It was abundantly obvious that a continuance of this flow would constitute a danger, not only to the sources of Hilo’s water supply—but also the city itself. Even discounting the probability of an acceleration of the rate of travel as the flow reached a steeper grade to the eastward, the front would be in the Kaumana road of Hilo by January 9th, and would have an almost unobstructed path down towards the city upon the seashore. When it is remembered that the flow was spreading out upon flat places to a breadth of 2000 feet it will be seen that the situation had become serious and presented a marked change from the conditions prevailing prior to December 21. It must be remembered also that there were other indications of danger other than those more apparent upon the surface.

The structure of the mountain itself beneath the upper layer of surface rock, particularly under the lower levels, is honeycombed with tunnels and tubes of earlier lava flows. That the lava was making its way under the ground through such passages, was evident from the cannon-like detonations that were constantly occurring—hundreds of feet in advance of the main flow. These were due to the penetration of live lava into such tunnels, igniting mixtures of gas and air and shattering the old rock surface.

Under such conditions therefore, it had become imperative to take action, and the volcanologist sought assistance from the United States Army with a view to bombing the source at the 8500 foot level, and by thus breaking up the stability of the flow tunnels to spread and divert the flowing throughout this region.

Army Responds to Appeal for Help in Crisis

On December 23, the matter was taken up through Major Hugh Gilchrist, Commander of the Kilauea Military Camp—and an urgent appeal was forwarded by airplane to Colonel Daniel Van Voorhis, Department Chief of Staff at Fort Shafter in Honolulu. The response was immediate. Upon the same day, an army amphibian, carrying a pilot, an engineering officer and a bombing officer was dispatched from headquarters under orders to fly over the area and to report upon return to Colonel Delos C. Emmons, Department Air Officer, upon December 24. Colonel Emmons accompanied by Lieut. Col. Virgil L. Peterson, Commander of the 3rd Engineers flew over the lava flows—and the U.S.A.T. Royal T. Frank was ordered to proceed immediately to Hilo with a supply of 600 lb. TNT high-explosive bombs. It had been decided that the occasion was of considerable urgency and that all possible cooperation should be accorded by the Army. Several reconnaissance flights were made upon this day—accompanied by the volcanologist—the course of the various flows was carefully mapped and a large number of vertical photographs taken in order that the targets might be indicated in the precise localities where bombing would be likely to be of the greatest value. The general situation at this time was that the main easterly flow was twenty miles in length with its front within five miles of the Hilo water supply—and only fifteen miles from the city itself. If it followed the natural contour of the ground it would undoubtedly reach Hilo.

Fourteen army planes arrived from Honolulu during the day and all arrangements were made for the operation, twenty officers and twenty-seven enlisted men being detailed to carry out the details involved. The ships were ten bombardment aircraft, two amphibians and two observation planes. Officer personnel comprised Lt. Col. Asa N. Duncan, Major Lucas V. Beau, Major Roscoe C. Wriston; Captains Clarence P. Kane, Ford J. Lauer, Charles F. Born, Lewis R. Parker, Maurice C. Bisson, Joseph J. Ladd, Walter A. Fernander; 1st Lieuts. Byram A. Bunch, William G. Beard, Christian H. Clarke, 2nd Lieuts. David N. Crickette, Travis N. Hetherington, John G. Armstrong, Dale E. Altman, William C. Capp, Nathan H. Coddington and Charles E. Fisher. To these gentlemen fell the honor of being participants in the first experiment of its kind in the history of science.

It was decided by Col. Emmons that, owing to their dangerous cargo, the planes would not fly over Hilo, but would head out to sea until the proper altitude had been reached—and then circle in towards the mountain, passing over the sparsely populated Puna section on their way to the saddle land. Arrived over their targets and from a position at least three thousand feet above them—the bombs would be dropped. Arrangements were made for the posting of guards to divert traffic and spectators were warned to keep away from the vicinity. All was now in readiness and, favored by magnificently clear weather, the planes took off early on the morning of December 27 [*Figure 60*]. Taking off from the Hilo airport at intervals of ten minutes, seven Keystone bombers were employed, each carrying a pair of 600 lb. TNT bombs and two 300 lb. sighting bombs. The volcanologist, from his chosen post of observation upon Puu Oo Hill, had an uninterrupted view of the entire operation which was spectacular and impressive. Amid the thunder of shattering explosions, masses of rock and sheets of glowing lava were hurled in all directions, many of the great bombs, dropped from planes travelling at high speed, plunging directly into open channels through which molten lava was flowing, while others crashed upon the roofs of tunnels, blowing them open and releasing the melt imprisoned within, causing it to gush upwards and commence spreading immediately.

From the airport, at which interested crowds had gathered, the roar of the explosions could not be heard, but gigantic columns of black smoke, rising one after the other, were clearly seen, the great plumes drifting steadily off upon the prevailing trade- wind. The undertaking was continued until six tons of bombs had been dropped—and was entirely successful, the violent release of gas, of lava, and of hydrostatic pressure at the source, robbing the lower flow of its substance and heat. During the following night, there was greatly increased glare as seen from Hilo—this being occasioned by the draining of the tunnels and overflowing of clogged canals.

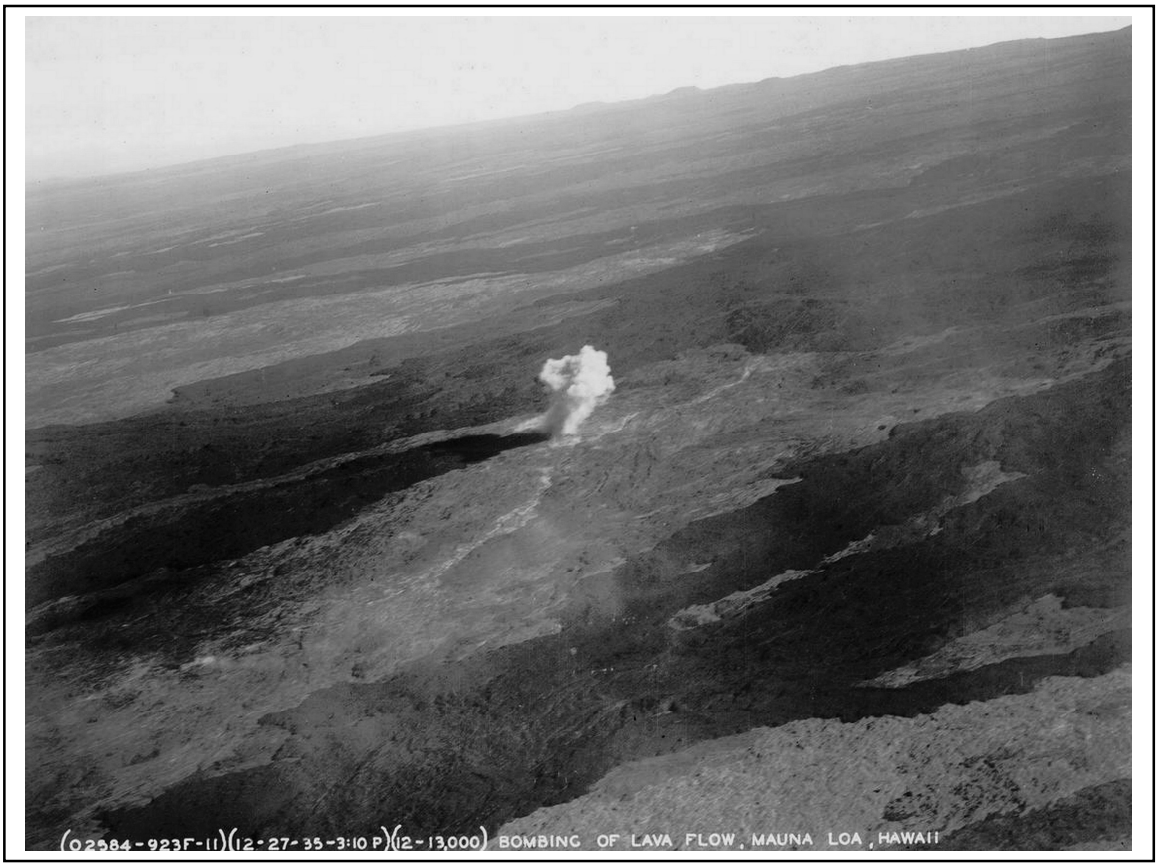


Figure 60. Aerial view of a bomb detonating on Mauna Loa near the 8500-foot elevation source of the 1935 lava flow on the morning of December 27, 1935. This was one of the twenty 600-pound bombs dropped on the lava flow that morning by the Army bombing squadron from Luke Field, Oʻahu. (U.S. Army Air Corps Photo)

On December 28, fresh incandescent streaming was observed about the vent and channel. Thirty-three hours after the conclusion of the bombing, the front of the flow, fifteen miles away down the lava stream in Puu Oo ranch, stopped moving entirely for a half-day. At the lower front there was only side and frontal spilling of viscous channel lava and the total forward motion was approximately 1000 feet, dwindling to 500 feet on December 29. In the pooled pahoehoe lava of the divide at Humuula—fresh puddles of glistening slag were observed welling up through cracks.

During the next two days there was slight gushing of aa lava from the channel in the lower flow, but by early morning of January 2 all motion at the front had definitely come to an end and the former crisis had ceased to exist.

Thus, terminated the first experiment of its kind in attempting to curb one of the most destructive forces of nature—and thus also was afforded a happy exemplification of the results that may be obtained by the cooperation of one branch of science with another. It is entirely permissible through the medium of this publication, publicly to acknowledge the high appreciation of the extremely courteous and valuable help rendered by the Army Air Service upon this occasion and to express profound admiration of the almost miraculous accuracy with which the task was performed. That it has aroused world-wide interest is gratifying, for it is obvious that further research along similar lines may prove of incalculable value to those who live in active volcano lands and are at all times under the shadow of possible menace.

December 1939
Paradise of the Pacific
Mauna Loa and Bombing Pele's Lava
By L. W. Bryan, Associate Forester

Mauna Loa (long or massive mountain) is 13,680 feet above sea level, or only 104 feet less than its neighbor Mauna Kea. However, it is much younger in age and still has a chance to grow, for it is still in the process of construction and may, in time, outstrip Mauna Kea. The top and sides are covered with comparatively new lava flows; the latest one occurred during the latter part of 1935 when a flow broke out on the north side of the mountain and moved down towards Humuula and, after forming a large lake in the saddle of the mountains, turned and flowed toward Hilo. This caused considerable concern as the flow appeared as though it might continue on and destroy the city and harbor. This catastrophe was averted by the prompt action of Dr. Thomas A. Jaggar, Volcanologist of the National Park Service. He requested the services of the U.S. Army Air Corps. Airplanes from Luke Field on Oahu were dispatched to the scene. They dropped a total of twenty, six-hundred pound, high-explosive bombs on several targets within the moving stream of molten lava between the eight and nine thousand foot elevation. Shortly after this bombing took place, the lava flow stopped and Hilo and the surrounding area were spared.

Of course, there was some question, at the time of the bombing, as to whether the bombing had actually caused the flow to stop, or whether the flow had about run its course and would have stopped anyway. No positive answer to this question was obtained until recently when Doctor Jaggar organized and headed a party to investigate the results on the ground and study the effects of the bombing. The expedition went in from the Humuula side and established a base camp at 7,000 feet near the toe of one of the Aa branches of the 1935 flow. From this camp the investigation was made. In order to reach this section of Mauna Loa with pack animals, a trail was first necessary and this was made possible through the kind assistance of Parker Ranch, who loaned Foreman J. J. Ignacio to the expedition for this purpose. By careful scouting and hard work he was able to locate a new trail across the 1935 flow and pick up sections of the old Ioani [Ioane] Trail which was used by parties who entered this section years ago to visit the sources of the 1881 and 1899 flows. The new trail is known as the Ioani-Ignacio Trail.

A full report of the findings of this party will, no doubt, be made by Doctor Jaggar, who is the only one really qualified to present full details. However, from a layman's viewpoint, there

seems little doubt as to the effectiveness of the bombing. It was my privilege to accompany Doctor Jaggar and visit the entire area where the bombing took place, on two different occasions. In checking up on the results, we found that sixteen, out of the twenty, large bombs dropped were apparently direct hits and fell within the molten lava stream. Only four hits were noticed outside of the stream and they were all very close. One of these four failed to go off when dropped and was set off during the expedition by means of a homemade fuse—causing no little excitement as the smoke could be seen and the explosion heard for miles around. In examining the results, it would appear that the bombing did accomplish the desired results and was the cause of the flow stoppage.

[photo of "Dud" Bomb—by Author was inserted with the published article]

In passing over that section of the 1935 flow adjacent to Humuula, and close to Puu Huluhulu, the value of a "lava barrier" can readily be seen. At this point, the flow was partly obstructed by an ordinary stone wall, five to six feet high, and for a time even this small barrier was instrumental in holding back the lava. Of course, eventually the force of the flow became too great and most of the wall was destroyed. However, had the barrier been large and strong enough, it would probably have held and turned the flow away from Hilo into the waste area to the west. Army engineers recently have prepared plans calling for a suitable "lava barrier" to be constructed at this same point which, when completed, will prevent future lava flows threatening Hilo from this section.

For those wishing to reach the crest of Mauna Loa, there are three main approaches. The one most frequently followed is the "Bates Trail," within the Hawaii National Park, and arrangements should be made with the Park Headquarters before attempting the climb. The National Park Service maintains two rest houses, one at ten thousand feet (Puu Ulaula) and one at the edge of the crater which is slightly over thirteen thousand feet. These rest houses are fully equipped and quite comfortable.

Another route to follow is through the Kapapala Forest Reserve over the old "Ainapo Trail." This is an ancient trail that was used by Douglas, Wilkes, and other early explorers. It has the advantage of being shorter than the Bates Trail through the National Park. A rest house is maintained by the Territorial Division of Forestry at "Halewai," 7,600 feet elevation. From this camp to the edge of the crater is an easy day round trip hike. "Halewai" has the advantage of having grass and fuel, as well as ample water.

Unfortunately, neither of the above-mentioned trails lead to the actual summit of Mauna Loa. They do lead to the edge of the large crater of Mokuaweoweo and it is possible to follow around the edge of the crater for several miles and so reach the highest point, which is on the northwest rim of the crater. However, this takes considerable time and effort and for one wishing to reach the top, there is a trail leading up from North Kona. It is seldom used however, and as a result, very few visitors ever reach the top of this mountain.

Vegetation is scarce above eight thousand feet although lower down there are fine groves of native trees and other plants. Wild goats, sheep and pigs are plentiful and a few remaining bands of wild cattle are sometimes seen. These cattle were formerly more numerous, but in recent years they have been hunted extensively for their excellent meat and hides. Occasionally, the native wild goose (Nene) is seen and the native Silver Sword plant is common in certain sections. Other native birds are not uncommon and on the upper slopes, above timber line, the Omau [Omao] is frequently observed. This native bird lives on Ohelo

and other berries and is usually found higher up on the mountain than most other birds perhaps, excepting the Kolea.

The terrain of Mauna Loa is very rough and quite difficult to hike over when off the beaten trails. New lava is particularly very sharp and shoes will last only a few days if given much use. Snow falls at the higher elevations during the winter months and even in the summer can always be found in the form of “snow ice,” which collects in the large cracks near the summit and furnishes the only supply of drinking water when camping away from water tanks. All three trails up this mountain are passable with horse or mules.

This area of the Big Scenic Island of Hawaii is certainly well worth a visit by all who can make it.

Once again in 1942—this time partially out of fear that the light of the eruption would serve as a beacon for enemy aircraft—the United States Military used bombing as a tactic to divert the Mauna Loa flow from Hilo, and put the eruption out. Modern geologists believe that, as was the case in 1935, the eruption ended before success or failure of the effort could be fully determined (Wright et al., 1992). A six hundred-forty acre section of the 1942 lava flow—a section near the terminus of the flow—is the area that makes up a portion of the Waiākea 1942 Lava Flow Natural Area Reserve.

June 16, 1950
Hawaiian Volcano Observatory & Hawaii National Park
Gordon A. Macdonald, Geologist, Hawaiian Volcano Observatory & Ruy H. Finch, Volcanologist in Charge, to Mr. Nick Lycurgus, Volcano House

We have received your letter asking for information on the danger to Hilo from invasion by lava flows, and possible ways of preventing the invasion, particularly by the construction of the lava barrier proposals for which you have been hearing from time to time. In reply thereto, we wish to say that we consider the danger to be a very real and serious one. We do believe, however, that it is not a hopeless situation by any means, and that there are good and entirely practical means by which the danger can be very much lessened.

The great eruption of Mauna Loa which has just taken place reminds us very forcibly of the great danger of destruction of Hilo harbor and part or all of the city by lava flows! Mauna Loa is a tremendously active volcano. During the period since the beginning of written history in Hawaii, only a little more than 100 years, Mauna Loa has poured out well more than 4,000,000,000 cubic yards of lava. During the last century 6 big flows poured out on the northeast flank of the mountain have headed toward Hilo. The city lies at the mouth of a broad valley between Mauna Loa and Mauna Kea, and lava flows erupted on the northeast flank of the volcano are forced to flow toward Hilo. In 1852 and 1942 flows came within 12 miles of Hilo. In 1855 the lava stopped only 5 ½ miles from the center of the city, and in 1881 a flow actually entered what is now the city and reached a point only a mile from the waterfront. The Hookena flow on the night of June 1 of this year flowed some 14 miles in only 3 hours! Most of the city of Hilo south of the Wailuku River is built on lavas which although prehistoric are not very old, and the existence of the harbor is due to the building out of the broad Keaukaha peninsula by young flows from Mauna Loa. There is therefore strong historic precedent to indicate that Hilo is subject to invasion by lava.

The volume of lava poured out in the present eruption appears to be at least 6 times as great as that of the 1942 flow, and more than twice that of the flow of 1881. If the eruption

had occurred on the northeast slope instead of the southwest it appears almost certain that lava would have invaded Hilo city and harbor. The destruction of the city would be serious indeed, but the loss of the harbor would be catastrophic! The whole economy of the island depends on the harbor, and if it is filled with lava it will be lost forever!

Some lava flows can be controlled by bombing from airplanes. But that depends on favorable conditions of topography, and on the flow having lasted long enough to build well established channel walls which can be broken down, allowing the lava to escape to one side and start a new flow high up on the mountain slopes. Also, it is obvious that several hours, and possibly several days, are necessary to load the planes with bombs, fly them to this island, select targets, and do the actual bombing. Even after other things are ready, bombing may be delayed by bad weather with poor visibility. The Hookena flow on the night of June 1 could not have been deflected by bombing because it reached the village too quickly, and also because definite channel walls had not yet been established. The same would be true of a similar flow on the Hilo side of the mountain.

For many years the staff of the Hawaiian Volcano Observatory has been strongly advocating the building of a large embankment on the slopes of Mauna Loa above Hilo, to deflect flows away from the harbor and city. The project was originally proposed by Dr. Jaggar about 1937. Between 1938 and 1940 it was given careful thorough study by the U.S. Engineers, and the official report of the District Engineer stated that the proposal appeared entirely sound and that it was believed the construction of a suitable barrier would divert flows from Hilo. The barrier proposed is merely a long loose stone embankment extending diagonally from the Wailuku River to a point where the lava can be safely released into forest land southeast of Hilo. The barrier would not function as a dam, but merely turn the flow and guide it away from the area of greatest importance.

Construction of the barrier with heavy equipment would be relatively simple, and the fine work being done by Kulani Prison on the Mauna Loa road seems to indicate that construction of the barrier could reasonably be undertaken by the prison, thus greatly reducing the cost to the taxpayer.

The western mindset of controlling natural phenomena, like that of the Pele Honuamea landscape, continued to influence eruptive activities following the 1940s. During the 1960 Kapoho eruption less drastic measures were taken, but the effort to protect business and community were again employed. In January 1960 Gene Wilhelm of the *Hawaii Tribune Herald* described the development of dikes in an effort to protect the Kumukahi lighthouse:

January 25, 1960 (page 1 & 4)
Hawaii Tribune Herald
Dike Diverts Flow From Lighthouse
By Gene Wilhelm

Kapoho—Three flows of lava were still entering the ocean and the main flow travelling north was still going strongly along the Honolulu Landing Road at noon today. Lava in the Koae area had not advanced since early this morning and was about 100 feet from the William Elderts home and 900 feet from the Puula Congregational Church. There was no apparent movement of lava along the southern edge of the flow by the dike at Kumukahi Lighthouse at noon.

At 7 a.m. Don Richter, of the Hawaiian Volcano Observatory, reported that the most activity in the eruption area appeared to be in the vicinity of Koae, about the middle of Mrs. Elizabeth Young's farm lands.

The advancing flow, a stream from the main river, already has devoured the home of Mrs. Young, the Hoomana Naauao Church, the church hall and the home of William Aiona Aka.

All of the buildings except the Aka home, which was destroyed last night, were consumed Saturday afternoon.

Richter said the whole edge of the flow in the Koae area had fired the forest. He also reported that along the front of the flow there were numerous small streams of lava entering the ocean and three major ones. He said the flow had built a huge pad along the coastline during the last 24 hours prior to 7 this morning, and it might even be protruding farther into the ocean than Kumukahi Point.

Along the southern edge of the flow Volcanologist Dr. Gordon A. Macdonald's dams and dikes appeared to be holding their own. "Things appear to be satisfactory this morning," Dr. Macdonald said following a 6:15 to 7:30 checkup on the area.

He said there is no sign of movement of lava into the secondary dikes thrown up Saturday afternoon on the Hilo side of the lower end of the village street. This barrier was constructed but lava rolled over the top of the makai portion of the original 3,000-foot dam.

Dr. Macdonald said the flow against the upper end of the original barrier is producing pressure against almost all of that 2,000-foot section of the dam. There is pressure, he said, also against approximately 50 per cent of the secondary wall.

In the Kumukahi Lighthouse area, Macdonald reported the situation also looked satisfactory this morning.

He said the tip of the flow, which is travelling against the wall of the diversion dike was about 1,200 feet from the coastline at 7:30. He said it had advanced roughly 60 feet since midnight.

Another tongue of lava just to the north of this flow advanced about 300 feet during the same period, he said.

"Everything looks fine except that fountain on the hill," he said.

Lava is solid against about 3,000 feet of the lower end of the 5,000 foot Kumukahi dike.

The front of the flow is about 10 to 15 feet below the top of the dike which averages 20 to 25 feet in height. The mauka end of this lava movement was headed directly for the cottages of the lighthouse keeper and his assistant before the dike diverted the flow. "So far," said Dr. Macdonald, "the barrier has served as a diversion dike under conditions far from favorable," as he pointed out a flatness of the terrain in some of the area.

Starting at 5:50 this morning lava could be seen coming down the village side of the cone. Macdonald described these three fingers as "routeless" flows formed by a large volume of

spatter falling back on to the slope of the cone and running together to form streams. He said there was nothing to worry about and that he was actually glad to see them.

Macdonald said they strengthened the cone by putting “ribs into the cone so it’s not so likely to slump.”

A third fountain sprang up shortly before noon yesterday and Dr. Macdonald said it came from the original vent of the cone.

The main fountain has worked its way makai during the building up process of the cone.

On the western side of the cone the second, smaller foundation continues to push out cinder.

At 7 a.m. today Richter estimated the height of the main cone at 600 feet. Last night he estimated the area covered by lava was about 1,080 acres and that an estimated 55 million cubic yard of lava had been thrown out since the eruption began on January 13.

Richter said the average thickness of the flow is 27 feet with highest points about 80 feet.

Sightseers were permitted into the area today but an early morning rain and fallout of pumice combined to produce miserable conditions for viewers and workers alike.

A heavy rainfall fell upon the Kapoho area from about 10:30 last night to around 1:30 this morning.

1960: Barriers were built in an attempt to divert lava flows

The information below, along with *Figures 61 & 62*, are from the USGS notes on the 1960 “Kapoho Eruption.”[333]

Kapoho village was near the eruptive activity, but it was uphill from the fissure. The papaya, coconut, orchid, and coffee groves were taking a beating from the heavy pumice fallout, as well as the lava itself, and outlying homes and farmsteads had been destroyed. More destruction was soon to come.

Barriers were built in an attempt to stop the lava flows before they could inundate a school, Coast Guard facilities, and residences. Two barriers were easily shoved aside and overtopped by ‘a‘ā flows.

On January 21, construction began on a 1.6 km (1 mi) long barrier along a broad forested ridge that stretched nearly to the ocean. The hope was that lava would neither engulf Kapoho Beach Lots nor the Coast Guard facilities at Cape Kumukahi. The wall held back lava for about a week. However, flows eventually breached it in several spots and destroyed the Coast Guard residences, but the lighthouse was spared. During the night of February 3–4, lava destroyed six houses in the Kapoho Beach Lots before the flow ceased early on February 5.

333 https://www.usgs.gov/volcanoes/kilauea/1960-kapoho-eruption

Figure 61. Kapoho Eruption Vent
Bulldozers working to Create a Flow Barrier
(Public Domain)

A third barrier, more than 5 m (15 ft) high along its 450 m (500 ft) length, was constructed along the high saddle between the western base of Puʻu Kūkae [Puʻu Kūkiʻi] and Kapoho Crater, just northwest of Kapoho School. ʻAʻā flows began piling up behind the wall early in the morning of January 28, and they thickened to more than 15 m (50 ft) above pre-eruption ground level in a few hours [*Figure 62*]. The resulting high pressure caused lava to dislodge a 150-m- (1476-ft-) long piece of the uncompacted Puʻu Kūkae [Puʻu Kūkiʻi] cinder cone. The breach provided a pathway for lava to flow beyond the barrier and Kapoho School was destroyed. The barrier itself remained intact, and it survived until February 5, when it was finally overtopped and almost totally buried by lava that had completely encircled Puʻu Kūkae [Puʻu Kūkiʻi]. This flow eventually covered the Kapoho cemetery.

Figure 62. ʻAʻā flow at Kapoho begins to Breach
Bulldozed Barrier (Public domain photo)

Overview of the Kīlauea Military Camp

While the park concept and the volcano observatory were being developed, Thurston was also engaged in other related activities that would support further economic opportunities and perhaps generate more support on the federal level. Thurston proposed that the Kilauea Military Camp might also co-exist on the rim of Kīlauea (*Figure 63*).

Brigadier General, R. K. Evans, agreed that if such a facility were to be developed and run, it would be of benefit to armed services personnel. Evans wrote:

June 27, 1916
Honolulu Advertiser
R. K. Evans, Brigadier General to L. A. Thurston

> I hereby acknowledge the receipt of your communications of the 24th instant, in which you state that it is the desire of certain citizens of the Territory to donate a site near the Volcano of Kilauea, Island of Hawaii, and certain buildings to be erected thereon, for use as an encampment for maneuvers by the National Guard of Hawaii, and as a recreation and health station for the use of the regular army in Hawaii.
>
> In reply, I beg to state that I have inspected the plans submitted by you, which I understand were designed by officers of the National Guard and of the regular army, and have visited the locality proposed for the station in question, and otherwise investigated and considered the subject.
>
> I am of the opinion that the location and accommodations proposed are admirably adapted for use by the National Guard for their maneuvers.
>
> As to the establishment of a "Hawaiian Baguio" as a recreation and health resort of use for members of the regular army stationed in this department, I think the suggestion an excellent one, and one which will be greatly appreciated by the army and all connected therewith. The invigorating climate of the location suggested, together with the extremely varied and interesting scenery and natural phenomena of the locality, will add greatly to the attractiveness of the proposition.
>
> I believe that such a station will be of very material assistance to the army in Hawaii, and I will be glad to do what I can toward facilitating its use for the purpose suggested, so far as conditions will permit.
>
> I shall encourage its use by officers and enlisted men of this command, as far as practicable.

In preparation for development of the Kilauea Military Camp, the *Hilo Tribune* announced:

July 5, 1916 (page 1)
Hilo Tribune
Bishop Estate Donates Land
Fifty Acres Near Volcano Picked Out for Great Camp for Soldiers of Territory

> The National Guard and Regular Army permanent camp at the Volcano is practically an assured fact. It is stated that the Bishop Estate which owns the land is ready to deed fifty acres over to the board of trustees in Hilo for the holding of this tract.

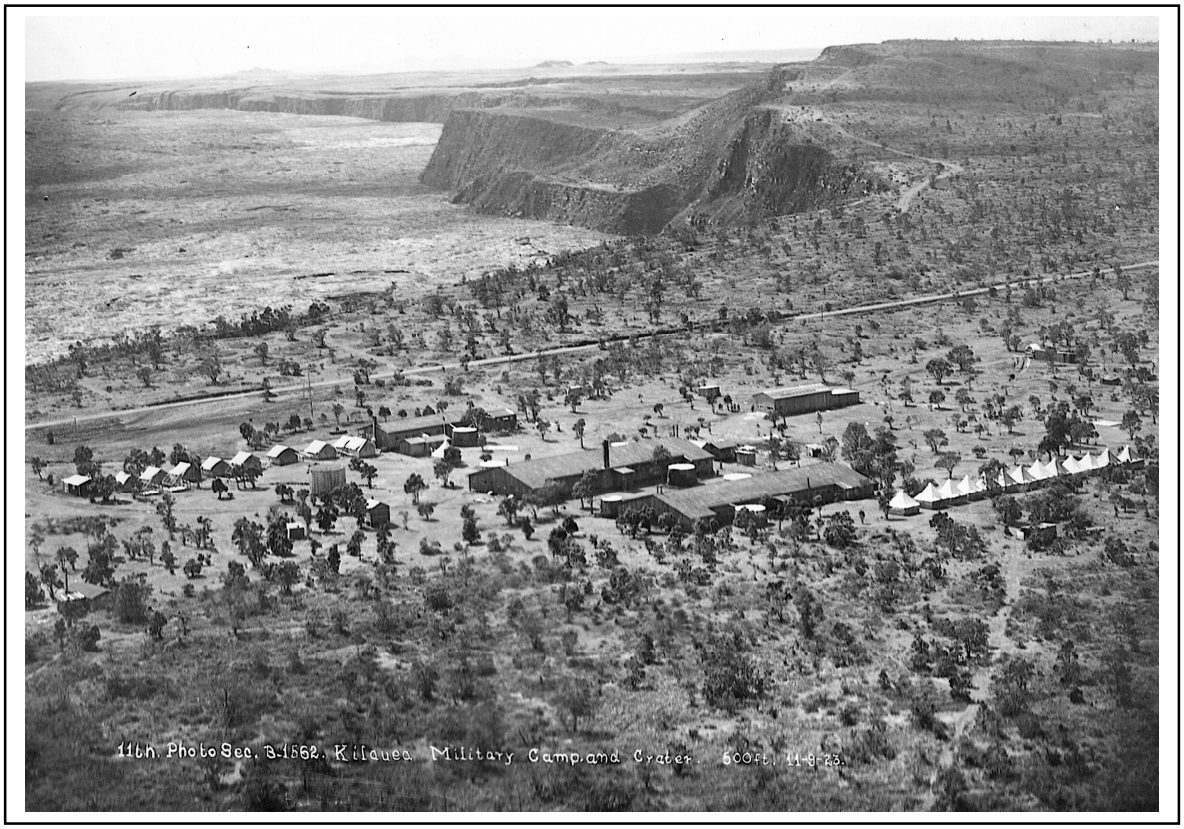


Figure 63. Kilauea Military Camp and Crater (11-9-1923)
(National Archives and Records Administration)

Last Sunday Col. John D. Easton of the Second Regiment, N.G.H. and Lieut. Charles Bonesteel, U.S.A., made a trip to the Volcano of Kilauea and picked out that fifty acres. The land they chose is about one mile west of the Volcano House and just north of the Volcano Road to Kau.

Lorrin A. Thurston, who with Mrs. Thurston and Miss M. Thurston, returned to Hilo last Sunday, brought the good news, which means much to Hilo from a commercial and social point of view.

It is probable that the board of trustees in trust to which the land will be deeded will consist of the head of the National Guard in the Island of Hawaii, the representative of the United States Army and some business man of Hilo. This would mean at this time the Col. Easton, Lieut. Bonesteel and one other would be the trustees of the camp ground.

Completion of the first phase of the Kilauea Military Camp was announced in the *Hilo Tribune* on November 22, 1916:

November 22, 1916 (page 1)
Hilo Tribune
Military Camp Now Complete

Members of the board of trustees of the new Military Camp at the Volcano of Kilauea made a thorough inspection of the camp grounds and new buildings there last Friday and have

expressed their greatest satisfaction at the results of the work accomplished for the establishment of this splendid innovation. All the trustees were present except L. A. Thurston, who was represented by R. W. Filler. The others were Lieut. Charles Bonesteel, U.S.A. Col. J. D. Easton, N.G.H. Lieut. Col. J. T. Moir, and Capt. A. C. Wheeler, N.G.H.

The trustees speak in the highest terms of the work of the contractor for the buildings, the Hilo Mercantile Company, the buildings being practically complete, except for a few finishing touches. Capt. Robert Peck and the member of Company G, Second Infantry, U.S.A., took possession last week and all were delighted with the accommodations.

Capt. Peck and other army officers were all enthusiastic of the climate at the Volcano and state that the benefit to themselves and the men of this change had been of immense value. Some of the men have gained as much as fifteen pounds in the week they have been there.

Trustee Filler states that he will be very glad to receive any donations of old lanai furniture or comfortable chairs, which he can have fixed up for the use of the men and officers at the camp. Also any pictures or periodicals which can be donated will be much appreciated and will help to make it more homelike for the visitors. He expects that there will be a continuous stream of army men to the Volcano, now that the quarters have been completed and accepted.

In February 1917, on behalf of the Trustees of Kilauea Military Camp, Lorrin Thurston submitted to the *Honolulu Advertiser*, an update on development of the Kilauea Military Camp. His paper included background on the origin of the camp; a description of the facilities developed and those expected to be developed; an overview of land tenure of the parcel, being in Keauhou, Kaʻū; and a description of access to and from the camp, as well as the kinds of "recreational" accesses which might be enjoyed. At the time, use of the trail from the camp to Mauna Loa, and beyond to Mauna Kea, across the Keauhou-Humuʻula lands, was given as an option to those interested. Excerpts from Thurston's description follow:

February 4, 1917 (pages 12-13)
Honolulu Advertiser
Status of the "Kilauea Military Camp"
Objects Set Forth by the Trustees
How to get There and What to see in Region Today
the Most Wonderful on the Face of the Globe

A Military Camp has been established near the volcano of Kilauea, for the use of the National Guard of Hawaii, and the Army and Navy of the United States.

The Trustees of this camp make the following statement for the purposes of concretely setting forth the origin and objects of the Camp; where it is; what it consists of; how to get there; what there is to see and how to see it; and where information can be obtained concerning use of the Camp.

Origin of the Camp—The National Guard.

The origin of the Camp has its roots in the desire to help support the National Guard and to add to the health, pleasure and comfort of the Regular Army and Navy.…

Offer to Furnish Free Camp.

In response to the request of the military authorities for such a camp site, a number of the residents of the island presented the merits of the locality in question and offered to procure and equip it for the purpose indicated without expense to the government.…

Location of the Camp.

The Camp is located at an elevation of 4000 feet in the District of Kau, Island of Hawaii; directly on the macadamized belt road around the island; one mile west of the Volcano House; ten miles from Glenwood, the terminus of the railroad from Hilo; thirty-two miles from Hilo; thirty-three miles from Honuapo, the steamer landing in Kau; about a quarter of a mile from the outer rim of the crater, and three miles from the active crater of Kilauea.

It is at the junction with the belt road, of the trail up Mauna Loa and to Mauna Kea, and the Puu oo and Parker Ranches located thereon.

Ownership, Area and Character of the Camp Site.

The Camp site is on the land of Keauhou; belonging to the Bishop Estate; is leased to trustees for the purpose above set forth, for a term of 20 years, and contains an area of approximately 50 acres.

In character the land is nearly level, slightly undulating; consists of a sandy loam with perfect drainage, and has a sparse growth of native trees and shrubs.

The site is within the area set apart by Congress as a National Park.

It is the center of an area remarkable alike for spectacular volcanic phenomena and a luxuriant tropical forest and jungle.

Good automobile roads and foot and horse trails radiate from the Camp to all parts of the island.

The Trustees.

The Trustees of the Camp, who hold the title to and control it, are five in number, viz:

Ex officio the Commander of the Army Department of Hawaii, now General Frederick S. Strong; Ex officio the Commanding General of the National Guard of Hawaii, now General Samuel Johnson; Lieut. Col. John T. Moir, National Guard, Island of Hawaii; G. H. Vicars of Hilo; and L. A. Thurston of Honolulu and Hilo.

Number and Character of Buildings and Appurtenances; Facilities and Conditions at and about the Camp, Etc.

The camp was laid out and buildings designed by officers of the Regular Army and National Guard.

All buildings are of one story, built of Douglas Fir and with “ship lap” floors and galvanized iron roofs.

Officers' Building. There is an officers' building 30 × 70 feet in size, with 8-foot verandah along one side, containing a sitting room with large stone fire place; dining room; kitchen and cook room; dining tables and benches for 36 men; also in an adjacent building, a wash-house and latrine.

There are two main buildings, the main dimensions of them being 50' × 154', with four kitchens and cook rooms included; and an 8-foot verandah along one side. Each building is divided by rails into four divisions, each with tables and benches for seating the men; giving accommodation for seating 400 men in each building; 800 in all.

Fire Places. Each division will be provided with an iron fire place for heating purposes.

There are washrooms and latrines adjacent to each of the main buildings.

Lighting and stoves. There are no lamps or stoves, but a kitchen is being arranged for use of regular field ranges. A permanent stove pipe, to connect with the pipe of the field range is installed.

The Water Supply is obtained from the roofs and stored in redwood tanks. Water is piped to washrooms and kitchens. There is an ample supply, provided care is used.

Sleeping Accommodations. At present it is intended that both officers and men will sleep in tents except when the number does not exceed four companies, when part of the buildings can be used as sleeping quarters.…

The article continues with details of the camp, and routes of access, and in Item 11. of the narrative, it lists "Points of Interest and Trips About the Camp." But, as the article states "it is by no means an exhaustive list." The list includes the following locations:

- Tree Molds… one-half mile west of Camp.
- Sandalwood trees; Fern Forest; Koa Forest. One mile north and west.
- Sulphur Banks, in process of formation, near Volcano House; one mile.
- U-we-ka-hu-na Bluff; west bank of main crater; highest point of Kilauea Mountain; best general view of crater, Mauna Loa and Mauna Kea, District of Kau, and entire surrounding country. Almost perpendicular precipice 500 feet high to floor of crater below. One mile.
- Ha-le-ma-u-ma-u; central active pit of volcano, containing molten lava lake, with active streams and fountains of liquid lava in constant motion; the most wonderful and awe-inspiring sight in the world; two mile from Uwekahuna Bluff—poor trail down bluff; 3 ½ miles via Volcano House—good trail; 8 miles via Crater Drive (auto road).
- Ki-lau-ea-iki (Little Kilauea); one mile east of Volcano House. A pit crater 740 feet deep and about a half mile across, adjacent to and connected with the main crater; banks wooded to bottom. Three lava flows have broken out on the margin and run down banks, forming a lake at the bottom in past century' one prior to 1823, one in 1832, one in 1868. Trail to bottom from Volcano House side; two mile from Camp.
- Waldron's Ledge, East of and adjacent to crater, on road to Kilauea-iki. Best view of crater from east side; also fine view of [Mauna] Kea and [Mauna] Loa; one and a half miles from camp.

- Byron's Ledge. East of and adjacent to crater, just beyond Waldron's Ledge; reached from the latter by steep trail—low land between Kilauea and Kilauea-iki. Named for Lord Byron, cousin of the poet, who camped here in 1825. This trail gives a short cut the "Pit Crater Trip N. 1," and to Keanakakoi; two miles from Camp.
- Twin Craters and Lava Tube. Two small craters filled with trees and tree ferns; and lava tube 1900 feet long leading from one of them. Best specimen of easily accessible lava tube—just east of Kilauea-iki; at Junction of Keauhou road and Crater Drive. Activity prehistoric. Three miles from Camp.
- Ke-a-na-ka-koi crater ("crater where rock adzes are made"). Pit crater, southeast of main volcano, directly on Crater Drive. Was approximately 400 feet deep prior to 1877, when molten lava welled up from bottom, congealing into a flat floor about 150 feet below rim. Has five distinct echoes. Easy access to bottom on east and west sides. Four–five miles from Camp.
- Pit-Crater Trip No. 1. A row of five pit craters along "Cockett Trail," extending southeast from Kilauea-iki and Crater Drive, for distance of about five miles to Keauhou Road. Several craters are steaming.
- Includes the "Devil's Throat," a well-like sink, 30 feet in diameter and 250 feet deep. Return same trail or via Keauhou Road. Excellent walking through scattered forest. No water on trail. About nine miles to far end of trip.
- Pit Crater Trip No. 2. Row of four more craters (one more inaccessible; no trail). Continuation of Row of Craters [Trip] No. 1. Some larger, deeper and more spectacular than Trip No. 1. Includes Pu-u-hu lu hu -lu (beautiful wooded crater), in which are many native singing birds, on a 200-foot hill, giving fine view of surrounding country.
- Also Ma-ka-o-pu-hi pit crater, 900 feet deep, about one mile across steaming; active sulphur bank forming—deepest and most spectacular pit crater in the Islands. Reached via Cockett Trail or Keauhou Road. Latter shorter. About eleven miles to Makaopuhi. Both pit crater trips can he easily made on horseback in one day. Two days advisable if on foot, camping en route. No water on trail.
- Pu-u-ko-ae, Cone Crater and adjacent sinks and 1868 Cracks. Craters and pits about five miles south of Kilauea and cracks leading thereto which opened in 1868. Very interesting and spectacular. Six miles from Camp, via Uwekahuna.
- Pu-a-u-ulu Bird Park. West of Volcano. Old deep soil formation slope of Mauna Loa, about 100 acres, entirely surrounded by later lava flows. Many rare and beautiful trees found in but few other places, and nowhere as accessible; one found nowhere else. Has appearance like an English park. Many native birds. Two miles.
- Pu-u U-la-u-la (Red Hill). On slope of Mauna Loa, at 10,000 foot level. Grand view of both sides of island. Is source of many lava flows—most spectacular volcanic scenery in Islands. Rest house accommodating ten. Reached by trail built by K Company, 25th Infantry, Capt. Chas. F. Bates and Lieut. Wallace C. Philoon—twenty miles long. Good horse and tramping trail. Water at Rest House for horses and men.
- Mo-ku-a-we-o-we-o. Crater at summit of Mauna Loa; elevation 13,675 feet; about same size and style as Kilauea; perpetual ice at summit. Foot trail only, ten miles from Puuulaula. No shelter at summit. Three days for round trip should be allowed crater—two nights at Puuulaula rest host house. Thirty miles to summit crater from Camp. Only first-class hikers should undertake this trip. Ice in cracks near top, available for water.

Trustee Kilauea Military Camp,
By Lorrin A. Thurston, Secretary…

Additional background on the early years of the Kilauea Military Camp were described in an article about the army in Hawai‘i, written by James E. Nelson (1923). Nelson reported:

December 1923
Paradise of the Pacific
Brief History of the United States Army in Hawaii
…Camp at Kilauea Volcano

> About 200 miles from Honolulu, on the Island of Hawaii, and near the pit of Kilauea volcano, has been built a camp for the soldiers of the Hawaiian Department—the most ideal vacation grounds in the whole world. Each member of the military establishment is entitled to spend ten days at the camp. At every hour, both day and night, can be seen the khaki-clad soldiers of Uncle Sam lounging on the rim of Halemaumau pit and watching the ebb and flow of the crimson lava beneath their feet. It would be futile to attempt to write a fitting description of that seething mass of liquid fire which is so awesome as to make the most vivid picture of “hell” insignificant in comparison. It is a cauldron of seemingly supernatural elements; the heaving of the terrible yet beautiful flood of molten rock, with its flickering tongues of flame, renders the spectator speechless in amazement. To me there is nothing in the world as grand as Kilauea volcano.
>
> Major General Charles P. Summerall inaugurated weekly trips to the camp shortly after he assumed command of the Hawaiian Department [August 1921]. The camp has now been recognized by the War Department as a fine contributing factor to the morale of the army in Hawaii.
>
> On August 5, 1921, Major General Charles P. Summerall relieved Major General Charles G. Morton and took command of the Hawaiian Department.
>
> During the past two years the efficiency of the Hawaiian command has been raised to a standard which has received the highest encomiums from distinguished military, naval and civilian personages. The standards set include the highest training of troops, development, improvement of their living conditions which make for happiness and contentment, and maintaining a cordial spirit of co-operation and understanding with the civil community of which the Army on Oahu is an integral part (James E. Nelson, “Brief History … Camp at Kilauea Volcano,” *Paradise of the Pacific*; December 1923:110).

One additional note of interest in regards to military operations in the Kīlauea summit region is that in the 1920s, the low flats south of Halema‘uma‘u, identified as ‘Alelekōlea or Leleakōlea, served as a landing field for Army Corps aircraft (*Figure 64*). The historical record also documents the use of areas in the park for target practice training and as a command center during a part of World War II. Facilities such as the Uwēkahuna museum-interpretive center were occupied by the military during the war years. Subsequently, that building became the HVO headquarters.

Figure 64. "Landing Field and Kilauea Crater" View from the West on 11-9-1923 (George C. Munro Collection, Courtesy of Rick Towill)

He ʻĀina ʻIhi ʻIa– Pehea lā e Hana Pono Ai?
It is a Sacred Landscape – How to Make it Right?

Throughout the narratives cited in the ethnohistorical study, the goddess Pele Honuamea—in all her forms, along with the many gods, goddesses and deity who embody the creative forces of nature—holds the most significant role in the history of what is now Hawaiʻi Volcanoes National Park (*Figure 65*). The ʻāina within, and adjoining the park lands are a sacred landscape, and referred to in lore as the "ʻĀina a ke akua i noho ai" (Land where the goddess dwells). Kūpuna teach us that one must travel these ʻāina with respect, and that one must always ask permission before doing so ("Pule a e noi mua!").

Figure 65. ʻŌhiʻa Lehua Blossom, Host of the ʻIʻiwi (*Drepanis coccinea*)
The endemic Hawaiian scarlet honeycreeper, a Critical Habitat, Threatened Species,
Which Relies on the Health and Wellbeing of the Native Forest
(Public Domain Coll. # 2b70f5ef063809e14a8c414db36c8505)

Over the generations, countless mele (chants and prayers) were created to acknowledge Pele Honuamea, and to invite the blessings of the land, and its gods and goddesses while visiting or passing by the lua pele. In closing this part of the study, we cite a mele from our collection, given to us in the 1970s by elder ʻohana members who trace their genealogies to Pele. The mele comes from the lineage of Kamaiholiokeawemauhili, recorded in the "*Buke a Lehia i kakau ai iloko o January 2, 1881*." Through the mele, we learn names and locations of ʻōhiʻa lehua groves at Kīlauea. We are also informed that all these forest groves are sacred to Pele and Hiʻiaka-i-kuʻu-poli (Hiʻiaka-i-ka-poli-o-Pele); and that they comprised both white and red-blossomed lehua. The mele also instructs individuals to offer kānaenae (prayers of supplication) as they draw near the glowing rim of Ka lua o Pele—

"O oe ka ia e Kanaheleaumoku"
(*It is you, o Kanaheleaumoku)*

O oe ka ia e Kanaheleaumoku	*It is you, o Kanaheleaumoku,*
Ka nahele ulu moku lehua o Pele	*The lehua forest grove of Pele.*
I Ulumealani ka nahele lehua.	*The lehua forest at Ulumealani.*

I Poeakalani o na lehua kapu,	*The sacred lehua of Poeakalani,*
no i ka papa i Kilauea.	*on the flats of Kīlauea.*
Ka papa lehua kea, lehua ula	*The flats of white-blossomed lehua,*
	the red-blossomed lehua,
na ka wahine o ka lua	*of the woman of the crater.*
O ka nahele i po i ka uahi o	*he forest is darkened by the smoke as*
ka lua i Kilauea	*it rises from the crater of Kīlauea.*
O na lehua kapu no a Hiiaka-	T*he sacred lehua blossoms of Hi'iaka-*
ikuupoli e—	*-i-ku'u-poli.*
He nahele ulupo i ka lehua	*The dense groves of lehua*
na ke Akua wahine	*that belong to the Goddess.*
I kanaenae ia i puili aneane	*A prayer must be offered before*
	drawing near,
O na lihilihi oi i weo i ka lua e—	*To the jagged, glowing rim of the crater.*
O Kanaheleaumoku i po i ka lua	*It is Kanaheleaumoku that is darkened*
o Kilauea e—	*at the crater of Kīlauea—*
E—o—e!	*Respond!*
	[Maly, translator]

An interesting part of the history of this mele, is it's genealogical source. Descending from the line of the chief Keawemauhili—an uncle of Kamehameha I—whose death preceded the explosive eruption of Kīlauea in 1790. Keawemauhili with chiefess Ululani, were the parents of chiefess Kapi'olani, who in 1824 traveled to Kīlauea to break the kapu of Pele, confronting a priestess of Pele and by eating the 'ōhelo fruit, while casting the remains into the crater (see accounts earlier in this study).

PART X.
SUMMARY AND BACKGROUND OF ORAL HISTORY AND CONSULTATION INTERVIEWS

Introduction

Following of decades of work in this field of study, we believe that today, the voices of kūpuna (elders kānaka) and elder kamaʻāina are among the most precious and fragile resources handed down to us from the past. We observe here that while the archival records are being preserved, the life-experiences of ʻohana descended from ʻāina within Hawaiʻi Volcanoes National Park, and from other individuals with first-had knowledge of NPS management practices—the voices of kamaʻāina—are more difficult to protect and pass on.

Accompanying this study, are a collection of twelve oral history interviews with twenty interviewees which provide readers with a unique opportunity to share in memories of the history and cultural-historical landscape of the ʻāina which are now part of Hawaiʻi Volcanoes National Park. The historical and archival records, such as those presented in the first parts of this study help us understand how we came to be where we are today; the voices of the elders and kamaʻāina make the history personal—they demonstrate how history and practices are handed down, and, in some cases, how knowledge of the past may become fragmented with the passing of time.

As a part of the present study, we conducted six audio recorded oral history interviews with nine kamaʻāina participants. Additionally, we conducted four informal consultation interviews with past staff and managers of Hawaiʻi Volcanoes National Park. Notes from three of those informal interview are included in Appendix A of this study, The fourth participant in the informal interviews discussed background on the development of a paper she authored, titled, "*The Native Voice and The Establishment of Hawaii National Park*" (prepared by Keola Awong in December 2014), but not released to the public. In our opinion, this paper would be an important contribution to a TCP study, and should be reviewed. It begins with the question, "How did Native Hawaiians feel in 1916 when Halemaʻumaʻu, one of their most sacred places became a National Park?" Awong then takes a deep look into the impacts on Native Hawaiian residents resulting from the condemnation and displacement of kūpuna and ʻohana from lands that are generally known as the "Kalapana Extension."[334]

Because we have conducted more that 1,000 oral history interviews over the last 50 years, we also have a collection of earlier interviews previously conducted with elder kūpuna and kamaʻāina who possessed personal knowledge of Native Hawaiian traditions, practices, customs and land use. These early interviews cited in Appendix A, were recorded with kūpuna and elder kamaʻāina born as early as 1863 and 1893, and recorded between 1951 to 2005). The eight interviews with thirteen primary interviewees offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the honua ola (biocultural landscape), and Pele Honuamea. The more recent interviews provide documentation of the on-going cultural attachment to place, and demonstrate that the culture lives, is practiced, and is integral to the well-being of Native Hawaiians.

[334] December 3, 2014. "The Native Voice and the Establishment of Hawaiʻi National Park." (Draft Ms. by Keola Awong, and the time, a staff member of the HAVO CRM branch.)

During several of the 2023 interviews, we were assisted by Nāinoa Rosehill, a young Hawaiian who is himself descended from native ʻohana of Puna and Kaʻū, and who is engaging in ethnohistorical program undertakings as a way of life.

While conducting the interviews, we used a series of historic maps to help identify locational references that were raised during the interviews. The map numbers are referenced during the interviews and may be viewed in the archival collection transferred to Hawaiʻi Volcanoes National Park. Appendix A, includes transcripts from thirteen interviews and multiple interviewees. An introduction to the interviewees, along with a summary of selected topics, observations and recommendations discussed during the interviews are presented below. The 2023 interview transcripts were formally released by the interviewees; early interviews were released through verbal agreement.

Readers please note that the narratives which follow the subheading "Selected Topics, Observations and Recommendations Discussed During the Interview," are a combination of both quoted and paraphrased or synthesized recommendations. To understand the context of the comments and recommendations, one should read the interviews in their entirety. The language is generally as spoken, thus it reflects conversational characteristics, and is minimally edited.

Introduction to Interviewees and Selected Topics, Observations and Recommendations Discussed During Interviews:

January 5, 1951
Louis Kauanoekauikalikokahalaopuna Panui
An Account of the Battle Between Pele and Kamapuaʻa,
And Dividing the Island Between Themselves
(with Flora Kaai-Hayes and Homer Hayes)

Louis Kauanoekauikalikokahalaopuna[335] (Tūtū Kaua) Panui, a descendant of Kekuhaupiʻo, was born at Keʻei, South Kona, in 1863, where he lived until his death in 1960. Kupuna Kaua was a noted Hawaiian historian, who contributed many articles and letters to the Hawaiian language newspapers, and was an informant to various researchers from the Bishop Museum. In late 1950, and early 1951, Flora Kaʻai Hayes and her son, Homer Hayes, visited Kupuna Kaua at Keʻei, where they recorded several accounts pertaining to Pele (events around the eruption of 1950), and of various facets of history.

The transcript made from this interview is excerpted from the larger set of interviews, and is a recounting of the battle between Pele and Kamapuaʻa, as learned by Kupuna Kaua from his own kūpuna. The account is introduced and closed with a discussion on two stone forms—one at Keʻomo, Keʻei, and the other at Keōkea (both lands, which like Keauhou, Kaʻū, became a part of the Estate of Chiefess Pauahi Bishop)—which are attributed to Pele. In his later years, Kupuna Kauas' moʻopuna, and hānai, William Kalikolehua Pānui, who we interviewed twice in 2002, resided at the family ʻāina in Keʻei. As his own kūpuna did, the younger Kupuna William Panui still shared the moʻolelo of Pele and the stone forms described below, as well as other traditions recorded by Kupuna Louis Kauanoekauikalikokahalaopuna Panui.

[335] Ka-ua-noe-kau-i-ka-liko-ka-hala-o-puna (The misty rains which settle on the budding pandanus leaves of Puna).

The recording from which the following transcript was made, was received through the generosity of Homer Hayes, and was transcribed below, as near as possible in verbatim form (in some areas, the recording is difficult to understand). The transcript and translations were prepared by Kepā Maly (with diacritical marks added to assist with pronunciation), and reflects as accurately as possible the original meaning as spoken by Kupuna Kaua.

February 24, 1959
Mary Kawena Pukuʻi
Family Relationship with Pele mā

Kupuna Mary Ka-wena-ʻula-o-ka-lani-a-Hiʻiaka-i-ka-poli-o-Pele Nā-lei-lehua-a-Pele Wiggin Pukui (Tūtū Kawena) was an elder member of co-author Onaona Pomroy Maly's ʻohana. Between 1973 to 1978, Kepā Maly also regularly visited with Tūtū Kawena (initially as a part of his preparation for ʻūniki under Kumu Hulu, Maiki Aiu Lake, and then together with Onaona where they heard first hand many of the ʻohana stories and history of various wahi pana which Onaona's kūpuna are connected to. The narratives in appendix A are excerpted from notes and letters pertaining to the genealogy and family history compiled by Tūtū Kawena. The primary narratives were originally recorded in 1959 by Arma Kawailamalama Pomroy, and in a letter to her cousin, Irene Kaliko Brown.[336] Other portions of the notes where shared with us as personal communications with Tūtū Kawena.

1974-1976
Hilda Hoʻohila Manuia Galbraith Kawelo
He Wahi Moʻolelo no Pele me Hiʻiaka mā
Me ka ʻohana kūpuna a "Tūtū Kawelo"
Traditions and Historical Accounts Shared by
Kupuna Kawelo with Kepā Maly

Kupuna Hoʻohila Kawelo was born in 1894 (deceased 1978), at Kaʻalaea, Oʻahu. Her father was George Manuia Galbraith, who was also a chanter (born 1860); and her mother was Hoohila Amina (born 1867). Kupuna married Joseph Pūʻoʻakaʻualiʻi Kawelo (1893 to 1948).

Tūtū Kawelo was descended from a line of kāula Pele (prophet and seers of the Pele lineage). From her father, kūpunahine, Kaʻāʻīkaula, and kupuna kāne kualua (great grand uncle), Keahiʻāloa, she learned mele, ʻoli, and traditions of Pele and Hiʻiaka mā, that had been handed down over the generations by her ʻohana. While living with Kupuna Kawelo, Kepā Maly stayed with Tūtū Kawelo and ʻohana, and was instructed in some of the mele and traditions that had been handed down to her by her ancestors. Below, follows excerpts of handwritten notes recorded by Kepā Maly over several years with Tūtū Kawelo. Kupuna shared traditions and many mele of Pele and Hiʻiaka mā—including Hiʻiaka's reaction to the Pele's killing Lohiʻau upon arrival at Kīlauea. Kupuna also described an event associated with a journey made to Kīlauea by Kaʻāʻīkaula and Keahiʻāloa mā around 1870, as told to her by her father who was an eyewitness to the offerings made to Pele on the brink of Halemaʻumaʻu.

[336] The moʻokūʻauhau has been handed down through the ʻohana of Onaona Maly (co-author of this study), and the ʻohana of Sharon Kalea Hinau; both of whom share pilina with Kapukuʻi and Keliʻipaʻahana mā.

John Paʻi Hauaniʻo, Jr.
February 3, 1994
Oral History Interview conducted by Dwight L. Hamilton
(Retired Chief Ranger of Hawaiʻi Volcanoes National Park)

This interview, was recorded by Dwight Hamilton, who returned to live in Hawaiʻi after he retired from the park service. Working at "Hawaii National Park," and with the families of Puna had deep impact on his life, and that of his wife and children. His daughter Leslie, kindly shared the recording with Uncle John Hauaniʻo's daughter, Gladys, who in turn gave a copy to Kepā and Onaona Maly. The transcript below was prepared with the permission of Gladys Hauaniʻo Brigham.

John Paʻi Hauaniʻo was born in 1913, at Paʻainakaʻa [or Painakaʻa] (at Kalapana), and was the son of John Paʻi Hauaniʻo, Sr. and Lily Hulihe'e Hauaniʻo. His wife was Elizabeth Lahapa Keliʻihoʻomalu Hauaniʻo. And both shared multiple relationships with ʻohana who were displaced by adoption of the "Kalapana Extension" Act of June 1938. Following his retirement the NPS hired his son C. "Aku" Hauaniʻo as backcountry ranger to cover the lands of the "Kalapana Extension." Aku worked from 1985 to 2014, and was the last native Hawaiian, descended from ʻohana of the ʻāina to work full time across the extension lands.

During the interview Uncle John Hauaniʻo discussed a number of practices and experiences, both with his own kūpuna, and during his career with Hawaiʻi Volcanoes National park.

Selected Topics and Observations Discussed During the Interview:

- Was raised with kūpuna, learned and practiced the kaulāʻau technique of ʻulua fishing as taught by his elders of the Kalapana region of Puna.

- Contracting and being cured of tuberculosis.

- Was washed off the off the cliffs while fishing for ulua (Puʻu o Hōkio). (Becoming a part of the Hoʻomana Naʻauao church family.)

- Learned to break "Kalapana Colts" from his father which were adept at traveling across the rugged lands.

- Frist began work at Hawaiʻi National Park in 1937.

- Described work on Mauna Loa, and construction of the summit cabin, goat eradication drives.

Discusses activities as District Ranger at Kalapana and work from the Waha'ula Visitor Center.

- Discusses first jobs at Hawaii National Park, and early native plant propagation programs–Haukuahiwi at Kīpuka Puaulu, Kauila; and differences of Nāulu forest zone.

- Made a koa canoe for Kalapana Canoe Club in 1980.

February 13, 2000
Violet Kaluhikuokalani Waipa
With John Kuamoʻo – Puna Lands and ʻOhana ("Kalapana Extension")
Oral History Interview with Kepā Maly

Kupuna Violet "Leka" Kaluhikuokalani Waipa was born at Kapaʻahu in 1925 (deceased 2004). Her father, Waiaha Waipa was born Sept. 16, 1871], and her mother Napuaikawai-olaloaakane Alice Anakimo was born Dec. 24,1884. Kupuna "Leka" is also the grand aunt of former NPS archaeologist Jennifer "Jen" Waipā (see informal interview of March 22, 2023).

Her nephew John Kuamoʻo—cousin of Larry Kuamoʻo (see interview of Feb. 22, 2023)—was born at Mālama, Puna in 1938 (deceased 2009). [337]

We were invited to do this interview by family members who were concerned that Kupuna Leka's experiences growing up, and first-hand knowledge of the family's attachment to place might be lost to future generations. During the interview, Kupuna Leka spoke about a wide range of topics, describing customs and practices of her ʻohana, and their traditional access across lands that were later condemned by the National Park Service to become part of the "Kalapana Extension."

Selected Topics and Observations Discussed During the Interview:

Home at Kapaʻahu where she was born was on the mauka side of the old alahele (trail) that passed the coastal region of Puna and Kaʻū.

Family ʻāina descended from Kaloi (Grant No. 3208)—family lived on the makai lands, cultivated various ʻuala and crops near home, and traveled to the uplands to plant kalo.

Father did kaulāʻau fishing.

Names some of the ʻohana that lived near them and out to Pānau.

Mother wove lauhala mats to help support the ʻohana.

Describes various limu gathered when she was young.
As child, she road horse with her father along the old Kalapana-Volcano Trail passed Pānau and up to the Kīlauea summit—during visit, they stayed near the steam bluffs overlooking Kīlauea.

ʻĀina set aside, mauka as a pā ʻilina (cemetery) for ʻohana members (Care of and respect for ʻilina and biocultural resources is important.

ʻOhana traveled the coastal lands to fish, collect ʻōpihi and make paʻakai–traveling as far as Kākiʻiwai.

[337] The name Kuamoʻo is first found in the historical record of Puna in May 1862. "Kuamoo (f.), born May 29, at Kapaʻahu to Nakamoa and Kaaipuhi (*Nupepa Kuokoa*, Iune 7, 1862:3).

Ulua, ʻōpelu, and ʻanae were among the fish caught fronting Kapaʻahu; ʻohana always shared their catch. Papa instructed her "Hāʻawi, ʻaʻale pī."

ʻOhana planted kalo in the uplands, also had ʻāina kalo in Keōkea—Names several varieties of kalo and describes planting methods.

Kalapana and Kaimū Residents–Peʻa mā had to relocated to Kaimū vicinity from Pānau. They previously traveled inland towards Kapuʻeuhi to cultivation their kalo and other crops.

Recalls Wahaʻula Heiau and the Shark Stone of Punaluʻu.

Described growing ʻuala and ʻulu trees—Also gathered various limu, loli, kūpeʻe and leho as food sources

September 18, 2001
Emilio "Junior" Molcilio (with Fran Molcilio)
At Kahuku Ranch
Oral History Interview with Kepā Maly

"Junior" Molcilio was born at Kalihi, Oʻahu in 1935, and lived there until the end of World War II. He was raised by his grandparents, who moved the family in ca. 1946 to work in Kona. They stayed near Hōlualoa for a short while, and then moved to the Honomalino vicinity of South Kona, where his grandfather (Julio Carvalho) worked on the McWayne Ranch for a short while, and then went to work on the McCandless Ranch. In 1952, Carvalho and family moved to Kahuku Ranch and settled in. Junior began working on the ranch in February 1952, and remained there until he retired in 1999.

During the interview, Junior shared his personal background on how he came to work at Kahuku, and spoke about various topics, ranging from traditional sites and resources to ranch operations.

Selected Topics and Observations Discussed During the Interview:

Descriptions of the ranch headquarters and cowboy houses.

Management of the ranch under Glover.

Transfer of Ranch to Damon Estate.

Development of various trails and roads.
Named individuals who were working on the ranch when he started and in subsequent years.

Travel to Pōhue (petroglyphs spread across the land).

Having found caves with burials at various locations across the land (at the time, he was told not to tell people where things were, that he had seen – recalled a night when they heard Hawaiian music on the trail to shore).

Access on the land was controlled by the ranch.

Cattle were set out for periods of time in mall "kīpuka" extending from the government road downslope.

Work on the Maunaloa slopes.

The occurrence of ʻalalā (*Corvus hawaiiensis)* and silver sword (*Argyroxiphium kauense*) in the uplands.

- Describes various paddocks operated by the ranch (and corresponding places at the time of the interview)

Various recollections of changes on the land[338].

February 15, 2004
Leonard Radcliffe "Rally" and Patricia "Pat" Gilman-Greenwell
Kahuku Field Trip
Interview with Kepā Maly, Laura Carter Schuster and David Greenwell

Leonard Radcliffe "Rally" (1913-2006) and Pat Gillman-Greenwell (1924-2017) were long-time friends and had contributed a number of oral history interview to the ethnohistorical work done by Kepā and Onaona. Rally Greenwell, and part of a long-time kamaʻāina family of ranchers who worked on the lands of Kona, Kohala and Kaʻū. His Wife Pat was born in 1924 on Oʻahu and also a descendant of a long-time kamaʻāina family of Hawaiʻi. Kepā and Laura Carter-Schuster first met in the 1970s, and periodically stayed in touch over the years. Laura also shared familial relationships with the Greenwell through the Gilman side. After a portion of Kahuku had been added to Hawaiʻi Volcanoes National Park, where Laura served as the NPS archaeologist, she began field work and research to document the cultural landscape of Kahuku. In early 2004, she ask if we (Kepā and Onaona) would be open to trip to the Kahuku uplands with Rally who had worked at Kahuku periodically when it was part of the Parker Ranch holdings (working from ca. 1938 to the 1950s). We of course agreed, and planned the outing.

Because the interview was conducted nineteen years ago, and since we were not GPS data point capable, we asked Laura Carter Schuster to assist us in annotating a map (Figure XX) and to write some notes that might accompany the annotated Honuʻapo Quad Map of 1924. Laura kindly provided both a map and notes that help set the scene of the narratives recorded during the interview (See Appendix A).

During the interview, we traveled along with several generations of family members, and on the trip mauka from the Highway, recorded recollections shared by Rally, and discussed places that Laura had questions about; also stopping at various locations where more of the family joined in on the learning expedition.

[338] We have identified selected topics of interest throughout the transcript, and use underlining in areas to draw attention to selected narratives.

Selected Topics and Observations Discussed During the Interview:

- The location and designation of Parker Ranch's Paddocks (some made with stone walls and others with a combination of wire, posts and walls);
- During his time, the operation did not run below the highway (describes their ranching practices);
- The water system, various reservoirs and water catchment sheds;
- The occurrence of remaining koa and ʻōhiʻa forests, various kīpuka across the mountain slopes;
- ʻAlalā (*Corvus hawaiiensis)* were still seen in the upper forest zone, though not as numerous as those in the Puʻu Waʻawaʻa region;
- The upper pastures didn't extend much above the 5,000 foot elevation;
- They did occasionally use the ʻĀinapō trail; and ran cattle across the mountain lands.
- Discusses some of the old Hawaiian cowboys, and recommends several other individuals to speak with.

The interview released by Rally and Pat Greenwell at the time of the outing in support of efforts to better understand the history, features and land use on lands of the Kahuku Ranch.

(Rally & David Greenwell, Laura and Richard Schuster and Kepā in vehicle driving along old Māmalahoa Highway alignment, mauka of new highway; discussing scenes along drive.)

(See also notes on interview sequences prepared by Laura Carter Schuster on January 14, 2023.)

October 21, 2005
Benjamin Kauhi Hauaniʻo and Elaine Kawehilehuaokilauea Kaʻawaloa Hauaniʻo
Gilbert Wiliama Hauaniʻo, Sr. and Adeline Kealoha Palakiko Hauaniʻo
Oral History Interview: Recollections of Native Hawaiian Families and Customs of the Kalapana Region and Neighboring Lands of Puna and Kaʻū – with Kepā Maly

Gladys Hauanio-Brigham (Kupuna John P. Hauaniʻo's daughter) and Mapuana Hauanio (Gilbert and Adeline Hauanio's daughter) invited Kepā and Onaona Maly to visit with Benjamin (born 1928) and Gilbert (born 1930), who were younger brothers of John Paʻi Hauaniʻo. During the interview the Hauaniʻo brothers and their wives shared stories about early life in the Kalapana area, and spoke of a wide range of family activities, practices and life across the lands of the "Kalapana Extension," and in the larger Puna District.

At the time of introducing the interview concept to the Hauaniʻo's they expressed their pleasure at sharing their memories and passing them on to future generations. While copies of the 2005 audio recording were shared with each of the ʻohana, a complete transcript was never completed—at the time, the primary idea was to record their voices and recollections. Sadly, this kūpuna generation all passed away some years prior to the current study.

In 2023, we spoke with Gladys Hauani‘o Brigham and Mapuana Hauani‘o about the interview and the ethnohistorical study we were preparing for Hawai‘i Volcanoes National Park. It is our belief that the interview contains important information that will be helpful to ‘ohana displaced by the National Park Services as a result of creating the “Kalapana Extension.” The condemnation of land, passed through an Act of Congress in June 1938, required families to leave their ancestral lands; and also set certain conditions on their rights of access to continue fishing along the coast and accessing resources on the land as their kūpuna had before them. Today, 85-years later, these conditions are even more problematic for the descendants of these ‘ohana. The recollections shared by Hauani‘os, help document ‘ike kūpuna (traditional knowledge) and the importance of passing practices on down to future generations.

Mapuana Hauani‘o, and her ‘ohana kindly agreed to review our draft transcript and ensure that correct initials fronted various narratives. This was no small task, and we are deeply indebted to Mapuana and ‘ohana for their work, and for sharing this important overview of Puna and park history.

Selected Topics and Observations Discussed During the Interview:

- The brothers were raised at Kepau‘ole and Painaka‘a, in the Kalapana-Makena area, the main home was about 500 feet away from the church, near Wai‘ākōlea.

- As youth, they went fishing and hunting with their father and other elder members of the extended ‘ohana. Their father was also a farmer. He raised pigs up the mountain, raised sweet potatoes, and we picked up coconuts and broke the coconuts in half to feed the pigs. They sustained themselves through their knowledge of the ocean and land resources.

- Recollections of elder family members who resided near them; the importance of place names; and fishing practices at places like Kalaeāhole and Kalaepipiulua, Kahaloa (kaulā‘au fishing and collection of limu)

- Family cultivated various varieties of ‘uala, making pu‘e just behind their home.

- Kalo was grown in the mākālua style further mauka

- Family raised pigs on upper portions of their ‘āina, in walled enclosures about one-half mile mauka.

- ‘Uala, kalo ‘ulu grown by area families – poi made from kalo and ‘ulu. By the time they were old enough to work in the fields, the native overstory had been largely taken over by mango trees (which provided shade for the kalo).

- Describes Kalapana family home, use of moena lauhala, and life in the house.

- Describes fishing with father; naming nights of the moon and the kinds of fishing associated with the moon phases.

- Family always fished and māhele (shared) the fish with family and neighbors; only took what they could use or share at the time.

- Family traveled into the park (Kalapana Extension and Kaʻū coastal lands as far as Kākiʻiwai) to make paʻakai.

- ʻOhana usually went fishing around ʻĀpua; and dried some of the catch there while camping. Also gathered paʻakai in the area around Poupou and Punaluʻu.

- Memories of Punaluʻu (Queen's Bath) and Ka niu moe o Kalapana (Aunty Kaohulani's yard).

- Manō of Punaluʻu and moʻo wahine at Waiʻākōlea; there were some things that remained kapu; Hakuma cave, a place of sanctuary.

- ʻŌlohe of the pali at Hōlei and Pānau – "Kai make," or "Kai koʻo." Moʻolelo told by Tūtū Oulu Konanui.

- Kūpuna blocked blowholes with ʻōhiʻa blocks along the shore at Kupahuʻa and other locations to keep the sea spray from killing their cultivated food plants

- Practices associated with kaulāʻau fishing for ulua at Kalaepipiulua and other places. Kaulāʻau fishing was a noted practice by families who lived in the area that is now part of the "Kalapana Extension" lands in the national park.

- ʻŌpelu fishing from canoe when they were young. ʻŌpae ʻulaʻula were gathered from Waiʻākōlea and neighboring ponds. They also cook green papaya to prepare the palu (bait) balls.

- Kūpuna and parents used ʻūlei wood for the ʻapo (net ring) was gathered from in the park in the upper Hōlei and Nāulu vicinity.

- Recalls line of mele lines used to kāhea (call) the ʻōpelu to rise up to the net. It was the practice of the ʻohana to always māhele iʻa with those eho helped land the canoe, and other ʻohana who could not fish on their own. "The more you give, the more you get."

- Family discusses Kahaualeʻa and organization to stop geothermal development.

- During their youth, it was the custom to not fish or go into lands that were tied to other ʻohana. "I know my place, and I know all the fishing grounds."

- It's important to know your ʻāina and the nature of the ocean. Recall a time in the 1930s when their brother, John Hauaniʻo, Jr., was swept into the ocean while ulua fishing near Kulalauʻuala.

- Have observed changes in the ocean and weather patterns over their lifetime. Family once had a brackish water well which supplied their needs.

- Family made lei of maile gathered inland and at ʻŌhiʻaloloa, Kalapana; and also used flowers grown at their homes. They were always taught to respect the forest not just go in breaking things.

- Kūpuna grew ʻawa for personal use; recalls ʻawa being grown for commercial purposes.

- Kūpuna Kaheiki took kapu away with him when he died so that the moʻopuna and following generations would be hurt (by something they didn't know).

- Hauaniʻo brothers worked together to make a koa canoe in the 1980s.

- Kalapana life – churches, himeni and activities during their youth.

- The ʻāina is Pele's — recalls that when someone proposed to build a hotel near the former Catholic Church, Kūpuna of the time were all saying "Nānā ʻoe, nānā ʻoe! ʻAʻole hiki mai i keia haole kūkulu i kēia hotel." Describes the difference between Hawaiians living on Pele's ʻāina, and how outsiders responded to the flows that came down after the 1983 eruption began. The name Puʻu Kupaianaha was given by John Hauaniʻo, Jr.

February 13 2023
Clarence "Aku" Hauanio
Oral History Interview
Puna Region—Hawaiʻi Volcanoes National Park TCP Study
With Kepā Maly and Nainoa Rosehill

Clarence "Aku" Hauaniʻo was born in May 1952. His father John Paʻi Hauaniʻo (born 1913), was descended from ʻohana with generational ties to lands of the "Kalapana" region which were condemned for "public" purposes in the extension of what was then known as Hawaiʻi National Park. His mother was Elizabeth Lahapa Keliʻihoʻomalu, and through both sides of his family, Aku shares pilina (relations) with most of the ʻohana who were displaced when the "Kalapana Extension" was created.

Aku's father began working at Hawaiʻi National Park in the late 1930s, and in the 1960s, when the Wahaʻula Visitor Center was developed, he served as the ranger overseeing management of resources, and also enforced the management of fishery resources as outlined in the Congressional Act of 1938, which restricted the rights of fishing and collection of shoreline resources to native families displaced by the park service. Aku was himself hired by the park service in 1985 and he oversaw management of the "backcountry" lands within the "Kalapana Extension," and at other areas within park. Since his retirement in 2014, no other Kalapana native has filled the position for monitoring the accesses and use of resources in the region.

Like his father before him, Aku was versed in native customs and practices of fishing—notably "kaulāʻau" fishing for ulua—and other practices. He believes strongly in respecting the kai and ʻāina, never over harvesting, sharing the catch with ʻohana who can no longer go out on their own, and passing the knowledge of his ancestors on to his heirs.

Aku Hauaniʻo is a member of the HAVO Kūpuna Consultation Group; and he released the interview transcript on March 31, 2023.

Selected Topics, Observations and Recommendations Discussed During the Interview:

<u>Summary of Recommendations:</u>

- Continue native family access, those who are of this ʻāina" (the "Kalapana Extension").

- The Park should adopt an enlightened policy that allows the families who are residents of the area, and descended from the natives whose ʻāina was condemned, to continue their fishing practices as protected in the "Kalapana Extension" area, regardless of the racially motivated 50% blood quantum, both of which were written into the Act of Congress in 1938 (H.R. 1995. June 20, 1938, Sec. 2. (a). Such a law inhibits the ability to pass on important cultural knowledge to future generations of ʻohana descended from the traditional residents in the lands from Kapaʻahu to ʻĀpua in the Puna District.

- Hire ʻohana with connections to lands in the park, and for the "Kalapana Extension" create an entry point monitored by Kalapana-based native employees. Put a monitoring and entrance station along the lower road into the park.

- The park should continue hiring the locals. "No bring in all these guys from the mainland. They brought all these guys from the mainland, threw them on the fence crew and they don't know nothing. [chuckles] Too hard for them to pound the in the ground. Then they quit."

- Cut the commercial (daily) helicopter tour flights. But there is a time and place for their use in management of the park, and in emergencies.

Regarding Protection of Cultural Sites (caves, burials and other features):

- Respect ancient Hawaiian sites. Because of vandalism in a cave at Nāpuʻuonāelemakule, NPS and Hawaiʻi Island Burial Council worked with Kūpuna to seal the cave. "You know when they come from outside and do any kind stuff? They not supposed to do that."

- Film crews should not be permitted work around sensitive cultural features. We don't want others to know about these places.

Respect for fisheries and sharing resources:

- "You just take what you need, then you go. To be greedy and take more than you need is not sustainable. When I see that, I tell ʻem, by and by you guys come back next week, not going get nothing, and then what?"

- We were taught to respect the ocean, and take turns when fishing. Kūpuna get their chance, and we leave them alone. Other days, we get the ocean.

Congressional Rights Granted to Native Hawaiian Families who were displaced by NPS condemnation of the lands in the "Kalapana Extension:"

So how come your families, the Hawaiian families of this region here… [pointing to "Kalapana Expansion" area on map] …What's your understanding about why they had the right to fish in the park? And is it important to protect that right?

- "I just heard that they took the land away, and in return they gave us the right to fish in the park. They went take our ʻāina away. And our right to continue fishing is important because there's no other places left. Everybody is pushing us all away already. And

now, I've heard a little bit that NPS is thinking of doing away with the fishing. They no can do away with that."

- "Maintaining the right to the fisheries and passing it down to our descendants is important."

- "But even that, the blood quantum makes it difficult; some of my own descendants no can" (get permit to fish).

- "Like for example Primo [Keliʻiho'omalu], he's lived here all his life, and he kept going up there [park headquarters] so he can get his permit, and they tell him [that] he no live over here. How can they tell you, 'you no live over here,' when they are the ones who no live over here. He gets all nuha (angry/aggravated) because they don't know."

- "So the Hawaiians get all nuha with the people up there, because they don't know what they are talking about, but they not going let him in."

- "NPS should adjust the point of access, develop a Right-of-Entry Agreement, where all I have to do is call you, tell you where I'm going, with who; and I no need drive from Kaimū, all the way up to HAVO headquarters, and then drive all the way back down to go holoholo. Once a year Right-of-Entry Agreement, could make it easier on the 'ohana."

February 20, 2023
Kalena Kahawaiʻōlaʻa Kaleikini Blakemore (KB) and
R. Bobby Camara (BC)
Oral History Interview at Keaʻau, Puna
Hawaiʻi Volcanoes National Park TCP Study
with Kepā Maly (KM) & Nainoa Rosehill (NR)

Bobby Camara was born and raised in Hāmākua, Hawaiʻi, and early in his life, became an avid student of Hawaiian natural history, which logically also let to his becoming a student of native traditions and customs of place. He has worked around the islands in a wide range of fields, all focused on stewardship if the biocultural landscape. In 1982, he began working at Hawaiʻi Volcanoes National Park in the interpretive branch, and that is where Bobby and Kepā first met. Bobby work. Later, Bobby work in the Cultural Resources Management (CRM) branch at HAVO, and focused years of work in documenting the biocultural cave complexes and other features identified in the park.

Kalena Kahawaiʻōlaʻa Kaleikini Blakemore is a native Hawaiian, was born on Oʻahu, with ties to 'ohana of 'Ōlaʻa, the Puna District and other locations on Hawaiʻi. She has a degree in cultural anthropology-archaeology, and like Bobby worked in the CRM branch of HAVO for several years. She is currently the manager of Waokele o Puna, working for the Office of Hawaiian Affairs, and is a cultural practitioner.

Both Kalena and Bobby sit on the HAVO Kūpuna consulting group, and they were among the interviewees recommended by HAVO management as participants in this limited oral history phase of the current ethnohistorical study. They also have significant concerns about facets of park management, some of which are described during the interview. Readers, please not here, that the word "haole" is frequently used, and may be generally translated a being anyone who is not of Native Hawaiian descent. This is expressed as being particularly problematic in the

frequent overturn of staff who come to HAVO from the continental U.S., where often the job is simply a step up the GS pay scale to another place.

The oral history interview of February 20th was transcribed, reviewed, edited and released by both Kalena Kahawai'ōla'a Kaleikini Blakemore and Bobby Camara on March 24th, 2023.

Selected Topics, Observations and Recommendations Discussed During the Interview:

All the Park is a Traditional Cultural Property:

- All of the park, every bit of it belongs in a TCP. Even lands that were kapu in the old days, were kapu for a reason. (BC)
- To a colonizer our boundaries are a dot on the map. But to our indigenous people, it's everything. (KB)
- Kīpukakī. I consider it a place of worship for me, and kuleana (KB).
- There is not a Hawaiian working right now, or for a long time, in Cultural Resource Management (CRM) (KB)

Solving the Decades-long NPS Management Problem:

- So the question is, "How do we change all of that?" How does the model that is being used to the detriment of all park resources, how does that change? (BC)

Park Themes:

- "Don't think of them separately as the geology, the biology and the culture, they are all equal, and they all belong under the umbrella of native Hawaiian cultural practice. That thinking is really hard to implement. (BC)

Regarding Tour Helicopter Overflights:

- It's been a topic for 15 or 20 years, and no results. (BC)
- I've become really frustrated, powerless and hopeless because even if we do answer the questions that they ask… 10,000 in altitude, the clouds, wherever Pele is, that is the boundary. So please don't fly your helicopters there. And then we're still bombarded by FAA and tour operators saying, "Yeah, but we got the 5,000 [foot elevation]." So no matter how hard you push in battle, I feel like it's for nothing. Like we don't get a break. It's a box, they just check off – yes, we had the conversation. (KB)

Rethink use of the term "wilderness:"

- Almost everywhere you go in the park there is evidence of cultural use. (BC)

Countless CRM studies have been Completed, but Locked up:

- CRM has all of the cave books, but most of the work is locked up. You can't even get to it. And for the public, it's forbidden. All the information was kept under lock and key. It could not be released. And if somehow, somebody found out that you were talking out, you got called on the carpet, and yelled at. And it's like "Why?" We have these volumes and volumes, and volumes of reports that nobody knows about. If people don't know about what's out there in these lands, they won't be able to care. And If they don't care, why should they bother protecting it. (KB/BC)

Access to the Park for Cultural Purposes/Practices:

- Just coming into the park to practice your culture can be difficult. This is on-going. You are stopped at the gate, and then you have to say why you are there. And I've heard from people, who are going to park for cultural purposes that the staff at entry asked, "What's your hoʻokupu?" And sometimes, just your leo (voice) is your hoʻokupu. So are you supposed to do your oli (chant) at the gate, and see if they know what you are saying? Our people don't know what their traditional and cultural rights are regarding access and practice at the park and they don't feel safe to go in and worship without being confronted.

- I even worked eruption crew when I was laid off. I would watch law enforcement officers, not from here, very "robo-cop," terrifying militaristic, creepy guys follow and stop cultural practitioners. Where they took a picture and the ranger stopped them and said "I'm going to have to cite you. You're not worshiping, you're recreating. That's a $70.00 ticket or you can go back and pay for entrance." (KB)

Hiring Native Hawaiian families of Kalapana as the employees and monitor the resources:

- It's nice, the idea to hire local, native, kamaʻāina people, but to be abused, not to be valued or appreciated. No? And sometimes, that's another thing, "Well we're giving you this job, and you shouldn't have to get paid what these higher GS ratings get paid because you're doing it for the culture." (KB)

- It's the whole hiring practices that are deeply, deeply flawed. You want local people to work in the park to be able to have a good living and share knowledge, and move up and retire at a reasonable income. (BC)

- So yeah, you can do all the hiring that you want. You can make all the Kalapana fishing laws that you want. But until the culture of the organization changes, nothing is going to get better. (BC)

- But we need that cultural shift. Until such time as the National Park Service understands that they have different sorts of parks that they manage. From the cannon ball parks in the east, to the cultural parks in the west; and they begin to accommodate those different sorts of parks, nothing is going to change. (BC)

Regarding Cultural Awareness of the Environment Around you and Respect for Place, and Impacts of Commercial Helicopter Overflights:

- Yes. I've seen, I've felt, I've sensed, and I totally respect, and I feel embraced, but also know the times when "Oh, I've got to go now." It's special there, and the people that manage it in the park, and even the people on the mainland that administer the park service; they don't know. And I've tried to tell them, "This is like the Vatican, but better and bigger. And you can't fly a helicopter in the Vatican." So if you need to feed your spirit and your body, because you need replenishing, and you go there, you will feel your spirit. But, if there is [mimics sound of helicopter] ch, ch, ch, ch, ch, every fifteen minutes, they don't get it. The people up in the sky don't understand; if you really want to be embracing the environment, you need to be in the forest, on the ground. Not being up above, doing noise pollution, and completely destroying the forest, the bird songs. They are all communicating. How do they communicate when that's happening? (KB)

<u>Kahuku Archaeology Survey Needed:</u>

- All of the Mauna Loa ʻāina needs to be at least pedestrian surveyed with notes, camera, and GPS points. Just go walk and see what's there. We don't know what's there. (KB/BC)

- Please do not allow vehicular access to Pōhue, so that the resources may be preserved. (BC)

February 22, 2023
Larry Kuamoo & Harlen Hussey Kuamoo
Oral History Interview at Pohoiki, Puna
Hawai'i Volcanoes National Park TCP Study
(with Kepā Maly & Nainoa Rosehill)

Larry Kuamoʻo was born in 1948 at Mālama uka, Puna. His mother was Emmaline Kupihea, and his father was David Kuamoʻo.[339] In between 1974 to 1991, he worked at HAVO, first down at Wahaʻula and then later as a manager of the Youth Conservation Corps (YCC) and with Resource Management. In 1981, when Kepā Maly was working at HAVO, the idea of building a Kahua Hula (a dedicated platform for the performance of only traditional hula and mele) behind Ka Pali Kapu o Kaʻauea was developed. The idea being to provide Hālau Hula with a place with easy access, and a view across Kīlauea Nui to Halemaʻumaʻu, for hoʻokupu hula. The intent was not to restrict access to other places where hoʻokupu would be offered, but simply to create one place where such hoʻokupu might be offered.

Larry Kuamoʻo helped design the Kahua Hula, and oversaw the YCC participants in building the Kahua Hula. One of the major tasks was the collection of ʻiliʻili from near ʻĀpua Point to be used to cover the kahua where dancers would make their hoʻokupu. Maly spoke with Kupuna Mary Kawena Pukui[340] about construction of a kahua hula and it was her who instructed him in use of the ʻiliʻili; and the timing—mid day when the sun was directly overhead—for the actual dedication.[341]

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339 The name Kuamoʻo is first found in the historical record of Puna in May 1862. "Kuamoo (f.), born May 29, at Kapaahu to Nakamoa and Kaaipuhi (*Nupepa Kuokoa*, Iune 7, 1862:3).

340 Kupuna of co-author of Onaona Maly.

341 Tūtū Kawena Pukui's reasoning for this time of day was tied to an ancient proverb "Kau ka ma ka lolo, a hoʻi ke ʻaka i ke kino!" (When the sun is set directly over the brain, the shadow returns to the body). This was a time when one had their greatest mana.

Several years later, the park superintendent asked Larry Kuamoʻo to build a traditional hale in the area behind and off to the side of the Kahua Hula. Larry had never built a hale before, but his brother-in-law, Herbert Kaʻaukai (married to Annie Kuamoʻo), recommended that he go and speak with Kupuna Sam Oulu Konanui, who shared with him the basics of building a Hawaiian Hale. The Hale was completed and remains in place to the time of this writing.

Larry Kuamoʻo is one of the members of the HAVO Kūpuna Consultation Group.

Selected Topics, Observations and Recommendations Discussed During Interviews:

Personal and ʻOhana Background – living the Hawaiian Lifestyle:

- Larry Kuamoʻo was born and raised in Puna, living first at Mālama (where the family had kalo land and a home); and then later in the ʻŌpihikao-Kamāʻili Homestead where he and his wife now live.

- During his youth, he learned a wide range of native customs and practices associated with native agriculture, and fishing. While he often fished in the areas around ʻŌpihikao, he also traveled into the lands that had been condemned for park purposes, traveling with elder ʻohana members whose rights of fishing the coastline had been protected by the Act of Congress in 1938. He also traveled with kūpuna to the coastal lands of Kaʻū to fish and gather ʻōpihi.

- Among the major lessons passed on by kūpuna were that if you work hard, you always have food to eat. Another was that whenever you fished, you took what you could use to feed the ʻohana, and always māhele (divide and share) the iʻa, ʻōpihi, limu and other marine resources with neighboring ʻohana. Importantly you always spaced out where you gathered resources from and never took more than was needed. Leave things behind, so that there will always be more for another day.

- During the interview, he named elder kamaʻāina and the places where he and area ʻohana fished.

Experiences in working at HAVO:

- After serving in the Viet Nam war, he went to worked at HAVO between 1974 to 1991.

- During a talk he gave, at the Request of Superintendent, Rhonda Low, as an orientation for new park staff, one of the young local hires asked him, “What is the most important part of the park?” To which he promptly answered, “The whole park is sacred.” As he describes it, the young local man was quite surprised, and pressed him for an explanation.

- While he strongly believes that all of the park, from coast to mountain tops of Kīlauea and Maunaloa, and from boundary to boundary are all sacred, he did share that in his manaʻo, Puʻuloa (in Pānau), is a notable place, because people from across the islands traveled there to place the umbilical cord of new born children at Puʻuloa.

Recommendations for better management of HAVO:

- No commercial Helicopter flights over park lands.

- Expand preservation planting of native plants that can be used by the Hawaiians.

- Engage more Hawaiians as staff who are kamaʻāina of the lands within the "Kalapana Extension" as they have the connection to place, and more easily identify individuals who have the right to be accessing the fisheries and other resources.

Keola Kapīkawaiokalani Medeiros
March 13 2023
Oral History Interview
Hawaiʻi Volcanoes National Park TCP Study
With Kepā Maly

Keola Kapīwaiokalani Medeiros is descended from generations of families who have lived in Puna. His Maternal Grandfather was John Kaiewe, was born at Keaʻau and lived with his kūpuna. John Kaiewe worked for many years in the natural resource management program of Hawaiʻi Volcanoes National Park. Keola's grandmother, Martha Waipā Kaiewe's family resided at Kapaʻahu before the "Kalapana Extension" was take over, and shared familial relationships with most of the ʻohana from lands which were condemned by the NPS. Among his living relatives is Jennifer Waipā who for a number of years worked as an archaeologist at HAVO—she is currently with the Fish & Wildlife Service at Kīlauea, Kauaʻi.

Keola himself, is a supervisory manager in the resource management program, and he followed in the footsteps of his grandfather, both in traveling the land learning about places and practices, and in sustaining the family from the ocean resources in the traditional way. Like his grandfather, he also work for the protection and restoration of the natural landscape within the park.[342]

Selected Topics, Observations and Recommendations Discussed During the Interview:

Fished along the Puna Coast with his grandfather:

- Keola is descended from ʻohana who were part of the Federal agreement regarding fishing privileges in the "Kalapana Extension" for displaced families. As a youth he would travel with his papa [John Kaiewe], along the coast. He had the chance to go with him on horseback along the coastal trail and go out to ʻĀpua. "We would mostly go to ʻĀpua and Halapē."

- When we did it, it was according to size regulations for sure. But most times, we could pick. And if had a cluster of ʻōpihi, we would pick only a couple here, and then keep moving.

[342] At the time of the this writing, Ikuwā Hauaniʻo (son of Aku Hauaniʻo), is working with as a KUPU intern in the Natural Resources program.

- The Hawaiians believed, “You don’t own the land, the land owns you.” You take care! You do everything you can to make the land better, and make everybody who comes there know it’s important. The well-being of the land should dictate how many visitors can come at any one time.

Need to re-engage local Kalapana residents as back country rangers and monitors:

- Since Aku Hauani‘o retired, there has not been another native ranger out there. Not having his presence there, somebody needs to take over that part of backcountry ranger. You know, people that don’t have ties, they don’t know about that place. They don’t have the heart, or they want to really regulate it.

Issues with use of the word “Division” and Recommendation for Cross Training between various “Divisions”:

- How come we don’t have more, here in the park service, more cross training?” Park interpreters spend two weeks here [resource management]; we spend two weeks in interpretation, so we have an idea of what they are saying out there.

- I’ve brought up a few times; how we intermingle and share our work. Even amongst divisions, right. Like within our division, we know when we have our helicopter. We know what we are doing out there. We’re strong at the part, but when it comes to knowing what the interpreters are saying, what the maintenance people are working on, there is that like, a division. And I think it should be a little more blended.

- The majority of the park is special to me. But it’s more special in the back country where I work a lot. Like some of the areas, if you go mauka, and you get to go around the 6,000 – 7,000 foot elevation, and you get to see the entire park, and the landscape down to Halema‘uma‘u. While we’re working up there, yes, it was harsh conditions, but for me, some of those hard times are real good memories, and I also connect that with my grandpa’s stories.

Identifying wahi pana, storied place and ahupua‘a along areas covered by Pele:

- Yes, people should know a place by its real name. As a kanaka, I like know, I want to respect the ‘āina; I want to respect this place, and give it, it’s rightful name. Call it, and pass that on.

Management of Kahuku:

- When the park service acquired that land, and the way it was, I’m going to use the word, “sold” to the people of Ka‘ū. It was told that the park service was going to hire locally, which they did try to hire, as much as they could, residents of Ka‘ū.

So how do we get kānaka to want to work?:

- You want to get people that are knowledgeable and feel like what they are doing is going to make a difference. It’s hard to have somebody with strong tie, and yet you feel like your land was taken from you [chuckles], and then you work for somebody who took it away from you.

- So it's like, to have that connection, and somehow, the connection can be better where it's like they can have buy-in to what they are doing that's going to make a difference. And I think then, they will have some success having kānaka that really know the area there.

- But a lot of it, from what I've learned is like, you promise somebody something, it's better not to promise anything…

March 17, 2023
Paulette Kaihilani Ke,
Tammy Ann Kaʻawa and Nohea Kaʻawa
Oral History Interview
Hawaiʻi Volcanoes National Park TCP Study – Kahuku and Kaʻū Section
With Kepā & Onaona Maly and Nainoa Rosehill

Paulette Kaihilani Ke, a member of the HAVO Kūpuna Consultation Group, was born at Pahala Hospital in 1952, and raised on Kapapala Ranch for 18 years. She then moved to Wichita, Kansas for college where she received her education through Hawaiian scholarships. She is descended from native families of Kapāpala and other ʻāina of Kaʻū; and also a descendant of ʻohana from Puna who were displaced from ʻāina when the NPS condemned lands for the "Kalapana Extension. She kindly coordinated this interview, inviting several individuals, two of whom, ʻohana members of the Kaʻawa line were able to participate in the interview. Both of them have personal knowledge of Kahuku and adjoining lands—their families having been employees of the Kahuku ranch, and tied to several ahupuaʻa in Kaʻū.

Tammy Ann Kaʻawa was born in Kona in 1960. When she married her late husband, Dave Kaʻawa, they lived on Kahuku Ranch for 28 years. Nohea Kaʻawa was born in 1983 at Kāhilipali, Kaʻū, and descends from several native ʻohana of both Kaʻū and South Kona. She is currently with The Nature Conservancy (TNC) and helps oversee ʻāina that is managed by TNC; as well as being engaged in other preservation and conservation efforts in Kaʻū.

These three women shared a number of important personal experiences about the ʻāina of Kahuku, Kapāpala and other locations, and also offered important manaʻo on practices of the past, and how NPS might better implement its responsibility for the ʻāina it controls in Kahuku.

Selected Topics, Observations and Recommendations Discussed During the Interview:

- Speak and keep the traditional names of places.

<u>Adaptive reuse of historic wooden ranch fence posts:</u>

- Historic wooden posts from the old ranch fence lines, are usually made from native hardwoods, some of which are now endangered species. Many of these woods, like uhiuhi, māmane and kauila are sacred and represent the kinolau of Hawaiian deities.

- As fence posts are changed out salvageable old posts should be preserved, and distributed among cultural practitioners for the manufacture of traditional Hawaiian tools. Woods may also be donated to hālau and schools for adaptive reused in cultural practices.

- To some extent, Hawaiians feel cut off from conducting protocols because of the intrusion of tourists in our sacred areas.

- It was recommended that the park service set up an access system for natives of the Kahuku area and other local people of Kaʻū—longtime residents with attachment to the land—to coordinate access from Kahuku, so that these residents do not have to drive all the way to park headquarters to get signed in.

- When you access the ʻāina, clean up after yourself.

- It is important to be able to perpetuate traditional practices and to pass them on to future generations. If you can't access these place, and teach, also doing it in a Hawaiian way; the culture ends.

- Many of the plants, particularly in the upper Kahuku region, are used for medicinal and ceremonial purposes. We're in the forest for hula. Whatever you got to go get, like ʻōlapa, kūkaenēnē, ʻōlapa, kanawao, kawaʻu…, these are all important to passing culture on. The ʻāhinahina population (perhaps around the 6-7,000 foot elevation), was also deemed important by the NPS.

- "Mauka off of Mauna Loa Road there are ʻĀhinahina with lavender hues throughout. (People ʻaihue (stole) and harvested too many. Rangers fenced them off and stopped people from walking the trail.)"

<u>Eradication of ungulates [pigs and goats]:</u>

- There's concern about how NPS is handling the program. But management and care for the watershed is considered to be very important. One of the problems is that resource managers can't just fence of an area, then get rid of the animals and walk away. Doing that just allows the invasive plant species to explode, making natural restoration almost impossible. It's necessary to manage the resources, and be good stewards.

<u>Group: Questions about what the national park proposing to do?</u>

- The proposal is to protect the resources, and also provide access. Part of the NPS mandate also calls for people being able to "recreate" on the public lands.

- Prior to this it is necessary for the NPS to conduct thorough archeological inventory surveys to understand the nature and scope of features across Kahuku.

<u>Discussion the area mauka of Highway 11 and Concurrence with NPS interpretive programs:</u>

- I personally like what they get going on at the mauka ranch area, where they get their information center; they do guided tours all in here. I like their trails. And you cannot go up higher…. I like that if they have to recreate, I know families that go up there and recreate and they also host tourists. I like that they do the Saturday cultural kind of event like, 'After Dark in the Park' kind of stuff. I don't know what they call that…"Coffee Talks?" On Saturdays, people come in to teach you about kapa making or the history about certain chiefs, lei making, and stuff like that. I like that. I like that the schools can utilize this as an extension of the education system.

Native and Kamaʻāina Employees are Necessary:

- It is important to have employees from Kahuku and neighboring ʻāina be the ones who share the information about the ʻāina.

- Native Hawaiians and kamaʻāina should be educated and trained as a necessity to be employed. Employing Local people will empower them and their quality of work too. They will feel vested with pride in themselves and for future generations.

- If we don't have a lot of qualified people for these jobs, the National Park could provide the training to put them in those kinds of positions.

- Because the people from this area that know the land, they love the land. There's a difference from somebody who just comes from somewhere else.

- We can have junior ranger programs like they provide for in the National Park in Volcano. They take the high school students, they give them ranger jobs. I don't think they did that for over here. Something they can implement for the future.

Pōhue – Concerns and Recommendations:

- The coastal lands of Pōhue recently added to the park should not be opened to the public. There are too many sensitive features there — caves, burials, petroglyphs and other places of importance. Also, there is no one managing and controlling access.

- Develop a protected right similar to that of the Kalapana Extension for the Pōhue region. But the blood quantum is not appropriate. When the ranch managed the land, the employees of various cultural backgrounds were granted permission to travel on the land. But everyone knew that they were responsible for the place as well. You don't take care, you don't go.

- As far as Pōhue I still have my reserves. I really feel they should push that through the legislation to get it approved so that we can gather just like Kalapana does. There should be full access for us to these areas. Not, "Oh you can go on the trail." That we can already do.

- Not like you go move from Connecticut, come over here you get one driver's license now, you one Hawaiʻi resident and they can go down. No, you got to show your lineal descendant or cultural affiliation to the ʻāina.

Interviewer Question: So for Pōhue the recommendation is that the access is to kamaaina only?

- Yes. Not even just kamaaina because we wouldn't allow Hilo and Kona families to just come and go holoholo. So Kaʻū ʻohana. But if those with the right to be at Pōhue choose to take in their guests, that's okay. But it also means they are responsible for them.

- The people from Ranchos want to drive down a road to get to Pōhue. It's worrisome for the national park to allow access for recreation by outsiders. Look at what they're facing, they don't have the enforcement. NPS needs to resolve that issue.

- There should be kānaka rangers. People who love our place so they will mālama when they are working.

- Regarding Pōhue, we need to hear more. The ʻohana who have the kuleana (Māhele period ʻāina) in Kahuku should be the first people asked about what the future looks like at Pōhue—working on everything from access to protection, and passing the ʻike on.

Group questions NPS title to the land based on the history of land loss:

- NPS should identify and engage those ʻohana who once rightfully lived here and owned the ʻāina.

- NPS needs to know and understand the genealogy of the ʻāina–the relationship between named places and our ancestors.

No Commercial Helicopters Allowed:

- Group is opposed to commercial helicopter over flights. Paulette Ke has expressed opposition for years, and the problem still exists.

Inappropriate "Offerings being left all over Kīlauea:

- Group: is concerned about the kinds of hoʻokupu that are largely left by foreigners at Kīlauea. They are not like the native hoʻokupu which have meaning and go back to the ʻāina.

End KMC Occupation of Pele's ʻĀina:

- It is also recommended that military occupation at KMC be terminated. The military needs to go. They've done so much destruction on our ʻāina and they are continuing to do so.

- And so when we see people disrespecting, being in places they shouldn't, it kind of causes a disruption in that natural connection of our piko.

March 20 2023
Paul Kauaonāmauna Keliʻihoʻomalu (PK)
and Keola Kapīwaiokalani Medeiros (KKM)
Oral History Interview
Hawaiʻi Volcanoes National Park TCP Study
With Kepā Maly (KM)

…Aloha no kēia ʻāina ua uhi ʻia i ka Pele.
ʻAe nui ka ʻehaʻeha o ko mākou poʻe Hawaiʻi,
Kupa a hānau no keia mau wahi o Puna…

There is so much aloha for these lands which have been covered by Pele.
And yes, there is great pain among our Hawaiian people,

Who are the natives born at these places of Puna…[343]

Paul K. Keliʻihoʻomalu was born at Hilo Hospital in 1968, and is one of the children of Robert Keliʻihoʻomalu and Philmen "G-Girl" Kawehilani Tolentino Kalalau. He was brought up at Kaimū, at family land descending from his paternal line (Kaimū Homestead Lot No. 41, see Registered Map No. 1812). Paul's childhood and young adult life was immersed in the stories, customs and practices of his immediate elders and the larger extended families of Kaimū, Kīkala-Keōkea (to the east), and Makena-Kalapana, and lands that had been condemned for development of the "Kalapana Extension of what is now Hawaiʻi Volcanoes National Park.

Though young, Paul's rich family history, and the customs, practices, and kānaka way of life, together with his experiences with kūpuna across the region have manifest their legacy into his humble mannerisms and deep cultural attachment to the ʻāina of his ancestors. That aloha for ʻāina led him to work in the Natural Resources branch of HAVO, and is part of his personal identity. The interview contact was initiated by Keola K. Medeiros (see interview of Mar. 13, 2023), who also sat in on part of the interview recorded here.

Selected Topics, Observations and Recommendations Discussed During the Interview:

General Background:

Family worked the land, grew kalo and ʻuala; and regularly traveled the Puna coast line as far as ʻĀpua and into Kaʻū to fish, gather ʻōpihi, and feed the ʻohana.

Learned about ʻōlohe lua practitioners of the cliffs from his father.

Learned about kaulāʻau fishing from his uncle Kaʻoīwi Kahoʻokaulana.

Traveled with father along the old trails and remembers the important places for fishing. Father enjoyed going holoholo on his own as well.

Issues with old rules and regulations that are prejudicial to the native ʻohana of the area known as the "Kalapana Extension";

For the families with generational ties to lands in the "Kalapana Extension," the 50% blood quantum and residency conditions are problematic. Not only that, but there is the necessity of driving from Kaimū to the park headquarters area just to sign in, and then drive back down is a significant hardship. One hundred miles of travel time and gas expense. (PK/KKM)

Signage to identify wahi pana and other places that that are now under another layer of Pele Honuamea:

The names and places are still significant. Identifying those locations with small signage would be a good idea. (PK/KKM)

It's important to know where you going, and like we talked about, how many names got washed from different people just naming them something else. If you can actually use signage as a tool

[343] Spoken by Robert Keliʻihoʻomalu, when he introduced a mele composed by kūpuna of Puna.

to remind everyone so that they are using the proper name, and that will reciprocate over the years, and people will finally appreciate it. (PK/KKM)

Native ʻohana should be encouraged to work on the park lands, monitor resources and activities, and serve as stewards:

It is important to hire kamaʻāina of the lands in the "Kalapana Extension." They can share the history of all these ahupuaʻa. They can help take care of the ʻāina. (PK/KKM)

Right now, people are coming in on boats, or walking in from mauka Kahaualeʻa, to take fish and ʻōpihi. And they have no native rights like the ʻohana who were impacted by the condemnation of their ancestral lands. There are a lot of outsiders driving into the park from the Volcano side. (PK)

KM - Is there an easy way to fix the problem of access by those families who have protected rights to the Puna lands?

Let knowledgeable families monitor the access. (PK/KKM)

KM – Would it be possible to develop a longer term right-of-entry agreement for the native families, and an easier process for access to the coastal region?

I think a lot every day, about the access from Kaimū-Kalapana into the park, and how to make it work. (PK)

The NPS presence is good in many ways:

There is more than just the preservation, just putting up fences, eradicating all the animals. That's just doing one part of the stewardship of the ʻāina. (KKM)

You know, I love working for the park. I love what I'm doing on the ʻāina in the park. The first time I stepped in here, and started working for the park, I didn't understand what I was doing. … Later on I understood why I'm doing this. (PK)
What Paul guys have down there, we cannot just let that be forgotten. We need what was… the people to come together for the purpose of what is right. What should be done, and for all of our future generations to know, this is how the ʻāina should be taken care of, Paul. All what you guys learned out there, and if we can get all the places names. So like from now, the place going be respected like it should be. And it's the people who should be down there. Not somebody telling them, "Oh you can't go cause you don't live there, Paul." You should have some kind of say to what was rightfully your guys' place. (KKM)

Informal Interviews with Former NPS Employees

July 25, 2022
Conversation with Bryan Harry,
Director of the NPS Pacific West Region (retired)
Background on Experiences with the National Park Service
and Resource Management

At the recommendation of David Ames, former Superintendent of Hawai‘i Volcanoes National Park under whom Kepā Maly worked, and of Steve Shackleton, who spent some of his youth in residence in the park, and then came back to work in law enforcement, we reached out to Bryan Harry. Bryan kindly shared some of his experiences and thoughts while working in the Park Service with Hawai‘i Volcanoes and development of the Cultural Resource Management initiatives at HAVO.

July 26, 2022
Conversation with Laura Carter Shuster, HAVO CRM Manager (retired)
Background developed from handwritten notes on CRM at HAVO
(Prepared by Kepā Maly)

Laura kindly agreed to discuss background on CRM program at HAVO. It was not a part of the original park operation. Hawai‘i Volcanoes was a “science” park, a recreational area. Later in the 1960s when Pu‘uhonua o Hōnaunau and Pu‘u Koholā came into the system the were the “cultural parks.”

We first met in the mid-1970s when Laura was working with Bishop Museum. Her fist HAVO project was in the Waha‘ula vicinity (Pūlama and Poupou) in 1987, and continued conducting archaeological field work in the park. This was in-part related to lava flow associated with what is not known as the Pu‘u ‘Ō‘ō vent which overlaid large tracts of land including many traditional cultural properties and historic sites. Prior to that work in the park was fairly piece-meal. There not a formal CRM program. ED Ladd served the parks the Hawai‘i parks, along with others as an archaeologist, but no one was permanently stationed at HAVO.

March 22, 2023
Jennifer “Jen” Waipā
Cultural Anthropologist with the U.S. Fish & Wildlife Service
(HAVO Archaeologist, 1995 to 2009)
Notes from an Informal Conversation Regarding the Kānaka Role
in Management and Stewardship of HAVO Resources
With Kepā Maly

Jennifer “Jen” Waipā is descended from ‘ohana who were displaced from their ancestral lands as a part of the NPS’ development of what is now generally referred to as the “Kalapana Extension” which includes all or portions of at least eleven ahupua‘a in the Puna District.[344] Jen

[344] Among the early references to Waipa are those made part of the 1893 Boundary Commission proceedings, where Waipa (deceased) was the brother of Keaweheana, Konohiki of Kahauale‘a.

kindly agreed to meet with us online to discuss some of our background work on the Hawai‘i Volcanoes NP (HAVO) ethnographic study, and discuss some of our conclusions and recommendations. Following meetings with the HAVO management team on September 29th and October 13th, 2021, it was requested that we expand the scope of the study from the original proposal of the summit areas of Kīlauea and Moku‘āweoweo, to now take in all of the lands within HAVO, covering Kīlauea and Moku‘āweoweo, and the ‘āina from Kapa‘ahu-Poupou to Kahuku-Pōhue—a massive undertaking.

As outlined in the main volume, the ethnohistorical manuscript is meant to provide the foundational background for a Traditional Cultural Properties Study and support a National Register Nomination for HAVO. During the course of conducting oral history and consultation interviews, several interviewees recommended that we reach out to Jen to get her mana‘o on park programs, our study findings, and inquire if she had any further recommendations.

As a part of the discussion and review with Jen on March 22nd, we covered our approach to the research, including citation of primary Hawaiian language and foreign accounts. The expanded notes from the discussion were prepared and reviewed by Jen Waipā, who added additional comments on March 29, 2023, and granted permission to include the expanded notes in the current ethnohistorical study, Appendix A, on April 6, 2023. As an archaeologist at Hawai‘i Volcanoes National Park, Jen Waipā work on a number of fields studies and developed reports—some of which have yet to be formally released. As a part of her work, she also engaged with many elder kama‘āina of lands which were integrated into HAVO, and helped in the development of the 1996-1997 study titled, “Hawaii Volcanoes National Park Ethnographic Study, Draft Interim Report for Phase I (C.M. Langlas, Ph. D. and Jennifer Waipa, Staff Archaeologist, HAVO). This manuscript like that of Keola Awong (December 2014), provides important background on the Hawaiian relationship with the living environment, and impacts of the national park on their lifestyle, believes and practices. This study and others in which the voices of kūpuna and kama‘āina are recorded should be among the foundational documents used by the NPS and HAVO in planning future management of the park.

One of the primary ‘āina of the Waipā ‘ohana is situated in the ahupua‘a of Kapa‘ahu, originally recorded under Royal Patent Grant Helu 1004, conveyed to Kauka (in a document from Limaloa Waipa to Irene K. Waipa; BoC Liber 1260:499-500). Additional records of title and conveyance between A. Napua Waipa, Waiaha Waipa (husband and wife of Keōkea, Puna) transferred title to children/grandchildren: Martha [Kamaialaupalaokekuahiwiokapikoomaunaloa] Lum Ho, Alice Kanewa, Lucy Kuamoo, Lot Waiaha (Waipa), Violet Waiaha (Waipa), George Kaai Waipa, Helen Kanui, Emily Among, Ida Frazier, John Waiaha (Waipa) and Rachel Waiaha (Waipa), “10.75 acres of land located at Kapaahu, Puna, more particularly described in deed of conveyance from Kaunukapu to Waiaha and Napua, and recorded in… Liber 448:393-394… reserving, however, life interest therein to ourselves, Alice Napua [Napuaikawaiolaolaakane] Waipa and Waiaha Waipa…” Mar. 6th, 1950.

On October 22, 1954, it was reported that Waiaha Waipa (83 yrs.) and his wife Alice Napuaikawaiolaolaakane Waipa (69 yrs.) — “resided in Kalapana where they lived the life of early Hawaiians, raising their own taro and getting fish from the nearby sea…” (Hawaii Tribune-Herald, Oct. 22, 1954:1)

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