

# **HE WAHI MO'OLELO – A COLLECTION OF TRADITIONS AND HISTORICAL ACCOUNTS FROM THE KAHALU'U-KEAUHOU VICINITY IN KONA, HAWAII**

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The following collection of land records and historical accounts describing the lands of Kahalu'u and Keauhou, in the District of Kona, on the Island of Hawai'i (*Figure 1*), was originally compiled by Kepā Maly of *Kumu Pono Associates LLC* in 2004. The narratives include selected traditions of Kahalu'u and Keauhou; historical notes collected from elder *kama'āina*; documentation from the *Māhele Āina* (Land Division) of 1848-1850; conveyances of Royal Patent Grants; and proceedings of the Boundary Commission. This study seeks to provide participants in programs planning for the preservation and interpretation of resources in the Kahalu'u-Keauhou vicinity with an overview of cultural resources, and traditional and customary practices associated with the land.

## **Selected Mo'olelo (Native Traditions) for the Lands of the Kahalu'u-Keauhou Vicinity**

Perhaps the earliest datable traditions, describing chiefly residence and development of *heiau* (ceremonial structures) for the Kahalu'u-Keauhou vicinity, are those associated with 'Umi-a-Liloa, dating from ca. 1525. It is recorded that 'Umi-a-Liloa dwelt in the distant uplands of Keauhou (near the 5,500 foot elevation), at the *heiau* site called Ahu-a-'Umi (cf. Wilkes (1840), 1970; and Kanuha in Remy, 1865 (Maly, translator). The *heiau*, Pā-o-'Umi, reportedly a *heiau ho'oūluulu 'ai* (a temple dedicated to the abundance of agricultural crops), was also built by 'Umi-a-Liloa, above Kahalu'u Village (Stokes and Dye 1991:80, 81).

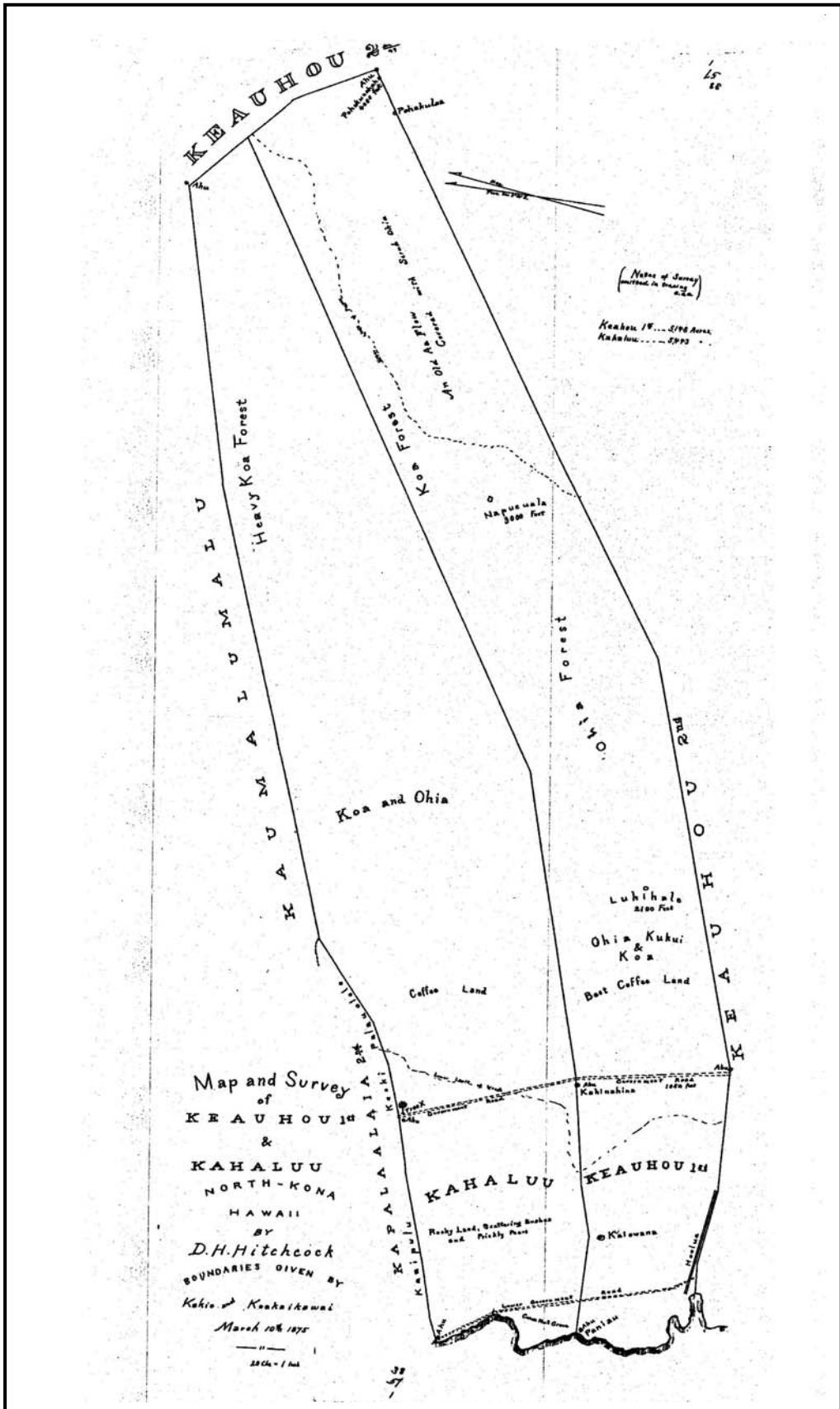
Following the time of 'Umi-a-Liloa, we find early historians referencing several places and events within the lands of Kahalu'u and Keauhou. The accounts are generally associated with various *ali'i*, and provide glimpses of life between the 17th and 19th centuries. In the early 17th century, following his years of battles and travel, 'Umi-a-Liloa's grandson, Lono-i-ka-makahiki, dwelt at Kahalu'u (Fornander 1917:IV-II:356).

Tradition credits Lono-i-ka-makahiki with building, or dedicating, of several *heiau* or ceremonial sites within the larger Kahalu'u area, among them are Mākole'ā, two sites with the name Ke'ekū, Kapuanoni, Keahiolu (on the boundary of Kahalu'u and Keauhou 1<sup>st</sup>), and 'Ōhi'amukumuku (cf. Fornander 1969, Stokes and Dye 1991, and Reinecke ms. 1930). Also in the time of Lono-i-ka-makahiki, Kahalu'u was noted for their groves of coconut trees (Kamakau 1961:56).

Subsequent to c. 1730s, the chiefs Alapa'i, Kalani'ōpu'u, and Kamehameha I, are all associated with residency and activities in this region of Kona, with specific references to Kahalu'u and Keauhou. Alapa'i dwelt in the Kailua area of Kona (c. 1738) during a portion of his reign (Kamakau 1961:67). During his reign, an agricultural *heiau*, named Ke'ekū, situated in the uplands of Kahalu'u, is said to have been built (Stokes and Dye 1991:83). When discussing the *heiau* of 'Ōhi'amukumuku, Stokes reported that the temple was built by either Lono-i-ka-makahiki or Alapa'i. In 1776, Kalani'ōpu'u is said to have restored the *heiau* of 'Ōhi'amukumuku for his war god *Kā'ili*, as he prepared for his battles against the forces of Maui (Kamakau 1961:85).

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**Figure 1. Map and Survey of Keauhou 1<sup>st</sup> & Kahaluu. North Kona, Hawaii. D.H. Hitchcock (1875)**  
**Boundaries according to Witness Testimonies before the Boundary Commission**  
**Bishop Estate Map No 38.**

In his discussion on events during the later part of the reign of Kalani‘ōpu‘u (c. 1776), Fornander recorded:

While thus preparing material resources [for battle with Kahekili], *Kalaniopuu* was not forgetful of his duties to the god whom he acknowledged and whose aid he besought. This god was *Kaili*—pronounced fully “*Ku-kaili-moku*”—who from the days of *Liloa*, and probably before, appears to have been the special war-god of the Hawaii Mois. To ensure the favor of this god, he repaired and put in good order the Heiaus called “*Ohiamukumu*” at Kahaluu, and “*Keikipuipul*” at Kailua, in the Kona district, and the high priest *Holoae* was commanded to maintain religious services and exert all his knowledge and power to accomplish the defeat and death of the Maui sovereign (Fornander 1969-II:151-152).

Kalani‘ōpu‘u is also credited with building the *heiau* of Kapuanoni, presumably during this time (Stokes and Dye 1991:71).

Kamakau also reported that when Kalani‘ōpu‘u was nearly 80 years old (c.1780) he was dwelling at Keauhou, so he could enjoy the surf of Kahalu‘u and Hōlualoa (Kamakau 1961:105). In his discussion on the residency of Kalani‘ōpu‘u in the Kahalu‘u-Keauhou area, Fornander offered the following comments:

...*Kalaniopuu* dwelt sometime in the Kona district, about Kahaluu and Keauhou, diverting himself with *Hula* performances, in which it is said that he frequently took an active part, notwithstanding his advanced age. Scarcity of food, after a while, obliged *Kalaniopuu* to remove his court into the Kohala district, where his headquarters were fixed at Kapaau (Fornander 1969-II:200).

## ***The Kahalu‘u-Keauhou Vicinity In the Era of Kamehameha I (1782-1819)***

During the period of his rule, between c. 1782 to 1819, Kamehameha I was noted for his dedication to his gods and their *kapu*. Kamakau records that Kamehameha I dedicated the *heiau* of Kama-i-ke‘e-kū and ‘Ōhi‘a-mukumuku in Kahalu‘u to his war gods (Kamakau 1961:180 and 200). In Thrum’s account of Hawaiian temples, readers are told that Kamehameha also built the *heiau* named Hāpaialī'i shortly after the battle at Moku‘ohai in c. 1782 (Thrum 1908:44). It was through the battle of Moku‘ohai at Ke‘ei, that Kamehameha I secured a portion of the island of Hawai‘i under his rule. Also, following the death of Kalani‘ōpu‘u the lands of Kahalu‘u and the “two Keauhou” were among those divided between the chiefs (Kamakau 1961:120).

Among the most important *ali‘i* of the Kamehameha I period associated with Keauhou and Kahalu‘u, was the chiefess Keōpūolani, known in her youth as Wahinepio. She was raised at Keauhou, where she lived until ca. 1795 (Kamakau, 1961:260). The daughter of Kīwala‘ō, she was also the sacred wife of Kamehameha I, and mother of the children who succeeded him in rule.

As a result of Kamehameha’s unifying the island of Hawai‘i under his rule, he conducted a *kālai ‘āina* or division and redistribution of land between himself and his faithful supporters. Ke‘eaumoku and Nāmahana went to live on the lands of Kahalu‘u and Keauhou. Ke‘eaumoku had been very important in Kamehameha’s rise to power, and together with the high chiefess Nāmahana, these high *ali‘i*, were the parents of Ka‘ahumanu, the favorite wife of Kamehameha I. The couple had other children as well; counted among them were another wife of Kamehameha I and a son, Ka-lua-i-Konahale, who later came to be known as Kuakini (cf. Kamakau 1961:149, 337).

Kaluakonahale Kuakini was born in 1791, while his parents lived at Kahalu‘u and Keauhou. Kuakini was a younger brother of Ka‘ahumanu, the favored wife of Kamehameha I, and regarding the birth of

Kuakini, and his tie to the lands of Kahalu'u and Keauhou, Kamakau (1961), recorded that:

At the birth of the child [Kua-kini] there was a great *hula* at Kaha-lu'u, and the name *hula* (*hula inoa*) was being danced for the birth of the new son to Na-mahana and Ke'e-au-moku. Visitors came to bring gifts (*ho'okupu*), and among them was Ka-mehe-'ai-ku who had gone away and hidden in the country and slept with a man and given birth to a child. She was a cousin of Ke'e-au-moku, and when she was discovered among the spectators at the *hula* Ke'e-au-moku gave the child to her to suckle and gave with him the land of Keauhou; and Ka-mehe-'ai-ku took the little chief to Keauhou and there nourished him until he was grown... [Kamakau, 1961:388]

During his life, Kuakini served as governor of the island of Hawai'i; resided in Kona; played an important role in shaping the future of Kona; and upon his death in 1844, his body was prepared for burial on the shore of Kahalu'u (Kelsey and Kekahuna, Ms., c. 1950:7-10).

Another reference regarding this family and their relationship to the lands of Kahalu'u and Keauhou is found in Kamakau's writings. The high chiefess Ke-kā-ulohi, granddaughter of Nāmahana and Ke'e-au-moku, was brought up at Kahalu'u and Keauhou by her grandparents, Nāmahana and Ke'eumoku (ca.1794-1803), "who fondled her as if she were a feather *lei* from the precious *mamo* bird." (Kamakau 1961:394).

After successfully unifying the Hawaiian Islands under the rule of his kingdom and establishing peace therein between 1795 and 1810, Kamehameha I departed from O'ahu (ca. 1811) to return and dwell on Hawai'i. The time of his return was close to that of the *makahiki* celebration honoring Lono, and the *heiau* of Hikiau at Kealakekua and 'Ōhi'amukumuku at Kahalu'u were made *kapu* by Kamehameha I in observance of the *makahiki* (Kamakau 1961:200). I'i (1959) adds that Kamehameha I and his court dwelt at Kahalu'u between ca. 1812-1814 (I'i 1959:113).

## ***Traditions of the Lands of the Kahalu'u-Keauhou Vicinity Recorded in the Early 1900s***

Native Hawaiian historians continued writing traditions and historical accounts in native language newspapers through the early 1900s. One example of the rich materials recorded by native writers, is found in "Ka'ao Ho'oniua Pu'uwai no Ka-Miki" (The Heart Stirring Story of Ka-Miki). This tradition is a long and complex account, that was published over a period of four years (1914-1917) in the weekly Hawaiian-language newspaper *Ka Hoku o Hawaii*. The narratives were primarily recorded for the paper by Hawaiian historians John Wise and J.W.H.I. Kihe<sup>2</sup> (translators of the work of A. Fornander) with contributions from others of their peers.

While "Ka-Miki" is not an ancient account, the authors used a mixture of local traditions, tales, and family histories in association with place names to tie together fragments of site specific histories that had been handed down over the generations. Also, while the personification of individuals and their associated place names may not be entirely "ancient," such place name-person accounts are common throughout Hawaiian traditions. The narratives (translated by Maly) include documentation on approximately 800 named locations, and describe site and community histories, local and regional practices, ceremonial sites and practices, and *mele* (chant) texts. The following English translations are a synopsis of the Hawaiian texts, with emphasis upon the main events and areas being discussed. Diacritical marks, hyphenation, and underlining have been added here to help readers with pronunciation and identify locational references.

<sup>2</sup> J.W.H.I. Kihe was born in 1853 at Kaloko, Kona; and John Wise was born in Kohala, ca. 1865.

This *mo'olelo* is set in the 1300s (by association with the chief Pili-a-Ka'aiaea), and is an account of two supernatural brothers, Ka-Miki (The quick, or adept, one) and Maka-'iole (Rat [squinting] eyes). The narratives describe the birth of the brothers, their upbringing, and their journey around the island of Hawai'i along the ancient *ala loa* and *ala hele* (trails and paths) that encircled the island. During their journey, the brothers competed alongside the trails they traveled, and in famed *kahua* (contest fields) and royal courts, against *ōlohe* (experts skilled in fighting or in other competitions, such as running, fishing, debating, or solving riddles, that were practiced by the ancient Hawaiians). They also challenged priests whose dishonorable conduct offended the gods of ancient Hawai'i. Ka-Miki and Maka-'iole were empowered by their ancestress Ka-uluhe-nui-hihi-kolo-i-uka (The great entangled growth of *uluhe* fern which spreads across the uplands), who was one of the myriad of body forms of the goddess Haumea, the earth-mother, creative force of nature who was also called Papa or Hina. Among her many nature-form attributes were manifestations that caused her to be called upon as a goddess of priests and competitors.

***Place Names, Sites and Features of  
Kahalu'u, Keauhou, and Neighboring Lands—  
Recorded in “Ka'ao Ho'oniua Pu'uwai no Ka-Miki”***

Born in 'e'epa (mysterious – premature) forms, Ka-Miki and Maka-'iole were the children of Pōhaku-o-Kāne (k) and Kapa'ihilani (w), the *ali'i* of the lands of Kohana-iki and Kaloko. Being aware of the nature of the brothers, Ka-uluhe-nui-hihi-kolo-i-uka retrieved and raised the boys, and instructed them in the use of their supernatural powers. From her, they learned various techniques of contest skills, in preparation for a journey which they would take around Hawai'i Island.

After a period of training and tests, the brothers joined their ancestress in an 'awa ceremony. When Ka-uluhe-nui-hihi-kolo-i-uka (Ka-uluhe) fell asleep, the brothers ventured from their residence at Kalama'ula to visit some of the places of Kona. Their journey took them from Kalama'ula to the cliffs of Kealakekua. Upon returning to Kalama'ula, Ka-uluhe inquired about what the brothers had seen. As they described the places they visited, Ka-uluhe explained to the brothers the nature of the lands, features and people that they had seen. In these early narratives of the *mo'olelo*, we find references to the villages of Kahalu'u and Keauhou:

...The village with the walled pond and grove of *hau* and coconut trees was **Kahalu'u**, and Kahalu'u-kai-ākea was the chief who controlled the *ahupua'a* which bears his name.

He was the father of the beautiful, glowing-skinned chiefess, **Mākole'ā**. The beauty of Kahalu'u is described with the saying "Kahalu'u ua 'āina ala i ka wai puka iki o Helani" (Kahalu'u is the land [known for] the small rising waters of **Helani**.)

At Kahalu'u, **Hale'ōpele** was the āhua (hillock-agricultural feature) covered with coconut trees...

...A hō'ea i ke kuono iloko he 'ili'ili wale no ke one, a ke kai e po'i ana me ka ho'omaha 'ole o nā Keauhou ia — And when you arrived at a bay with pebbly sand, where the ocean continuously laps upon the shore it was **Keauhou**...

A komo mai la 'olua i ka ulu 'ōhi'a o nā Keauhou ia, o ka ulu 'ōhi'a o **Moku'aikaua** — and when you entered the 'ōhi'a grove in the lands of Keauhou, it was the 'ōhi'a grove of Moku'aikaua... (April 9, 1914).

The brothers then continued their instruction under Ka-uluhue. Among the skills taught to Ka-Miki *mā*<sup>3</sup> were all manner of *lua* (martial arts) fighting; *lele* (leaping); *kākā lā'au* (spear fighting) in the technique called *Ka-make-loa*; *alo pōhaku* (dodging stones); *nou pōhaku* (sling stone fighting); *ha'iha'i* (bone breaking); *mokomoko* (wrestling); *ku'i-a-lua* (a striking type of *lua* fighting); *kūkini* (speed running); *wala lā'au* (war club fighting); *pīkoi* (tripping club fighting); *kulakula'i* (a shoving type of fighting); *'ōlelo ho'opāpā* (debating and riddling); and *ka 'oihana lawai'a hī-aku* (bonito lure fishing). The brothers were also instructed in healing arts as well.

Departing from Kalama'ula, Ka-Miki and Maka-'iole set out on their quest around the island of Hawai'i, to challenge disreputable *ōlohe* and priests whose dishonorable conduct offended the gods of ancient Hawai'i. The journey took the brothers first through the lands of Kona — *O Kona i ka pohu nā'ū ke keiki e kāohi ala i ke kūkuna o ka lā, O Kona ia!* (Kona in the calm where children take in their breath and then chant, claiming the rays of the sun as their own. Indeed it is Kona!). Their path took them to the *kahua* (contest arena) at Kāulaokalani (Hōlualoa), where they met with the representatives of the chief Kahalu'u-kai-ākea; and then traveled on to meet the priest Keahiolo, for whom the *heiau* near the Kahalu'u-Keauhou 1<sup>st</sup> boundary, is named:

**Kāulaokalani** was the name of the *kahua le'ale'a* (contest field) of Hōlualoa. Kāulaokalani is not far from the *heiau* (temple) of **Pākiha** and the *hālau ali'i* (chief's compound [residence of Keākealaniwahine]).

The priest of who served Hōlualoa at Pākiha was **Kaluaokalani**. Ka-Miki and Maka-'iole arrived at Kāulaokalani, where contests are being held as well. Ka-Miki *mā* met with the chiefess **Keolonāhihi**—daughter of Hōlualoa. Keolonāhihi told the brothers about the nature of the contest overseer and the two competitors who were on the *kahua*. Halekumukalani was the *ilāmuku* (contest official) of these competitions, he was the general-counselor for the chief Kahalu'u-kai-ākea and his daughter Mākole'ā—the *heiau Halekumukalani* in **Kahalu'u** was named for this *ilāmuku* of Kahalu'u. Ku'emamu, one of the competitors, was a clever warrior-champion who served the chief Kahalu'u-kai-ākea. The *heiau* that bears the name **Ku'emamu** was named for this warrior champion. **Pālau'eka** was the *kaulana pa'a 'āina* (one who secures, or maintains peace upon the land; a land administrator), a warrior who served the chief **Kaumalumalu**.

Pālau'eka looked spitefully at Ka-Miki and leapt to attack him, but was quickly thwarted and thrown from the *kahua*. Pālau'eka landed in front of the chiefess Keolonāhihi, where he died. Because Pālau'eka died at Hōlualoa, a land parcel upon which the *heiau* of Keolonāhihi sits was named for Pālau'eka, thus the *lele* or detached land parcel of Pālau'eka is a part of the land of Kaumalumalu.

Following this swift victory, the crowds roared with enthusiasm and praised the skill of this young warrior, Ka-Miki. Ka-Miki and Maka-'iole quickly departed from the *kahua* of **Kāulaokalani** and arrived next at the compound of Keahiolo, situated near the boundary of Kahalu'u and **Keauhou**. Keahiolo was *he kahuna nui kēia a he kaulana pa'a 'āina* (a high priest and one who secured, or maintained peace upon the land) who served under the chief Pōhaku-nui-o-Kāne, who governed the lands between Keauhou and Mā'ihi.

This powerful priest was jealous of the abilities of Ka-Miki and Maka-'iole, and he sought to kill them. Keahiolo called the brothers to share 'awa with him, at the same time he picked up his *pīkoi* (tripping club) which he had hidden in a mat, and prepared to attack them (June 25, 1914).

<sup>3</sup> Mā is a Hawaiian word that means: "and companion(s)", or "and folks."

Ka-Miki knew the nature of **Keahiololo**, and Ka-Miki used the ‘olohū (an ‘ulu maika tripping stone) called Ka‘akuamā‘ihī to strike at the feet of Keahiololo, and thus defeated the ‘ōlohe priest. Keahiololo apologized for his deception, but Ka-Miki told him there was no value in his repentance, as it was made in fear of his death. Ka-Miki told Keahiololo “your god has departed from you and taken our side. And so you have seen that *Uli* is a two - fold deity, looking for that which is right, and that which is wrong; as it is said in the prayer” – *mele pule*:

*O Uli i uka,  
O Uli i kai,  
O Uli nānā pono,  
O Uli nānā hewa...*

Hail *Uli* in the uplands,  
*Uli* in the lowlands,  
*O Uli* who looks for that which is correct,  
and *Uli* who looks for that which is in  
error...

“...Because you leapt first, you transgressed against your god and your god has left you. You have set aside the unwavering laws of the powerful gods and ‘aumākua which came down from ancient times, from the antiquity of *Waiololī* and *Waiololā*. And so *Nana-i-ke-kihi-o-Kamalama* and *Kahuelo-i-ke-kihi-o-Kā'elo*, the descendants of *Ka-uluhe-nui-hihikolo-i-uka* and *Lani-nui-ku'i-a-maomao-loa* have come before you.”

Maka-‘iole took compassion and chanted to Ka-Miki asking him to spare the priest. Ka-Miki agreed, Keahiololo repented and prepared ‘awa and a feast for Ka-Miki *mā*. The *heiau* near the Keauhou-Kahalu‘u boundary was named for the priest Keahiololo.

Keahiololo then took Ka-Miki (*Nana-i-ke-kihi-o-Kamalama*) and Maka-‘iole (*Kahuelo-kui-ke-kihi-o-Kā'elo*) to the *kahua* of **Kahō'e'e** (at Keauhou 2<sup>nd</sup>) where contests were to occur. Kahō'e'e was named as a contest field in the lands of Keauhou. The site is also called **Ka'awale** because of the manner by which competitors and spectators were separated and kept apart. Keahiololo presented Ka-Miki and Maka-‘iole to the officials, stating they were his *mo'opuna* (grandsons), so they were allowed to enter the competition.

The chiefs of Keauhou offered a *lei-o-manō* (sharks tooth knife) as the victor's trophy. The *lei-o-manō* was made by lashing sharks teeth to the wooden handle with *olonā* (*Touchardia latifolia*) cordage, and was one of the foremost and most highly coveted weapons of ancient times. **Haumanomano** thought he would win easily, and leapt onto the *kahua*, grabbing Ka-Miki. Ka-Miki promptly threw Haumanomano out of the *kahua*. This occurred ten times, and all the local competitors were angry that Haumanomano had been so easily defeated by this stranger whom Keahiololo called his grandson.

The officials then called **Kuhia**, the chiefs' runner to take the *lei-o-manō* to Ka-Miki as his prize for victory over Haumanomano, and ‘Ōhi‘amukumuku was called as the next contestant.

‘Ōhi‘amukumuku was a ‘ōlohe pūkani pa'a 'āina for the chief Pōhakunuiokāne, the *heiau* by the name of ‘Ōhi‘amukumuku [in Kahalu‘u] was named for this famous warrior. ‘Ōhi‘amukumuku was greatly angered that Ka-Miki had won the contest, and sought to return the *lei-o-manō* to the local competitors. A contest between ‘Ōhi‘amukumuku and Ka-Miki was arranged, and the chief's offered the *pikoi* (tripping club) named Lawalawa-ku'i-a-ho'i, as a prize to the victor. This particular club had crosswise cuts across the wood (serrated edge) and a perforation through which it was bound with cordage. Indeed, it was one of the extraordinary weapons of those people skilled in warfare of past times, and was highly coveted.

The contest between Ka-Miki and ‘Ōhi‘amukumuku took the forms of *kula‘i* (shoving contests) and *‘auamo* (lifting one’s opponent and throwing him from the arena). ‘Ōhi‘amukumuku was thrown from the *kahua* five times, thus the victory and prize went to Ka-Miki (who gave his name as Nana-i-ke-kihi-o-ka-malama). All those gathered were amazed at ‘Ōhi‘amukumuku’s defeat. ‘Ōhi‘amukumuku and Haumanomano were so angered at being thus humiliated, that they made an agreement to kill Ka-Miki, Maka-‘iole and Keahiolo.

When the next round of contests began, Haumanomano entered the *kahua* and challenged Ka-Miki to fighting with *hauna lā‘au* (war clubs). Haumanomano’s club was named *‘Io* (hawk), the club was more than three fathoms long and more than three feet in diameter, and glistened with the oils of coconuts and *kukui*. Haumanomano then called to Ka-Miki telling him that he would indeed need great wisdom to escape from death dealt by his powerful *hauna lā‘au* (July 9, 1914).

The contest official asked Ka-Miki, where his club was, and Ka-Miki explained that it was with his teacher (*Ka-uluhe*). Ka-Miki chanted to Maka-‘iole, calling his name attributes, and requesting that he go to Kalama‘ula and fetch the club ‘*Ōlapa-kahuila-o-ka-lani – mele*:

<i>E Kahuelo-i-ke-kihi-o-ka-malama,</i>	Say Kahuelo at the corner [point] of light [the star Kamalama]
<i>O Kā‘elo, ‘elo ka malama,</i>	O Kā‘elo [star] of the moist season,
<i>O Kā‘elo, ‘elo ka lā..</i>	O Kā‘elo [star] of the moist days...

Like a swift wind which scatters the leaves, Maka-‘iole departed and fetched the war club. In no time Maka-‘iole returned with the club, and when those gathered at the *kahua* saw how quickly he had returned, and how great the club he bore was, they knew that these ‘ōlohe were true experts. Ka-Miki asked Haumanomano how victory would be gained, and Haumanomano said only by the death of the opponent.

When the contest began, Haumanomano leapt to attack, but Ka-Miki knew Haumanomano’s techniques, and dodged the attack. Ka-Miki struck at Haumanomano throwing him from the *kahua*, and the assembled crowd cried out at this great show of skill (July 16, 1914).

‘Ōhi‘amukumuku then leapt to the *kahua*, challenging Ka-Miki to a spear fighting contest. When the contest began, ‘Ōhi‘amukumuku thrust at Ka-Miki, aiming for his mid section, but Ka-Miki dodged the attacks; Ka-Miki’s skills and agility were compared to that of the hawk which circles in the heavens:

<i>Ka ‘io nui ho‘ānoāno,</i>	The great sacred hawk,
<i>Nana e popo‘i ke aewa,</i>	Circles overhead in the heavens,
<i>O ka lani iluna lilo.</i>	And reaches the heights.
<i>He lani ka manu aewa.</i>	The bird sways in the heavens.
<i>A‘ohe lālā kau ‘ole.</i>	And there is no branch upon which it cannot land.
<i>Kau i ka lālā malo‘o.</i>	It can land on the dry branches,
<i>Kau i ka lālā maka...</i>	It can land on the green branches...

Ka-Miki praised ‘Ōhi‘amukumuku’s skills but told him that he could not win. ‘Ōhi‘amukumuku responded that Ka-Miki could not avoid being killed by ‘*Ohia-kapili-a-lo‘ulo‘u*, his spear, cherished by ‘Ōhi‘amukumuku’s *aumakua*. ‘Ōhi‘amukumuku struck at Ka-Miki, but was thwarted and Ka-Miki scored against him, striking his thigh and throwing

him from the *kahua*. The officials called for a break in the contest and the crowd surged forth to see this young champion. Ka-Miki and his companions took this opportunity to depart from Keauhou, going to the *hālau ali'i* (royal compound of the chief **Honalo**—father of the chiefess **Kāināliu**). This is the chiefess, that Ka-Miki had previously returned to life. Honalo *mā* prepared a feast, and 'awa was obtained from the uplands of Keauhou to host the guests for Honalo... [July 16, 1914].

...*La'a-hiwa-mai-Kahiki* was the name of a taro plantation between Keauhou and Kāināliu; 'awa and many other items were also grown in numerous plantations of the region.

The chiefs of Keauhou greatly desired to meet with Ka-Miki, Maka-'iole, and Keahiolo, and a rumor arose that Ka-Miki *mā* were plotting to overthrow Pōhakunuiokāne and the region chiefs. Thus the chiefs sent their runners, Kuhia and 'Ōulu to find Ka-Miki *mā* and bring them back dead or alive... **Kuhia**<sup>4</sup> and **'Ōulu** arrived at Keahiolo's compound, but could not find Ka-Miki *mā* so they then went to Honalo.

Kuhia and 'Ōulu arrived at Honalo and asked for the brothers and Keahiolo. Ka-Miki told all those assembled in the *hālau* to stay inside, and that any who tried to go out would be killed. Honalo gave Ka-Miki power over those inside the *hālau*. Kuhia and 'Ōulu announced that they intended to bring Ka-Miki, Maka-'iole, and Keahiolo before the chiefs and assembly at Keauhou. The chiefs wished to question Ka-Miki *mā* about rumors that they were rebels. Kuhia and 'Ōulu threatened to kill those within the *hālau*, if Ka-Miki *mā* were not turned over to them. As Kuhia and 'Ōulu readied their stones for the attack, Ka-Miki leapt to the entry of the *hālau* and called to the runners, that they should be careful lest they become the shark bait of his uncle Kapukalua at Apo'ula, Kohana-iki.

Now Kuhia and 'Ōulu were masters at *nou 'olohū* (fighting with 'ulu maika stone trippers), and Kuhia threw his stone attempting to hit Ka-Miki. But Ka-Miki dodged the *'olohū*, and Maka-'iole caught it, 'Ōulu tried with his stone, and Ka-Miki dodged it as well. Ka-Miki then leapt to attack the runners, saying that they would be laid to rest. Kuhia and 'Ōulu saw that they had no retreat, and were killed.

Thus, Pupukaniaho, the *kālai wa'a*, priests, and people in the *hālau* realized, that if the chief Honalo had not given his power to Ka-Miki, they might all have died. Ka-Miki then returned the power to Honalo, but asked that no one say anything about this event to those from Keauhou. Ka-Miki then had Kuhia and 'Ōulu buried in the cave of Keanawai<sup>5</sup>, a cave in the uplands of Honalo, where the tall 'ōhi'a, uluhe, and 'āma'uma'u forest grow... [July 23, 1914]

## **He Mo'olelo Ka'ao No Kepaka'ili'ula (A Tradition about Kepaka'ili'ula)**

Like Ka-Miki, the story of Kepaka'ili'ula is about a youth who was born in an 'e'epa (premature or mysterious) form, who was given up for dead by his parents. Kepaka'ili'ula's father was Maka-o-Kū, and his mother was Hina-ai-ka-malama, both of whom were descended from Kū and Hina the *akua - ali'i* (god-chiefs) who came from Kahiki and established the highest chiefly bloodlines of Hawai'i. At the time of Kepaka'ili'ula's birth, Makaokū and Hina dwelt near Moku-ola (now called Coconut Island) and ruled the district of Hilo.

<sup>4</sup> Kuhia (literally: To-gesture), a place in the vicinity of Pu'uloa, Keauhou.

<sup>5</sup> Ke-ana-wai (literally: The-water-cave).

Kepaka‘ili‘ula’s birth was accompanied by numerous displays of natural phenomena including fragmented rainbows that rested upon the ocean, rains that poured upon the land, and rivers that overflowed upon the land. His maternal uncles, Ki‘inoho and Ki‘ihele, took these signs as omens of Kepaka‘ili‘ula’s supernatural nature. Without the knowledge of Makaokū or Hina, Ki‘inoho and Ki‘ihele rescued Kepaka‘ili‘ula and raised him while instructing him in all manner of fighting techniques, and in the use of his supernatural powers. When Kepaka‘ili‘ula came of age, his uncles went in search of a suitably beautiful and highly ranked chiefess to whom Kepaka‘ili‘ula could be married. The journey took them around Hawai‘i, where they met with sacred chiefesses of the various districts on the island. In Kona, the uncles met with the chief Keolonāhihi and his wife Kahalu‘u, who were parents of the sacred chiefess Mākole‘ā (also the name of a *heiau* not far from the shore of Kahalu‘u and near the Keauhou 1<sup>st</sup> boundary). Mākole‘ā was found to be the most suitable chiefess for Kepaka‘ili‘ula, and a wedding was arranged. When the uncles departed, Keolonāhihi was approached by Kaikipa‘ananea, a chief from Maui, and he broke the betrothal between Kepaka‘ili‘ula and Mākole‘ā. This action set in motion the events of the legend. By association with other figures identified in the tradition, the time period seems to be set around the sixteenth century, and the time of Lono-i-ka-Makahiki.

This version of the *mo‘olelo* was published in *Ka Hoku o Hawaii* (March 20, 1919 - December 9, 1920), and it differs substantially from the versions published in the Fornander Collection of Hawaiian Antiquities and Folklore (1917, IV-II:498-517 and 1919, V-II:384-405). The earliest published accounts of Kepaka‘ili‘ula date back to ca.1863, and this version of the legend is attributed to David Malo (*Ka Hoku o Hawaii*, March 13 and 20, 1919). The following are paraphrased translations of the Hawaiian texts—with emphasis on the main places, individuals, and events associated with lands of Kahalu‘u and Keauhou—were prepared by Maly.

Following his journey through Hilo, Puna, Ka‘ū and into Kona, Ki‘ihele found **Mākole‘ā** to be the most beautiful, and best choice for marriage to his ward, Kepaka‘ili‘ula. **Kahalu‘u** and **Keolonāhihi** agreed that Kepaka‘ili‘ula and Mākole‘ā should marry. Ki‘ihele and Ki‘inoho went to fetch Kepaka‘ili‘ula and bring him to Kahalu‘u, Kona [March 20–June 5, 1919]. Ki‘ihele, Ki‘inoho and Kepaka‘ili‘ula traveled from Hilo to Kona. Along their journey they visited many places and individuals, and participated in events of historical importance to the lands of Hawai‘i.

Once in Kona, Kepaka‘ili‘ula waited in the uplands of Kahalu‘u at the great banana plantation of the chief Kaho‘oalii (which extended from the area of Kaumalumalu-Kāpala‘alaea to Ke‘ei), while preparations were made for his meeting with Mākole‘ā. When all things were made ready, Kepaka‘ili‘ula and his guardians descended to the shore of Kahalu‘u, where they stood not far from the royal house of Mākole‘ā.

Standing before them was the priest of Kahalu‘u who was named Hāli‘ikolomea. Through the priest’s divining skills he had seen the true dual nature of Kepaka‘ili‘ula, and understood that he was descended from the *ali‘i-akua* of antiquity. Hāli‘ikolomea presented offerings to Kepaka‘ili‘ula, and when the observances were completed, Kepaka‘ili‘ula responded with a *mele kānaenae* (chant offering) to Mākole‘ā and those who were gathered with her:

*Kau iluna ka wai a ka Nāulu  
'Alohi 'ula i ka pali o Koholālele e  
  
Lehulehu i ka luna o Koa'ekea a  
  
Pa'a pono mai Kona i ka ehu  
a ke kai a  
Kipū lua i ke one o Kaiakeakua*

The *Nāulu* showers which are placed above  
Appear to glow red in the light on the cliff  
of *Koholālele*  
Indeed, the multitudes are gathered at the  
heights of Koa'ekea  
But Kona is firmly embraced by the  
sea mists  
And there is a two-fold calm upon the  
shores of Kaiakeakua

*He akua ka hoa he ‘ike ‘ole mai e  
‘Auwē ka mea aloha ‘oia la e ho‘i a!*

A god [-chief] is the companion which  
is not seen  
But here is one that can indeed be  
cherished!

Hāli‘ikolomea then called Kepaka‘ili‘ula within the compound telling him that he was indeed welcome to know the famous waters of Kahalu‘u. Because Mākole‘ā desired to be near Kepaka‘ili‘ula, she beckoned him to join her upon her sacred platform (*nu‘u kapu*) calling to him with her own chant of affection... All things having been fulfilled, the chiefess Kahalu‘u could not deny the value of this relationship, thus Kahalu‘u the chiefess of the land famous for the small flowing spring of ***Helani*** (*ka ‘āina kaulana i ka wai puka iki o Helani*) gave her blessings to the union between Mākole‘ā and Kepaka‘ili‘ula... [June 19-26, 1919]

Unknown to Kahalu‘u, Mākole‘ā and the others, Keolonāhihi had broken his agreement allowing Mākole‘ā to marry Kepaka‘ili‘ula, and had instead promised to take the young chiefess to Maui-nui-a-Kama (Maui great island of the chief Kama) where she would wed the high chief Kaikipa‘ananea (Kaiki). Having prepared the canoes, Keolonāhihi forced Kahalu‘u and Mākole‘ā to travel to Maui.

This turn of events greatly angered Kepaka‘ili‘ula and he challenged Keolonāhihi to a fight. Frightened, Keolonāhihi fled to Maui as well, thus, Keolonāhihi left behind those he loved and his favorite places. Among the favorite places of the Kona chiefs was the spring of ***Wai-ku‘i*** at Kahalu‘u, where the *ali‘i* gathered to relax and play the game of *kōnane*. [July 3-17, 1919]

Because many of the *ali‘i* of Kona were related to Kahalu‘u, Keolonāhihi, and Mākole‘ā, they rallied to challenge Kepaka‘ili‘ula in battle. These chiefs included Kaho‘oalii (k) who controlled the upland plantation called ***Kaumalumalu*** which extended from the land of Kaumalumalu to Ke‘ei; Kuapehu (k); Kāināliu (k); Hōlualoa (k); Onouli-ākea (k); Hōkūkano (k); and Kailua (k).

When the chief ***Hōlualoa*** took up the challenge against Kepaka‘ili‘ula on behalf of the Kona chiefs, Hōlualoa called upon his god ***Kālaipāhoa*** to assist him in his battle. Hōlualoa was the first chief to call upon the god ***Kālaipāhoa***, and this was the beginning of this gods’ use by the chiefs of Hawai‘i. All of the chiefs were related, and were associated with the lands which now carry their names. [September 18, 1919]

Calling upon his god ***Kā‘ili***, Kepaka‘ili‘ula defeated each of the chiefs in battle, and as a result, he gained control of all Kona, from ***Kekaha wai ‘ole*** in the north, to Ke‘ei in the south. At this time the land was greatly populated, and because Kepaka‘ili‘ula was found to be a just chief, the people of the land were satisfied with his benevolence, and they accepted him as the *ali‘i ‘ai moku* (chief who controls the district). Following the people’s acceptance of Kepaka‘ili‘ula as their chief, tribute from all Kona was presented to him. All of the offerings of the wealth of the land were gathered at one site and presented to Kepaka‘ili‘ula. The mound of offerings was so great that it looked as if a hill had been formed. To this day, the site where the offerings were gathered is called ***Pu‘u*** which is above the place named for ***Keolonāhihi***.

Kepaka‘ili‘ula divided the wealth, offering the first portion to his god, he then provided a portion to the families of his trusted supporters, and returned the rest to the people of the land. To Kepaka‘ili‘ula is attributed the saying:

*O ke ali‘i mālama kānaka a ho‘omana‘o mau i ka mōhai i nā akua, ‘oia ana no ke ali‘i e kū i ka moku — The chief who cares for his people and remembers to pay*

tribute to his gods, is the chief who will stand upon (or be supported by) the island [July 24-November 13, 1919].

...Seeing that there was peace in Kona, Kepaka'ili'ula then departed from the district, and traveled to Kohala... and on to Maui, where he defeated Kaikipa'ananea, and gained Mākole'ā as his wife...

## **Visitors of the Historical Period (1823-1915) Describe the Kahalu'u-Keauhou Vicinity**

In addition to the native writers and island historians, we find a number of important descriptions of lands, residency, sites, and practices in the Keauhou-Kahalu'u vicinity, penned by foreign visitors. The following narratives are excerpted from the writings of several visitors, and provide us with references to lands of the Keauhou-Kahalu'u area.

### **The Journal of William Ellis (1823)**

Following the death of Kamehameha I in 1819, the Hawaiian religious and political systems began undergoing radical changes. Just moments after his death, Ka'ahumanu proclaimed herself "Kuhina nur" (Prime Minister), and approximately six months later, the ancient *kapu* system was overthrown in chiefly centers. Less than a year after Kamehameha's death, Protestant missionaries arrived from America (see I'i 1959, Kamakau 1961, and Fornander 1973). In 1823, British missionary William Ellis and members of the American Board of Commissioners for Foreign Missions (ABCFM) toured the island of Hawai'i seeking out communities in which to further the work of the growing Calvinist mission. Ellis' writings (1963), generally the earliest detailed accounts (written in 1825) of settlements around the island of Hawai'i, offer readers important glimpses into the nature of native residency and history at the time.

On July 18, 1823, Ellis and his missionary companions traveled along the coastal trail from Kailua to Keauhou. Along the eight mile stretch, Ellis counted 610 houses and 19 *heiau*, and estimated the uplands contained another 100 houses. Allowing five persons to a house, Ellis and his companions estimated that there were 3,550 persons in the area (Ellis 1963:76). Ellis' account provides further descriptions of the communities and agricultural field systems through which the group passed; he noted:

The houses, which are neat, are generally built on the sea-shore, shaded with cocoa-nut and *kou* trees, which greatly enliven the scene.

The environs were cultivated to a considerable extent; small gardens were seen among the barren rocks on which the houses are built, wherever soil could be found sufficient to nourish the sweet potato, the watermelon, or even a few plants of tobacco, and in many places these seemed to be growing literally in the fragments of lava, collected in small heaps around their roots.

...[W]alked towards the mountains, to visit the high and cultivated parts of the district. After travelling over the lava for about a mile, the hollows in the rocks began to be filled with a light brown soil; about half a mile further, the surface was entirely covered with a rich mould, formed by decayed vegetable matter and decomposed lava.

Here they enjoyed the agreeable shade of bread-fruit and *ohia* trees... ...The path now lay through a beautiful part of the country, quite a garden compared with that through which they had passed on first leaving town. It was generally divided into small fields, about fifteen rods square, fenced with low stone walls, built with fragments of lava gathered from the surface of the enclosures. These fields were planted with bananas,

sweet potatoes, mountain taro, paper mulberry plants, melons, and sugar cane, which flourished luxuriantly in every direction [Ellis 1963:31-32].

Ellis's narratives offer detailed descriptions of the Kahalu'u-Keauhou section of the Kona coast line:

#### **CANOE MAKING—FUTURE STATE DISCUSSED [*Pāhoehoe to Kahalu'u*]**

We walked on to Pahoehoe, where we entered a large house, in which many workmen were employed in making canoes. About fifty people soon after assembled around us. We asked them if they would like to hear about the true God, and the way of salvation? They answered, Yes. I then addressed them for about twenty minutes on the first principles of the gospel. As soon as I began to speak, they all sat down and observed perfect silence.

Shortly after this service we took our leave, and proceeded along the shore to Kahalu'u; where a smart shower of rain obliged us to take shelter in a house by the road side. While resting there, the voice of wailing reached our ears. We inquired whence it came? and were informed by the people of the house, that a sick person in the neighbourhood had just expired... ...continued the conversation till the rain abated, when we pursued our journey.

#### **APPROACHES TO AND ENVIRONS OF KEAUHOU**

We passed another large *heiau*, and travelled about a mile across a rugged bed of lava, which had evidently been ejected from a volcano more recently than the vast tracts of the same substance by which it was surrounded. It also appeared to have been torn to pieces, and tossed up in the most confused manner, by some violent convulsion of the earth at the time it was in a semifluid state.

There was a kind of path formed across the most level part of it, by large smooth round stones, brought from the sea-shore, and placed about three or four feet apart. By stepping from one to another of these, we passed over the roughest piece of lava we had yet seen; and soon after five p.m. we arrived at Keauhou, a pleasant village containing one hundred and thirty-five houses, and about eight miles from Kailua... We had not been long in the village, when about one hundred and fifty people collected around the house in which we stopped... [Ellis 1963:75-76]

#### **LAVA COUNTRY DESCRIBED [*Lekeleke at Keauhou 2<sup>nd</sup>*]**

...Our way lay across a rough tract of lava, resembling that which we passed over the preceding afternoon. In many places it seemed as if the surface of the lava had become hard, while a few inches underneath it had remained semifluid, and in that state had been broken up, and left in its present confused and irregular form. This rugged appearance of the external lava was probably produced by the expansive force of the heated air beneath the crust, but that could not have caused the deep chasms or fissures which we saw in several places.

We also observed many large spherical volcanic stones, the surface of which had been fused, and in some places had peeled off like a crust or shell, an inch or two in thickness. The centre of some of these stones, which we broke, was of a dark blue colour and compact texture, and did not appear to have been at all affected by the fire which had calcined the surface.

#### **SCENE OF BATTLE WITH SUPPORTERS OF IDOLATRY**

After traveling about two miles over this barren waste, we reached where, in the autumn of 1819, the decisive battle was fought between the forces of Rihoriho, the present king, and his cousin, Kekuaokalani, in which the latter was slain, his followers completely

overthrown, and the cruel system of idolatry, which he took up arms to support, effectually destroyed.

The natives pointed out to us the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. We saw several small heaps of stones, which our guide informed us were the graves of those who, during the conflict, had fallen there.

We were then shewn the spot on which the king's troops formed a line from the sea-shore towards the mountains, and drove the opposing party before them to a rising ground, where a stone fence, about breast [page 77] high, enabled the enemy to defend themselves for some time, but from which they were at length driven by a party of Karaimoku's warriors.

The small *tumuli* increased in number as we passed along, until we came to a place called Tuamoo... [Ellis 1963:78]

### ***The Journal of Chester S. Lyman (1846-1847)***

In 1846, Chester S. Lyman, "a sometime professor" at Yale University visited the island of Hawai'i. His narratives provide readers with first-hand descriptions of the villages of Kahalu'u and Keauhou. He also provides specific descriptions of roads and trails (both along the coast and to the uplands) of Keauhou, and on to Kāināliu and Kealakekua. The original type-written manuscript (919.69 L 98), was viewed in the collection of the Hawaiian Mission Children's Society Library.

Traveling Between Kealakekua and Kailua, on September 16, 1846, Lyman observed:

Kailua and the coast between it and Kealakekua, instead of being barren black lava as I had been led to expect, is now looking quite green with vegetation in consequence of the recent rains, from 1 to 3 inches a month having fallen for several months... (Lyman Ms., 1846:28-29)

Having remained in the Kailua vicinity for about two months, where he regained his health, Lyman set off on donkey to return to Kealakekua. In the following narratives, he describes the journey—traveling the beach trail to Keauhou, and then cutting to the uplands at Honalo and beyond—and sites seen at the time:

(November 26, 1846) Rose and breakfasted at 5, and at 6:15 mounted Dr. A's [S.L. Andrews] donkey and started for Kealakekua alone. *The road for the first half of the way is very good, lying not far from the beach.* About three miles from Kailua I passed the pleasant village of Holualoa, in the midst of a beautiful coconut grove... Another [3] miles brought me to *the large and beautifully situated village of Kahaluu. The cocoanut groves are very dense and extensive , especially on the level point of land forming the south side of the little harbor.* At 9 I reached Keauhou...about seven miles from Kailua. Here a small square or oblong bay sets in, forming a beautiful and quiet harbor for canoes.

The country along the shore is all the way rough with lava streams, and has but little soil and a scanty vegetation. The chief flower is the conspicuous white *capa*<sup>[6]</sup>, about as large as a hollyhock, with numerous long stamens; it grows on a shrub two or three feet high.

*Remains of numerous heiaus all along this coast.*

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<sup>6</sup> The *maiapilo* (or *puapilo*), *Capparis sandwichiana*.

*At this place I turned to the left thro' an opening in the wall by the roadside, according to the directions given me by Dr. A., from which point three or four paths about equally distant diverged – and which the right one was, I was quite puzzled to know. Inquiring of a native as well as I knew how, I took the one which I thought he pointed out, and rode up a steep hill 30 or 40 rods, bringing up at last against a high stone wall near a burying ground<sup>[7]</sup>; unable to get further in this direction, I turned to the right over the pathless rough lava, and with some difficulty at length came upon what appeared to be the path between two low walls – guessing this to be the right one, I followed on as fast as my slow donkey would carry me, up a tedious hill for nearly a mile or perhaps more. The path is chiefly a made one in the midst of rough broken lava. This path soon brought me to the high land, covered with a good soil and an abundant vegetation, with many *kukui* and other trees. The region through which I now passed was delightful, and the view of the landscape below and of the ocean apparently rising up beyond was very beautiful. Some four or five miles beyond Keauhou I reached Mr. Hall's place where he has an extensive coffee plantation. His thatched house, or rather houses, is pleasantly situated among beautiful shade trees – among them the Pride of India, *kukui*, etc. He has many thousand coffee trees, and after five years' labor is beginning to find it profitable. He estimates that coffee may be afforded at 5 cents per pound; the actual price this year is 16 cents, and in past years it has been 20 cents or more. There is abundance of rain in this elevated region (some 2000 or 3000 feet above the sea and about 3 miles inland), and the climate is moderate and bracing. He has a native wife and a family of several children. His wife is a daughter of Mr. Rice of Kailua... [Lyman Ms. 1846:13-15]*

### **H.W. Kinney's "Visitor's Guide" (1913)**

In 1913, H.W. Kinney published a visitor's guide to the island of Hawai'i. In it, he included descriptions of the land at the time, historical accounts of events, and descriptions of sites and practices that might be observed by the visitor. Importantly, Whitney also learned of, and described the what is now known as the 'Ohia Burial Cave and Sanctuary, which at the time was still in use for burial practices. This extensive cave feature (SHPD Site No.'s 7962; 15185, 15240, 15195, 15180), is part of a lava tube complex, which runs mauka from Kahalu'u *makai*, to the Keauhou 1<sup>st</sup> lands, and branches of which extend into the present study area. Whitney also described the "papa holua" (sled track) (SHPD Site No. 1669).

Describing lands of the Kahalu'u-Keauhou vicinity, Whitney observed:

#### ***The Island of Hawaii***

...KAHALUU, a particularly interesting and possibly the most beautiful village in Kona. On a flat *makai* of the village are the remnants of the *Hapaialii heiau*, built by Kamehameha after the battle of Mokuohai, about 1782. Opposite stands the *puuhonua Keeku*, the ruins measuring 170x130, also said to be one of Kamehameha's works. Between them are a number of excellent stone pictures, which are washed by the sea at high tide. Here Kamalalawalu, a Maui chief, was killed, and his picture is carved on a rock, as well as that of a dog (or pig) which was placed, together with his body. *About half a mile mauka is a great burial cave, still in use, where are buried hundreds of bodies, including that of a white man, whose identity is unknown to this day. A subterranean passage runs from mauka of the main road all the way to the sea. It was used in ancient days as a place of refuge in war times. It also extends mauka of the road.* The Nahale beach home, the most prominent in the village, stands where formerly stood a stone house, which contained the bones of various chiefs, which were later on removed. Part of the walls of the Paoumi *heiau* are still standing about ¼ mile mauka of the village. [page 59]

<sup>7</sup> This is Lekeleke, which sits at the base of the *pali* on the south side of Keauhou 2<sup>nd</sup>.

**KEAUHOU** is the next village south of Kahaluu. It is a steamer landing and is of particular interest. It was the birthplace of Kamehameha the Third, the place of his birth being shown as a big rock immediately *mauka* of the big monkeypod stump about 200 feet south of the wharf. The king lived, in childhood, where the White house now stands *makai* of the stone mentioned. It was *tabu* for the people to walk on the cliff above the house in the morning, when their shadows would fall on the house. Those who wanted to cross, had to swim. *Mauka of the village is seen the most famous papa holua in the Islands, a wide road-like stretch, which was laid with grass steeped in kukui nut oil so as to allow the prince and his friends to coast down in their sleighs constructed for the purpose. At the end of the slide was a lanai, where the prince and his friends would don malos and go with their surfboards far out to sea, where the surf would carry them right to the prince's house. Here are also the remnants of the heiau Puu-o-Kaloa. The Hawaiians still look for a dumbbell-shaped cloud to connect it with the heiau of Keeku (see Kahaluu), which is a certain sign of rain. When it appears it is a good time to plant.* In harvest time, when improvident ones would beg for food, the proverbial answer was "Where were you when the cloud laid its hands on Puu-o-Kaloa and Keeku?" South of Keauhou lies **KUAMOO**, famous as the site of the great battle where the rebel chief Kekuaokalani, who opposed the abolition of the *tabu* system, a sanguinary battle, and with him fell his heroic wife, Manono, who had fought by his side. *The graves of the slain are still to be seen...* [Kinney, 1913:61]

### **Sites of Keauhou and Kahalu'u Visited in 1915**

The Reverend Albert Baker arrived in Kona, from the United States in October 1904, and resided over the Kona congregation until November 1919. During his tenure, Baker traveled throughout the district of Kona, and around the island of Hawai'i, with a keen interest, not only the well-being of the churches, but also for history and historical sites. In September 1915, he traveled through the near-shore and *kula* lands of Keauhou, Kahalu'u and vicinity, with elder natives, and from that visit penned an article in the 1916 Hawaiian Annual (Ms. The Journal Collection of A.S. Baker (1871-1953); Hawaiian Mission Children's Society Library). Baker's 1916 article reported that:

...a short distance before **Keauhou**, is the battlefield of **Kuamoo**, where Kekuaokalani, with the adherents of the old order, met the king's forces who were upholding the renunciation of idolatry and the breaking of the *tabu*, in 1819. This place is full of interest, in that the battle taking place at the edge of the bare lava, the bodies of the slain were buried on the lava with from one to twenty in a grave, and the various huge mounds of stone show today just above the trail as plainly as when first made. The mounds are so irregularly placed that it is almost impossible to count them, but there are probably over a hundred mounds of all sizes, with from 1,500 to 2,000 bodies. A few high mounds may be over the bodies of chiefs or priests. An old man, whose grandfather had told him of the battle, showed us how *the battle began by the graves at Keauhou 2*, and how the rebels were pushed back across Honalo and Maihi to the last stand at Kuamoo, where Kekuaokalani and Manono, his wife, fell side by side. A few fugitives are said to have escaped by fleeing up a lava tunnel entered by a shore cave just south.

*At Keauhou, on a pretty little bay part way between the other bays, is a well-preserved papa holua, a broad, well-built, undulating toboggan-like slide, built before his reign for Kamehameha III to slide down on sleds, with his friends, over the grass-covered slide made slippery with kukui-nut oil. The slide used to pass out behind the chapel on the north arm of the bay. There the prince and his friends would take surf-boards and return by water to the head of the bay. After the prince had started the sport, others might slide as well. Originally, the slide was over a mile long, about three-quarters of a mile still being in good condition. It is fifty feet wide for the entire distance, and across one hollow*

it is raised ten feet. Kamehameha III was born at Keauhou, and a stone tablet was placed at the site in the summer of 1914, by the Daughters of Hawaii.

*Mauka at Keauhou is a small heiau, on which was ground fairly recently, a lava mold of a tree with a rude face on the outside, most of the features of which are natural, though one eye had been rounded artificially. This stone represented Lualii, god of canoes.* In cutting koa trees up the mountain for canoes, the omens had to be just right. A certain bird (the *elepaio*) in a tree was a bad omen; and it was rightly so as the bird went for a worm in the wood, which was thus not sound. On one occasion the men had great luck, for by night forty good trees were cut. Though troubled by a voice which seemed to say, "These trees are all mine," they saw no one, and they went away a short distance to their camp for the night. In the morning, however, not a tree remained, but where the trees had been was found this stone with a rough face. They concluded that the voice must have been the voice of Lualii, god of canoes, the story goes, and this stone was taken down to the *heiau* as the idol.

*A half mile north of Keauhou is still found a short branch trail to the shore, of ancient stepping-stones brought from the beach at Keauhou. Another half-mile brings you to Kahaluu, an ancient sacred locality of many heiaus, some showing huge stones set well up in the walls. At Hapalalii heiau Hewahewa was priest, and the chief who joined Kamehameha II in the overthrow of idolatry. Near the southwest corner of the southern heiau, Keeku, on the shore ledges, just beyond the reach of all but the highest waves, are the ancient petroglyphs, similar to those described in the 1904 and 1906 Annuals. By the upper side of the trail just before the stone church, is a part of the old execution stone used in Kuakini's time, with a hollow for the body of the victim and a hole through which a rope was passed and drawn taut for strangling, though in this case it generally broke the neck. Just a little above, and continuing all the way to Kailua, is the huge stone wall built in Kuakini's time to keep pigs from the cultivated lands above [Baker 1916:82-83].*

## **Kahalu'u and Keauhou Described In Archaeological and Historical Studies (1906-1980s)**

By the late 1800s and around the turn of the century, a growing number of island residents, Hawaiian and non-Hawaiian alike, were growing concerned about the destruction of traditional Hawaiian sites and the rapid decline of native knowledge about those sites. *Heiau* (temples) and ceremonial sites were an area of particular interest for several writers around the islands. Thomas Thrumer, historian and editor of *The Hawaiian Annual* compiled a substantial list of *heiau* and short descriptions of them. A major list of *heiau* on the island of Hawai'i, with fifteen *heiau* identified in Kahalu'u and Keauhou, was published in 1908. In 1906-1907, John Stokes, an archaeologist from the Bishop Museum, traveled around the island of Hawai'i, and, with native informants in most all of the localities, visited *heiau* or sites of former *heiau*. Though the work (Stokes and Dye) was not formally published until 1991, it was available in manuscript form by 1919, and served as an important resource for all subsequent archaeological surveys, including that of the current study area.

In 1929-1930, Bishop Museum contracted Kona Waena High School teacher, John Reinecke, to conduct a study of sites in the district of Kona (Reinecke n.d.). Reinecke relied on the work of Thrumer and Stokes, and he also met with elderly native informants and other individuals who were knowledgeable about various sites in the district. In some respects, Reinecke's work went further than Stokes in that he documented the occurrence of all sites that he came across. Though Reinecke's work has not been formally published, it has been referenced over the years, and today, it gives us insight into certain sites and features for which no other early information is available.

In the late 1940s, early 1950s, Theodore Kelsey and Henry Kekahuna, both of whom did occasional work with Bishop Museum, and much more work on their own, mapped and recorded sites and histories in Kona. One of their main native guides and informants was an elderly Hawaiian gentleman by the name of Nāluahine Ka'ōpua (Naluahine); through their efforts, a great resource of information was compiled.

Excerpts from the work of Thrumer, Stokes, Reinecke, Kelsey and Kekahuna are included below, as their combined documentation enriches our understanding of the traditions and cultural resources within the lands of Kahalu'u and Keauhou, and neighboring lands.

### **"Heiaus and Heiau Sites Throughout the Hawaiian Islands" (Thrumer, 1908)**

For the lands of Kahalu'u and Keauhou, Thrumer (1908) reported the following *heiau*:

**Lahae.** Kahaluu; small portion only remains; about 60x40 ft. in size.

**Kuemanu.** Kahaluu; a prominent place by the road, on which opinion differs as to the claim of being the site of a *heiau*.

**Haleokane.** Kahaluu; (supposed to be Halekumukalani of ancient time), an oblong *heiau* of three divisions; size 185x65 ft. heavily overgrown; an enclosure 20x25 is a feature of the upper division with entrance from the central one. Heavy *mauka* wall.

**Halelaau.** Kahaluu, a medium sized *heiau* about 100x60 ft. of two levels, in fair condition.

**Kapuanoni.** Kahaluu; located; little now remaining.

**Hanakalawai.** [Hanakalau‘ai] Kahaluu; nothing left of this *heiau*.

**Hapaialii.** Kahaluu; a large *heiau* said to have been built by Kamehameha about 1782 after the battle of Mokuohai. Hewahewa its priest. Constructed of large stones part on *pahoehoe* and part on sand. But one corner of it, close to the shore remains.

**Kamaikeeku.** Kahaluu, also credited to Kamehameha as its builder; of heavy, high walls, and large size. Its ruins now measure 170x130 ft., the northern end of some 40 ft. wide being of platform character. Except indications of four house plats along the eastern side all its internal divisions have been removed. A lone tall Hawaiian palm, and many coconut trees, are growing within its walls.

**Paoumi.** Kahaluu, of about 100x85 ft. in size; its once heavy walls being now in a badly tumbled down state.

**Makole-a.** Kahaluu, a medium sized *heiau*, 97x60 ft., of Lonoikamakahiki's consecration, still in fair condition; its outer walls thick, five ft. high, and a low inner wall running lengthwise forms it into two divisions.

**Kaioena.** Probably same as formerly called Keahiolo, at the boundary of Kahaluu and Keauhou. Little remains to indicate its size, or character.

**Opukaha.** Keauhou; not yet identified.

**Kamauai.** Keauhou, an alleged ancient *heiau* (whose site is now a house lot), ascribed to Kane himself and connected, traditionally, with the introduction and propagation of vegetables in these islands.

**Ohiamukumuku.** Kahaluu. Traditionally said to have been built by the gods, 150x120 ft. in size. Repaired by Kalaniopuu, at which time Holoae was its priest. It was lastly repaired by Kamehameha. Nothing now remains of it; its stones went into church structures.

**Hookuku.** Keauhou 2; an alleged *heiau* but probably only a famous sacred locality; the birth place of Kauikeaouli (Kamehameha III). [Thrum 1908:44-45]

### ***“Heiau of the Island of Hawai‘i, a Historic Survey of Native Hawaiian Temple Sites” (Stokes and Dye 1991)***

Stokes field work in 1906-1907 recorded sixteen *heiau* in the lands of the Kahalu‘u and Keauhou section of Kona. The following excerpts provide us with site descriptions, and address several questions regarding land use, the relationship of various sites and features to one another:

#### ***Lahai Heiau, or Lahae Heiau***

Bishop Museum Catalogue: 50-Ha-D4-18  
State of Hawaii Catalogue: 3825

*Heiau of Lahai or Lahae, land of Kahalu‘u, North Kona, on the boundary of Kapalaalaea [fig. 17]. Situated between the road and the sea. Hāpaiali‘i Heiau bears 349°37', 3265 feet. The heiau is composed of two platforms in line. The larger platform, to the north,*

measures 73 feet long and about 40 feet wide. The western portion has been destroyed by the sea. The smaller platform measures 20 feet long and 15 feet wide [Stokes and Dye 1991:65].

#### ***Hale o Kāne Heiau***

Bishop Museum Catalogue: 50-Ha-D4-17

*Heiau* of Hale o Kāne, land of Kahalu'u, North Kona [fig. 18]. Located 750 feet above sea level, 5000 feet from the sea. Hāpaialī'i Heiau bears 60°01', 5587 feet.

This is an unusual structure, with small walls 2.5 feet wide and 4 feet high, overlooked by a heavy high wall or long platform. The floor of the eastern compartment was covered with loose stones, but the rest of the interior, including the small enclosure in the middle, was like the land outside—*pāhoehoe* lava with a thin layer of soil. Towards the western end is a cave, just large enough for a man to crawl into. It is part of a lava tunnel, and it was stated that people used it for hiding in, but unless there was a larger compartment towards the sea on the west, there was not room for more than two people. The constriction of the cave prevented me from going farther than shown in the diagram. In the list given me by Mr. Thrum was the name Halekumukalani, a *heiau* in Kahalu'u. No native knew of it. However, it is probable that the name Kumukalani — “the foundations of heaven, heavenly stem,” as applied to Kāne, the Hawaiian Jove—was intended for this *heiau* [Stokes and Dye 1991:67].

#### ***Halela'au Heiau***

Bishop Museum Catalogue: 50-Ha-D4-15

State of Hawaii Catalogue: 3822

*Heiau* of Halela'au, land of Kahalu'u, North Kona [fig. 19]. Located 1100 feet from the sea, at an elevation of 140 feet. Hāpaialī'i Heiau bears 45°54', 2238 feet.

An agricultural *heiau*, Halela'au is built on the high ground overlooking the village. The main platform is from 2 to 7 feet above the ground, depending on the contour of the land. At the middle of the western side is a bench 1.5 feet lower than the main platform, with steps leading up to it. A passage 3 feet wide leads to the south from the bench at the same elevation. It almost separates a portion of the main platform from the rest. At the southwest and northeast corners are other benches, a foot lower than the main platform. Near the northeast corner is a mound of stone or an oval platform 5 feet high, whose proximity would suggest a connection with the *heiau*. On the southern side is a pavement, a foot above the level of the ground, with two small semicircular enclosures exposing the earth [Stokes and Dye 1991:67].

#### ***Ku'emana Heiau***

Bishop Museum Catalogue: 50-Ha-D4-I

State of Hawaii Catalogue: 3816

*Heiau* of Ku'emana, land of Kahalu'u, North Kona [fig. 20]. Located on the north side of Kahalu'u Bay, between the government road and the sea. Hāpaialī'i Heiau bears 15°24', 1723 feet.

The platforms are well built of waterworn stones and have a very attractive appearance. A *luapa'ū* was pointed out; this bone pit is an accompaniment to the *luakini*, yet in spite of this and the fact that Mr. Thrum's list included it with the *heiau luakini*, I doubt if it should be regularly classed as such.

All supporting walls and pavements, terraces and platforms solidly and neatly built of large, smooth, beach-worn stones... [Stokes and Dye 1991:67-70].

### **'Ōhi'amukumuku Heiau**

Bishop Museum Catalogue: 50-Ha-D4-14

*Heiau* of 'Ōhi'amukumuku, land of Kahalu'u, North Kona. Located at the site of the former Protestant Church, south of and adjoining the present church [formerly Helani Church situated on the coastal *kula, mauka* of the present-day Ali'i Drive]. It is east of and adjoining the government road. Hāpaiali'i Heiau bears 44°11', 1220 feet.

The *heiau* stood on rising ground, and in a position to command the village. Below its site, on the roadside, is a stone called Lapauiila, described as a "strangling stone." At one end of the stone is a perforation. The local tradition was that in certain cases a criminal was laid upon the stone and choked with a rope that passed around his neck and through the hole in the stone. Other local information was that 'Ohi'amukumuku was for offering human victims and was built by Lonoikamakahiki or Alapa'i. [Stokes and Dye 1991:70].

### **Mokuahi'ole Heiau**

Bishop Museum Catalogue: 50-Ha-D4-13

*Heiau* (?) of Mokuahi'ole, land of Kahalu'u, North Kona. Located on the beach south of the bay. Hāpaiali'i Heiau bears 21°23', 762 feet. While this structure was on the list of *heiau*, local information was to the effect that it was Ke'eumoku's residence. The appearance of the place also suggested a residence site [Stokes and Dye 1991:70-71].

### **Kapuanoni Heiau**

Bishop Museum Catalogue: 50-Ha-D4-10

State of Hawaii Catalogue: 2099

*Heiau* of Kapuanoni, land of Kahalu'u, North Kona. Located on the beach. Hāpaiali'i Heiau bears 357°53', 485 feet.

Only portions of walls could be traced, 97 feet apart; one of them, a wall foundation, could be followed for 40 feet, and the other, a standing wall 4.5 feet wide, was distinguishable for 34 feet. The place had the appearance of having been much disturbed in early times. It is now overgrown with *hau*. Local information, from the grandson of its last priest, was that the *heiau* was built by Kalani'ōpu'u and that it was for prayers in general [Stokes and Dye 1991:71].

### **Hanakalau'ai Heiau**

Bishop Museum Catalogue: 50-Ha-D4-12

State of Hawaii Catalogue: 3820

*Heiau* of Hanakalau'ai, land of Kahalu'u, North Kona. Hāpaiali'i Heiau bears 36°16', 300 feet. Site only, no structure or history [Stokes and Dye 1991:71].

### **Hāpaiali'i Heiau**

Bishop Museum Catalogue: 50-Ha-D4-2

State of Hawaii Catalogue: 3817

*Heiau* of Hāpaiali'i, land of Kahalu'u, North Kona [figs. 21-23]. Located on the beach 1000 feet south of Kahalu'u Bay. Kahelo benchmark bears 161°07' 20" 16,757 feet.

Keauhou wharf bears  $335^{\circ}10' 57''$ , 6479 feet... ...the *heiau* was built upon a *pāhoehoe* flow which is covered every high tide. Most of the retaining walls have given way, but at the southwest corner, where the blocks are largest, the wall is still firm, and here a height of 8 feet was found. The lines of the walls are, however, definite. The local information was to the effect that this *heiau* was built by Maa, a *kahuna* of Maui, who left for Kaua'i later. It was said to be much older than Ke'ekū Heiau. The period of Maa was said to be later than that of Pa'ao. The *heiau* was for prayers only. [Stokes and Dye 1991:71-73].

#### ***Ke'ekū Heiau***

Bishop Museum Catalogue: 50-Ha-D4-3  
State of Hawaii Catalogue: 3818

*Heiau* of Ke'ekū, land of Kahalu'u, North Kona [figs. 24-30]. Located 150 feet southwest of Hāpaialī'i Heiau. This is an imposing, heavy-walled enclosure surrounded on the west, north, and east by the sea at high tide. On the west and north, the walls reach a height of 10 and 11 feet, respectively, measured from the outside. From the inside, the four walls range in height from 6 to 6.5 feet, the same as the outside of the east and south walls... ...This *heiau* was said to have been one in which human sacrifices were offered, and it also served as a *pu'uhonua*, built by Lonoikamakahiki. Tradition indicates that, after building it, Lonoikamakahiki attacked Kamalalawalu, king of Maui, who had invaded Hawai'i, and that after defeating Kamalalawalu, Lonoikamakahiki offered him as a sacrifice at Ke'ekū...

...Outside the entrance to the *heiau* and towards the southwest are a number of petroglyphs on the *pāhoehoe*. One of them is said to represent Kamalalawalu, mentioned above. They have been described in Stokes (1909)... [Stokes and Dye 1991:74-79].

#### ***Mākole'ā Heiau***

Bishop Museum Catalogue: 50-Ha-D4-5  
State of Hawaii Catalogue: 3819

*Heiau* of Mākole'ā, land of Kahalu'u, North Kona [fig. 31]. Located 600 feet from the sea, on the same tidal flat as Kapuanoni Heiau, Hāpaialī'i Heiau, and Ke'ekū Heiau. The backwater which nearly encircles Ke'ekū Heiau at high tide does not quite reach Mākole'ā. Hāpaialī'i Heiau bears  $154^{\circ}45'$ , 829 feet.

This is a walled *heiau*, apparently facing to the west. On the west side is a wall 5 feet wide and 4 feet high, from the ends of which broader walls gradually incline until the east wall is reached at a height of 6.5 feet. The stone in these walls is broken *pāhoehoe*. The floor of the enclosure is on a level with the ground outside but is paved with smooth beach pebbles. Dividing the interior compartment unevenly is a long low wall or platform that is 3.3 feet higher than the floor. It is of similar construction to the walls which it joins but is about 3 feet lower. Another feature is a pit in the southeast corner of the walls; it is 2.5 feet deep but was perhaps deeper formerly.

The information was that the *heiau* had been built (or consecrated) by Lonoikamakahiki and that it was used for prayers in general. There is a small enclosure to the south with rather light walls. It is included in the plan in position, since there were no other structures nearby. It probably had a connection with the *heiau* [Stokes and Dye 1991:80].

***Paoumi Heiau, or Poumi Heiau***

Bishop Museum Catalogue: 50-Ha-D4- 16  
State of Hawaii Catalogue: 3823

*Heiau* of Paoumi or Poumi, land of Kahalu'u, North Kona [fig. 32]. Situated on the high ground overlooking the village, 115 feet above sea level and 2000 feet from the sea. Hāpaialī'i Heiau bears 79°42', 1761 feet.

This is a partially walled *heiau* with a very heavy slope to the walls. The ground declines rapidly to the west, and on this side the retaining walls are very massive, making the appearance of the structure impressive. At the northwest corner, the floor of the *heiau* continues approximately on a level with the exterior of the north and west walls, giving the *heiau* the appearance of a high platform in this quarter. Diagonally opposite, a rounded platform has been built into the interior corner of the walls. The diagonal line between these two corners points towards the middle of the village, and there is little doubt that the front of the *heiau* is the northwest section.

The ground plan [fig. 32] is drawn to indicate the slope of the walls. The local information is that the *heiau* was built by 'Umi and was in the interests of agriculture (*ho'oūluulu 'ai*) [Stokes and Dye 1991:80, 82].

***Ke'ekū Heiau***

Bishop Museum Catalogue: 50-Ha-D4-20

*Heiau* of Ke'ekū, land of Kahalu'u, North Kona. Though not seen, it is said to be a small *heiau*, 40 feet square, with a raised floor and a low stone wall. It is located 250 feet east of the upper government road. Built by Alapa'i. Agricultural class. It is not known if there was any connection with the large sacrificial *heiau* called Ke'ekū on the shore [Stokes and Dye 1991:83].

***Ka'io'ena Heiau, or Keahiolō Heiau***

Bishop Museum Catalogue: 50-Ha-D4-100

*Heiau* of Ka'io'ena or Keahiolō, on the boundary between Kahalu'u and Keauhou, North Kona [fig. 33]. Located 400 feet above sea level and 3000 feet from the sea. Hāpaialī'i Heiau bears 116°45', 3881 feet. Keauhou wharf bears 10°34'4290 feet.

The interesting point of this *heiau* was the selection of a site on the top of a narrow tongue of 'a'ā lava. The 'a'ā flow declines towards the sea on the west. What remains of the *heiau* today are a few low platforms or pavements cresting the northern slope of the flow, near its western terminus. The height of the flow was sufficient to give the *heiau* its required elevated setting and did away with the need for wall-building. The only wall portion to be found is on the northern edge, where low retaining walls had been built in leveling off the pavements. These pavements were bordered with medium sized rough stones from the surrounding country, and the paving itself was very rough.

The surrounding country is very barren, and the *heiau* is seldom visited. On this account perhaps, the pavements seem to have been little disturbed. In the eastern, higher portion were three lines of holes, as though for posts or idols; two of them were almost parallel, from 6 feet to 7.2 feet apart, and there were four holes in each, averaging 16 feet in distance between. The third line consisted of three holes, smaller than the others and not evenly spaced; the line was at right angles to the first two lines and placed near the edge of the pavement. The *heiau* was said to have been founded by Lonoikamakahiki and was of the agricultural class [Stokes and Dye 1991:83].

### **Ōpūkaha Heiau<sup>[8]</sup>**

Bishop Museum Catalogue: 50-Ha-D3-5  
State of Hawaii Catalogue: 3813

*Heiau* of Ōpūkaha, land of Keauhou I, North Kona. Situated northwest of Kailua road's junction with the trail leading east from the Keauhou wharf, just west of the junction of the Hōlualoa and Keauhou roads. Not seen. [Stokes and Dye 1991:83 & 85]

### **Kamau'ai Heiau**

Bishop Museum Catalogue: 50-Ha-D3-4  
State of Hawaii Catalogue: 3812

*Heiau* of Kamau'ai, land of Keauhou, North Kona. This is a *heiau* mentioned by Thrum as very ancient, ascribed to Kāne himself and connected, traditionally, with the introduction and propagation of vegetables in these islands. Inquiries in the field led to a place called Kamau'ai, on the top of the cliff directly back of and overlooking the Keauhou landing. It is now a house lot, and the owner said that he and his people had lived there for a long time and had never heard of a *heiau* being there [Stokes and Dye 1991:85].

### **John Reinecke, “Survey of Hawaiian Sites” (1929-1930)**

Reinecke's 1929-1930 archaeological survey of sites in North Kona was much more intensive than Stokes' cited above (Reinecke ms.). Reinecke attempted to record all the sites he visited along the coast —*heiau*, dwellings, trails, walls, burials, etc. Because the work remains incomplete, and because Reinecke and everyone that assisted him have since passed away, the exact locations of many of the sites he described will never be known. Using the 1928 USGS Quad maps, Reinecke marked the general locations of the sites he recorded, but because of scale problems, the actual locations could be several hundreds of feet off. Pertinent excerpts from Reinecke's manuscript are included here, as they provide informant information no longer available.

Reinecke's accounts that duplicate or reference the research of Thrum and Stokes, are not repeated here, other than by site name and number. Included below are several accounts describing sites and trails, the general condition of the land, and informant knowledge about the cultural resources identified (italics and bold print are used below, to draw readers attention to specific points and localities):

#### ***Survey of Kahaluu***

#### ***North Kona, Hawaii***

*The land of Kahaluu is probably the richest of any in Kona for Hawaiian remains.* With an exceptionally abundant water supply and land *mauka* of at least average fertility, it must have supported a dense population. Unfortunately most of the remains are covered by a more or less dense growth of scrub algaroba, lantana, and cactus. Mr. Thomas Robert Kahulumu, a *kamaaina* of the third generation and my chief informant for Kahaluu, lists no less than thirty-seven *heiau* on the land; and there are in addition several far *mauka* in the woods which he does not know, and several nearer the shore whose names have been lost; yet it was so difficult to cut our way through the undergrowth that we turned back from one of the *heiau* (**Nohoanapalena**) after we had reached within 150 feet of it.

House sites and the like on the beach have mostly disappeared, probably built into the many *kuleana* walls, but we still have the remains of ten *heiau*.

<sup>8</sup> Ōpūkaha (also written Ōpūkaha) is an ‘ili land unit, named in several of the *kuleana* claimed during the Māhele of 1848.

Mr. Kahulumu gives the little inlet ***Malailena*** as the traditional southern boundary of Kahaluu, and this would make the land include a considerable area of a-a flow which has been built over thickly, but as the modern boundary line runs from ***Paniau Point*** to ***Keahiolo Heiau***, I have omitted this part from the Kahaluu survey and included it in the detailed Keauhou survey.

The rest of the land of Kahaluu may be divided into several sections: (1) the beach strip, which is covered by a Bishop Estate map, scale 1/1200; (2) *the mixed pahoehoe and a-a flow on the south of Kahaluu, noteworthy for its pits excavated in the solid pahoehoe, possibly for planting* [the area of particular interest for this study], and merging into (3) the thickly overgrown older flow in middle and northern Kahaluu; (4) the mauka section of coffee plantations and *ohia* growth, not touched by this survey.

*The U.S. Geological Survey map shows two important trails running mauka from Kahaluu. Only one of these, the **Makolea Trail**, is now in use, the northern or **Kahaluu Trail** having fallen into disuse recently. The old Hawaiians had several other important trails running mauka, one of them a straight, well-paved path in places five or six feet wide, as well as a network of lesser paths.*

*The middle section now uselessly overgrown with brush was formerly planted to many Hawaiian vegetables and fruits. Kahulumu explained its productiveness in true Hawaiian fashion by crediting it to the people's prayers to the gods—now unpropitiated, and no longer sending adequate rainfall. It is thickly covered with ruins of every sort; planting heiau, house sites, piles of rock gathered to clear the fields, puoa, paths, cave mouths, small ahu, and nondescript piles and ridges of stone. It would be impossible to enter these on the map; and for this reason the detailed survey of the a-a section of Keauhou adjacent is valuable, to show how crowded with sites the Hawaiian village normally was.*

Next to the numerous *heiau* and the abundant springs, the most noticeable feature of this district is the caves. These ramify throughout Kahaluu, running under the sea in the one direction and far into the forest on the other. They were used as places of refuge and ambush in time of war, and of burial in peace. Several are of considerable importance and their names are handed down.

The land of Kahaluu is said to take its name from a chiefess of high rank, Kahaluu, wife of Keolonahihi and mother of Makolea. It has been the seat of petty kings and the occasional residence of high kings of Hawaii.

*By far the most conspicuous piece of Hawaiian engineering in Kahaluu—indeed it ranks with the **Great Holua of Keauhou** as one of the two greatest in Kona—is the breakwater which formerly enclosed Kahaluu Bay. It extended from the point Kaumahaole on the north to the point Inikiwai on the south, a distance approximately of 3900 feet, through a trough of several fathoms' depth. It followed a reef for a large part of the distance, thus rendering the task of the engineers easier, but even on the flat lava stretch exposed at low tide the difficulties to be overcome in moving and placing boulders of several tons' weight must have been enormous. No wonder that the builder, King Kalaikini, was accredited with supernatural powers, and with the aid of the gods.*

The boulders of the breakwater lie scattered over the lava flat *makai* of the three *heiau*, ***Kapuanoni, Hapaialii, and Keeku***. The tide is rather marked here, amounting at a rough guess to three feet. This section is a favorite one for fishing, especially for crab-fishing by torchlight and for securing schools of small fish. There are several more or less rude fish traps here...Brackish water oozes out from many places among the crevices.

Since the breakwater has been broken down, the beach line has receded. There was once a line of *hau* trees between **Kuemanu and Mokuheole** [sic] *heiau*, where the water is now several feet deep.

Mr. Kahulumu pointed out several points on the shore of Kahaluu, which will be described among the sites on the 1/1200 chart of Kahaluu Village.

One of the most interesting bits of folklore concerning Kahaluu is that its sharks will not attack men. Its king sharks, Kehau and Laenui, were propitiated by offerings (another king shark mentioned is Moanalihia), and controlled the lesser sharks. A few years ago a Japanese was drowned near Paniau Point (so runs the tale) but though his body remained in the water several days no Kahaluu shark touched it. A Keauhou shark, unfettered by *tabu*, swam up and bit off a leg, but was chased away by the Kahaluu sharks, who furthermore nosed the man's body from under the rocks so that it could be recovered [Reinecke n.d.:49-52].

- Site 1. **KAPUKINI HEIAU** Called *Heiau Paniau* on Bishop Estate map, but Paniau is the name of the point above which it stands... [Reinecke provides a detailed description that should be referenced by interested readers] ...This *heiau* and those hereabouts, he says, were built by kings Kuakini and Iwiakumaiikaua [Reinecke n.d.:53].
- Site 2. (Place) **Paniau Point**, now the beginning of the boundary line between Kahaluu and Keauhou. Was used formerly for diving.
- Site 3. (Place) **Kehau**, a cove about 200' south of Paniau, the abode of one of the king sharks of Kahaluu, called Kehau.

The path along the beach here could be used only in the morning, the *mauka* path in the afternoon; a *kapu* which seems bound up with the sanctity of the king, upon whom no commoner's shadow should fall.
- Site 4. Stones marking the ruins of a low-walled pen on the *pahoehoe*, c. 15x20. Nearby are *iliili* [water worn pebbles] and other traces of ruins.
- Site 5. Walls of a pen of unusual construction... [see Reinecke manuscript for further description].
- Site 6. The complex of ruins surrounding a thick-walled pen, called on the Bishop Estate map **Heiau Kehau**. Mr. Kahulumu declares that this structure, for all its similarity to Kapukini, is no *heiau*, but that the pen was used to secure goats, and the platform on the east to dry *kuinapaupau* [layers of *kapa*, or bark cloth]. This shows how difficult it is to determine a *heiau* by its appearance...
- Site 7. A modern house site and various walls in the pen *makai*...
- Site 8. Modern house and *lanai* platforms...
- Site 9. Modern house and *lanai* platforms.
- Site 10. Three modern house platforms...

Site 11. Platform...with short wall behind it, a shelter for canoes, though designated as a *heiau* on the Bishop Estate map. In the lot behind it is a small enclosure containing two *kuula* [fishing god] stones, a *kane* and a *wahine*, to whom fish is offered.

Site 12. (Place) Inikiwai Point, south terminus of the breakwater. There is an undersea spring of brackish water here.

Site 13. Well 6x6x4 1/2 containing a little brackish water.

Site 14. A space leveled and strewn with *iliili*, with remains of low walls on three sides...

Site 15. Ruinous, flattened platforms of *a-a*.

Site 16. Smoothed *a-a* with a few *iliili*.

Site 17. Dry well, called Kawaikohalii, about 8' deep and surrounded by concentric tiers of walls.

Site 18. Doubtful sites.

Site 19. Modern house site.

Site 20. Probable house site.

Site 21. Well 9x7x5, with two feet of brackish water.

Site 22. **KEEKUAPUAA HEIAU** (known as **MAKOLEA** from Makolea) a beautiful chiefess, daughter of Keolonahihi and Kahaluu.

This *heiau* is so badly overgrown with a running vine that it cannot be measured... [Reinecke cites Stokes' description].

Site 23. Keawehala Pond, used for bathing by chiefs.

Site 24. **KEEKU HEIAU**. A *heiau* of the first rank, for human sacrifice and also a *pūuhonua*. Stokes covered this and **Hapaialii heiau** so thoroughly that I shall merely append his notes. The boundaries of the *heiau* extended some 75 or 100 feet beyond the walls of the structures themselves [cf. Stokes and Dye 1991].

By Keeku *heiau* are the famous Kamalalawalu pictographs. According to Kahulumu, Kamalalawalu was impaled for ten or eleven days on the beach by Keeku, and then, as he still lingered, slain, and his body towed out for the *Niuhi* sharks...

Site 25. **HAPAIALII HEIAU**. Covered by Stokes' notes [see excerpts above].

Site 26. A large boulder lying on the lava flat covered at high tide, known as Pohakuloa. According to legend, Pohakuloa was a shark of supernatural powers, changed to a stone because he refused to give fish to Pele when she visited Kahaluu beach.

- Site 27. (Place) Kaluokele, a hole about five fathoms deep, outside Keeku, where the Hawaiians used to offer awa root, food, etc., to the king shark Moanalihia.
- Site 28. Platform 18x20x3, apparently not a dwelling site.
- Site 29. Fine brackish pool, with very carefully laid steps leading to it.
- Site 30. Doubtful, very old site.
- Site 31. (Area) On a slight acclivity of *a-a*:
- Walled site 16x8, some *iliili*. by it, a cleared space of the same area.
  - Irregular platform, greatest dimensions 13x7x2 1/2.
  - An area of smoothed *a-a*, probable site. Under it a cave, about 12' deep and 3' high.
  - A retaining wall along the crest, ending in an enclosed platform, c. 16x13x3.
  - Seven tiny sites more or less enclosed. In their midst an enclosed site, 13x9x2.
- Site 32. (Area) In the hollow below Area 31.
- Old, rough walled site, 11x10
  - Platform in three sections, c. 9x7x8x12,10,7; 2' high in front, back of it a platform 8' in diameter and 8" high, plainly a *puoa*.
  - A rude shelter, 8x6x4
  - Rough, old platform, c. 12x7
  - Three tiny platforms, c. 5x5
- Site 33. Pen, inside dimensions c. 10x10x2. Platform c. 10x16x2. Very low pen c. 50x35, a sort of platform *makai*.
- Site 34. Large, old house platform boundaries indistinct.
- Site 35. Probable grave platform, c. 14x14x3; small circular grave c. 5' in diameter and 1' high; other nondescript piles of lava which may indicate burials. Then a probable house platform 16x17x3 1/2, about half the area being smoothed and paved with *iliili*. Adjoining it *makai* is a pen of the same dimensions.
- Site 36. A succession of platforms measuring roughly 14x11x3, 14x15x2, 14x14x0-4, on the slope of a ridge. Back of this appear to be the ruins of a pen. Perhaps a platform back of that, near the ***Pa Kuakini***.
- Site 37. **PAPAKOHOLUA HEIAU**. A minor *heiau*. See plan, page 18. It is now in such a torn-up condition that the original shape and measurements are uncertain. Those of the plan are approximate only. The original height seems to have been 6', the height of the lower platforms, flush with the bottom of the main wall, 3'. There is an interesting hole in the platform a little over one foot across but 4' deep. The floor of the pen to the south is natural rock. There is a platform-like pile of small stones to the north.
- Site 38. *Papamu* pecked on a ledge...
- Site 39. Small platform, probably a house site.

- Site 40. Site of **HANAKALAUAI HEIAU**. [Reinecke cites Stokes]... The best fish-trap of the tidewater area is located a little north of here.
- Site 41. **KAPUANONI HEIAU**. ...Thrum has the following "...Kapuanoni, a large *heiau* of Kahaluu, described as an ancient *puuhonua* and *luakini*, built in the time of Lono. Tradition has it that when Malaihi was its *Kahu* (or keeper) a native fled to it from Pahoehoe and was followed in by his pursuers, seized, and taken away without remonstrance, which violation coming to the ears of the king, he had the keeper slain and sacrificed on the altar of Ohiamukumuku." This was a place for prayers in general; also at one time the residence of Alapainui. Kahulumu says that to take a *kuula* there before a fishing expedition insures good luck.
- Site 42. (Place) a fish-god, name unknown, lying in the tidewater outside Kapuanoni.
- Site 43. **Poo Hawaii pond**, used by the ancient chiefs for bathing.
- Site 44. A fish-god, called Poo Hawaii, to whom offerings of fish and *awa* are still made. Originally it lay on the beach toward Kapuanoni, but several years ago was transferred to its present position by Mr. Nahale, then owner of the *kuleana* where it stands. The original position is indicated on the map. Near it was a pool or hollow in the lava used by Kamehameha for basking in the sun after swimming.
- Site 45. **MOKUHEOLE HEIAU**. Stokes has the following note: "Mokuahiole. Built by Keeaumoku, Keeaumoku's residence, on the beach." No tradition concerning it.
- Site 46. **MAKUAHANE HEIAU**... Said to be a *heiau* for making the kings canoes. Waikuala pond was used for swimming by the king.
- Site 47. *The famous strangling stone* [Lapauila], ... stood by the **Ohiamukumuku Heiau**.
- Site 48. A modern house site, standing on the site of OHIAMUKUMUKU HEIAU. In front is a cave, said to communicate with **Ohia cave** far mauka. There are two small entrances to it, one of which it is said was blocked up, the other guarded, and criminals confined within it. The small cave in the roadway contained water. Ohiamukumuku was built by Alapai or Lonoikamakahiki, and was a *Heiau* for human sacrifices.
- Site 49. Modern house site.
- Site 50. **Kalopoipu**, a tiny cave near the road. If *kukui* nuts are crammed in it—at least that is the way I understood the tradition; certainly if it is tampered with in a certain fashion—a storm will rise.
- Site 51. Modern house site.
- Site 52. Modern house sites. Tomb in lot nearby.
- Site 53. Modern house sites, one walled, the other with platform in front.

- Site 54. Possible house site.
- Site 55. Two sites, the south one being very doubtful.
- Site 56. **KUEMANU HEIAU.** [Reinecke cites Stokes]... ...The main platform is c. 54' wide, 73' long on the *makai* side, 6' high *mauka* and 3' high *makai*. The small platform at the S.E... The other platforms are of irregular shape and dimension. They extend to the canoe landing, and on one of them is built a small Roman catholic chapel. Foreign palms have been planted about the main platform... The four pens on the east and north were for planting sweet potatoes...
- Site 57. Modern house platform; front of yard paved.
- Site 58. A spot against the *kuleana* wall, Ahuahinaloa, where there was formerly a spring, Waiakane, and a small *heiau* for resting. The spring was sacred to Kane...
- Site 59. A series of places along the coast line of Kahaluu [see Reinecke's manuscript for site details; Reinecke n.d.:53-62].

While it is probable that some sites were missed in the area covered by the detailed survey, they probably are not numerous, and are chiefly rather modern house sites. *It is likely that the stone from most of the old sites has been built into the kuleana walls* [emphasis added] [Reinecke n.d.:63].

With the section of Kahaluu back of the detailed survey sheet the matter is different. The dense growth of thorny vegetation prevented the location of several *heiau* and countless other sites; while those located are placed only approximately on the map, because of the difficulty of determining distances. *A conspicuous feature of the country back of the south end of Kahaluu village is the large number of paths running mauka, some of them were faint traces across the a-a, others well-marked, and one a well-paved path two or three feet wide running almost straight. It may connect with the paved path six or more feet in width which runs mauka of the Keauhou road past the mouth of Ohia Cave.*

*Another conspicuous feature of the section about the paths, on the border between the recent, bare lava flow and the land covered with vegetation, is the scores of pits sunk into the bare lava by the laborious process of prying loose slabs and tossing them to one side.*

The platforms, mounds, and *ahu* are too numerous to set down on a map of this scale; besides, most of them are covered by vegetation. This section was once covered with garden patches, and the boundary lines and heaps of stone from the fields are evident.

Those sites located are described below:

#### **Keauhou 1<sup>st</sup> and Kahaluu**

- Site a. **KEAHILO HEIAU** on the boundary of Kahaluu and Keauhou [Reinecke includes Stokes' description]... ...Keahiolo Heiau is said by Kahulumu to be named for a *kahuna* and strong man who lived on it. "He could sling a stone one mile--two, three, five miles!"

- Site b. A structure on the Keauhou road: a pen 52x45, with remains of a wall 4 1/2-5 1/2 wide and 5' high. The upper part is about 3' higher, and separated from the lower by shallow pits.
- Site c. ***Ohia Cave***. *A cave located by the narrow paved road running mauka—itself a fine example of Hawaiian engineering. It has many ramifications, some of them unexplored; was used as a refuge and place of ambush in times of war, and of burial in times of peace; it's said to connect with the cave under Ohiamukumuku Heiau on the one hand, and with the cave mauka in which Keanalele Heiau is built, on the other.*
- Keanalele is said to be a *heiau* about 20x20 built in the bottom of a deep cave mauka of and between Ohia Cave and Keahiolo Heiau..
- Site d. ***A HEIAU***, no name given... It faces downhill, and consists of a terraced platform within a low wall...
- Site e. ***Kanupa Cave*** (pronounced almost Kanuba). A burial cave, with its entrance in a deep circular pit.
- Site f. ***PAOUMI HEIAU***. Quoting Stokes: "A medium-sized *heiau* (about 75x60) on the slopes back of the village. Built by Umi for agriculture—*hooluluuluai*... [see Stokes' description above].
- Site g. Small rough platform.
- Site h. ***ALAINAMONA HEIAU***. Not visited; described by Kahulumu as a platform about 40x25x5. Doubtless a *heiau* for agriculture.
- Site i. ***A HEIAU*** for planting sweet potatoes, behind Mr. Kahulumu's *kuleana*. Built of medium lava blocks, about 25x23x3-5.
- Site j. ***HALELAUU HEIAU***. This was the residence of a king... ...the structure itself is very dilapidated and hard to measure. It bears a small *papamu*, 7 rows one way, 6 the other way, which is broken off short... About 125' due north is a cave also known as Halelaau, with a capacious entrance chamber about 40x20x9. At the back two entrances to the passage are walled up about 10' to the roof. *The passage divides, one turning at right angles and then again toward the beach, where it ends in a deep pit; the other running mauka.* This cave was used in time of war, and also as a burial cave. The bodies of those slain in attempting to storm the cave were dragged to the deep pit mentioned above.
- The entrance was used by the women for pounding *kapa*. There is a beach boulder here—the *kuula* of the cave.
- Site k. ***NOHOANAPALENA HEIAU and Cave***. The cave's mouth is now walled up. It was visited, but not the *heiau*.
- Site l. Old rough house platform and another vague site, by the shore south of Lahai *heiau*.

Site m-n. **LAHAI** and **OHIKILOA**, or OHIKIMAKILOA HEIAU. Part of Lahai and of Ohikiloa are in Kapalaalaea land, but are said to pertain to Kahaluu... The northernmost platform, which appears to have been occupied in more modern times by a house platform, was the seat of the *kahuna*; the large platform was occupied by the king; the small one next south by the infant princes; the large broken-down platform by the guard; and the southernmost by the queen and her attendants.(This is according to Kahulumu.) Ohikimakiloa was named for the watchman who occupied it. The place at which Lahai is located is named Keawemua, after a strong man [cf. Reinecke's Map, page 70].

*It may be well to include here a mention of OPUKAHA HEIAU, in Keauhou [1st] land, a short distance below the junction of the two roads [in the records of the Māhele, "Opukaha," more frequently written "Opuokaha," is identified as an 'ili in which agricultural fields were situated]. It was probably an agricultural *heiau*, and (as pointed out to me) occupied a very peculiar location, athwart a deep ravine. One end is now occupied by a pig pen, the other rests against a coffee field, and the part between is cleared and used for growing papayas. The length is guessed at 100' or a little more, the width at about 60'. Nothing remains but indistinct lines of boulders, as though there had been an enclosure with perhaps one or more platforms [Reinecke n.d.:63-66].*

The following section includes excerpts from Reinecke's survey of Keauhou 2nd and 1st. Sites 1-72 are primarily within Keauhou 2nd, and with the exception of a few sites below, are not included in this study.

#### **Detailed Survey of Keauhou [1<sup>st</sup> and 2<sup>nd</sup>]**

During June, 1929, I began a detailed survey of the shoreward sections of the lands of Keauhou 1 and 2. I found that the habitations of these two lands are distributed in three groups: the first, beginning just past the Honalo boundary, concentrated about Kahoe, and running in a thin line up the *pahoehoe* coast to the spot called Kauliloa the second, about the present village of Keauhou; and the third, separated from the modern village by a very rough *a-a* flow, and conterminous with Kahaluu.

As the map indicates, I began my detailed survey with the *heiau* of Kualanui in Honalo, which was noted but not described by Stokes in his examination of the Kona *heiau*. The most striking feature of the first section of the Keauhou coast is the great group of burial sites [Lekeleke] arranged in a sort of hollow theater at the foot of an abrupt slope of *a-a*; these platforms are supposed to cover the bones of the warriors who died fighting on Liholiho's side at the battle with Kekuaokalani, champion of idolatry, in 1819...

Some of the locations are probably incorrectly oriented on the map, as my compass was a poor one, and the declination is very tricky on this strip of coast. The locations are for the most part accurate, as there were enough landmarks from the Bishop Estate blueprint map to make a rule of thumb triangulation easy.

Site 1. **Kualanui heiau**, a *heiau* of the first rank on the flat below the government road at the north side of Honalo land. It is oriented roughly W.N.W. and E.S.E... The *heiau* is in most parts very dilapidated and rough, and the surface is now covered with many pits, as though the paving had been torn up in search of something...

Site 6. **Area covered with burial platforms...** These platforms, supposed to have been erected for the loyal warriors in the battle with Kekuaokalani, appear to have been all erected at the same time... Arranged in sort of a theatre at the foot of

a high, gloomy lava slope, facing a lonely coast against which the booming waves shatter themselves in spray a hundred feet high, they form a right fitting monument to the last of Hawaii's primitive warriors. [Reinecke ms.:71]

The plan, while indicating the tangle of platforms, does not show their relative height nor the way in which they are terraced on the slope of the cliff. Some are almost flush with the surface of the *a-a*; in their case, the *a-a* seems to have been dug up to admit the body of the warrior, and the location of his grave shown by smoothing the surface above him rather than by building of a real platform. Other sites, however, are marked by large, imposing platforms. These may cover the bodies of chiefs or of several men; the excavation necessary to determine would be very laborious. Most of the platforms are built up of a facing of large *a-a* stones filled in with medium or small *a-a* stones. Careful labor seems to have been expended in most cases, and crumbling seeds due chiefly to the nature of the *a-a*. One noticeable feature is the way in which smaller platforms are built almost in the form of lanais, about the larger and higher ones; another is twin and triple platforms... [Reinecke describes the dimensions of some 313 platform features associated with the Lekeleke Complex] [Reinecke ms.:72-77]

Reinecke's field descriptions then identify numerous features (Sites 7-67), including houses, pens, mounds, *puaa* (burial mounds), platforms, salt pans, pools, *papamū* (*kōnane* boards), enclosures; the Heiau of Kaukulaelae (Site 51); the Heiau of Mokukanikaula (Site 56); the Heiau of Alaihi (Site 64); the Heiau of Kamohoalii (Site 65); the birth place of Kauikeaouli (Kamehameha III); and the cave of Moikeha (Site 67). Regarding the cave, Reinecke reported:

- Site 67. ***Moikeha Cave.*** This is a famous cave. The story is that a king, flying from his enemies, hid himself in the cave, standing erect and motionless with all his body above his legs hidden in a high pocket of the cave. His enemies, looking inside, did not observe his legs, and passed him by [Reinecke ms.:81-82].

Beginning at page 82, Reinecke provides descriptions for more than 100 features in Keauhou 1<sup>st</sup> and 2<sup>nd</sup>. Most of the sites are associated with the near shore villages—Kahō‘e‘e (described above), Keauhou Bay, and He‘eia—with some references to inland sites. Selected narratives from Reinecke's manuscript, describing sites and customs, and references to caves and the *kula* lands are included below:

- Site 68. Low ground behind the Wharf. In ancient times the site of ***KAMAUAI heiau.*** Kamauai signifies “to spread, or pass on food.” The legend connected with it is found in Thrums Annual for 1908, page 72.
- Site 70. ***The mouth of the burial cave Ke-eku-a-ka-puaa,*** which signifies roughly, “rooted up by the pig.” This cave was used for a burial as recently as 1913, when a very poor Hawaiian was strapped between two sheets of galvanized iron roofing and thrust into the cave. Near its mouth are two double platforms, rather rough, one on the W. being 19x17 with a forecourt 16x9, and the one on the E. 26x21-16, divided into two by a low wall. Their use is puzzling.
- Site 71. An up heaved mass of *pahoehoe* rocks, called ***Puu o Kaloa.*** Mr. Kawewehi claims that this was sacred to the god Loa, and a *heiau*, but there is absolutely no trace of artificial building in the mass. According to the anecdote furnished me, spongers who came about feasts in Keauhou were asked, “Where were you when the rain fell on Puu o Kaloa?” That being the rainy season when

everyone should plant his taro, sweet potatoes, etc. If the man answered, "In Honolulu, in Maui, etc." it was presumed that he would have done his share of farming had he been home, and he was allowed to sit at the feast. But if he answered, "In Kona," he was dismissed as a loafer.

- Site 72. Area in yard W. of Hoapili's house, known as **Hale o Lono**. Mr. Kawewehi suggests that this is not a *heiau*, as some claim it to be, but the site of the house of Lonoikamakahiki. This seems likely, as there are only a few large stones to suggest any kind of building—no foundations which would indicate a *heiau*... [Reinecke ms.:82]

Most of Reinecke's Sites 73-95 are various houses, platforms, walled areas, and enclosures etc., situated along or a short distance behind the coast (Reinecke ms.:82-83).

- Site 92. Remains of a platform overlooking the sea, 4' high *mauka* and natural *makai*, about 30x20. Mr. Kahalioumi gives its name as **KUMAHULA** fishing *heiau*. Mr. Kahulumu gives it as HEEIA, named after a king, but his is probably incorrect... [Reinecke ms.:83].

Reinecke's Sites 96-102 are situated on the near shore *kula*, from the area where the old road to Keauhou Landing and coastal road intersect, and along the lower road. Based on Reinecke's rough mapping, his Sites 100-101 may have been near the lower section of the present-day Keauhou Shopping Center:

- Site 96. A series of three platforms about the same size, only the lowest (c. 14x14) plain.

- Site 97. Cleared space with *iliili*.

- Site 98. Well-built platform 24x23x0-4 bearing a small circle of stones.

- Site 99. Faint platform. The area of smooth *a-a* fragments from here to the road bears several leveled places which may possibly be sites.

- Site 100. A fill of large, rough stones, forming with natural lava a sort of platform at the north end; at the south end is a very rough triangular platform c. 20' on a side. The fill itself is about 70' long. It seems to serve no purpose.

- Site 101. In a hollow of the rough *a-a*, about a great boulder, what appears to be a **HEIAU**, though I could obtain no name for it. It is built of medium small blocks of *a-a*, and strewn with small pieces. The platforms vary in height according to the typical one of 4 feet.

Note: So many structures are laid out in dimensions which are roughly multiples of 4 feet that I am inclined to think that distance a Hawaiian unit of length.

- Site 102. A pit excavated in the good path running *mauka*.

The area of rough *a-a* north of Kumahaula Heiau forms a natural boundary between the sites of Keauhou proper and those of the borderland of Keauhou and Kahaluu. The present boundary between the lands is a straight line drawn from the Paniau Monument on Paniau Point by Kapukini Heiau to Keahiolo Monument on Keahiolo Heiau. However, my chief informant for Kahaluu, Mr.

Thomas Robert Kahulumu, places the traditional dividing point between the lands at the little inlet Malailena. It would be hard to say exactly where the ancient boundary ran among this group of sites on the brittle *a-a*.

This group of sites is so confused that the exact positions were hard to map, and in many instances only the relative positions can be trusted. As for the sites *mauka* of the road, these are approximate only, and in several cases only the general area has been designated. [Reinecke ms.:84]

Reinecke places Sites 103 through Site 140 on the *makai* side of the coastal Kailua-Keauhou Road. His accounts include, but are not limited to descriptions of platforms, mounds, pens, shelters, house sites, terraces, caves, and *heiau* (Reinecke ms.:84-89). Selected descriptions of notable features are included below:

Site 111. **Malailena Inlet.** According to Mr. Kahulumu, this marks the boundary between Kahaluu and Keauhou. It ends in a remarkable cave, the waves driving into it and meeting a pocket of air, it emits a great cloud of spray. *This cave continues mauka (to Ohia cave?) for a great distance. In the old days those who knew the secret of the cave used to enter it mauka, take their canoes which were secreted near the mouth, sink them under the water in order to pass the entrance (which is not over two feet above the water) and pass skillfully out into the open water, where the fishermen were astounded to see a canoe appear as if from nowhere.* [Reinecke ms.:85]

Site 114. Platform 14x10x2. I think that it was this platform which was pointed out by Kahulumu as a fishing *heiau*, named Ohiki. One corner is now used to hide bottles of water for fishermen. The *kuula* is gone. [Reinecke ms.:86]

Site 118. Rough platform c. 16x12 and ruins of pen. Trace of small platform. Platform 10x9x1. In this area is located a small platform fishing *heiau*, called from the inlet, Malailena. This was pointed out to me by Kahulumu, but it cannot be identified with any of the sites on the map drawn one year previous. [Reinecke ms.:86]

Site 133. **INIKIWAI HEIAU.** This is a fishing *heiau*. It is remarkable for being built for the most part of small chunks of *a-a*; that such material should be broken down in several places is not surprising. The surface is covered with a thick layer of *iliili*, and still bears the beach boulder which serves as a *kuula*. It is irregularly quadrilateral, the sides being 36' 15' 30' and 26' respectively. The height is about 6'. The *mauka* side is faced in some places with a double wall of fairly large stones. It is oriented roughly N.W. [ibid.:88]

Reinecke's descriptions of Sites 140-154 describe features along the old coastal road, by association with Site 142, Kauali'i'i Heiau, sites that are some distance below the present study area. Excerpts of Reinecke's texts are included here:

Site 140. A group of small platforms. The platforms in sites Nos. 140, 141, 143, 144, and 145 are said by Mr. Kahulumu to be grave markers, but the size, elevation, and especially the *iliili* on their surface (an almost sure sign of habitation), as well as the rings of stones and low walls surrounding some sites, indicate to me that most of the sites are those of dwellings. But it is not easy to distinguish between the domicile of the living and the abode of the dead... [Reinecke ms.:89]

Site 141. A large area, nearly 400x150, covered with various types of structures; low-walled or bounded enclosures, small platforms, piles of rock, leveled *a-a*. Some of the enclosures are so roughly floored that they could not have been hut sites... [ibid.:89-90].

Site 142. **KAUALIILII HEIAU**, a *heiau* for planting sweet potatoes. A platform built on a natural rise, 17' wide, the paved part (*iliili*) 19' long, plus 5' to the end of the thick part of the platform, plus 9' to the end of the entire platform. The height is 4' *makai*, 5' *mauka* above a ravine which adds 10' more to the height. *Mauka* is a shelter and a space with *iliili*, 9x7. There is a pen in the ravine. Downhill is a double terraced platform, the upper part c. 27x10x0-1/2, the lower 27x5-11x5. Below it in turn a rude pen. [Reinecke ms.:90]

Site 143. An area south of ***the faint trail***, with several platforms. from south to north... b. Platform... S.E. corner of a large platform of small *a-a* partly covered with *iliili*. Its length north and south is about 58', its width at south end about 39'. At the N.E. corner it becomes a secondary platform a little higher than the rest of the surface, about 35x20. The height varies 1-4'. The main platform bears a horseshoe-shaped bank, two tiny *ahu*, and apparently a small enclosure... [ibid.:90]

Reinecke's Sites 151-154 are identified on Reinecke's Map 1:137, as situated on either the immediate *mauka* or *makai* sides of the Pā Kuakini (Site 152 is cut by the Kahalu'u Keauhou boundary, and Site 154 is within Kahalu'u). Nearby Site 154, Reinecke also records having been informed of a burial cave, which he was not shown, as it was still being used for interment:

Site 151. On the high, flat ridge back of site 150, a group of platforms... [Reinecke ms.:92]

Site 153. By the end of the ***Pa Kuakini*** (Kuakini's wall):

- a. A small cairn.
- b. A platform at junction of ***Pa Kuakini*** and the lesser wall which follows the curve of the *pali*, 7x7x1.
- c. At the foot of the steep slope, two pits in the lava, 3x2x2 and 2x2x2.

Site 154. Shapeless platforms in fine *a-a* in front of the lesser wall. Five spots bear *iliili*; one farthest north is large and perhaps most recent. A little farther north are two small sites marked by *iliili*, then *mauka* a sloping platform of fine *a-a*, about 22x15; back of it traces of another, larger one--a sort of backyard for the platform.

This site lies with Kahaluu, and brings us squarely into the grounds of Kahaluu proper, which hereabouts begins to be overgrown with brush.

Somewhere in this section is a slight elevation known as ***Puu o Kukae*** [Hill of Excrement], near which there is an entrance to a cave, used recently as a burial cave by Kahaluu residents, and therefore not shown me.

This hill reminded my informant of an anecdote concerning Kamehameha the Great, which he could not explain fully because of his poor command of English. The gist of it is as follows:

A practical joker of Kona, on his way to Kau, had just finished a hearty meal. "Now that my stomach is so full, I'll dung in Kamehameha's mouth (*ka ai ana no keia a kio aka ika waha o Kamehameha*) and wipe myself with his hand (*ilima*).” One of the king's guard heard his boast and straightway reported it to Kamehameha. The culprit was dragged before the king. “Oh, no,” he declared, “I said that I should dung in some deserted place (*ka ai ana no keia a kio aka ika kahimehameha*) and wipe myself with leaves (*ilima*).” Whereupon the guardsman was knocked on the head and thrown to the sharks as a busybody... [Reinecke ms.:92-93]

As a youth, *Kupuna* Kinoulu Kahananui (born in 1925), learned of the above account from *Tūtū* Palakiko Kamaka. During an interview on April 4<sup>th</sup>, 2002, *Kupuna* Kahananui shared the circumstances around the event and resulting saying as he learned it, with the author:

KK: Two men were at a *pā'ina*, and when satisfied, they spoke despairingly of Kamehameha. Two of the king's guards heard the men's comments, and went to tell Kamehameha. He in turn told them, “You two fellows go out there and look for these guys and bring them back.” When the two men who had reportedly misspoken, were caught, they knew how to get out of it. They told Kamehameha, “*Auwē! Aia kā māua ‘ōlelo. – ‘Ai kāua, ma’ona, ho‘i aku i kahi mehameha. Ka lau o ka ‘ilima, ‘oia kā kāua e hāleu ai!*” When they told Kamehameha that, he couldn't answer. And these two who heard all of that, they're the ones who got punished.

KM: And what was it that the guards thought the two men had said?

KK: The guards heard the right words.

KM: [chuckles]

KK: “*Ho‘i ‘ai kāua, ma’ona. Ho‘i aku kāua ki‘o i ka waha o Kamehameha. Ka lau o ka ‘ilima, a ‘oia kā kāua e hāleu ai!*” (Let's go, we're full. Let's excrete in the mouth of Kamehameha. The leaves of the ‘ilima shall be what we wipe with.) So the king sent the guards to go up and look for them. They found the two guys. So these two guys were kind of surprised. They acted surprised, I think. So when they had the court, Kamehameha asked, “This is what you folks said?” So they listened. And one said, “*A‘ole, aia kā māua ‘ōlelo. – ‘Ai kāua, ma’ona, ho‘i aku i kahi mehameha. Ka lau o ka ‘ilima, ‘oia kā kāua e hāleu ai!*” Kamehameha looked at them, and that's true [chuckling]. So they said, “We two have eaten till satisfied, let us go to some secluded place (to excrete). And the leaves of the ‘ilima shall be what we wipe with.”

KM: [chuckles]

KK: And these two guards cannot do anything because they had told the truth. The ones who told the truth, they got punished.

KM: ‘*Auwē nō ho‘i!*

KK: You look at the words. “*Kahi mehameha.*” “*Kamehameha.*” That's what happened. “*Kahi mehameha, ka lau o ka ‘ilima, a ‘oia kā kāua e hāleu ai.*” They agreed. Them two knew what was going on.

KM: Who did you hear this from?

KK: From *Tūtū* Palakiko... [Kupuna Kinoulu Kahananui, pers comm. April 4, 2002]

In closing his narratives for the lands of Keauhou, Reinecke observed:

In this survey of Keauhou I have omitted the great *holua* as that imposing structure has been described and mapped before. There is said to be a *heiau* a little over half a mile *mauka* of the bay which I have not seen, but this is outside the bounds of the map of the beach, and will have to appear on a larger map.

While Keauhou has comparatively few springs and other sources of water, the land *mauka* from the head of the bay is fertile and supports vegetation nearer the shore than in most lands; and it is not unlikely that Keauhou has indeed supported 3,000 people at one time, as Mr. Kawewehi claims [Reinecke ms.: 93].

### ***Ana: Comments on Hawaiian Traditions Regarding Uses Caves***

As noted by Stokes (Stokes and Dye 1991) and Reinecke (1930) above, a number of caves have been recorded for the lands of Kahalu'u and Keauhou. Such features have also been recorded in the present study area through archaeological surveys. One of the best known and most famous of these caves is the 'Ōhi'a Cave (Site 7962). It is a well known burial site, and up to the 1940s, members of the Kahulamū family were still taking interested individuals to various entrances of the cave complex (pers. comm. Kalani Hamm; January 19, 1996; and oral history interviews with Lily Ha'ani'o-Kong, Kalani Hamm, Mitchell Fujisaka, and Luciana Makuakāne-Tripp - Appendix A). It has also been reported, that the cave was used for some levels of habitation (Tomonari-Tuggle 1985:45). Another noted use for caves such as the 'Ōhi'a Cave, was for *pu'u-honua* (mounded earth; symbolic of being placed above, out of reach) the refuges which were sanctuaries from death.

During his Survey of Hawaiian Sites, Reinecke (1930) noted that caves were one of the most notable features in Kahalu'u: "They were used as places of refuge and ambush in time of war, and of burial in peace" (Reinecke ms.:74). Reinecke described 'Ōhi'a Cave (Site c. above, referenced with the Keahiolo *heiau* complex, not far from the border of Kahalu'u and Keauhou) which was situated not far from the Keauhou road, and one of the paved paths which ran *mauka* in Kahalu'u (Reinecke ms.:63-64).

The term "*ana pe'e kaua*" (caves in which to hide from war) is one of the Hawaiian terms used to describe such sanctuaries. Though there appears to be no specific information as such pertaining to the 'Ōhi'a Cave Complex, there are several relevant ethnographic resources concerning similar nearby caves. Among these are the Halelā'au Refuge and Habitation Cave (Site 2077) and Kanupa; it is very likely that portions of the lava-tube/cave complexes extend under the study area (cf. Reinecke n.d.:63-64, and Kelsey and Kekahuna Ms., this study).

The functions of *pu'u-honua* are described in *Mo'olelo Hawai'i* (Pogue 1858); they were places where breakers of laws could be cleansed-forgiven by the *mana* of the sanctuary and thus be allowed to depart from the *pu'u-honua* and live out their lives unmolested. Additionally, we were told:

...*O ka poe noho kokoke ana i kahi e kaua ai, aole nae komo ae lakou i ke kaua, hele lakou a komo aku i ka puuhonua ona...* (The people who dwelt close to a place where a

battle was occurring, and who were not in the fight, they would go and enter such a sanctuary also) (Pogue 1858:20-21).

In a discussion on asylum, Marion Kelly (1986) tells us that *ana pu'uhonua* (cave sanctuaries) or *ana pe'e kaua* were found in areas where large lava tubes were located. These cave refuges were sometimes concealed so that only local residents would know their whereabouts, and walls were sometimes placed at their entrances allowing access to only one person at a time (Kelly 1986:137).

William Ellis (1963) was shown and entered the cave of "Raniakea" [Laniākea] in Hienaloli, which he described as being both a refuge and part of a fortification (Ellis 1963:30).

In an article on Hawaiian burial customs, Westervelt (1904) citing Malo, provides descriptions of burial caves noting that Hawaiian caves are formed through volcanic activity, and he comments:

It is no wonder that from time immemorial such caves have been used by the Hawaiians as depositories for their dead. They were so numerous and so easily concealed, and so thoroughly connected with the mysterious forces of nature, that they were naturally chosen for the sacred hiding places. All the larger islands have cave localities devoted to burial and known as *na wahi huna kele*, "the places for secreting the bones of the dead" (Westervelt 1904:146).

That the 'Ōhi'a Cave Complex has been used for several functions over a long period of time has been well documented in various archaeological studies. During the course of conducting the oral historical interviews for this study, more information was collected confirming use of sites such as the 'Ōhi'a Cave and the Halelā'au Refuge/Habitation and Burial Cave, for burial practices. Without exception, all of the individuals interviewed by Maly, who had knowledge of Hawaiian burial sites, expressed how important the burial sites were to them, and expressed their desire to preserve the sites.

### ***Sites and Traditions of Kahalu'u and Keauhou Recorded by Henry Kekahuna and Theodore Kelsey (1940s-1950s)***

While reviewing records at the Hawai'i State Archives, the author collected information from the files of Theodore Kelsey and Henry Kekahuna (Archives file record M-445). Theodore Kelsey (Papa Kelsey) was a Hawaiian historian, researcher, translator, and author, who spent most of the years of his life (1891-1987), speaking with elderly Hawaiian people, collecting their stories, and translating their writings. He collaborated with Henry Kekahuna, a native historian on several projects, and cared for Kekahuna in the latter years of his life. Kekahuna was a skilled cartographer who produced and left to future generations, a valuable record—annotated drawings of cultural sites in Kona (it will be noted that there are variations in spelling person- and place-names in the following texts).

Notes recorded by Kekahuna and Kelsey, found in the collection of the late June Gutmanis, Hawai'i State Archives, and those housed at the Bernice Pauahi Bishop Museum, include both handwritten and typed sheets, ranging from single-page entries to multiple-page manuscripts. One of the most significant aspects of Kelsey and Kekahuna's work in North Kona, was that they took the time to record the histories as remembered by several aged natives, among whom was Mr. Naluahine Kaopua ("Naluahine"), a native resident of the Kahalu'u area, descended from the line of La-na'i, who was the last formal priest of Ka-pua-nonii Heiau.

The following narratives are excerpted from the land and site histories recorded by Kelsey and Kekahuna. While most of the site descriptions are for areas near the coast, they also collected hundreds of place names and recorded stories of some of those names for areas extending from the shore to the mountain peaks. It should be noted that the excerpts cited below, are but a small portion of the rich texts recorded by Kelsey and Kekahuna. Anyone interested in the history of Kona should review their varied collections.

**Place names From Kaha-luu, North Kona, to the Mountain**

Ku'e-manu Heiau (Mrs. Naluahine [calls it] Kula-manu), by St. Peters Catholic Church, by the sea.

Ku-he-waa, a *heiau* in a high place. (Ku-hai-waa?) and

Hale-laau, a high place far up.

Mahi-pulu, a former cattle branding pen.

Kukui-pālua, a plain that was the home of two supernatural *kukui* trees, an older and a younger brother (*kaikuauna a kaikaina*).

Ka-'opapa-wai, a former *pahoehoe* land with depressions in it where water collected, but which have been filled with stones. (*He pahoehoe mamua. Kipohopoho. Kau ka pohaku maluna o ka poho wai.*)...A place beside the road where water was drunk from depressions in lava.

Ka-hoolele, a planting land, (*he ko'ele ia*).

Kupeku, a flat farming land (*He 'aina mahi 'ai palahalaha. Kupeku* means to shake out as dirt from pulled weeds. *Kupeku, e kākā iho oe i ka lepo.*)

Lau-hue, a water in an open cave. (*He wai iloko o ke ana hamama*).

Pā-māki, a cave resembling Lau-hue, and somewhat upland from it.

**Lands upland from Poo-Hawaii,**

**a Pond and Place of Royal Residence at the Shore in Kaha-luu**

Ka-pa-o-Pā-wai, the enclosed land of an old man named Pā-wai [LCA 5915 in the 'ili of Hāpaialī'i].

Kumu-noní, a high place in Kaha-luu from which surf-riding was watched. (*He wahi ki'eki'e iloko o Kaha-luu, kahi e 'ike ai ka po'e heenalu.*)

Ka-pa-a-Kauwale, the enclosed land of Kau-wale, an uncle of my [Kekahuna's] wife's. There is lantana there [LCA 5678, in the 'ili of Pā-māki].

Kukui-o-Ka-hinu, in a central part of the land on one side of Wai-a-ka-'ai. (*Aia iwaena o ka aina ma kekahi 'ao'ao o Wai-a-ka-'ai.*)

Pahu-kō, a high place seaward of the new road [Kuakini], and upland from Ko'o-kā at that shore. Different species of Hawaiian sugar-cane were planted here before. There is a grave there. (*Aia makai o ke alanui hou. Ko'o-kā makai. He wahi ki'eki'e kahi i kanu i ai na ko Hawaii like ole mamua. He kupāpa'u malaila.*)

Ke-awe-hala. There was a *kuni* [a sorcerer's] ceremony fireplace upland from it.

**North Kona, an Upland Trip**

**Names from Mr. Naluahine Ka-'opua, of Kahaluu**

Haluu-kea, a pit, and a cave (*he lua ia, he-ana*). The *heiau* of Ke-'eku is seaward. The *pueo*, an *aumakua*, or spirit guardian, of a prisoner in Ke-'eku Heiau released him, and they hid in this cave.

He-lani Church. There is an old He-lani Church at Kaha-luu, on the upper side of the road across from Wai-kua-'aala pond and spring. (He-lani, a (*he*) heaven -high one, or royal personage (*lani*, the heavens); but *hē* (slightly accented) means grave.

#### **Hoonanea Apts. to Ke-o-na-hihi**

...39. Ka-nupa. *He ana mauka o Wai-kua-'aala. He puka mauka, a he puka makai* (Alii 'Ai Coll., p. 26). [Kanupa is a cave above Waikua'a'ala. There is an entrance on the *mauka* side, and an entrance on the *makai* side.]...

41. 'Ohi'a-mukumuku, also called 'Ai-'ohi'a.

42. Ka Pa o ka Menehune (*Holo a hiki i Ka Laau o Ka-lei-kini. Pau ma ke poo, a malaila Ka Lae Moi.* (The wall of the Menehune extends to Ka-Laau-o-Ka-lei-kini. Ends at the head which is Ka-lae-Moi.)

43. *Pohaku o Ka-lei-kini. O'o ka moa mamua o ka pau ana o ka pa, a ku ka pohaku ma ia wahi. Oia ka pohaku ho'ailona.* (Pohaku-o-ka-Lei-kini. The rooster crowed before the wall [of the fishpond] was completed, and the stone remains at that place. It is a omen stone.)...

...69. *Makole-'ā. He aina, a he heiau, kahi o ke kaikamahine alii u'i o Makole-'ā. Aia ka heiau mauka o Ka-ua-ko'eko'e. O ka aina o Makole-'ā kahi noho o Naluahine ma.* (Makole-'ā. It is a land area and a *heiau*, the place where the beautiful chiefess Makole-'ā dwelt. The *heiau* is *mauka* of Ka-ua-ko'eko'e. Naluahine and folks dwell on the land called Makole-'ā.)...

The following narratives are excerpted from a typed manuscript by Kelsey and Kekahuna written following their 1950 site visits to Kona with Nāluahine Ka'ōpua. Titled "Historic Satellites," they form the basis of a series of articles published in the Hawai'i Island newspaper, the *Hilo Tribune-Herald*. The narratives provide readers with detailed descriptions of site, traditions and practices associated with the lands of Kahalu'u and the two Keauhou. While the texts focus on areas *makai*, (from a little above, and towards the shore from Ali'i Drive), they are important as they call to mind the sacred nature of these lands, and nature of the ancient population. In the Keauhou section of the narratives, readers are also told again, of the Royal *Hōlua* Slide—the top of which is a short distance *makai* of the present study area; and also of the famed hill Pu'u o Kāloa (midway between the study area and the shore), associated with cultivating lore on the *kula* lands of Keauhou and Kahalu'u:

#### **Kaha-lu'u**

...And now comes into view the *royal land of Kaha-lu'u*, with its charming bay. On the bay's north shore just below the road, and just north of the little Catholic Church of St. Peters, lies *Ku'e-manu Heiau*. In this temple were conducted ceremonies for the raising of good surf-waves. Just above the road on the opposite side of the bay, where the ruins of old *He-lani Church*, largely constructed of rocks from the ancient *heiau* of '*Ohi'a-mukumuku* whose site the ruins now occupy – good reasons for the ruins, according to the Hawaiian mind – a recent church building adjoins the old. Both to the north and to the south of *He-lani* still stand remnants of the once famed '*Ohi'a-mukumuku*, in which for a time the body of King Kama-lālā-walu, of Maui, was ceremoniously displayed, following his sacrifice by King Lono-i-ka-makahiki in the noted *Ke-'ēku Heiau* down on the shore. Seaward of *He-lani*, below the road, lies the good-sized now green-scum-covered rectangular pool of *Wai-kua-'aala*, once the *tabu* swimming-place of chiefs.

Now turn down the driveway of the recently-built eating-house named Ka-lani-kai, to the beach. To southward, right beyond the end of the beach, a dense grove of *hau*-trees juts out into the sea, concealing with its peaceful gloom the scattered ruins of the long-destroyed *heiau* of *Ka-pua-noni*, of which La-na'i, great grandfather of Mr. Na-luahine

Ka-'opua, sole remaining patriarch of Kaha-lu'u, was the last to officiate as high priest.

In the sea near *Ka-pua-noni*, close to the white sand beach, is a *Ku-'ula*, or fishing deity, in the form of a fair-sized flat stone named **Pohaku o Ulu-pala-kua** – Stone of Ulu-pala-kua – after the name of its former home on the island of Maui, from whence it is a special importation by canoe. To spare it loneliness in its strange new home, a companion *Ku-'ula* stone, **Pohaku o Ka-naio**, was similarly imported from Ka-naio, Maui, and now stands facing the sea in a stone wall just back from the beach.

A little seaward of Ka-lani-kai, out on a small flat of *pahoehoe*, lies the once chiefly bathing pool of **Ka Wai o Kapo**, commemorative of Kapo, a sister of great Volcano-Goddess Pele, and a sharer of honors with Laka, principal goddess of the sacred *hula* dance (*hula kuahu*).

Now occupied by the eating-house is the land of *Po'o-Hawaii*, a former abode of royalty, adjoining the pond of the same name. At the south end of this pond may be found house-foundations of ancient royalty. On its north side renowned Governor Kua-kini erected a stone residence for himself near a place named **Moku-ahi-'ole** just north of Ka-lani-kai, where once dwelt his famed father Ke'e-au-moku, a fearless warrior of Ka-mehameha the Great. Near the Governor's stone dwelling he erected some large open buildings, or *halau*, used as dining halls, which were collectively named **Na Halau (or Na Hale) Pa'i Niu** – The Cocoanut-leaf Thatched *Halau* (or Houses) – on the site of their modern successor Ka-lani-kai. Thus the son of High-Priest La-na'i's foster son Na-palapala was honored by the name of Na-hale, which is the esteemed family name of his descendants in Kona today.

When Governor Kua-kini passed to his ancestors, in 1844, his revered bones were dried by High-Priest La-na'i on the cement roof of the Governor's stone dwelling at **Po'o-Hawaii**. The faithful La-na'i lovingly wrapped them in *kapa* (*tapa*), and secretly concealed them.

Years later King Ka-la-kaua, in order that he might demolish the old stone house without retribution from the spirit world because of the building's close association with departed Governor Kua-kini, and in its stead build a wooden dwelling for himself, called upon Mrs. Ke-aloha-pau-'ole, a granddaughter of High-Priest La-na'i and the mother of old Mr. Na-luahine Ka-'opua, to perform a ceremony for the exorcism of any malign spiritual entity that might make serious objections. In 1950, King Ka-la-kaua's old wooden house was in turn demolished to meet the needs of present day expansion.

We now go back to the main highway. *If we should continue upland above Po'o-Hawaii, ascending the rough ancient road (Ke Alanui o Makole'ā) for about 800 feet, we would find, somewhat to the right of it, the heiau of Pa-o-'Umi*, traditionally built by famous King 'Umi of about the beginning of the sixteenth century. It was this *heiau* that at one time was the dread abode of far-famed Hawa'e, a most powerful, greatly feared praying to death *kahuna* (*kahuna 'anā'anā*). So numerous were those that his terrible death-prayers precipitated into the spirit world before their time, that the saying arose: "Just one *hawa'e* (sea egg [an urchin]), and Kona is heaped with dead." ("Ho'okahi no *hawa'e lauhue o Kona*."

Deciding against an unguided trip into the rough, bush-enveloped, seemingly uncharted wilderness of Kona uplands of the present, we look off from our smooth modern highway over picturesque, rather narrow Kaha-lu'u Bay.

Running about half way across its mouth, ranged in line like stepping-stones, with several at the side, we look upon the end of the great Mene-hune Wall. This mighty work, attributed to the Mene-hune, a small but strong and industrious brown people of antiquity, extends in a line of large scattered stones in the sea from the lava flat of **Ka-ua-ko‘e-ko‘e**, near the south end of **Makole-‘a Beach**, for about 3,000 feet to its present position in the bay. The celebrated leader of the Mene-hune in their stupendous project was their king, Ka-lei-kini. He is especially known as an outstanding benefactor, for it was he who throughout the Islands plugged with *kauila* wood the high-spouting blow-holes, thus saving from their blighting, deadly sea-spray, precious food-plants of the land.

Most fittingly, therefore, the huge rock laid in the sea as the very last stone on the wall is known as **Ka La‘au o Ka-lei-kini** – The Timber of Ka-lei-kini.

Now it so happened that High-Priest **Hina-moa**, of **Ku‘e-manu Heiau**, where ceremonies were performed to raise surf-waves for the benefit of royal surfers, was greatly distressed for fear that the Mene-hune, just for the sake of a fishpond, would entirely block his beloved bay with their monstrous wall. Never again, if the project was successfully completed, would the chiefs and chiefesses ride their surf-boards proudly shoreward in the bay's splendid surf, known today as **Ka Nalu o Ka-lei-kini** – The waves of Ka-lei-kini. Naught would remain but the precious still free waves of Ka-pu‘a – **Ka Nalu o Ka-pu‘a** – right off shore from the little point known as **Ka Lae o Li-loa**, named for King ‘Umi's famous sire King Li-loa, which surf lies very near the *heiau*. Never again, too, would the canoes of the fishermen set forth from the bay and return fish-laden, as aforetime.

Hina-moa therefore determined to do his utmost to prevent the impending tragedy if possible. Only by tricking the little people could he save the day! He well knew that it was an immemorial custom of the Mene-hune to work throughout the night's period of darkness till the first rooster-crow at approach of the light of day, then hasten to their solitary retreats, leaving some monumental task complete, or forever incomplete, never to be resumed. Long before dawn, therefore, on the one night that the sturdy little men busily worked on their greatly resented wall, Hina-moa crowed like a rooster! Immediately, unmindful of all else, the Mene-hune scampered off, their immense task incomplete, to be left unfinished for all time. Thus it is that we of today owe to Hina-moa of old, the fact that we still find free of access the remaining half of Kaha-lu‘u Bay.

Proceeding on our southward way we come directly to the junction of the highway with **Makole-‘a Beach Road**, a part of the ancient road around the island. We look seaward, and there, in an extreme rough, jagged lava, stand the remnant of the royal residence of King Lono-i-ka-makahiki (**Kauhale o Lono-i-ka-makahiki**), said to have been formerly known as '*Umi-hale*', and to have been originally built by King ‘Umi. The structure lies on the boundary-line of *Pa-ni‘au*, the name of a *kupua*, or demi-god, turned into stone in the sea below, where it divides the lands of Kaha-lu‘u from that of Ke-au-hou I. It is claimed that more anciently the boundary ran through the now ruined *heiau* of *Ka-ua-li‘ili‘i* on a slightly elevated lava expanse on the upland side of the road, opposite the first bend, just beyond us.

*Ninety odd feet south of the junction with Makole-‘a Road lies just to the right of the highway the once hair-raising spot known as Mololo-kai o Pa-ni‘au* – Calm low sea of *Pa-ni‘au*. There, in the mouth of a now covered spring, hid in former times, powerful, murdering robbers, experts in the deadly art of *lua*, the fearful grappling in mortal combat. There they waylaid, robbed and killed unwary travelers if few in number, and therefore weak as a still sea at low ebb...a woman on watch would call out to the dread, huge-bodied, oiled-skinned highway men called '*olohe*', or hairless men. Genuine '*olohe*' naturally lacked body-hair, and their hard bones, cooked in an oven, were the very best for making fishhooks — to inform them if the sea were sufficiently "calm" for their

purpose, in which case the cry would be "Mololo kai e— mololo kai!" (The sea is low—the sea is low!) If the company of travelers was too large to attack, the sea was too "stormy," in which case the lone watcher would call out, "Kaiko'o kai e— kaiko'o!" (The sea is rough—rough!).

From the junction we now turn down the beach road to the inviting stretch of sand that is *Makole-'a Beach*, once white but now dark, that shares its name with a small *heiau* a little upland from it that is now hidden in the undergrowth. This *heiau* was once the dwelling place of Makole-'a, a most beautiful chiefess of great fame. So radiant was her beauty, indeed, that it glowed round about her dwelling place like a flame. Her closest attendants (*kahu*) were her own chiefly parents, her father *Kaha-lu'u* and her mother, *Ke-au-hou*, whose names are now commemorated by the royal lands that proudly bear them. We stroll northward along the sand, wreathed with its beach convolvulus (*pohuehue*), and fringed above with its spreading *manewanewa* plant (*kolokolo* on Kaua'i), knee high or higher, overspread with masses of golden-threaded dodder (*kauna'oa*), and interspersed with other flora both indigenous and foreign.

Soon appears before us, right at the edge of the sea, an ancient oblong structure of stones, largely piled in solid mass, that is the noted *heiau* of *Ke-'eku*. The temple is so old that within it took place the ceremony of severing the umbilical cord (*piko*) of famous King Lono-i-ka-makahiki of olden days. Through his victory over King Kama-lala-walu of Maui, and his sacrifice of this great chief, as previously related in connection with the noted temple of '*Ohi'a-mukumuku* a little upland, the altar (*lele*) of *Ke-'eku* was exceedingly honored. To celebrate the great event, and to perpetuate its memory for future generations, petroglyphs delineating the momentous occasion, still discernable though much sea-worn, were carved on a tide washed expanse of hard flat lava a little south of the *heiau*.

Just north of *Ke-'eku*, across a small inlet, lies an imposing somewhat similar structure, the royal residence platform of *Hapai-ali'i*, solidly built of stones, some of them astonishingly immense. It is believed to have been built even before *Ke-'eku* by an old time priest named Ma'a, from Maui, who later moved to the Island of Kaua'i.

Just northward of *Hapai-ali'i*, on the far side of an intervening inlet, the same extensive grove of *hau* trees that we saw at *Po'o-Hawai'i*, concealing *Ka-pua-noni Heiau*, runs into the sea.

### ***Ke-au-hou***

A mile south from *Kaha-lu'u*, and five from Kailua, lies the village of *Ke-au-hou*, once supremely sacred, and a proudest of the royal lands on the big island of Hawaii. So exceedingly tabu, indeed, was *Ke-au-hou*, that if even so much as a shadow of a commoner fell toward it from near at hand he would be put to death for his heinous sacrilege! Therefore, in the morning, when shadows fell seaward, travelers had perforce to swim across the bay from its point of *Ha'i-kaua* on the north to that of *Ka-uku-laelae* on the opposite shore, or vice versa. In the afternoon, however, when shadows fell inland, passers-by kept at a respectful distance behind the pali of '*Ahu-'ula* – Feather Cape of Cloak – that enfolded from the rear the low portion of the village between it and the curve of its splendid white sand beach of former days.

Most tabu of all the tabu chiefesses of *Ke-au-hou*, in her day, was *Ke-opu-o-lani*, whom Ka-mehameha the Great made his tabu state wife (*wahine kapu*), and who bore to his exalted dynasty, not only two of its future kings, but also his extremely sacred daughter Nahi (Na-ahi)-'ena'ena – The Burning Hot Fires (of tabu) (1915-1836). Thus was *Ke-au-hou* village, hallowed place of royal abode, celebrated for its tabu hot as fire ('Ena'ena ke *kapu* o *Ke-au-hou*).

The *tabu* queen's first-born son, heir to the kingdom, was Prince Liholiho, the unfortunate Ka-mehameha II (1797-1824), who died in London, England, as did his consort, the chiefess Ka-meha-malu, known also as Ka-mamalu, in that same fateful year of 1824. This second of the Ka-mehameha dynasty did not honor Ke-au-hou with his birth, but "*Hilo Hana-kahi*," land of the ancient King Hana-kahi...lovingly known as *Ke One o Hana-kahi* (The Sand of Hana-kahi)... *Ke-au-hou* later evened royal honors with Hilo, however, for it was there that Ke-opu-o-lani's second-born son, Prince Kau-i-ke-ao-uli, who barely survived a still-birth, and who shared his chiefly name with his ill-fated royal Uncle, Kiwala-ō, was fittingly born, as was later, his sister Nahi-‘ena‘ena..

The tale of the birth of Kau-i-ke-ao-uli, born seemingly without a spark of life, but who was destined by the narrowest margin to return to this world from the spirit realm, that he might become the great King Ka-mehameha III of history (b. 1813 – D. 1854), is a fascinating story.

The queen-mother had just bathed in the cold water near the southern extremity of Ke-au-hou's formerly picturesque white sand beach, and a few steps into the sea, where slowly gushed the now mostly destroyed sea-spring of ***Ku-hala-lua***. There, in a shallow seat formed by a hollow in the top of a large rock, the mother had sat as she enjoyed her bath. Suddenly she was seized with her birth pains. Aided by her attendants she struggled to the near-by shore. There, grasping the trunk of a coconut tree to support and sustain her, she gave birth where the commemorative tablet now stands. The place was then located in the northeast corner of the *heiau* of ***Ka-lei-o-pāpā***, now entirely destroyed, by which name the King was later, some times known.

The still little body, with navel cord and afterbirth attached, was immediately taken to a flat place on the *pahoehoe* lava, just north of the one-time pool of ***Ho‘okūkū***, also in the *heiau*, where the afterbirth ('iewe) was passed back and forth over a fire to warm it (*ua ‘olala ‘ia i ke ahī*). Just in time, through powerful prayers by the high priest Ka-pihe-nui, and assisting priests, and with the aid of revivifying massage, the wandering spirit of the frail body was snatched back to the life of this world. When returning life's faint rooster-crow was heard ('o‘ō a moa), wildest joy prevailed. Most heartfelt thanks was offered to the gods. King Ka-mehameha III spared to Island history!

Other celebrities have also added luster to the name of Ke-au-hou. Best known among them is the noted antiquarian *David Malo* (Feb. 18, 1795 – Oct. 21, 1853), author of Hawaiian Antiquities. *His birth occurred between Ke-au-hou's present time-ravaged old stone school house, built subsequent to his birth, and the also later constructed home, still standing of the late Honorable Henry Ka-wewehi.*

Only a remnant of stone foundation is to be found of the house in which Malo was born. Standing faithful lone watch over this birth site of a greatest shedder of light into the darkness of Hawaii's ancient past is a solitary *kukui*, or candle-nut tree of kindred spirit and ancient lineage, whose ancestors provided light for the Hawaiians of olden times.

On the land of '***Ala-‘ihī***', that lies opposite a deep pit in the sea, known as ***Ka-imu-ki***, off the bay's south shore, was born Kamali‘i-kāne, a noted medical *kahuna* of King Ka-la-kaua's time, who practiced in Honolulu, and was of the class known as *kahuna hāhā*, who diagnosed by skillfully feeling over the body, and then administered healing herbs.

Just back of the picturesque canoe landing cove of ***Pueo***, first seaward on the bay's north shore, once the canoe landing of King Ka-mehameha, and now a last of Ke-au-hou's little remaining storage space for boats and canoes to be lost to the public, lies well back and close to the road, the weed overgrown remnant of *King Lono-i-ka-makahiki's*

*old-time royal residence among the elite of tabu Ke-au-hou, on the site of which Kamahameha lived later.*

At present, amid the beauty of trees, rest in their cooling shade a little company of boats, interspersed with sad reminders of Hawaiian canoes of once upon a time. Through the leafy vista one looks out across the bay. There, nodding at anchor, lie an exclusive band of small craft. Among them is unlikely to be seen a single representative of the genuine native canoe of but half a century ago!

In the Ke-au-hou of old, special attractions were not lacking. Chief among them, wrought by the toil of human hands, was the famed **Royal Holua Slide**, most of which still exists, and has long outlived all its merry sliders of the days that are no more. High above the village from a short distance behind it, over rugged, lava-flowed country it extends, up to the top of **the hill of Kaomi-la-ō** — Press Down the Sugar Cane Leave (*la-ō, lau ko*). At its considerable elevation on the upland slope, somewhat below the highway, the air is cool and refreshing. To the north and to the south, set against a glorious background of sea and sky, lies outspread for our delight a fascinating panorama of lowland and shoreline.

Down the great cascading rock-wave, packed smooth with slippery long leaves and grass in days of old, sped chiefs and chiefesses in a thrilling ride from the upland height to lowland shore. Steep and undulating, yet somewhat reminiscent of a modern highway — how prophetic of the impending, crushing impact of the advent of our own days of hurry and of worry, decreeing death to that carefree life of old! — stretches the *holua*, constructed of fair-sized stones of 'a'ā lava, filled in with those of lesser size, and topped with small 'a'ā. In its period of ancient glory, tradition has it, the slide continued beyond its present end, which is approximately 3,682 feet from the starting point, for say about another 3,000 feet, almost to the brink of the fairly low northern *pali* of **Ha'i-kaua Point**, where it adjoins beautiful **He'e-ia Bay** with its splendid beach of white sand, perchance, in that long gone time beyond our human ken, but in our own time black and pebbly.

As from upland to sea, on their narrow speeding sleds, the royal ones concluded their spectacular feats of skill, their devoted close attendants (*kahu*) accompanied their masters down the cliff to the beach below. There the faithful servants loaded the big imposing surf boards of their respective chiefs and chiefesses on large outrigger canoes, graceful and swift, and bore them, together with their eager owners, to a point about a mile offshore and mile to northward, where rolls the far-famed surf of **Ka-ulū** — *Ka Nalu o Ka-ulū*. From thence, speeding shoreward on the backs of bounding mighty white-maned chargers of ocean, a second thrilling ride awaited...and went flying right back into *He'e-ia Bay*!

Races were arranged, at time, between riders of the rock-waved surf of the upland, and the thundering surf of the sea. Whether from upland or from sea, the first to arrive at the goal at *He'e-ia Bay* was proclaimed the victor. It is this famed surfing bay of *He'e-ia*, and not the *He'e-ia* of the Island of O'ahu, of which a frequently heard song dedicated to King Ka-la-kaua makes mention.

In continuance of our quest for the legendary, the traditional, the historical, we find in the base of **'Ahu-'ula Cliff**, a little south of its northern end, a small cave known as **Ke Ana o Mo'i-keha** — Mo'i-keha's Cave. Therein, in the long ago, chief named Mo'i-keha, hotly pursued by enemies who had come from the district of Ka-ū, hid therein. Though his upper body was hidden in its dark interior, his legs were visible in the dim light. Most fortunately, however, his enemies were in such great haste that they failed to observe his presence. Thus his life was saved!

Just beyond and below the *pali* of ‘Ahu-‘ula’s southwestern end lay a flat of *pahoehoe* lava on which chiefs dried their feather capes and cloaks (‘ahu-‘ula), hence the name.

Before we resume our southern journey farther upland we shall proceed a short distance toward **Lekeleke** and Honalo till at about the middle of Ke-au-hou II we see right beside the road on the upper side a long, wide, slightly elevated tract of *pahoehoe* lava. This is the noted **Pu‘u o Kā-loa** – Hill of Kā-loa. When it rained at this hill, related an old story, it was the rainy season, when taro and potato crops were to be planted. Whenever a feast was held anywhere in Kona, therefore, a man’s desirability as a guest might be established by inquiring: “Where were you when the rain fell on Pu‘u o Kā-loa?” (*Ha‘ule ka ua i Pu‘u o Kā-loa, ihea ‘oe?*) If he answered that he was in another district of this island, or on another island, when the rain fell, he was welcomed as a guest. If, however, he answered that he had been in Kona, and it was known that he had failed to do his share of the work in the rainy season, he was considered a loafer, and was undeserving as a guest at a feast.

Now we have enjoyed a brief glimpse of Pu‘u o Kā-loa and the region thereabout, history dictates that we proceed to the upland from Keauhou before continuing to the southward... [Kelsey and Kekahuna, Ms., c. 1950:7-20].

In closing their article series, Kelsey and Kekahuna offered the following words of advice and caution. Because so much of the cultural landscape has changed since the time of their original writing, the urgency of their words is more important now than ever before:

...We hope that the people will cherish the things that should be preserved for themselves and for posterity—things which they now deliberately destroy or allow to perish, but for which in a very few years from now we shall be clamoring.

Perhaps people will be inspired to roam the country and preserve for posterity our treasures of antiquity. They may become in [the] future a greatest source of revenue for our government. Let us awaken now, and not later, lest our precious remnants of the past be lost forever [Kelsey and Kekahuna, Ms., c. 1950:41].

## **AN OVERVIEW OF CLAIMS AND AWARDS OF THE MĀHELE ‘ĀINA (1848-1850): DISPOSITION OF THE LANDS OF KEAUHOU 1<sup>ST</sup> AND 2ND, AND KAHALU‘U**

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In the year 2000, *Kumu Pono Associates LLC* digitized the entire collection of records—Volumes of the Native and Foreign Registers and Testimonies; Mahele Award Books, and Royal Patents—from the *Māhele ‘Āina*, housed in the collection of the Hawai‘i State Archives. As a result, we have reviewed the entire collection, primarily in the Hawaiian language, and identified all claims, whether awarded or not for *kuleana* in the Hawaiian Islands. This is important, as the number of claims differs significantly from the number of awards, as in part described in the communication above. One reason why it is important not to only rely on the standard “Indices of Awards” (Board of Commissioners, 1929), is that unawarded claims, would also leave evidence of a wide range of cultural sites on the land; and the records will also help land owners identify individuals who may have the right to come forward as lineal descendants in the protection and treatment of burial remains.

On January 27, 1848, in the division between the King and Chiefess Victoria Kamāmalu, the *ahupua‘a* of Kahalu‘u and Keauhou 1<sup>st</sup>, were retained by Kamāmalu, a granddaughter of Kamehameha I (*Buke Mahele* 1848:5-6). It was from these Victoria Kamāmalu that Chiefess Bernice Pauahi Bishop, inherited her rights to the lands of Kahalu‘u and Keauhou 1<sup>st</sup>, and by which they were incorporated into the Estate of Bernice Pauahi Bishop and Kamehameha Schools.

Also, during the Māhele, *hoa‘āina* (native tenants) were allowed to make “legitimate” claims for *kuleana* holdings within the *ahupua‘a* awarded to the *ali‘i* (see *Kuleana Act of 1850*). Our review of the original records recorded, identified that at least eighty-six (86) claims were registered for Kahalu‘u, by seventy-two (72) claimants; and fifty-three (53) *kuleana* were actually awarded. Readers please note, our indexing of the entire collection of records has yet to be fully completed, thus the total number of claims and awards may be incomplete:

The Māhele records tie specific families to the *ahupua‘a* and sites, and provide us with background information on how the claimants came to be in possession of the *kuleana*. Some of the claimants reported that their property rights of residency and land use dated back to 1819 and earlier (handed down from their parents and grandparents); while other claimants stated that their rights were granted by pre-Māhele *Konohiki*, generally dating from the 1830s to the 1840s. Importantly, we also learn of the nature of land use—residential and agricultural practices—withing the *ahupua‘a* of Kahalu‘u.

Based on records of the *Māhele ‘Āina*, for lands of Kahalu‘u, traditional crops such as *‘uala*, *kalo*, *mai‘a*, *uhi*, *ipu*, and *loulu*; and historic crops of *pū*, *kope*, and *‘alani*, were planted by the native tenants. Planting techniques—resulting in physical features on the ground—would likely have included the mounds, pits, terraces, walled planting areas, and field boundary walls. *Figure 2*, a portion of an unnumbered Territorial Survey Strip Map from ca. 1928, depicts the locations of the *kuleana* parcels, main trails, roads, and other historic features of Kahalu‘u and neighboring lands. It will be noted, that awarded *kuleana* are clustered along the shore of Kahalu‘u, into the mid forests, above Māmalahoa Highway. No *kuleana* were awarded to *hoa‘āina* in the upper forests, though some claimants indicated traditional access and usage in the uplands.

At the same time the *Māhele* was issuing awarding lands to *hoa‘āina*, King Kamehameha III had also agreed to a sale of Government Lands to qualified applicants. The native applicants were usually long-time residents on the lands applied for, and upon paying a reasonable fee (usually 25 to 50 ¢ per acre), and for surveying costs, the applicant was issued a Royal Patent in fee-simple by the King. The *ahupua‘a* of Kapāla‘alaea, lying along the northern boundary of Kahalu‘u was held in the

Government inventory, and two Royal Patent Grants were issued to native claimants (see *Figure 2*). By the survey of boundaries on these Royal Patent Grants, No.'s 3019 (*makai*), and 1747 (*mauka*), we find the a large extent of the notes of Survey to the northern boundary of Kahalu'u. Copies of the surveys are cited on the following pages, from the original Grants (*Figures 3a-b & 4 a-b*).

### ***Boundary Commission Proceeding—Kahalu'u, North Kona, Hawai'i***

The *Māhele 'Āina* was accompanied by rapid growth in business interests which demanded a secure, fee-simple land base. In 1862, a Commission of Boundaries (the Boundary Commission) was established in the Kingdom to legally set the boundaries of all the *ahupua'a* that had been awarded as a part of the *Māhele*. Subsequently, in 1874, the Commissioners of Boundaries were authorized to certify the boundaries for lands brought before them (W.D. Alexander in Thrum 1891:117-118). Rufus A. Lyman served as the primary Commissioner of Boundaries for the Third Judicial Circuit—the Island of Hawai'i.

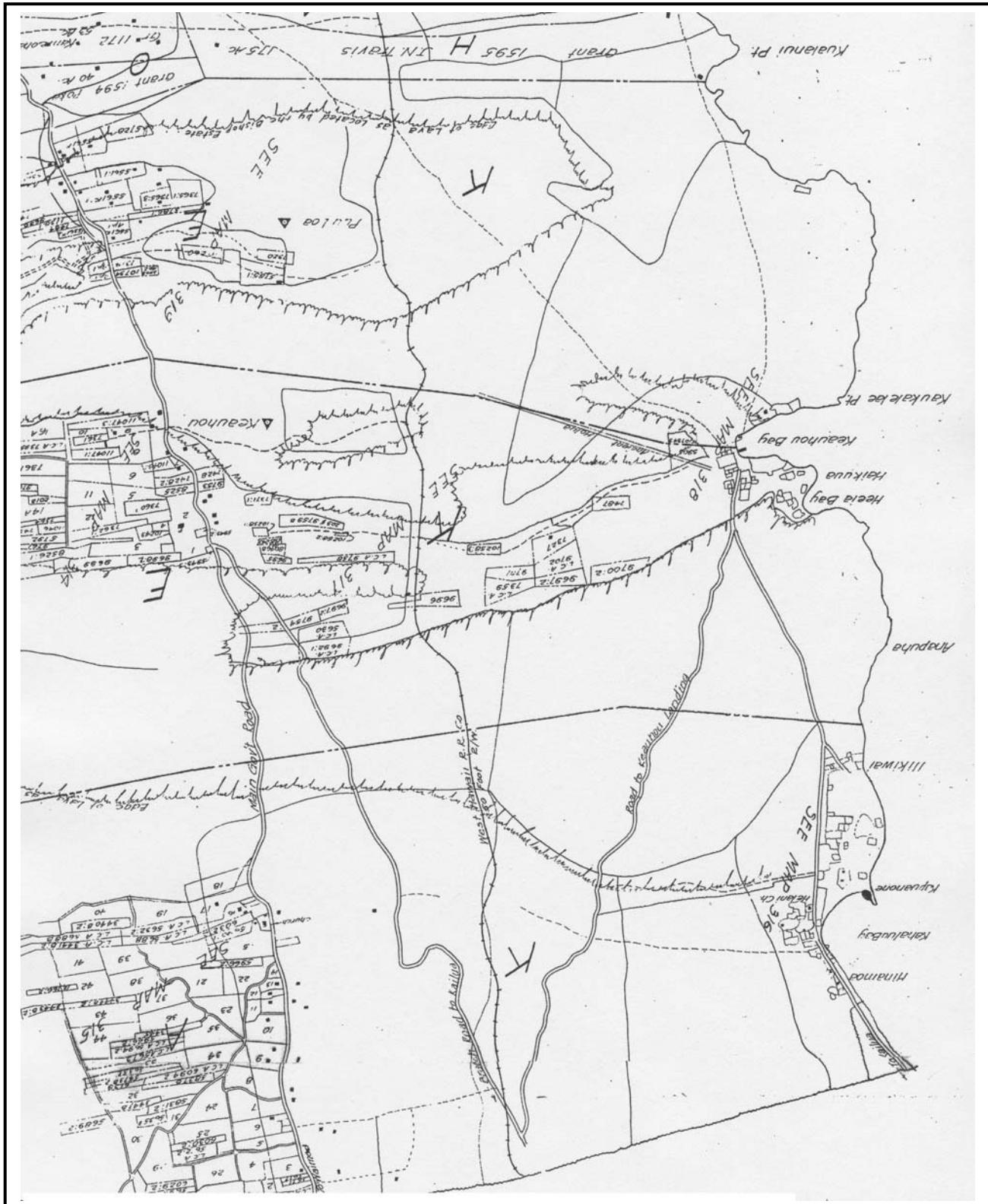
The primary informants for the boundary descriptions were old native residents of the area being discussed—in this case, Kahalu'u and the Keauhou lands neighboring it. Most of the informants stated that they had been born on or near the lands for which they provided testimony, or that they had lived there for many years. All of the witnesses had learned of the boundaries from their elders, and described the landscape by the nature of the terrain, presence of resources, land use, and features which were of significance to the residents of the land.

The oldest informants were born around 1772, by association with events described at the time of their birth, and the youngest around 1830. The native witnesses usually spoke in Hawaiian, and their testimony was translated into English and transcribed as the proceedings occurred. Transcribers focused on main points of reference made during the proceedings. Readers will also note that there are often inconsistencies in spelling of words such as place names, people names and natural or man-made features. Some of these transcription errors, can be deciphered, while others are difficult.

The narratives below are excerpted from the volumes testimonies, surveys, and Certificates of Boundaries for the *ahupua'a* of Kahalu'u, Keauhou and adjoining lands. The narratives describe the boundaries as the witnesses learned them, generally extending from the shore to the upper boundaries on the mountain lands. The witnesses describe a wide range of traditional practices, including—travel on native trails, land use in a wide range of elevational zones; collection of resources; the collection of, or “hunting” of birds; canoe making; and the subsequent practices associated with hunting introduced ungulates—all under the control of *Konohiki*<sup>9</sup>.

The testimonies also record that changes had occurred on the landscape during the life time of the witnesses. It is of importance to note that the boundaries were known by the native tenants, and the rights to take or hunt resources in traditional times were fiercely protected—individuals without chiefly, genealogical claims, or residency ties to given lands were not allowed to trespass and take resources from the *ahupua'a*.

<sup>9</sup> In regards to hunting, it will be noted that descriptions of traditional hunting practices are limited to native species of birds, including the *ua'u*, *nēnē*, *mamo* and *'ō'ō*; while description of historical hunting practices are limited to goats, which were hunted under contract of *Konohiki*, the Crown, or the Government.



**Figure 2. Portion of Territorial Taxation Map (July 1930). Depicting Locations of Kuleana and Trails Described in the Māhele 'Āina of 1848. (Real Property Tax Office Archives – Honolulu)**

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1747-✓  
HELU**PALAPALA SILA NUI.**

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha III , 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, nena iho, a no kona mau hope Alii,  
 ua haawi lilo lea aku oia ma ke uno alodio ia Kekaukalima

i kona wahi kanaka i manao pono iu iu, i kela apana aina a  
 pau e waiho la ma Kapalaalaea Oahu Kona  
 ma ka Mokupuni o Hawaii; a penei hoi ka waiho una o na Mokuna ;

Groomakaa ana oia ka puiu poehaku ma ka aeo a heia  
 o heia aina a pili ana oia ka aina o Kahaliu ma ke  
 Alani mauka e kolo ma kona Oahu. A e kolo ana mo  
 ua Alani 'la

ah 26° No 3.53 haul a ke kiki schema

ah 65° 30' No 5.14 "

ah 75° 30' No 9.12 "

ah 72° No 7.88 "

ah 67° No 5.10 "

ah 50° 58' No 4.86 "

ah 66° 45' No 5.97 "

ah 59° 30' No 21.50 "

ah 52° 45' No 3.46 "

No 38° 00' No 2.16 "

No 63° 30' No 3.68 "

No 57° 30' No 15.82 "

No 55° 30' No 5.70 "

No 55° 15' No 4.64 "

No 76° 15' No 8.68 "

No 70° 30' No 5. "

No 62° 30' No 5.50 "

No 70° No 3.80 "

No 74° 15' No 10.15 "

Kahi i Koomakaa ai.

akau o ka puiu poehaku

kiki

ka puiu poehaku o Kahaliu

" "

" "

" "

" "

" "

" "

" "

" "

" "

" "

" "

" "

" "

" "

— 18½ Oka —

Figure 3a. Royal Patent Grant No. 1747 to Kekaukalima at Kapalaalaea (mauka)  
 Grant Book 9:247

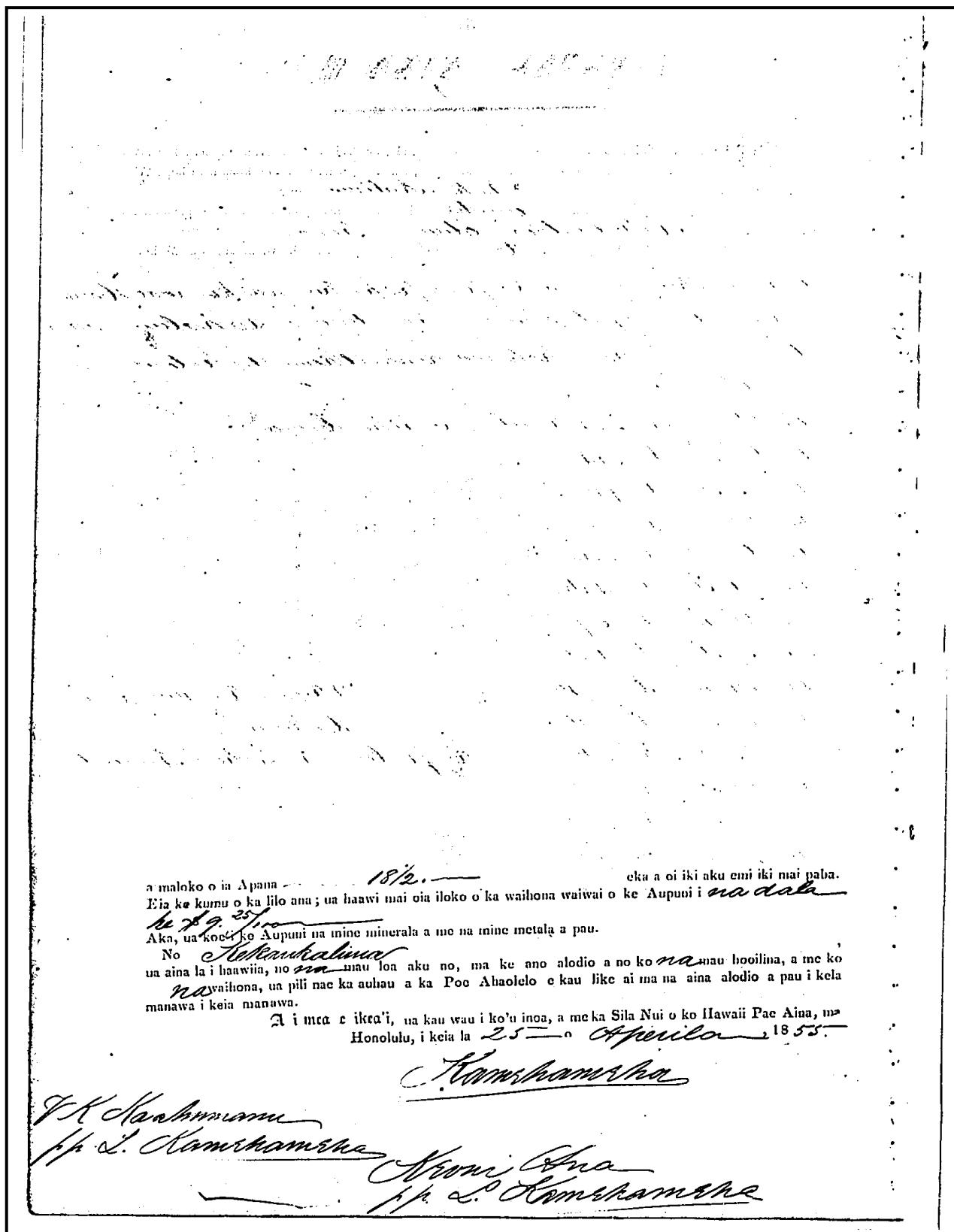


Figure 3b. Royal Patent Grant No. 1747 to Kekaukalima at Kapalaalaea (mauka)  
Grant Book 9:248

HELU 3019 ✓ H730

## PALAPALA SILA NUI.

Ma keia Palapala Sila Nui ke heike aku nei o Kamehameha IV., ke Alii noi a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, noua iho, a no kona manu hope Alii, ua hanwi ilo loa aku oia ma ke ano alodio ia *Kaaipule No*

i kong  
pau e waiho la ma *Kapalaalaea 2*  
Kona At. ma ka Mokupuni o *Hawaii*; a penel ho'i ka waiho ana o na Mokuna;

### Survey of Makai Part of Govt. Land Reservation

Beginning at a rock boulder marked + at sea corner  
to this land and *Kapalaalaea* line 78 chains hence Makai

North 58 $\frac{1}{2}$  East 10.10 Chains

" 65 " 30.25 "

" 63 " 48.30 "

" 65 " 5.84 "

" 58 " 6 " "

" 66 $\frac{1}{2}$  " 18.50 " to Govt. Road (makai)  
hence along Road

North 30 West 4.20 Chains to S. Corner of G. Maia land  
hence Makai along S. side of said land,

South 76 West 4.22 Chains

" 71 " 7.95 "

" 77 $\frac{1}{2}$  " 5.50 "

" 63.30 " 1.66 "

" 61.50 " 3.13 "

" 68 " 5.63 " to S.W. corner of George's land

North 18 " 1.64 " to N.W. " to boundary of Stn. land *Kapalaalaea* +  
hence Makai along said boundary,

South 71 West 15- Chains

" 66 $\frac{1}{2}$  " 18 " "

" 62 " 226.50 "

" 49 " 5 " "

" 60 " 5.50 "

" 65 $\frac{1}{2}$  " 8.60 "

" 58 " 12.60 " to the sea hence  
along sea to Commencement 94 $\frac{1}{2}$  Acres -

Figure 4a. Royal Patent Grant No. 3019 to Kaaipule (w.) at Kapalaalaea (makai)  
Grant Book 14:93.

*1866 Royal Patent Grant*

1866 Royal Patent Grant No. 3019 to Kaaipule (w.) at Kapalaalaea (makai) Grant Book 14:94.

a maloko o ia Apana 94 eka a oi, iki aku emi iki mai paha.  
 Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i nadala  
47.12  
 Aka, ua koe i ke Aupuni na moe minerala a mo na mine metala a pau.

No Kaaipule w.  
 ua aina la i haawia, no na mau loa aku no, ma ko ano alodio a no ko na mau hooilina, a me ko  
 ua waihona, ua pili nae ka auhau a ka Poe Ahaolelo e kau like ai ma na aine alodio a pau i kela  
 manawa i koia manawa.

A i mea e ike'a'i, ua kuu wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pao Aina,  
 ma Honolulu, i keia la 3 o Manakehi 1866  
<sup>(Signed before the above)</sup>

Olamekahamedha P

*By the King  
H.W. Bushnell*

Figure 4a. Royal Patent Grant No. 3019 to Kaaipule (w.) at Kapalaalaea (makai)  
 Grant Book 14:94.

**Kahaluu Ahupuaa**  
**District of North Kona, Island of Hawaii**  
**Boundary Commission Volume A No. 1 pages 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 Kekuanaoa & V. Kamamalu, viz.:

Honohononui, District of Hilo, Hawaii, adjoining lands unknown  
Piopio, District of Hilo, Hawaii, adjoining lands unknown  
Kaumana, District of Hilo, Hawaii, adjoining lands Ponahawai & Kukau  
Kalalau, District of Hilo, Hawaii, bounded by Puueo, Alae & Wainaku  
Alae, District of Hilo, bounded by Kauhiaula, Mokuhonua, Kalalau & Kaiwi  
Pahoehoe, District of Hilo, Hawaii, bounded by Paukaa, Papaikou & Pueopaku  
Kalaikohonu, District of Hilo, Hawaii, adjoining lands unknown  
Kahawai, District of Puna, Hawaii, adjoining lands unknown  
Kauaaea, District of Puna, Hawaii, adjoining lands unknown  
Kanalehua, District of Puna, Hawaii, adjoining lands unknown  
Keauhou, *Ili* of Kapapala, District of Kau, Hawaii adjoining lands in Kapapala Apua  
Pakininui, District of Kau, Hawaii adjoining lands unknown  
Halelua, District of Kau, Hawaii adjoining lands unknown  
Honokua, District of Kau, Hawaii bounded by Government lands of Pahoehoe and Waioa  
Keopu, district of Kona, Hawaii, bounded by Government lands Keopu and Honuaula  
Holualoa 2, District of Kona, Hawaii, adjoining lands unknown  
Haukalua 2, District of Kona, Hawaii, adjoining lands unknown  
Haukalua, District of Kona, Hawaii, adjoining lands unknown [page 245]  
Keauhou, District of Kona, Hawaii, adjoining lands Kahaluu & Keauhou 2, Est. Kamehameha V.  
Haluu [Kahaluu], District of Kona, Hawaii, adjoining lands Kapalaaea [Kapalaalaea] & Keauhou  
Olelomoana, District of Kona, Hawaii, adjoining lands Kolo & Opiahali, Government  
Alae 2, District of Kona, Hawaii, adjoining lands unknown  
Honuaino, District of Kona, Hawaii, adjoining lands unknown  
Moeauoa, District of Kona, Hawaii, adjoining lands unknown  
Awakee, District of Kona, Hawaii, adjoining lands unknown  
Keokea, District of Kona, Hawaii  
Honokane, District of Kohala, Hawaii, adjoining lands unknown  
Kahuaike, District of Kohala, Hawaii, adjoining lands unknown  
Waiapuka, District of Kohala, Hawaii, adjoining lands unknown  
Kahua, District of Kohala, Hawaii, adjoining lands unknown  
Halelua, District of Kohala, Hawaii, adjoining lands unknown  
Kuilei, District of Hamakua, Hawaii, adjoining lands unknown  
Kekelani, *Ili* of Waimanu, District of Hamakua, adjoining lands unknown  
Your Honor therefore will please appoint a day for the hearing of said application, and grant a certificate in accordance therewith.

(sig) J.O. Dominis, Admstr.  
J.H. Harris, Attry. at Law  
Hilo, August 16<sup>th</sup> A.D. 1873 [page 246]

**Kahaluu—Boundary Commission Volume A No. 1:321-323**

The Ahupuaa of Kahaluu District of North Kona  
Island of Hawaii, 3<sup>rd</sup> J.C.

On this 9<sup>th</sup> day of August A.D. 1873 the Commission of Boundaries met at the house of J.G. Hoapili, North Kona, Hawaii, 3<sup>rd</sup> J.C. for the hearing of the application of J.O. Dominis, Administrator of the Estate of M. Kekuanaoa for the settlement of the boundaries of Kahaluu situated in the District of North Kona, Hawaii.

Notice to all persons interested in the settlement of boundaries of lands in North and South Kona, Hawaii, that the Commissioner of Boundaries for the 3<sup>rd</sup> J.C. would be prepared to receive application for the settlement of boundaries of lands in said Districts, at the Court House in Kona on August 2<sup>nd</sup>, A.D. 1873; served by publication in the *Hawaiian Gazette* of July 16<sup>th</sup> and *Kuokoa* of July 19<sup>th</sup> 1873; and due notice personally owners or agents of adjoining lands, as far as known.

Present – J.G. Hoapili for applicant,  
Estate of Kamehameha V and Her Excellency,  
R. Keelikolani; Palapala, *Konohiki*.

For Petition see Folio 246

Testimony  
Papa K. Sworn (Very old man)  
I was born at Kahaluu, Kona, Hawaii at the time of Holuanui [construction of the *Holua* at birth of Kauikeaouli], and have always lived there.  
Know the land and its boundaries.

The sea bounds it *makai*, and it has ancient fishing rights extending out to sea.

Keauhou bounds Kahaluu on the Southern Side; at the sea shore the boundary between these two places is at Ohiki, a point on the south side of Paaniau, and near to it. Thence *mauka* along Keauhou to Kaioena a large *heiau* [also called Keahiolo] way above the *makai* road. Thence to *aa* near *kukui* trees (a grove called Kuohai). The *lapa* [ridge] is on Keauhou, the

dirt is on Kahaluu. Thence to Mahina o Kiwalao [Kiwalao], a place where Kiwalao was [page 321] raised [in ca. 1760s], an *ali'i kapu* [sacred chief]; thence to Kanihinihiula two *ahu pohaku* at the Government road; thence to Kalalahua, an *ohia akua* [an *ohia* deity] in the woods; thence *mauka* to Kalaeahi a *kahua kauhale mahiai* [a farmer's house complex]. Thence to Paahao a water hole, thence and where there is a water hole; thence to *Kaaeamaia* called Paapaalani where banana trees used to grow in great numbers; *aa* on the south side of this place is on Keauhou; thence to Pukakanoa in the *koa* woods, thence to an *awaawa* [gulch] *mauka* of Hiinau, two hills on Kaumalumu and Kahaluu; the boundary is at a *mawae* [fissure], cut off by Keauhou. This place is out in *pukeawe* and *mamani* above the woods. I have always heard that Kahuku cuts off all South Kona lands and takes in the *kuahiwi* [mountainous zone] and runs to an *ahu* Kokolau [cairn at Ko'oko'olau], where Hilo, Hamakua, and Kona lands join. I used to go after sandal wood and have been to the water hole called Pupuawai.

Keauhou 2<sup>nd</sup> cuts Kahaluu off a the *mawae*; thence the boundary follows along Keauhou. At Puukanoa the boundary runs out of the woods; Walls house is on Kaumalumu. Kaapaalaea [Kapalaalaea] 2<sup>nd</sup> ends on the *mauka* side of Hahanapueo; thence Kaumalumu bounds it in the *ohia* woods. Kahula's land on Laaloa ends at Waialiipoa, all lands are cut off by these lands there; thence to Waikalipuni [Kalaepuni], a water hole on Kahaluu near boundary; thence to Kanoaa cave; thence up *pali* and to the hill called Hiinau, and the *mawae*.

CX'd.

Kaihumua K. Sworn  
I was born at Kahaluu, North Kona, Hawaii, at the time of building Kiholo [ca. 1811], and have always lived there, and know a part of the boundaries. Keauhou bounds Kahaluu on the South side; sea *makai*; and the land has fishing rights. The boundary at shore is Ohiki, a pile of stones on the South side of Paaniau; thence it runs way above the *makai* Government road to a large pile of stones, like a *heiau*, called Kaioena; thence *mauka* to Government road, the *aa* on Keauhou, a small portion only being on Kahaluu; [page 322] thence follow up to Kanihinihiula, at the *mauka* Government road; thence to Paahao, a water hole in the woods; which is as far as I know the boundaries in the woods. Kahaluu ends at Mawae, Kaumalumu also, and is cut

off by Keauhou 2<sup>nd</sup>. I used to go there after sandal wood. I have heard Keauhou joins Hamakua, Humuula, and Kahuku but I do not know where; the mountain, Mauna Loa, is on Kau. Kaumalumalu joins Kahaluu on North side in woods at Waialiipoa. I do not know the boundaries through the woods. Kapalaaea [Kapalaalaea] bounds Kahaluu on the North side from near Wailipoa to sea shore.

CX'd.

Kapalaaea has been sold and patented.

Case continued until further notice to all interested parties.

R.A. Lyman  
Commissioner of Boundaries, 3<sup>rd</sup> J.C.

Hilo, June 14, 1876

D.H. Hitchcock K. sworn says,  
The map and notes of survey I file today were made from filed notes taken by me when I surveyed the land.  
I surveyed Kahaluu as Kakio pointed out to me.  
He took me to old *ahu* above the thick woods.  
Keakaikhawai said that the North corner of Kahaluu was correct as pointed out by Kakio.

CX'd.

#### Decision

The boundaries of Kahaluu are decided to be as set forth in notes of survey. Certificate of Boundaries will issue as of today, #100, See Folio 228, Liber 1 or No. 3.

R.A. Lyman  
Commissioner of Boundaries, 3<sup>rd</sup> J.C.

***Kahaluu-Boundary Commission Volume C No. 3:228-230***  
For Decision of Kahaluu, see Folio 323 Book A or No. 1

No. 100

Land Boundary Commission, Hawaii, 3d Judicial Circuit,

Certificate of the boundaries of Kahaluu, District of South [North] Kona, Island of Hawaii Third Judicial Circuit .

Upon the application of J.O. Dominis, Administrator of the Estate of H.R.H. M. Kekuanaoa and

H. R. H. V. Kamamalu by F.H. Harris, attny. 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 Kahaluu, Situated in the District of South [North] Kona, Island of Hawaii, to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii,  
this Fourteenth day of June, A.D. 1876.

R.A. Lyman  
Commissioner of Boundaries, Third Judicial Circuit.

Boundaries of Kahaluu  
Commencing on S.W. corner on boundary line of Keauhou 1<sup>st</sup> at large ahu at place called Paniau and running along boundary of Keauhou 1<sup>st</sup> as follows: [page 228]

1. North 80° 30' East 50.50 chains to W. side of old *heiau* called Kaioena;
2. North 65° 30' East 28.00 chains to scrub *ohia*;
3. North 71° 00' East 58.00 chains to Government road; large *ahu* called Kahinihiniula;
4. North 66° 00' East 916.00 chains;
5. North 50° 00' East 62.00 chains along line of old *aa*; thence along line of Keauhou 2;
6. North 55° 00' West 39.00 chains to *ahu* in *kipuka* *makai* of Charles Wall's houses and line of Kaumalumalu & down said line;
7. South 68° 00' West 155.00 chains;
8. South 62° 30' West 244.00 chains to *mauka* corner of Kapalaaea 2<sup>nd</sup>, thence along land of Palauolelo;
9. South 6° 00' West 44.00 chains;
10. South 40° 00' West 19.00 chains;
11. South 45° 00' West 31.70 chains;
12. South 57° 00' West 24.50 chains to corner of Keoki's land;
13. South 67° 30' West 6.54 chains;
14. South 74° 00' West 5.00 chains;
15. South 67° 00' West 7.90 chains;
16. South 55° 00' West 2.04 chains;
17. South 60° 45' West 5.34 chains to Gov't. Road; thence along Kaaipuhi's land;
18. South 66° 45' West 18.50 chains;

19. South 58° 00' West 6.00 chains;
20. South 65° 00' West 3.84 chains;
21. South 63° 00' West 48.30 chains; [page 229]
22. South 65° 00 West 30.20 chains;
23. South 58° 30' West 11.10 chains to *ahu makai* of Gov't road on coast & rock marked X at place called Kapuhi.  
Thence along coast to commencement and containing an area of 5443 acres  
More or Less

R.A. Lyman  
Commissioner of Boundaries, Third Judicial Circuit... [page 230]

***Boundary Commission Proceeding– Keauhou 1<sup>st</sup>, North Kona, Hawai‘i***

***Keauhou 1 Ahupuaa***  
***District of North Kona, Island of Hawaii***  
***Boundary Commission Volume A No. 1 pages 245-246<sup>10</sup>***

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 Kekuanaoa & V. Kamamalu, viz...; [page 245]  
Keauhou, District of Kona, Hawaii, adjoining lands Kahaluu & Keauhou 2, Est. Kamehameha V...

(sig) J.O. Dominis, Admstr.  
J.H. Harris, Attry. at Law  
Hilo, August 16<sup>th</sup> A.D. 1873 [page 246]

***Keauhou 1<sup>st</sup>–Boundary Commission Volume 1, No. A***

The Ahupuaa of Keauhou 1<sup>st</sup>, District of North Kona, Island of Hawaii, Boundary Commission, 3<sup>rd</sup> J.C.

On this 8<sup>th</sup> day of August A.D. 1873 the Commission of Boundaries for the 3<sup>rd</sup> J.C. met at Keauhou for the hearing of the application of J.O. Dominis for the settlement of the boundaries of Keauhou 1<sup>st</sup>, North Kona, Hawaii, 3<sup>rd</sup> J.C. Notice to all parties interested in the settlement of boundaries of lands in North and South Kona, Hawaii; that the Commissioner of boundaries for the 3<sup>rd</sup> J.C. would be prepared to receive applications for the settlement of

<sup>10</sup> See full letter under heading of Kahalu‘u, above.

boundaries of lands in said Districts, at the Court House in Kona on August 2<sup>nd</sup> A.D. 1873 served by publication in the Hawaiian Gazette of July 16<sup>th</sup> and Kuokoa of July 19<sup>th</sup> 1873; and adjourned to Keauhou on the 8 inst.

Present: J.G. Hoapili for applicant and the Estate of Kamehameha V. Due notice served to owners or agents of adjoining lands, as far as known.

For Petition see Folio 246.

#### Testimony

Kakio K., Sworn

I have lived on Keauhou until I am an old man and know the boundaries of the land. Kahaluu bounds Keauhou on the North side. The boundary at seashore is a pali called Paaniau and a long wall from Kawa to road; thence mauka to Puainako, an *oioina* [resting place] on old trail; said trail being made for the *ohia* trees [Mokuakaua], which in the time of Gov. Adams were drawn down to Kailua for a church. Said church was burnt some years ago.

From Puainako to Kanihinihula, at the mauka Government road where there are two *ahuia pohaku* [stone mounds], on the boundary; thence to the North side of Awapuhi, in the woods; thence to Ohiki, an old cultivating ground on the boundary; thence mauka to Napueuala, an *oioina*; the boundary being on the North side of it and Keauhou in the middle of it; thence to Waikulukulu, a cave with water in it; thence to Halelaau; these places are all on the boundary of Keauhou, they are in Keauhou 1st; between [page 318] Napueuala and Nanununakalupe. I do not know the boundaries on the mountain of *Mauka* and of lands. Waikui is a large cave of water; the boundary half way between said cave and Ohiki.

I cannot point out boundaries in the woods. Keakawai is a *kamaaina*, and used to go into the mountain with his father, Kuluahi. CX'd.

Lono K., Sworn

I was born at Keauhou at the time of Kaoku [ca. 1804] and have lived here most of my life; Lived in Kau a few years; am a *kamaaina* of the boundaries of Keauhou as far *mauka* as the Government road. The boundary at the

shore between Keauhou 1<sup>st</sup> and Keauhou 2<sup>nd</sup> is at Kamauae, a *heiau* for fishermen situated above the beach, on the hill where the houses stand; thence *mauka* to a bread fruit tree; thence to the head of *Holua*; thence *mauka* to Kanakaliikapu, an *ahu pohaku* at the Government road; this is as far as I know the boundaries. Have heard that the boundaries of the two Keauhous runs through the woods to Palahinui, where *koa* trees grow on Keauhou 2<sup>nd</sup>. Keauhou is bounded by the sea and the land has ancient fishing rights extending out to sea.

Kahaluu bounds Keauhou 1<sup>st</sup> on the North side, the boundary at seashore is Paaniau, a large stone wall reaching from shore a short distance *mauka*. There is a *pali* at seashore by the same name; thence *mauka* to the Government road; thence straight *mauka* on *aa* to two piles of stones at government road. Kanihhinihiula is on the high ground, just before you descend into the hollow; going from Kealakekua to Kiholo; thence the boundary runs to Ohiki, a spring and old *mahiai* [cultivating] place in the woods. I do not know boundaries above this place; have not heard where the land ends.

CX'd.

Have heard Keauhou 2<sup>nd</sup> cuts Keauhou 1<sup>st</sup> off, but have not heard where. Cannot say who told me this. [page 319]

No more witnesses to be found.  
Case continued until further notice to all interested parties.

R.A. Lyman  
Commissioner of Boundaries, 3<sup>rd</sup> J.C.

Hilo, June 14, 1876  
D.H. Hitchcock <sup>K.</sup>, sworn says  
The map and notes of survey filed by me today, were made as pointed out by Kakio most of the way. He took me to old *ahu* above the edge of woods. There are scattering trees there. You will find a few *mamani* about half a mile below the upper corner. Keakaikawai says the boundary is further *makai*, but admits that the North corner of Kahaluu is right. I found Kakio was very correct in finding *ahu*, &c.

CX'd.

**Decision**

The boundaries of Keauhou 1<sup>st</sup> are decided to be as given in notes of survey filed by D.H. Hitchcock.

For Certificate of Boundaries see No. 99,  
Folio 226, Liber I, No. 3...

R.A. Lyman  
Com. of Land Bound., 3<sup>rd</sup> J.C. [page 320]

Keauhou 1<sup>st</sup>—Boundary Commission Volume I No. 3

For Decision of Keauhou 1, see Folio 320 Book A or No. 1

Land Boundary Commission, Hawaii, 3<sup>rd</sup> J.C.

**No. 99**

Certificate of the boundaries of Keauhou 1<sup>st</sup>,  
District of South [sic – North] Kona, Island of Hawaii 3<sup>rd</sup> Judicial Circuit.

Upon the application of J.O. Dominis, Administrator  
of the Estate of H.R.H. M. Kekuanaoa and  
H.R.H., V. Kamamalu by F.H. Harris, attorney  
at Law and by virtue of the authority vested in  
me by law, as sole Commissioner of Land  
Boundaries for the Island of Hawaii, 3<sup>rd</sup> J.C.

I hereby decide and certify the boundaries of  
the Ahupuaa of Keauhou 1st, situated in  
the District of South [sic – North] Kona, Island of Hawaii,  
to be as hereinafter set forth.

Given under my hand at Hilo, Hawaii,  
this Fourteenth day of June, A.D. 1876.

R.A. Lyman  
Commissioner of Land Boundaries  
Third Judicial Circuit.

Boundaries of Keauhou 1<sup>st</sup>  
Commencing the sea coast at a place called  
Paniau along boundary lines of Kahaluu and running  
along the coast; [page 226]

1. South 8° 30' East 44.00 chains
2. South 72° 30' East 31.00 chains to boundary line of Keauhou 2d  
and rock marked X. Thence *mauka* along  
boundary of Keauhou 2 as follows;
3. North 79° 30 East 14.40 chains;
4. Due East 4000 chains to head of Holua;
5. North 79° 30' East 65.00 chains to Gov't. road

6. North 65° 30' East 220.00 chains;
7. North 49° 00' East 342.00 chains to upper boundary at a large *ahu* at place called Pohakuhaha;
8. North 39° 00' West 47.00 chains to along old *ahu*;
9. North 55° 00' West 28.00 chains to boundary line of Kahaluu. Thence along said boundary, as follows:
10. South 50° 00' West 362.00 chains;
11. South 66° 00' West 116.00 chains to Gov't. road & large *ahu*;
12. South 71° West 58.00 chains;
13. South 65° 30' West 28.00 chains to north side old *Heiau*;
14. South 80° 30' West 50.50 chains to *ahu* at point of commencement and containing an area of 5146 acres more or less.

R.A. Lyman  
 Commissioner of Land Boundaries  
 3<sup>rd</sup> Judicial Circuit

Surveyed by D.H. Hitchcock... [page 227]

***Boundary Commission Proceeding– Keauhou 2<sup>nd</sup>, North Kona, Hawai‘i***

***Keauhou 2 Ahupuaa***  
***District of North Kona, Island of Hawaii***  
***Boundary Commission Volume A No. 1 pages 240-241***

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 Estate of Kamehameha Fifth, viz.

Honomainoa, Hilo Hawaii  
 adjoining lands unknown.  
 Haiku 2, Hilo Hawaii  
 adjoining lands unknown.  
 Kaaiakea, Hilo, Hawaii  
 adjoining lands unknown. [page 240]  
 Manowaiopai, Hilo Hawaii  
 adjoining lands unknown.  
 Kahua 1<sup>st</sup>, Kohala, Hawaii  
 adjoining lands unknown.  
 Hikiaupea, Kohala, Hawaii  
 adjoining lands unknown.  
 Hawi Kamano, Kohala, Hawaii  
 adjoining lands unknown.  
 Hikiahookahi, Kohala, Hawaii  
 adjoining lands unknown.

Kauapalaoa, Kohala, Hawaii  
adjoining lands unknown.

Puaa, Kona, Hawaii. Bounded by Gov't.  
lands of Puaa and Auhaukeai.

Keauhou 2, Kona, Hawaii. Bounded by Gov't [sic] lands of Keauhou 1<sup>st</sup> & Honalo,  
also by G.W.C. Jones & Co. land of  
Kahuku of Kau, also by Kau-  
malumalu & Kaupulehu.

Kaloko, Kona, Hawaii  
Bounded by Gov't. land of Kohana-  
iki, G.M. Robertson land of Honokohau.

Kaupulehu, Kona, Hawaii  
Bounded by Gov't lands of Puua-  
nahalu & Kukio, also by Maka-  
lawena belonging to Akahi, Kapaa,  
also by Keauhou 2.

Punaluu, Kau, Hawaii  
adjoining lands unknown.

Hilea, Kau, Hawaii  
adjoining lands unknown.

Ililoa, Puna, Hawaii  
adjoining lands unknown.

Your Honor will therefore please appoint a  
day for the hearing the above application & grant  
a certificate in accordance therewith.

(Signed) Chas. R. Bishop  
Jno O. Dominis  
Admstrs Est. of His late Majesty  
Kamehameha V.  
by F.H. Harris, their attorney

Hilo  
August 16, 1873 [page 241]

***Keauhou 2<sup>nd</sup>—Volume A No. 1:256-272***

The Ahupuaa of Keauhou 2<sup>nd</sup>, District of N. Kona  
Island of Hawaii

On this, the Fourth day of August A.D. 1873, the Com-  
mission of Boundaries for the Island of Hawaii,  
3<sup>rd</sup> J.C. met at the house of Moses Barrett at Keo-  
puka, South Kona, for the hearing of the  
application of Jno. O. Dominis, Administrator,  
Estate of Kamehameha V; for the settlement of  
the boundaries of Keauhou 2 in North Kona,  
Hawaii. After due notice served, personally  
on all owners of adjoining lands and their  
Agents as far as known.

Present: J.G. Hoapili for applicant,  
Estate of M. Kekuanaoa, C.R. Bishop, Hon.  
Mrs. C.R. Bishop, Madam Akahi, Her Excellency,

R. Keelikolani and Kaopua.

Lumaheihei for Mrs. W.K. Lumaheihei;  
Reverend J.D. Paris for self.

For Petitioner see Folio 241

Testimony

Keakaokawai, <sup>k</sup> Sworn

I was born at Kealakekua a few years before  
the death of Kamehameha 1<sup>st</sup> [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 sandalwood and catching birds; his name was Kauluahi, and old bird catcher and *kamaaina* now dead; Honalo bounds Keauhou at sea shore on South side; A *pali aa* called Lekeleke is the boundary at sea shore between these lands; thence the boundary runs *mauka* along lands on Honalo sold to different parties on Honalo, to a place called Nohomoana hoaiku, in the woods on the *makai* side of *pali*; Thence along the Government portion of Honalo to Kapapakauheana, a round water hole in the woods in the centre of Honalo. Thence the boundary runs *mauka* to Kaimuhapu, a water hole; thence to Kipukauki, most of this place is on Keauhou, and a small portion on Honalo [page 256]; said land being now overgrown in *aa*; thence to Komomoku, a *pali* which is the boundary between Keauhou and Honalo. There Keauhou turns south and cuts Honalo off, nearly through the woods; thence to Kaukahoku, junction of Lehuula nui; said place is an *ahua-pohaku*, a small hill of *pahoehoe* covered with scrub *ohia* and *mamani*; thence along Lehuula nui to Keanakiha, a small cave where natives used to sleep; thence to an *ahu pohaku*, *mauka* of the *ana*, built in olden times and now knocked down by the goats; this is an open spot with scrub *ohia* and *mamani* growing all around; thence along Lehualanui to a place called Kepulu at Governor Adams road through the woods, scrub *koa* and other trees growing there.

The land of Hookukano cuts of Lehuulanui at Gov. Adams road; thence along the land of Hookukano. This land runs *mauka*. In olden times, Keaumokunui, 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* we had to divide with the *Konohiki* of Hookukano and not with the *Konohiki* of Keauhou, unless we took the *uwao* on Keauhou. Thence *mauka* from Kepulu to Kamoike along Hookukano, the *aa* on Keauhou, and from thence the boundary runs to Keanaakala, a small cave, thence to Kikikiaeae, a long hill (*puu lepo*) at *mauka* corner of Hookukano, trees of all kinds growing all around; thence South again to Kamakaulaula, *pahoehoe* along *mauka* end of Hookukano in woods; thence up *aa* called Kainapahoah; thence down on to *pahoehoe* to a cave called Aahuwela, corner of Kealakekua and Hookukano, said cave used to have water in it; thence along Kealakekua, running *mauka* about one half of a mile to Umi's road. Kanohoana o Umi; *aa* with *mamani* trees growing both sides of the road. When I used to go up with my father, there were only a few *mamani* trees growing *makai* of the road, now there are a great many, both sides of the road.

Thence turn south again across *aa* to Halii- [page 257] laukoa (where Umi sat and they spread *Koa* leaves for him, old tradition). Few *koa* and *ohia* trees grow there; they are mostly *mamani*; thence the boundary runs up an *ahua* to Kanekii, a small water hole which dries up in dry weather. Keauhou *mauka* and Kealakekua *makai*; thence to Kalulu; Keauhou *mauka* and Kealakekua *makai pahoehoe*; which is where we used to catch birds in olden times; the *Uwao* belonging to both lands.

At Kanekii, the boundary leaves Umi's road and goes *makai* of it; From Kalulu to a place called Kakai a *iae Koa* (*Koa* grove on Pahoehoe), the South East corner; thence turn *makai* along Kealakekua, to a large *mawae* called Kawahapele; thence down along said *mawae* to Puuloa, a *pali* on the *mauka* corner of land of Honaunau. The woods extend there now; In olden times there were hardly any trees there. 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 Kona 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. Kaaawa is *pahoehoe* with small *ohia* trees, and also other kinds of trees growing there; thence the boundary runs to a hill called Kalalua, along the land of Puanahulu. A large hill can be seen from Ahua Umi, which is at Hualalai; Thence the boundary runs down to *pili* land, to Palahinui, along Puana-hulu; thence to Hapukaa, on Umi's road to Waimea [page 258] on the *pahoehoe*; thence Kanupa 2, a cave in *pili* land, now covered with the lava flow of 1859 to Kiholo; thence to Kanupa 3, a cave near the base of Hualalai, where the land of Puuawaa [Puuwaawaa] joins Keauhou; thence the boundary runs up the mountain to a cave on the side of the mountain, above the woods called Waikulukulu, thence to Puuakawai, an old water hole now filled up by cattle tramping around it; this place is the junction of the land Kaupulehu with Keauhou.

Thence the boundary runs to the *mauka* side of a hill called Haalulu in a hollow between the hill and an *Ahua*; Thence along to Kaluamakani, a large hole or crater; there Kaupulehu ends and Honuaula joins Keauhou; thence along this land to Puulalaau, a hill where the land of Puuaa [Puua] is on the *makai* side, Honuaula is very narrow at the *mauka* end. The boundary of Keauhou runs along the *mauka* edge of woods above Puulalaau, and along to Mawae, there the land of Kaumalumalu joins Keauhou; thence along to Kamomoku to Judd road, on the *mauka* edge of the woods; thence along what used to be the edge of the woods (the trees are now all grown along Kaumalumalu) to *aa* where Kahaluu joins Keauhou.

I do not know the boundaries between the land of Kahaluu and Keauhou, or between the two Keauhous.

CX'd. By J.D. Paris

I have never heard that the land of Kahauloa  
extends *mauka* to Keauhou. I do not know  
the boundaries of Kahauloa.

CX'd. by Commissioner

There are two places called Kamomoku, one on  
the boundary of Honalo, a *pali nui* in the  
*Koa*, the real boundary is a long crack  
running up most through the woods; the second  
place of that name is on Kaumalumalu,  
a *pali* on the road *makai* of Charley Walls  
house. Lehuulanui is a large land in  
the woods wider than from here to Greenwells  
(about one (1) mile).

Hukiku was the *Konohiki* of Keauhou at  
the time I went with my father and others  
catching geese. He told us that one half  
of the geese caught belonged to Keauhou, [page 259]  
and he claimed the geese on all the different lands,  
but always used to divide them. I was not old  
enough to catch geese at that time, but only went  
along with my father; I do not know where  
Honauau, Keei and other lands end beyond  
Kealakekua, or what lands join Keauhou  
along there. Kukai is *makai* and towards  
Kau of a water hole called Pupuewai.

I have never seen Puuleele or Ohialele.  
I have never seen and do not know where the  
places called Puukeokeo, Hanamauloa,  
Pohakuloa, Kaaalohi, Puuhoohia,  
Hapaimano, Halepohaha, or Puulonalona  
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 Pohakuanalei or not; I know the  
boundary between Humuula and Keauhou from  
Pohakuanalei to Kolekole and Kaaawa.

Kapapala ends at Pohakuanalei and Humu-  
ula joins Kaaawa there; and Puanahulu  
joins Keauhou and bounds it to Kalalua,  
the place where Puanahulu people tried to  
kill my Father.

I have made a mistake in saying  
that Puanahulu bounds Keauhou at Kaaawa.

Kaohe of Hamakua is the land that bounds  
Keauhou at Kaaawa; thence the boundary runs  
to Palahinui along Kaohe and passing the  
hill of Kalalua; thence to Naelamakule, a  
place covered by a lava flow; thence to Hapukaa,  
where Kaohe ends and Puanahulu joins  
Keauhou. Kaohe is *mauka* side of Umi's road  
to Waimea and Puanahulu is *makai* of the  
road, from Hakapukaa along Puanahulu to  
Kanupa 2d and Kanupa 3d. (I have never  
heard that Kapulehu reaches to the top of  
Hualalai. My Father pointed out these boundaries to me)

Continued until August 5<sup>th</sup> A.D. 1873. Witnesses  
not having arrived.

R.A. Lyman  
Boundary Commissioner, 3<sup>rd</sup> J.C. [page 260]

Keopuka, August 5<sup>th</sup> A.D. 1873

Case continued by adjournment from the 4<sup>th</sup>  
inst. Present: J.G. Hoapili, J.D. Paris, H.N. Greenwell, H. Cooper and others.

Kahilo, <sup>K.</sup> Sworn  
I was born at Keauhou at the time of the  
building of the first Kiholo [ca. 1811], and have always  
lived there, in Kona, Hawaii.

Honalo bounds it on the South side, an  
*awaawa* and *ilina kupapau* (a crack in  
the rock where the natives used to put their  
dead) called Lekeleke is the boundary.  
Thence the boundary between these lands runs  
*mauka*, the *Kualapa* [ridge] on Honalo and *Awaawa* [crack/ravine]  
on Keauhou to Nawawae Nuuanu at  
the Government road *mauka*; thence follow  
up *Kualapa* and *awaawa* to Kamomoku,  
a *pali* surrounded by small trees, *koa*, *ohia*,  
*mamani*, *naio*, &c. the tall woods are  
*makai* of this place; there is an ancient  
pile of stones here at the *mauka* corner of  
Honalo. There the boundary turns towards  
Kau to *lae aa*, along Honalo, to another  
*Ahu* built in olden times, which is at the  
corner of Honalo and Lehuulanui, called  
Kukaaina. The *mamani* mostly growing  
*mauka* of this place. Thence along Lehuulanui  
to Palihoomana on Honuainonui;  
thence along Honuaino (called Kamomona);  
(J.G. Hoapili says it is Makaike's land Honuaino III);  
thence to a small *pali*, along Honuaino, in  
scraggy woods to Waio [Waiio], Gov. Adams road  
crossing the boundary at the Pali Hoomana;  
where Honuaino ends, and where Hooku-

kano joins Keauhou; which place is on Hookukano and Kanauweuwe. I do not know which side of the spring the boundaries are; *pili* and trees are growing around there; the *mamani* trees extend *makai* of this point. Thence along Kanauweuwe the boundary turning directly *mauka* to a hill called Kikikiaeae. I do not know the names of the lands that join Keauhou here.

From Kikikiaeae, which place is on Keauhou, I do not know the boundaries beyond Waio. [page 261]

I have heard that Kealakekua joins Keauhou, and other Kona lands run up to the *mamani* and to the *poha*; Pahoehoe that breaks through when trod upon [sic]. My Parents and Grandparents used to go bird catching for feathers as far as Waiea, and they said that there were only *pu-keawe* trees on Keauhou. I have heard that Kahuku of Kau joins Keauhou on Mauna Loa, but I have not heard where. Kamauae, a cave at the sea shore is the boundary between Keauhou 1<sup>st</sup> and Keauhou 2<sup>nd</sup>; thence the boundary between these two lands runs *mauka* to the Poo Hoochia, above Keauhou; thence into groves of *ohia* trees, below the Government road, to a cave called Kaekukapuua; thence to a place called Kanakaliikapu; which is on the Government road. An Ahu used to stand at this place, but was knocked down when the road was built. Thence the boundary runs to Laaunui, a large *ohia* tree; said tree is in the woods about the end of where people work.

Running from the Government road *mauka*, there is a *kualapa*, and Keauhou 2<sup>nd</sup> is on the low ground, this side, and Keauhou 1<sup>st</sup> on high ground. From Laaunui the boundary runs to a *pali* called Paakai; Keauhou 2<sup>nd</sup> at the foot and Keauhou 1<sup>st</sup> on top of the *pali*. Thence along the *pali* till you come into *koa* woods and *aa*, there the *pali* ends. Thence out of the woods to Piipaa, a cave on Keauhou 1<sup>st</sup>; the boundary being on the Kau side of the cave. Thence turning toward Kohala the boundary runs to Kawaha o Pele, a hill with a crater; here Keauhou 1<sup>st</sup> ends and Kahaluu joins; Keauhou 2<sup>nd</sup>; thence along Kahaluu. There are a great many hills with craters there, tall woods on lands *makai* and *mamani* on Keauhou; thence to Kawaha o Pele 2<sup>nd</sup>. I do not know what lands join Keauhou there; thence to the Government road; thence to Hoikekanaka.

(*Kahua hoike kanaka o Umi*); thence to Pohakuloa, a large rock by a water hole, on the Kau slope of Ahuaumi, above Hualalai. Thence along *aa* to Waiakappee, a small water hole on the *aa*; Keauhou does not extend to the top of Hualalai, but runs along the Kau slope of the mountain; Honualua takes in the top of Hualalai, [page 262] and joins Keauhou at a hill called Kaumoku which is on Honuaula at Hoikekanaka. From Waiakappee, I have been told the boundary runs to Ka-amoku, but I have not been further than Waiakappee. Have heard that Waikoloa, Kaohe, and Humuula bound Keauhou on the further side.

CX'd.

Keakokawai is the one who pointed out the boundaries to me, when we went after *mamake*, and he is the only one who pointed out these boundaries through the woods to me. My parents told me some of the boundaries. My father, Uluhawa, now dead, who was an old bird catcher; showed me boundaries above the woods to Waiakappee, but did not tell me what lands joined.

Palea, <sup>K.</sup> Sworn  
I was born at Kalahiki, South Kona, Hawaii and have always lived there; was born at the time of Kuewai o ka Lae [Ku'i wai o Kalae; ca. 1772]. Know the land of Keauhou. Lekeleke is the boundary at sea shore between Honalo and Keauhou. I know the boundaries between Kalahiki and Keauhou. My Father, Kanahuna (now dead) was appointed by Keauhou *Konohiki* to watch the bird catchers on our land and other lands, to see if they did not take the geese and *uwao*, which belonged to Keauhou, and he told me the boundaries between these lands and Keauhou. He said that Kalahiki ran through the woods; small *ohia* trees, *kapiro-pio*, and *mamani* to the *pahoehoe*; then you come to Keauhou. I do not know where the boundary of Kauhako and Kalahiki on Keauhou is. Thence the boundary runs along the head of Kalahiki to *lae aa*, in *lae aa* Waiea joins Keauhou cutting off Kalahiki. Thence along above the *mamani* to Lumia, junction of Honokua (a *punawai*) water hole on a hill. I do not know the boundaries beyond this point; Have seen Umi's road, when we were on the mountain gathering sandalwood. Have heard that Kahuku joins Keauhou.

CX'd. [page 263]

No witnesses being on hand, Case continued until further notice to all interested parties.

R.A. Lyman  
Boundary Commissioner, 3<sup>rd</sup> J.C.

Lehuulaike, North Kona  
Case adjourned from August 5<sup>th</sup> A.D. 1873 and opened after due notice to all agents of parties owning adjoining lands. August 6<sup>th</sup> A.D. 1873.

Present: J.G. Hoapili and Rev. J.D. Paris.

Kahulialo W. Sworn  
I was born at Honalo, North Kona, Hawaii on a place called Kealaehu, and at the time of the first Kiholo [ca. 1811]. Know the land of Keauhou and part of its boundaries, *mauka*, in the woods and above the woods. My Father, Kuluahi, who was the *kamaaina* of Kona, on the mountain, showed them to me. Keana Kiha, a cave with a large pile of stones *mauka* of it, is the boundary between Keauhou and Lehuulanui and the corner of Honalo. I have not been with my father along the boundary of Honalo and Keauhou. At that time this place was above the woods and you could see from Kiha to Waio, now the trees are all grown up. Thence the boundary of Keauhou runs along Lehuula to *lae aa* and to Kepulu, a spot where there is soil and no rocks *mauka* of Palihoomana; there Lehuunanui ends, and the land of Hookukano joins Keauhou. The boundary between Hookukano and Lehuula is a small stream of *aa* on the South side of Kepulu; from thence the boundary runs along Hookukano to Kiikiaeae, an *awaawa* where my husband used to live. A large *kualapa* on the left side, as you face *mauka*, is the boundary. Thence to Makauluaula, where we used to live when bird catching. Thence to Kaonohi, a cave; thence to Ahuwela, a cave with water in it; there Hookukano ends and Kealakekua joins and bounds Kauhou; thence to Halilauko (I do not remember the names of all the points along Kealakekua). Keakaokawai K. is the one who knows them all. I have not seen the place called Halilauko (An old tradition says Umi used to sit there because he liked [page 264] the *koa*). Thence to Kalulu. I have been there; there is a water hole there and it used to be a place for catching birds. Kolekole is an *Ahua* with *koa* on it in the middle of

Kealakekua, and the boundary of Keauhou is just *mauka* of it. The place called Kukai is the further boundary of Kealakekua. I have been there with my Father and he told me it was on Kealakekua. Have heard Keauhou turns *makai* at this place. Honaunau ends in the *mauka* edge of the woods. I do not know the boundaries (perhaps Kawahapele is the boundary between Kealakekua and Keauhou going towards the woods.)

I have been to Pupuawai. It is on Keauhou. Honaunau does not reach there. My Father also told me that Kapapala, Humuula and Kaohe reached Keauhou on the top of Mauna Loa.  
Na Elemakule where the lava flow went that destroyed Kiholo, is where Kaohe joins Keauhou at Uauakaho cave. Have not heard where Kahuku joins Keauhou. Uauakaho cave is where the Kaohe Elemakule came to at the time of the settlement of lands.

There are all the boundaries that I know.

CX'd.

Keanaakala is on Hookukano, *mauka* of Waio. Kiikiaae is a long *kualapa*, *puu*, *aa* and *lepo*. Know Kaneki but do not know whether it is on the boundary or not. I do not know much about the birds, except that the Keauhou *konohiki* took division of the geese.

Case Continued till August 8<sup>th</sup> A.D. 1873

R.A. Lyman  
Boundary Commissioner, 3<sup>rd</sup> J.C.

Boundary Commission met at Lehuulaike [iki]  
August 8<sup>th</sup> 1873, according to adjournment.

Present: J.G. Hoapili [page 265]

Keaka <sup>w.</sup> Sworn  
(Note same witness as on Lehuula)  
Lekeleke is the boundary between Honalo and Keauhou, at the seashore; from this place there is an awaawa running *mauka*. I do not know the boundaries from this point to the upper edge of the woods. Have heard that there is an awaawa running through the woods, on the boundary. Kipukaoheho is on Hookukano, a good way *makai* of Kepulu, Keheapo <sup>K.</sup> (now dead), used to have charge of Keauhou said it came to this place. We used to go after

*mamake* there but there is none above. He did not tell me this was the boundary. It is only my *manao*. I have been to Waio, but have never been told what land it is on. The *kamaaina*, Keheapo<sup>K.</sup> told me, when I was young, that Waio was on Keauhou. I never went with him, but went with folks after beef.

CX'd.

I have not talked with anyone about boundaries.

Note 1.

The witness, Keaka *wahine* is very hard to get any evidence from.

Note 2.

Mrs. Johnson has another Patent on Honalo, adjoining Keauhou.

Case Continued to Keauhou.

R.A. Lyman  
Boundary Commissioner 3<sup>rd</sup> J.C.

Keauhou, North Kona, Hawaii,  
August 8<sup>th</sup>, A.D. 1873 (Evening)

Kakio<sup>K.</sup> Sworn

I was born at Keauhou at the time Kamehameha came from Hilo to Kealakekua and from there to Honolulu, at the time of Oku [ca. 1804]. I have always lived here and know the land of Keauhou 2<sup>nd</sup> and its boundaries. I used to go after sandalwood on the mountain, with Kapohakaimokumaha (now dead). He was a *kamaaina* in the mountain and used to go across to Hilo. Lekeleke is the boundary between Honalo and Keauhou at seashore a *kualapa*; Keauhou being at the [page 266] foot of the ridge on this side; thence the boundary runs *mauka* along Honalo to Kukuikomo on the *makai* side of the Government road; thence along the *awaawa* to the *mauka* side of the Government road; place called Leiohapuu; thence along *awaawa* into the woods; I do not know the boundaries. Know a place called Palahinui, a cave where people used to live. Honalo ends *makai* of this cave at the *mauka* edge of the woods. The *mamani* and scrub *koa* being on Keauhou. Have heard that Kealakekua and other lands, only run through the tall *koa*; have never been there.

The boundary at shore between the two Keauhous is at a place called Kamauae at the beach;

thence it runs *mauka* to the head of Holua  
(an old sliding place); thence to the South side  
of Keahialoa, the boundary running in a  
hollow; thence to *Mauka* of the Government road  
to a place called Kanaokeliikapu; thence  
*mauka* in the woods to Kualapa Kahoopulu;  
this is as far as I know the boundary in the  
woods. On the *mauka* side of the tall *koa* trees  
at Naunuakalupe, an *oioina*, Keauhou 1<sup>st</sup>  
ends; and the boundary runs towards Kohala.

Kahaluu ends at the *mauka* edge of the tall  
*koa* trees. They say in the days of Keauumoku [Keeaumoku]  
the *Akule* used to belong to Keauhou 2<sup>nd</sup>, and the  
birds to Keauhou 1<sup>st</sup>, but the Chief of Keauhou 2  
married a chief of Keauhou 1<sup>st</sup> and after that  
all the fish were given to Keauhou 1<sup>st</sup> and the  
birds and land *mauka* to Keauhou 2<sup>nd</sup>.

Mauna Loa is called the Kuaiwi of Kau.  
I have been told that Keauhou joins Hilo  
and Hamakua on Mauna Loa, at the edge of  
the *aa* flow from the summit of the mountain;  
the *pili* in on Keauhou and the *aa* on Kaohe.  
Have heard Kaupulehu joins Keauhou, but do  
not know where.

CX'd.

Do not know anything about Keana Kiha. Halii-  
lauko on Waiio. Waiamala is not in Keauhou.  
I have seen it. I know Waiio is on Keauhou,  
but I do not know where the boundaries are.  
Kuluahi, the Father of Keakaokawai, told  
me it was on Keauhou. Did not see water  
there, saw houses only. [page 267]

Case adjourned to the 9<sup>th</sup> inst.

R.A. Lyman  
Boundary Commissioner, 3<sup>rd</sup> J.C.

Boundary Commission met according to adjourn-  
ment from the 8<sup>th</sup> inst. at Keauhou August 9<sup>th</sup> A.D. 1873.

Papa K. Sworn (a very old man)  
I was born at Kahaluu at the time of *Holuanui*  
[construction of the *Holua* at birth of Kauikeaouli]  
And have always lived there. Kaumalumalu  
Ends at *mawae mauka* of a hill called Hiinau;  
Thence along Kaumalumalu. Kaupulehu  
Joins Keauhou and takes in Hualalai.  
Keauhou on this side. Kahulinanu is on  
Napu [Napuu]. Kau joins Keauhou at Kalalu, near the  
Top of the mountain. (I used to go into the

Mountain after sandal wood, but never went after birds.) Have always heard that Kahuku cut off all South Kona lands and takes the mountain. Keauhou ends at Puulehua above Kainaliu above the woods at the foot of the mountain. I heard this when I used to go after sandal wood. Do not remember the names of the Kamaainas who are now all dead. Kau is on the other side of the mountain. CX'd.

Case adjourned to the 11<sup>th</sup> instant.

R.A. Lyman  
Boundary Commissioner 3<sup>rd</sup> J.C.

Boundary Commission met at Keauhou North Kona Hawaii August 11<sup>th</sup> A.D. 1873 according to adjournment from the 9<sup>th</sup> inst.  
Present: J.G. Hoapili.

Waiau <sup>K</sup>, Sworn  
I was born at Kanaueaue [Kanaueue], North Kona, Hawaii at the time Kamehameha 1<sup>st</sup> returned from Honolulu; at the time of Palakee. Lived at Kainaliu until about eleven years ago when I moved to Kealia, South Kona [page 268]. Know the land of Keauhou, used to go after birds with my father, Naume, an old bird catcher and he pointed out the boundaries to me, as it was *kapu* to go after birds and not divide them with the *Konohiki*; used to go frequently not very far above here. Honalo bounds Keauhou 2 on the South side, as you go into the lower edge of the woods. I do not know the boundaries; a place in Okolea, in the woods called Kaimukapu, a water hole, is on the boundary between Honalo and Keauhou; thence *mauka* to Kipupu-ike, a small spot of soil with scrub *ohia* in the tall woods; the tall *ohia* being on the *aa* each side of this place; thence *mauka* to Kamo-moku, a small *pali*, at the upper edge of the woods, thence to Keikinanahu, close to scrub trees of various kinds; There Honalo ends; thence along the head of Honalo to Kaukahoku, a large rock at the corner of the land Lehuulanui; thence along Lehuula to Keanakika, an *ahu pohaku mauka* of a cave; thence to Kepulu where there is soil. When I was young there were no trees there but now the trees have grown up. Governor Adam's road is at the end of Lehuulanui; thence along Hookukano; thence *mauka* along the Government road, between two *aa* flows to Kamoomoo; thence to Keanaakala, a cave;

thence to Kikikiaeae, where we used to live. The canoe makers of Hookukano also lived there. There is a hill called Puulepo, with a crater on it. There is a water hole *makai* of said hill; Thence the boundary turns directly towards Kau to a place called Kamakaula, a *pahoehoe kipuka* in *laau, mamani* growing all around; thence to Aahuwela, a cave with water (I do not know the place called Kanapaho); there Kealakekua cuts off Hookukano; from thence the boundary runs along Kealakekua to Haliilauko, a place near Umi's road; Kuluahi said it reached to Umi's road, but this place is only near it. It is on the soil across *aa*, where bird catchers used to live; thence to Kukai, along a grove of *koa* trees, small *pahoehoe*. I do not know the points between. We did not go beyond there in olden times. We used to fight with Kau people here. Kuluahi and Kalalahu's father were chased by Kau people a little above Pupuawai. [page 269]

I do not know boundaries above this point. Have heard that Waiakea, Humuula and Kaohe run up the mountain. Kaalaala had a road extending to the top of Mauna Loa. I do not know where Kahuku and Keauhou end. Have not heard whether Honaunau reaches to Pupuawai or not. I have not heard that they reach far above the woods. Do not know the boundaries of Keauhou and North Kona Lands.

CX'd..

Know a place called Kanekii, it is a water hole on Kealakekua near the boundary. Do not know the place called Kalulu. Kawahapele is *makai* of Kukai on the North side of Honau-nau road for sandalwood. I do not know the boundaries there.

I have not seen Keakaokawai since Saturday before last. Saw Lonohiwa, my younger sister, last night. Also her husband, but I did not talk with them about the boundaries.

Case continued till further notice.

R.A. Lyman  
Boundary Commissioner 3<sup>rd</sup> J.C.

Kailua North Kona Hawaii  
August 11<sup>th</sup> A.D. 1873

Note:

Keliikanakaole, K. is the same witness as gave evidence on Holualoa, on ascertaining that he was a *kamaaina* on the mountain. J.G. Hoapili asked to have his testimony taken on Keauhou, which was granted.

Keliikanakaole, <sup>K.</sup> Sworn  
Niihoa, Uncle to my mother, is the one who went to look out boundaries of Keauhou. I saw him when I was young and heard him tell what the boundaries were on the North side.

A place called Keakui, a road across the *aa* made by bird catchers, a *puu pahoehoe* and a *Mawae* in the centre, is the place where Keauhou 2 turns North and cuts off Keauhou 1<sup>st</sup>. Niihoa and Kekai, the men who made the road which is the boundary between the two, told me this. I went with Kekai after sandalwood. [page 270]

The road runs t the North at Hopea, where you come off of the *aa*; there Keauhou cuts across the head of Kahaluu; thence along Kahaluu through *pili* and *mamani* to an ana called Naohuleelua, North corner of Kahaluu. (I can point this place out) Thence Keauhou turns *makai* along Kahaluu to Kepulu, the *mauka* corner of Kaumalumalu, a *pulu lepo* [marshy area], at the edge of the forest, thence along the head of Kaumalumalu to Kapukaike, *makai* of Walls house on Judd road (Nahuina is one name of this place).

Thence to Huaikaumauna, a *lae koa* on *kualapa*; thence along Holualoa to Apiipi; thence along the head of Holualoa to Puualaau; thence along Honauanau to Hualalai, a hill on the North side with a deep crater in it; said hill is the junction of Kaupulehu with Keauhou, and the *mauka* corner of Honauula. The brow of the precipice is Honauula and the land back is Keauhou.

Kaupulehu comes to the *pahoehoe* at the base of Hualalai hill; thence along the head of Kaupulehu to the hills called Napuu-mahoe, on *makai* side, the *aa* being on Kaupulehu, and *pukeawe* on Keauhou. Thence to *makai* side of a hill *mauka* of *lae koa*, where my *makuakane* [father] lived; Kaupulehu ends at the *koa* grove.

I do not know whether Puawaia joins Keauhou or not. I do not know what lands join along here; thence the boundary of Keauhou

runs to Kanupa, a cave near the new lava flow where the trees are dried up.

Thence *mauka* along the boundary of Napuu on this side of the lava flow to Kahulimanui, an *ahua pohaku* [stone mound] built by Hamakua men and now covered by the lava flow on boundary of Kaohe.

Thence *mauka* towards Mauna Loa to a place called Keanaokalehuna, where a Hamakua man was killed for stealing food at Keauhou; thence to Kolekole, a hill; a *maka pili* on the East side of Kolekole is the boundary; thence up *pahoehoe eleele*, this is as far as I have been.

CX'd.

I have heard Kahuku and Kapapala and Kaalaala join at the top of the mountain. Have not heard where Keauhou cuts off South [page 271] Kona Lands, and joins Kahuku. I know the place called Kaaawa, it is a grove of *Naio* and *Alii* [*aali*], towards Kealakekua from Kolekole. Kalalua is a cave which was covered up by lava in the flow of 1859. Know a place called Palahinui; it is a large cave on Keauhou. Hapukaa is *mauka* of Umi's road. Know a cave called Waikulukulu, at the base of Hualalai, towards Ahuaumi, the place called Kaluamakani or Kalalakaukolo is on the top of the mountain.

Case continued till further notice, to all parties interested.

R.A. Lyman  
Boundary Commissioner 3<sup>rd</sup> J.C.

Note: Hualalai hill is a hill on top of mountain of same name.

R.A. Lyman

Continued to Folio 448 [page 272]

***Keauhou 2<sup>nd</sup>—Boundary Commission Volume A, No. 1:448-451***

The Ahupuaa of Keauhou 2<sup>nd</sup>, District of North Kona Island of Hawaii, 3<sup>rd</sup> J. C.

Continued from Folio 272

Honolulu, March 12<sup>th</sup> 1874  
Present S.K. Kaai

Kupakoa K. Sworn

I was born at Holualoa North Kona Hawaii at the time of building Kiholo, lived at Kona until the year 1867, when I moved to Honolulu and I still reside here. Know the land of Keauhou and a part of its boundaries. Puhi K. a cousin of Keakaokawai's now living at Kalihi, pointed out the boundaries to me. He was a *kamaaina* of the mountain having been born and brought up there. (S.K. Kaai says he is old and sick). I do not know the boundaries at shore, only on the mountain.

Keauhou 2<sup>nd</sup> cuts off Keauhou 1<sup>st</sup> a little *mauka* of a place called Nakipapaaka-lehuna some *koa* trees in the woods. Keauhou 1<sup>st</sup> does not reach *mauka* of the *koa*, but ends where they used to cut canoes. Thence the boundary of Keauhou 2<sup>nd</sup> runs across the head of Keauhou 1<sup>st</sup> to Keana-aku (a cave) at the junction of Kahaluu. Thence along Kahaluu (in the woods) to Kanoa, a point of *koa* and *mamani* trees, the place where the fire from Kau, on the mountain went out. Thence along the land of Kauma-lumalu to Huaikaumauma, *koa* trees and *mamani*, on the Kohala side of Judd road. Keauhou taking the land *mauka* of the woods and Kaumalumalu the woods. Thence the boundary runs towards the mountain along Holualoa 4<sup>th</sup> to Laenaio (a grove of trees). Thence along Holualoa 2<sup>nd</sup> (Laenaio being on that land) along the *mauka* edge of the woods to a gulch called Waiaha, an *awaawa* where water flows when it rains; thence along the land of Puua to a hill called Puulalaau, to land of Honuaula; thence along this land to the top of Hualalai mountain to a hill called Honuaula. This hill is on the land of Honuaula, and the boundary [page 448] of Keauhou 2<sup>nd</sup> running along at the foot of the hill.

Thence along this land to Kilohana, a resting place on the *pali*, where the mountain slopes towards Waimea; thence down to Keanapaki, a small cave where bird catchers used to live; the *mauka* corner of Honuaula and junc-tion of Kaupulehu with Keauhou and with Puaawaa; thence the boundary runs along Puaawaa *mauka* to Kuhaalele, a cave; thence to Ohiapapaawai, a water hole in among *ohia* trees. Thence to Kaliuliuaniei a *lae aa*, where Puawaa ends and Kaohe and Kapapala corner on the boundary of Keauhou

(this is a place where the bird catchers used to quarrel). Thence along around land of Kaohe (the *aa* being on Keauhou 2<sup>nd</sup>) up Mauna Loa to the Alohi *pahoehoe*; thence along the land of Kapapala (*pahoehoe* on Kapapala) to the Keanakalehuna Akuko, a water hole in a cave on the side of the mountain; thence up the mountain to Puumau, a hill on Keauhou near the boundary; thence to where the snow covers the mountain, where Keauhou 2<sup>nd</sup> ends. So my informant told me, as there was no *waiwai* [value] there, and Keauhou 2<sup>nd</sup> does not reach to Mokuweoweo. Thence to Pohakuhanalei, a rock on the Southern slope of the mountain. Thence down to Puulonalona, a hill along Kahuku, where Kapua joins Keauhou. I have been there. Thence towards Kona along the *mauka* edge of the woods, cutting off South Kona lands, to Honaunau, to a place called Ohiakuapu, a grove of *koa* trees that runs *mauka*. Honaunau takes the *koa*; thence along *mauka* edge of woods, the grove of *koa mauka* being on Keauhou to Keahou, an old lava flow, junction of Kealakekua; thence along Kealakekua to a place I do not remember the name of; thence along Onouli (it runs out on old *aa* flow); thence along Kanauweauwe [Kanaueue], along the *mauka* edge of the woods to Uwaukanipo, a *kualapa mauka* of Waio; thence to Kanee-neemi taking in Waio; thence to Anakole-kolea, a cave *mauka* of the boundary of Honalo. I do not know where these lands join Keauhou. The *koa* from which we used to make canoes, is all on *makai* lands and Keauhou is *mauka*. All that I know about [page 449] the boundaries, is what Puhi told me.

Note: Witness rested reserving the right for parties to examine him, if they wish.

R.A. Lyman  
Commissioner of Boundaries, 3<sup>rd</sup> J.C.

Honolulu, March 13<sup>th</sup> 1874  
Present S.K. Kaai

Puhi, K. Sworn (Quite an old man)  
I was born in Kona time of the *Peleleu* [ca. 1795], at Hokukano. Keakaokawai knows a part of the boundaries. His brother knew them. I have forgotten the names of the places on the boundary. The ones Kupakoa testified to] are the right boundaries; he told me the points he testified to yesterday.

I cannot remember the places.

Keauhou 1<sup>st</sup> ends in the *koa* woods. It is cut off by Keauhou 2<sup>nd</sup> at a place called Mawae where there is a water hole, and a cave where my relations are buried. The boundary is way *makai* of this place. Keauhou 2<sup>nd</sup> takes the land where they used to catch *uwau*, on the *mauka* side of the woods, cutting off Kahaluu and Kaumalumalu. Do not remember the names of the points Kaumalumalu reaches to Huaikau-mauna, junction of Kaumalumalu, Kahaluu and Keauhou; it is an *ahua* in the *koa* woods, where the canoe makers used to have a *heiau*. Keauhou cuts off Holualoa 2<sup>nd</sup> (do not remember names of places); thence Honuaula bounds Keauhou and runs up the mountain. I do not remember the name of the point where Honuaula joins Keauhou.

Note: Witness persists in stating he has forgotten boundaries. S.K. Kaai says that when he saw him yesterday he told him the boundaries and was disputing with the other witness. [page 450]

Witness rested, to give him an opportunity to have it explained to him, as he seems to be in fear of getting into trouble if he gives his evidence. To be brought on the stand again, if there seems to be any chance of getting him to give his evidence.

Kupakoa  
States he wishes to correct his evidence, given yesterday.

He says that he made a mistake in saying that Puawaa ran up the mountain, he should have said Puanahulu, as Puawaa does not join Keauhou at all. He says he can point out the boundaries all around the land, without loosing his way. He also states that where the stone rolls down the mountain, is the boundary and not the snow. He says he has not had any conversation with Puhi about the boundaries.

On being told that Puhi said that they had talked together about the boundaries last night, he acknowledged that he had told him the points that he had testified to.

Puhi persists in saying he has forgotten the boundaries.

Case Continued until further notice to interested parties.

R.A. Lyman

Commissioner of Boundaries, 3<sup>rd</sup> J.C...

Case continued on Folio 253, Book B. [page 451]

***Keauhou 2<sup>nd</sup>–Boundary Commission Volume B:253-259***

The Ahupuaa of Keauhou 2<sup>nd</sup> District of North Kona  
Island of Hawaii 3 J.C.

Case continued from March 12<sup>th</sup> 1874.

See Folio 451 Book A.

North Kona June 8, 1874

Case opened at the house of Chas. Hall, Honuaino

North Kona on this, the 8<sup>th</sup> day of June A.D. 1874.

Notice of hearing served by publication in [sic] in the Hawaiian Gazette of May 20<sup>th</sup> 1874, and due notice personally served on owners or Agents of adjoining lands as far as known. Present J.G. Hoapili for applicant and Hawaiian Government

Testimony

Chas. Hall K. Sworn. (same witness as on Kahuku)

I have lived in Kona thirty-seven years, and

know the land of Keauhou 2<sup>nd</sup>, am a *kamaaina* of

Kona and know a part of the boundaries of

Keauhou. Kahilo, Kuluahi, father of Keaka-

ikawai, and Kini pointed them out to me at

different times. Kahilo is still living and I

hear he gave his testimony on this land last

year. The other two men are dead. I do not

know the *makai* boundaries. Kahilo went

with Capt. Cummins and myself and pointed

out the boundaries when Cummins leased

this land. Kahilo and Kuluahi pointed out

boundaries at the same place on the South side

of Gov. Adam's road, but Kini pointed them

out as being further *mauka* but nearly the

same place. Kini pointed out the boundary

as being a short distance *makai* of Puule-

hua on Gov. Adam's road and running straight

to Waiio, Puulehu[a] is a hill. There is a *pali*

on Governor Adam's road, on the boundary

of Keauhou, and near the *pali* there is a

sandal wood tree; the only one I know of that

grows so far down on the road, towards Kau.

They did not show me boundaries as we went

to Kau way above the woods on the *pahoehoe*.

I cannot say anything about boundaries be-

yond Waiio. Kuluahi and Kahilo pointed out the boundaries as being about one mile [page 253] *makai* of Waiio. Going to Kau with Kini we went from Waiio to Hale o Umi, since destroyed by the lava flow. I cannot give the boundaries from Waiio to Kukuiopae as I have not been along there in the woods.

Keauhou cuts Manukaa off to the westward of Halepohaha. I know the boundary as I used to drive goats there. I have always heard that Keauhou cuts all South Kona lands off at the *mauka* edge of the woods. On the North side Kahilo pointed out the boundary as running along the base of Hualalai, passing Kohala side of Huaumi (or Ahuaumi). He is the only one who pointed this out to me. I have always heard that Keauhou joins Kaohe of Hamakua; the boundary runs to the *kipuka* running past Keamoku, to a point among the hills *mauka* of these clinkers.

CX'd.

I cannot point out the boundaries from Puulehua to Waiio. I put more confidence in what Kuhiahi showed me than in what Kini showed me, as he was a much older man and had been living longer in the Mountain. I know a spring called Puepuewai. It is on the *pahoehoe* some distance *mauka* of the woods. I do not know that Kaupulehu reaches to Keauhou. I have never heard that Keauhou takes to the top of Hualalai.

Evidence taken on Kahuku March 13<sup>th</sup> 1873 for boundaries of Keauhou, adjoining Kahuku as Mr. Hall states that he will give his testimony just the same as at that time.

See Folio 143 and 144, Book A.

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 a Umi, and looked at it, it is 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 there and slept there in a crack of the *pahoehoe*. [page 254]

The father of Keakaikawai was my *kamaaina* from there we went to the Bay. I think Hale-

o Umi is *mauka* of Kipahoehoe, the distance between this and Ahua Umi is about fifteen or eighteen miles. Hale o Umi is on Keauhou. Heard that Ahua Umi on the boundary of Kau and Kona, about nine or ten miles from here. Kini was my *kamaaina* the second time I came across. Keakaikawai's father piloted me all over Mauna Loa and Mauna Kea. One Ahua Umi is near Hualalai (2<sup>nd</sup> Ahu a Umi); he told me Kahuku and Keauhou ran straight up Mauna Loa, following a ridge all the way.

I have heard Ahu a Umi, near Hualalai is on Keauhou. Keauhou runs over to Puana-hulu and meets Kaohe and Humuula; then runs up the mountain with Humuula, on the Hilo slope to Pohakuhanalei. Different *kamaaina* have pointed out these different places. Kuakini of Puako and others showed me these places. The father of Keiki and Kini showed me the boundaries on this side. Keakaikawai is the son of one of my *kamaaina* and he himself is a *kamaaina* on the mountains.

CX'd.

I could talk better native when I came across from Kona to Kau than at the present day. Came down here from Ahua Umi. I have been up from Kapua to Ahu a Umi and understood that Keauhou cuts off Kapua below Ahu a Umi. 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 by side with Kona lands, to the top of Mauna Loa, cut off by Hamakua. Kona and Kau run to the top of the mountain. Humu-ula 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 North East slope, the other is 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. [page 255] Said ridge running between the craters of Moku-weoweo and Pohakuhanalei.

Pohakuhanalei is about south of Mokuweoweo and I think that is in Kau.

Have never heard what land Mokuweoweo 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 cuts off all the lands of Kapapala. I 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 Ahu a Umi on the 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 Ahu a Umi, and a water hole near one of them. From this point it is two or three miles directly towards the sea, before you come to the thick woods.

Case continued to Kailua North Kona

R.A. Lyman, Commissioner of Boundaries, 3<sup>rd</sup> J.C.

Case opened according to adjournment from Honuaino, North Kona, at Kailua, North Kona. June 8<sup>th</sup> 1874 at 4 p.m.

Present J.G. Hoapili for applicant and Hawaiian Government, and lessees of Keauhou and Kaupulehu.

Kahueai <sup>K.</sup> Sworn (same as on Kaupulehu) I know the land of Keauhou and the boundaries on this side and *mauka*. I do not know the boundaries between Keauhou and Kahaluu. I know the boundary Kaumalumalu and Keauhou. It is at Palinui at the *lae mamani* beyond Wall's premises (Kekuakua ma told me boundaries.). Thence to a place called Kapualei, thence [page 256] to a cave called Pihipono; thence across the head of Holualoa to the *kahawai* [gulch] and thence to Kapukaiki, a cave. Boundary running across the head of Puuaa [Puuaa]; it runs to a place where a dog that came from Waipio staid; Pupuaalenalena. Thence to Puulaalaau; thence to Umiwai, the boundary follows along *mauka* of Puulaalaau to *mauka* of Umiwai, water in the *koa* woods. Thence to a gulch called Pohakuloa; thence *mauka* along this gulch to the hill called Honuaula; thence to Hualalai, junction of Kaupulehu and Keauhou; thence along Kaupulehu to the

*aa, makai* of Puualala.

Commencing at Hualalai, the junction of Kaupulehu with Keauhou, thence to Napuu-mahoe thence to Ihoano; thence to Puu-alala; thence to *lae aa*, where you see Mailehahei beyond *aa*. Thence along Puawaa to Keanapakii, a cave; thence to Kuhalele, a cave covered by the lava flow; thence to Ohiapapawai, in the lava flow; thence to Naohuleelua junction of Kaohe, Kapapala and Keauhou; there used to be three ahuis there; perhaps they are now covered by the flow. This is as far as I know the boundaries.

CX'd.

I have heard that Uwauliili is on the boundary between Keauhou and Kaawa.

Have heard that Waiio is on the boundary of Keauhou. Have never been to Kau. I do not know where Kahuku is, have never heard of the land. I do not know whether Keauhou extends to Mokuweoweo or not.

Journal of trip to the summit of Hualalai Mountain, taken June 10<sup>th</sup> and 11<sup>th</sup> 1874.  
Party: C. Wall, E.R. Folsom, the Commissioner, Kamaaina Keakaikawai and Kamakakainai.

Left Henry Week's house at 7 A.M. and went up the road through the great walled lot to the woods and near the upper edge of the woods to a place called Nahuina, to an *ohia* tree with five large branches and several smaller [page 257] ones; the branches fork from near the ground and Keakaikawai said that that was the tree he formerly pointed out to Wall and others as the boundary between Keauhou and the Government land of Hookukano and that it is the *makai* boundary of where they used to take the geese of Keauhou, but that the Hookukano chief used to take Uwau *mauka* of this point, as I have testified to before. It took three quarters of an hour to go from this point to Waiio.

Waiio is a small round water hole in a *kipuka pili*, on the *makai* side of a *koa* grove. Keakaikawai states that in olden times there were not many *mamani* trees *makai* of this point and also that there were not many *koa* trees near here. There are a great many *koa* trees around

there now. Keaka states that the geese on Kealakekua opposite this place and as far *makai* as Nahuina formerly belonged to Keauhou and the *uwau* to Kealakekua. We then proceeded towards Mauna Loa, to a place pointed out as Makaulaula, the boundary claimed by Keaka as the *mauka* boundary of Hookukano. Nothing particular there to mark the place. Thence towards Kohala to a low hill of scoria (with a small crater in it) called Kikiaeae. This hill is covered with *mamani* trees and was pointed out as on the boundary between Keauhou and Hookukano. On the way to this point we came to a water hole called Waiapalai, on Umi's road. The *pahoehoe* is covered with *mamani* and *koa* trees so that you cannot see much of the surrounding country as you ride along and the road winds around so that it is impossible to form an idea of the distance from point to point. Reached Wall's house on the Judd road at half past four O'clock in the afternoon. Said house is a short distance *mauka* from the upper edge of the forest.

June 11<sup>th</sup> 1874

Proceeded up Hualalai and visited Kipahee. It is quite a deep crater with a water hole in one side of it. Napuu Mahoe are a short distance toward Mauna Loa from this [page 258] point and Hualalai hill a short distance *makai*. Kahueai K. pointed out the point Kipahee as the boundary between Keauhou and Kaupulehu, and as running on the south side of Hualalai hill and along a ridge of hills and passing down the western slope of the mountain. Visited Honuaula hill, on the top of the mountain, on the southwest brow of the mountain; a short distance above two deep round pits called Kaluamakanai; these pits are on the Kohala side of the hill. The weather was so foggy that we could not see into the valley around the foot of the mountain. Returned to Mr. Walls.

June 12<sup>th</sup> 1874

Left Mr. Walls at Sunrise and proceeded to Mana in Hamakua.

As we crossed the lava flow of 1859 Keakaiwai pointed out Mailehahei, and also the boundaries between Keauhou and Kaohe, that he had testified to.

R.A. Lyman  
Commissioner of Boundaries, 3 J.C.

Case continued until further notice to all  
interested parties. See Folio 311 to 320 of this Book. Trip to  
mountain, Alexander's letter, Komaka's evidence &c &c.

R.A. Lyman  
Commissioner of Boundaries, 3 J.C. [page 259]

***Keauhou 2<sup>nd</sup>—Boundary Commission Volume B:319-320***

Land of Keauhou 2<sup>nd</sup> North Kona, Nov. 16, 1874  
From Folio 259 of this book

Balance of the testimony of Komaka [Land of Kahuku, Kau]  
From Ka Hale o Umi, junction of Keauhou  
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 2<sup>nd</sup>  
at Ulimau, a punawai about as far as [page 319]  
from here to Capt. Gates' house, above woods.  
Thence along edge of *koa* along Opihali 1<sup>st</sup>;  
thence along Olelomoana 2<sup>nd</sup>, along *koa* grove,  
thence along edge of woods along land  
of Kolo; thence along Kukuiopae, along  
*koa* grove. I pointed out this place to  
Keanapaakai. Thence to Kukuiopae 1<sup>st</sup> along  
hollow Kapai, *mauka* end of Kukuiopae 1<sup>st</sup>.  
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 Polewai 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* 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 Puuikaiole, 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 *Lae mamani* 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, Comm. of Boundaries, 3<sup>rd</sup> J.C.  
For costs of Keauhou 2 see Folio 436 of this book... [page 320]

#### ***Keauhou 2<sup>nd</sup>—Boundary Commission Volume D:33-36***

In Re Boundaries of Keauhou 2d  
District of North Kona Island of Hawaii

The Boundary Commission met at the house of J.G. Hoapili, Keauhou, North Kona, on the 15<sup>th</sup> of June, 1886, according to Notice in the *Hawaiian Gazette*, and *Kuokoa*, of May 1886; there being present J.M. Alexander, S.W. Mahelona, D. Makainai, D. Alawa, and many others. J.M. Alexander and S.W. Mahelona, for Petitioner.

#### Evidence

J.M. Alexander – Sworn. I began surveying this land at the sea shore, adjoining Keauhou 1<sup>st</sup>, Keohi of Kainaliu being my guide. We began a little South of the land of Moikeha, and followed the survey of Keauhou 1<sup>st</sup> which is under Royal Patent (I have not the number), on the to the head of the *Holua*, an old sliding place. I usually give the old notes of adjoining lands, and then my bearings and distances by the true meridian, as I find it on the ground; then on to the Government road, to a pile of stones marked X above the road; we marked all corners thus.

Keauhou 1<sup>st</sup> and 2d join; then to Pohakunahaha, Kealoha Maui, and on another guide; then on to head of Kahaluu, to Kaumalumalu at Kaalapuali. Kaumalumalu had not been surveyed before, nor has Kahaluu.

Palaulelo was our guide on to "Pihapono," at the South side of the Judd road, and on along Kaumalumalu to "Mawae," a long crack, and on to Kauhikahua, a pile of stones Hitchcock put up; then to Holualoa, to where Kaoiwi and Kamali had pointed out the boundaries of Holualoa survey; they two then shewed the boundary adjoining Holualoa to Puulaalaau; then on to Honuaula (The West Trig. Station); from there on is as I have already given in

Kaupulehu to "Puunahaha" – then along Puuanahulu. Aalona shewed me on – we searched for pile of stones by Map and notes of survey of Hitchcock, at Nahuelielua [Naohuleelua]; then straight on to Mokuaweo-weo, to Kaohe of Hamakua, to a volcanic cone in the Crater of Mokuaweo-weo, the corner of Kaohe, [page 33] Kapapala, Kahuku and Keauhou 2d as given in the Notes of Survey of those lands; from there on we followed the survey of Kahuku; Komaka from Kaohe of Kona, being our guide. Keohi, Kealoha Maui, and Johnson, were my guides along the Kona lands. Where there are patented lands adjoining, we followed them, and give them by their notes and No. of the Royal Patents, to Hoonalo. At Hoonalo, Keohi shewed me the boundary to the sea.

Hoonalo has not been surveyed. "Lekeleke" is the name of the boundary at the sea shore; then along the sea to the commencement; containing 106,560 acres, finished on May 6<sup>th</sup> 1886.

Palaulelo K. S.– I live at Kaumalumalu, North Kona. I know the boundaries of Keauhou 2d, from Kaalapuali to Pihapono, and to Mawae, and to Kauhikahua, and there ends my work.

Aalona K. S. – At Naohuelielua, Mr. Alexander wished me to shew him the boundary beyond where Palaulelo had pointed out, and I did so, along Keauhou 2d and Kaohe of Hamakua, to Mailehahae, to Puuanahulu adjoining land, where it meets Kaupulehu. I know the mountain boundaries not the shore boundaries.

Commencing at Mailehahae to Kalalakaukolo along Kaupulehu, and on to Honuaula, and to Puulaalaau, Holualoa *makai* of there, joins Keauhou 2d; then runs South along Holualoa. I never heard that Kaumalumalu went up into Keauhou, as given in the plan. The boundary should run straight from Puulaalaau to Kahaluu, nearly out of the lower edge of the woods; and Hitchcock surveyed it so before. Pihapono, Mawae, and Kauhikahua are way inside of Keauhou, the boundary is not at those places. Below, *makai* of this, I do not know the boundary.

Kupaakoa shewed me these boundaries. Mauna and Puhi told him – they were old kamaainas in the mountains, and knew the [page 34] boundaries. I lived there and went with Kupaakoa. Keakaikawai was Hitchcock's guide in the mountain when he surveyed Keauhou, and he went to the same points I had been told were the boundary.

Palauolelo recalled. Those places, from Kaalapuali to Pihapono and to Mawae, and to Kauhikahua, are the boundary between Keauhou and Kaumalumalu, where the birds of Kaumalumalu were caught below, and the Geese on the hills. I lived at Puuohau and used to go and catch birds in the mountain with my father. I saw Hitchcock survey Kaumalumalu, and I helped him put up the piles of stones.

I often saw Mauna, he was an old *kamaaina* here. I came from Kapapala, Kau, with my parents, used to go to the mountain for *Uau*. I know Kupaakoa.

J.M. Alexander – S. We followed the Kaumalumalu guides for the upper end of that land. At Kauhikahua we found a pile of stones put up by Hitchcock, when he surveyed that land.

Keohi K. S.– I live at Kainaliu, North Kona. I am not a *kamaaina* of the land, but know the noted spots by name. Commencing at “Lekeleke,” at the sea shore, adjoining Honalo and Keauhou 2d, and we surveyed along the Government road to the cave called “Moekeha,” at the shore, then up to the “*Holuia*,” then up to the Government road, then at another place, where Honalo joins, at “Kaukohaku [Kaukahoku],” that was all I shewed; I went with Emerson 2 weeks, and with Alexander a few days. Lehuula and Honalo join there, where Emerson surveyed had been surveyed by other lands before, and I pointed out the corners and noted points of those corners adjoining Keauhou, to Emerson, i.e. along Kealakeakua and other lands to Kahauloa, from Honalo.

Kealoha Maui (his evidence is said to be the same as Keohi's and is not questioned). [page 35]

Aalona recalled. The place given as “Pihapono” was not the name of that place formerly, but it was a goat pen, called “Pa Kao,” where goats were driven in, and the pen being very full once, it was called “Pihapono” that place is on Keauhou.

J.M. Alexander – In our surveying the land of Keauhou, we found Aalona to be perfectly reliable and well acquainted with all points on the mountains; but Palauolelo was very unreliable; we had a great deal of trouble finding places, and lost much time, when Palauolelo was our guide; but the reverse when Aalona was our guide; and he was the only man who could shew us the place

called "Mailehahae," where there was stunted *maile* growing.

Testimony closed.

No objection offered.

Decided that the boundaries are as given in the Survey, except where it joins Kaumalumalu, which must be altered to correspond with the statement of Aalona.

F.S. Lyman, Commissioner of Boundaries[page 36]

***Keauhou 2<sup>nd</sup>-Boundary Commission Volume C:58-62***

**No. 161**

Certificate of Boundaries of the Land  
of Keauhou 2<sup>nd</sup>, District of North Kona  
Island of Hawaii

L.C. Award, No. \_\_\_\_\_

Commission of Boundaries  
Third Judicial Circuit, F.S. Lyman, Esq. Commissioner

In the Matter of the Boundaries  
of the Keauhou 2<sup>nd</sup>,  
District of North Kona  
Island of Hawaii

Judgment

An application to decide and Certify the Boundaries  
of the Land of Keauhou 2<sup>nd</sup> District of North Kona  
Island of Hawaii, having been filed with me  
on the 13<sup>th</sup> day of May, A.D. 1886, by J.M. Alexander, for and in behalf of Mrs. Bernice  
Pauahi Bishop, in accordance with the provisions  
of an Act to facilitate the settlement of Boundaries,  
&c., approved on the 22<sup>nd</sup> day of June A.D. 1868;  
now, therefore, having duly received and heard  
all the testimony offered in reference to the said  
boundaries, and having endeavored otherwise to  
obtain all information possible to enable me to  
arrive at a just decision, which will more  
fully appear by reference to the records of this  
matter by me kept in Book No. 5, page 36,  
and it appearing to my satisfaction that the true,  
lawful and equitable boundaries, are as follows, viz.:

Beginning at the S.W. corner of Keauhou  
1<sup>st</sup> at a rock marked by crosses and situated

in the bank *mauka* of the shore and South of the Cavern Anamoikeha, thence the boundary runs along Keauhou 1<sup>st</sup> to the head of the *Holua* [page 58] which is S 82° 3' 8" E. (true) 3633 feet from this point and whence the Puu Loa trig. Station is S. 52° 6' 40" E. (true) 3616 feet by the following boundaries of Keauhou 1<sup>st</sup>. N 79° 30' E (magnetic) 950 feet.

Due East (magnetic) 2640 feet; thence along Keauhou 1<sup>st</sup> to a pile of stones against the stone wall on the upper side of the "mauka road" which is S 87° 49' 34" E (true) 4608 feet from this point, by the following boundaries of Keauhou 1<sup>st</sup>;

N 79° 30' E (mag) 4290 feet, thence along Keauhou 1<sup>st</sup> to Pohakunahaha, which is situated on an old "aa" flow on the *makai* side of the road leading from Kainaliu to Kealapuali and which is

N 65° 41' 3" E (true) 30167 feet from this point and whence West Hualalai is N 7° 2' W (true) 34522 feet by the following boundaries of Keauhou 1<sup>st</sup>;

N 65° 30' E (mag) 14520 feet;

N 49° E (mag) 22572 feet; thence along Keauhou 1<sup>st</sup> to a "long old *ahu*" which is N 4° 36' 15" E (true) 5270 feet from this point, and whence W Hualalai is N 9° 7' 6" W (true) 29380 feet by the following boundaries of Keauhou 1<sup>st</sup>:

N 39° 30' W (mag) 3102 feet; thence along Keauhou 1<sup>st</sup> and Kahaluu to a pile of stones on a ridge below Charles Wall's house; which is

N 14° 6' 39" W (true) 4478 feet from this point and whence the W Hualalai trig. Station is N 8° 14' 50" W (true) 24932 feet by the following boundary of Keauhou 1<sup>st</sup>:

N 55° 0' W (mag) 1848 feet to the boundary of Kahaluu and by the following boundary of Kahaluu;

N 55° W (mag) 2574 feet; thence

N 1° 8' 47 E (true) 8276 feet along Kaumalumalu to the S.E. corner of Honualoa 1<sup>st</sup>, thence

N 28° 0' 45" W (true) 10841 feet along Honualoa [Honauula] 1<sup>st</sup> to the south peak of Puu Laalaau; thence

N 12° 34' E (true) 6139 feet along Honauula to the W Hualalai Trig. Station; thence

N 88° 32' 22" E (true) 2097 feet along Kaupulehu to the  
E Hualalai Trig. Station; thence [page 59]

S 78° 53" E (true) 24683 feet along Kaupulehu to the  
East rim of Mailehahae, the crater hill  
farthest down the E slope of Hualalai; thence

N 37° 22' 42" W (true) 11383 feet along Kaupulehu to the  
South peak of the riven Crater hill,  
Puu Nahaha, on the upper edge of the  
forest; thence

S 68° 54' 47" E (true) 32270 feet along Puu Anahulu to  
Naohuleelua on the fresh "aa" of the  
North side of the Lava flow of 1859  
and about 30 feet S of a "Kipuka"  
and whence the Ahumoa station is

N 37° 43' E (true) 64606 feet; thence

S 30° 26' 22" E (true) 86135 feet along Kaohe to the East peak  
of the cone in the South end of Mokua-  
weoweo Crater, whence the West Mauna  
Loa Trig Station (not quite in view) is

N 20° 22' 48" E (true) 5316 feet; thence

S 68° 22' 26" W (true) 56785 feet along Kahuku to the head  
of Kealia 1<sup>st</sup> whence the Trig Station  
Halulu at the Cave Anahalulu is  
S 8° W (true) 8204 feet and the water pool Komakawai is

S 68° 22' 20" W (true) 12300 feet; thence along Kealia 1<sup>st</sup>  
Kauleolii, Kiilae, Keokea, and Honau-  
nau to an *ahu* at the head of Honau-  
nau which is N 23° 27' 54" W (true) 15207 feet  
from this point, and whence W Hualalai is

N 21° 9' 11" W (true) 94927 feet; thence

N 10° 47' 33: W (true) 2074 feet along Honaunau to the  
S. E. corner of Keei 2d by the following  
boundary of Honaunau;

N 21° W (mag) 1386 feet; thence along Keei 2d and  
Kahauloa 2<sup>nd</sup>,

N 33° 6' 28" W (true) 14820 feet to a pile of stones West of  
Puu Kinikini, called also "Wahapele,"  
whence the Trig. Station W Kinikini is

S 53° 42' 50" E (true) 1327 feet (from which W Kinikini  
W Hualalai is N 19° 46' 21" W 79564 feet,  
by the following boundaries of Keei 2d,

N 19° W (mag) 547 feet;

N 21° W (mag) 1221 feet [page 60]

N 25° W (mag) 118 feet;

N 21° W (mag) 792 feet and by the following boundaries  
of Kahauloa 2<sup>nd</sup>;

N 9° W (mag) 607 feet;

N 13 1/2° W (mag) 719 feet;

N 1° W (mag) 614 feet;

N 4° E (mag) 660 feet, thence along Kealakekua to  
a pile of stones on the Umi Road which  
is N 37° 11' 38" E (true) 18649 feet from this  
point and whence W Hualalai is

N 32° 4' 33 W (true) 69922 feet, by the following boundaries  
of Kealakekua;

N 82 1//2° E (mag) 3630 feet;

N 78° E (mag) 4818 feet;

N 28 1/2° E (mag) 4422 feet;

N 5° E (mag) 2640 feet;

N 24° W (mag) 2310 feet;

N 25° W (mag) 5940 feet, thence along Kealakekua,  
Hokukano, and Kalukalu to the highest  
point of the crater hill, Kikiaeae, which  
is N 25° 15' W (true) 11066 feet from this  
point and whence W Hualalai is

N 33° 21' 39" W (true) 58955 feet, by the following boun-  
daries of Kealakekua;

S 68° W (mag) 6336 feet, and by the following boundaries of  
Hokukano and Kalukalu;

N 9 1/2° W (mag) 1881 feet;

N 7° W (mag) 4422 feet;

N 2 1/2° E (mag) 4554 feet, thence along Hokukano and  
Kalukalu and Lehuula to Keanao-  
kiha which is N 74° 30' 10" W (true) 23590  
feet from this point and whence W.  
Hualalai is N 12° 43' W (true) 43996 feet,

by the following boundaries of Hokukano,  
and Kalukalu;

N 85° W (mag) 3960 feet;

S 74° W (mag) 2244 feet;

N 80° W (mag) 924 feet;

S 60 1/2° W (mag) 2112 feet;

N 61° W (mag) 1980 feet

N 65° W (mag) 1188 feet;

S 81° W (mag) 9900 feet, and by the following [page 61]  
boundaries of Lehuula nui;

N 25 1/2° W (mag) 4442 feet, thence along Lehuulanui to the  
trig. Station, Lehuula near Jack's Goat  
pen, which station is N 45° 21' 40" W (true)  
2285 feet from this point and whence W.  
Hualalai is N 10° 59' 36" (true) 42088 feet,  
by the following boundary of Lehuulanui;

N 42° W (mag) 2475 feet, thence

S 81° 55' 17" W (true) 4173 feet along Lehuulanui to the S.E.  
corner of Honalo at a "kipuka" in  
light woods called Kaukahoku by the following  
boundaries of Lehuulanui;

S 56° W (mag) 2640 feet, and

S 58 1/2° W (mag) 1533 feet; thence

N 19° 31' 29" W (true) 203 feet along Honalo to a pile of stones  
on an "aa" tract at the N.E. corner of Honalo, thence

S 72° 16' W (true) 26884 feet along Honalo to a pile of stones  
in a ravine on the lower side of the "mauka road," thence

S 68° 19' 37" W (true) 2252 feet, along Honalo to the end of the  
ridge Nemonemo, thence

S 86° 36' 30" W (true) 6705 feet along Honalo to a pile of  
stones 30 feet below the "makai road" and just mauka  
of a large rock and on the N edge of the ridge  
Lekeleke, whence the trig. Station,  
Keauhou, is N 46 ° 44' 19" E (true) 7625 feet, thence  
along the Ocean to the point of beginning, which is

N 10° 11' 46" W (true) 5195 feet from this point.

Area 109600 Acres

(As surveyed by J.M. Alexander, A.D. 1886)

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

Given under my hand at Keauhou, North Kona,  
Island of Hawaii, the fifteenth day of June, A.D.  
one thousand eight hundred and eighty-six.

F.S. Lyman  
Commissioner of Boundaries... [page 62]

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