

Maunawili S. A.

Archaeological Inventory Survey
of a Na Ala Hele Trail Corridor at
Maunawili, Kailua, Ko'olaupoko, O'ahu

Draft

by

Hallett H. Hammatt, Ph.D.
David W. Shideler, M.A.

with Appendices:

Cultural History of Maunawili Valley and
Kailua *Ahupua'a*
and
Named Places, Legends and Historic Times in the
Ahupua'a of Kailua with Special Emphasis
on Named Places of Maunawili Valley

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Victoria S. Creed, Ph.D.

prepared for the
Division of Forestry and Wildlife, DLNR

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Cultural Surveys Hawaii
O'ahu:maunawili
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Abstract

Cultural Surveys Hawaii was contracted by the Division of Forestry and Wildlife, Department of Land and Natural Resources to perform an archaeological inventory survey of a narrow corridor along a portion of the proposed Na Ala Hele Maunawili Trail Alignment. The project area extends from the Nu'uuanu Park State Wayside State Park to the vicinity of Aniani-nui Ridge arcing across the back of Maunawili Valley (Waimānalo Forest Reserve) and lies mostly between the 800' -1000' contours. Seven sites were identified in the vicinity of the trail, including the Old Pali Road, two probable historic charcoal kilns and a large agricultural complex. No changes in the proposed alignment of the trail or further archaeological work in association with trail construction is recommended. The report includes recommendations related to treatment and interpretation of the sites. A discussion of place names, legends associated with the area, and a summary of historic documentation are presented in historical/cultural Appendices.

Acknowledgements

We would like to thank Mr. Earl Pawn and Mr. Irv Kawashima of the Division of Forestry and Wildlife, Department of Land and Natural Resources for providing maps of the project area and otherwise facilitating our research. We would particularly like to thank Mr. Dick Davis for his extraordinary effort in blazing the exploratory trail and for providing information on the area.

We would like to thank Ms. Carol Kawachi of the State Historic Preservation Office for visiting the project area and sharing her insights.

We would like to thank Dr. Jane Allen, Mr. Scott Williams, and Mr. Peter Mills of the Bishop Museum for sharing their data and insights about Maunawili.

Fieldwork was performed by Mr. David W. Shideler, Mr. Mark Stride, Mr. William Folk, Mr. Matt McDermott, Mr. Don Hugo, and Mr. Aron Suzuki.

Historic and cultural research was performed by Dr. Vicki Creed and word processing services were performed by Windword Processing.

Table of Contents

Abstract	i
Acknowledgements	ii
List of Figures	iv
Introduction	1
Scope of Work and Methods	5
Description of the Project Area	6
Previous Archaeology	7
Previous Archaeological Studies at Maunawili	7
Overview of Upland Archaeology at Kailua and Kane'ōhe	11
Site Descriptions	13
Site 4374 Old Pali Road	13
Site 4375 Probable Charcoal Kiln and Terraces	17
Site 4376 Field Shelter	21
Pig Trap Site (No State Site # was Given)	21
Site 4377 Charcoal Kiln	21
Site 4378 Agricultural Field Complex	23
Site 4379 Ownership Alignment	27
Summary and Recommendations	28
Recommendations	29
Bibliography	32
Appendix A	36

List of Figures

Fig. 1	State of Hawaii	2
Fig. 2	General Location Map, O'ahu Island	2
Fig. 3	U.S.G.S. Honolulu and Koko Head Maps Showing Location of the Proposed Maunawili Trail Alignment	3
Fig. 4	Map Showing Location of Identified Archaeological Sites	4
Fig. 5	Map Showing the Relationship of the Proposed Maunawili Trail Alignment to the Williams (1988) and Royal Hawaiian Country Club Project Areas	10
Fig. 6	General View of Old Pali Road (State Site 4374) Showing Vehicle Exclusion Gate Near Nu'uuanu Pali State Wayside State Park	14
Fig. 7	View of the Surface of the Old Pali Road Showing Three Different Types of Surfacing	14
Fig. 8	General View, Showing <i>Mauka</i> Guard Rail and Valley with Aircraft Debris	15
Fig. 9	Aircraft Debris Just <i>Mauka</i> of the Old Pali Road	15
Fig. 10	View of a Section of the Old Pali Road Almost Covered by Grasses	16
Fig. 11	View of a Portion of the Old Pali Road Alignment, Showing Recent Rock Fall	16
Fig. 12	Map of Site 4375, Circular Excavation and Terrace 1 Features	18
Fig. 13	Map of Site 4375, Terraces 2-4	19
Fig. 14	Map of Site 437	22
Fig. 15	Map of Site 4377	24
Fig. 16	Map of Site 4378	25
Fig. 17	Site 4378 Agricultural Field Complex, General View of Field Wall	26
Fig. 18	Site 4379 General View of Possible Mango Tree; Ownership Alignment, Bull dozed Boulders to Left	26
Table 1	Summary Site Table	31

Introduction

Cultural Surveys Hawaii was contracted by the Division of Forestry and Wildlife, Department of Land and Natural Resources to perform an archaeological inventory survey of the surveyed portion of the proposed *Na Ala Hele* Maunawili Trail Alignment. A corridor 24' (7.3 m.) wide was surveyed over a distance of approximately 8 miles (12.9 km.) from the Pali Lookout to the end of the bushwacked trail near Anianinui Ridge. Seven sites were recorded in the extreme northern portion of the project area within or in the vicinity of the proposed trail alignment.

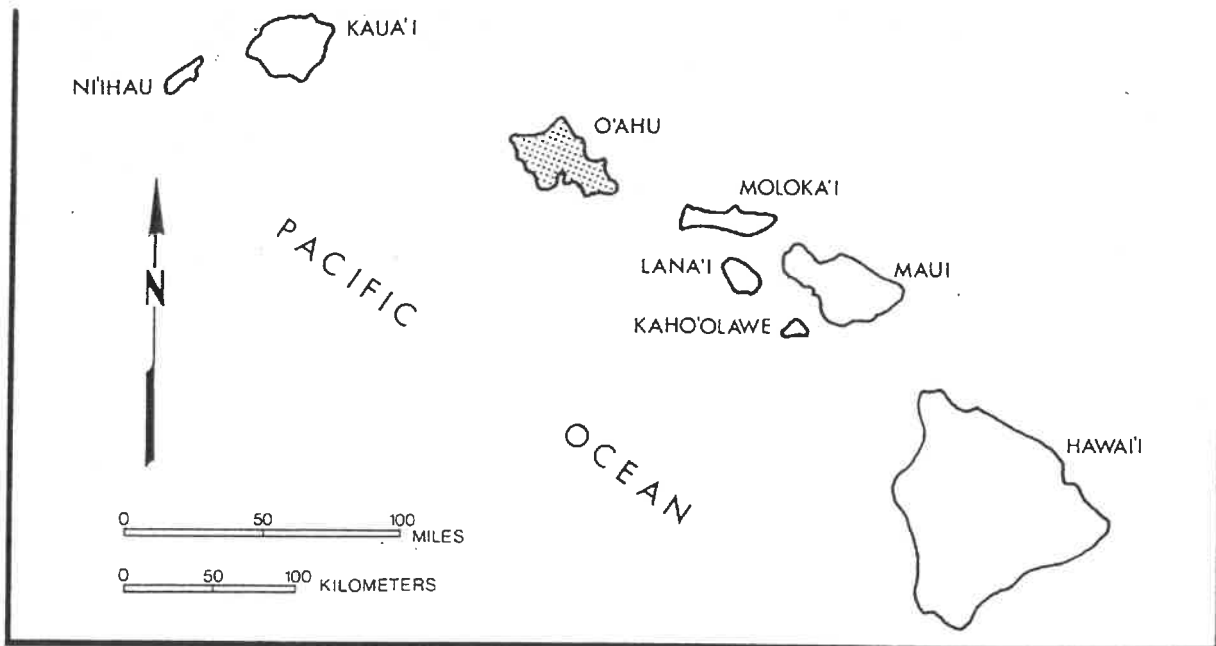


Fig. 1 State of Hawaii

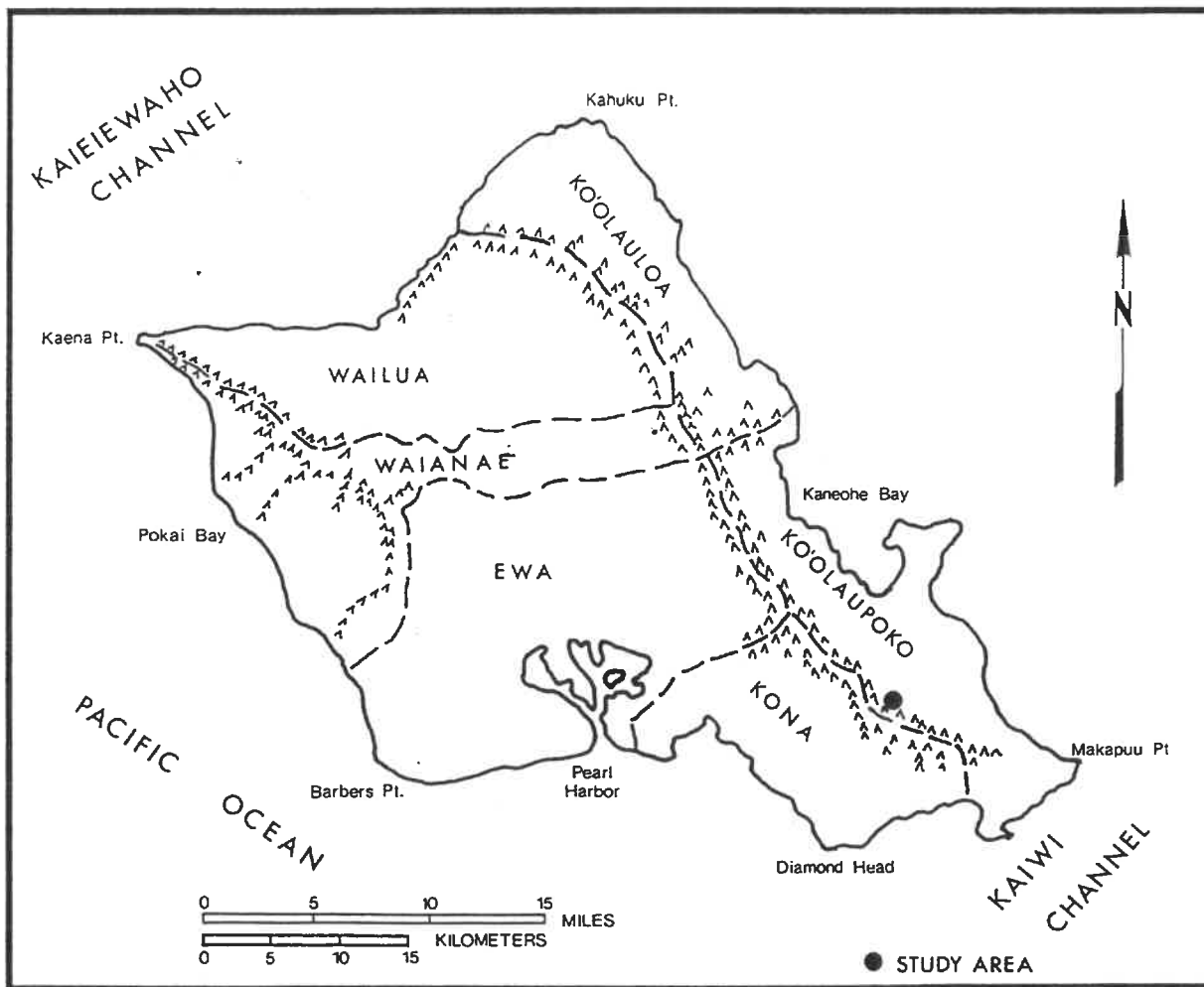


Fig. 2 General Location Map, O'ahu Island

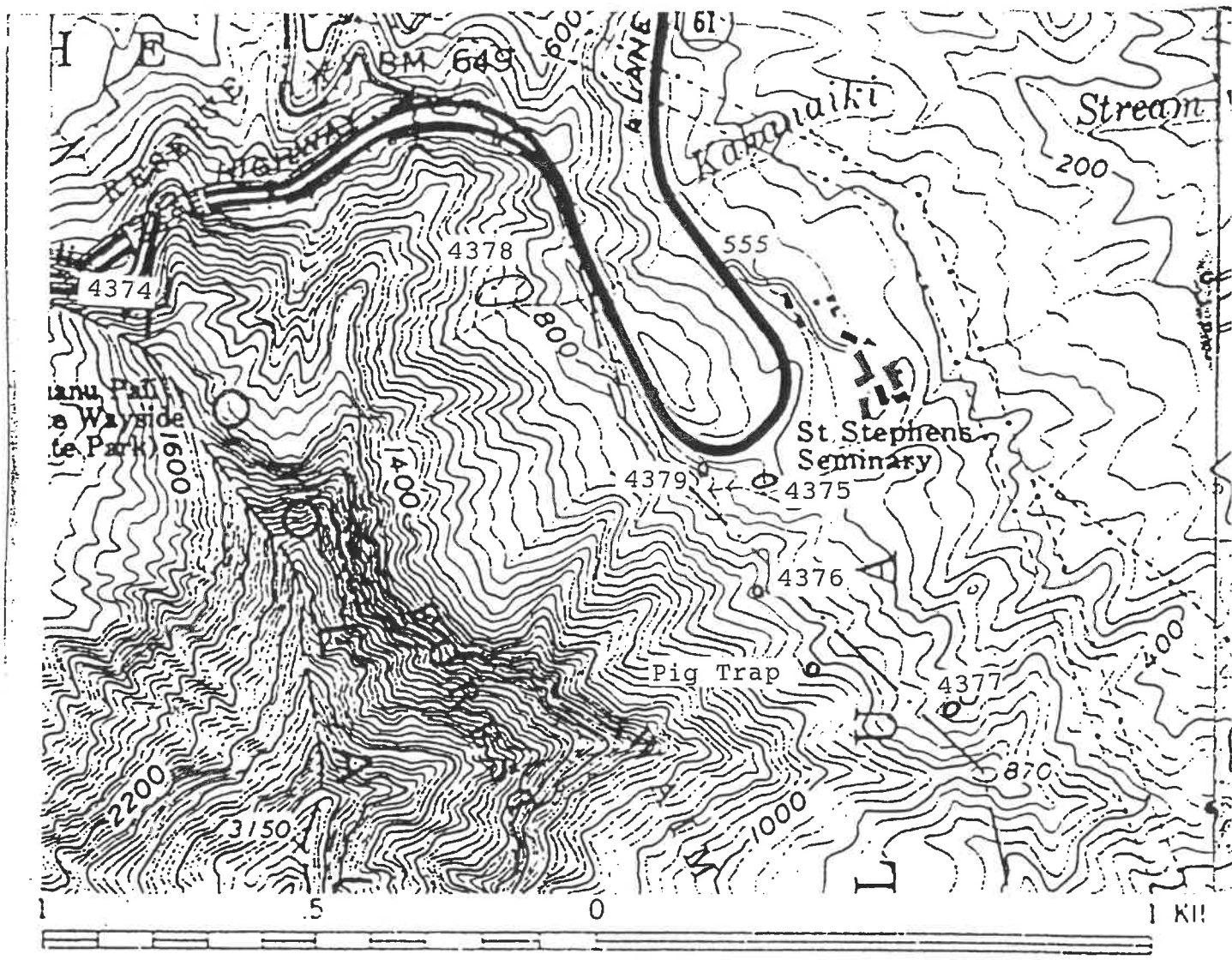


Fig. 4 Map Showing Location of Identified Archaeological Sites

Scope of Work and Methods

The Scope of Work agreed upon between Cultural Surveys Hawaii and the Division of Forestry and Wildlife, (DLNR) included the following:

1. An on-foot survey of a 24-foot wide corridor along the entire 4-mile route to locate, map and describe all archaeological remains.
2. Historical background search including pre- and post-contact periods and previous archaeological research in the area.
3. Production of a report to include the following:
 - a) A map with location of all archaeological sites.
 - b) Site descriptions, interpretations and evaluations.
 - c) A summary of historical documentation relevant to the archaeological remains.
 - d) Recommendations related to treatment and interpretation of the sites.

Fieldwork consisted of pedestrian sweeps by five archaeologists from Cultural Surveys Hawaii. The entire trail alignment, as far as has been completed, was covered with most sections of the trail covered repeatedly. particular attention was given to areas of relatively level ground, to areas near streams, and to areas containing Polynesian cultigens (*ti, olona, ohia'ai*) and/or historically introduced cultigens (mango) which might have indicated the presence of a home site. While the Scope of work is explicitly limited to a 24' (7.3 m.) wide swath an attempt was made to identify other sites in the vicinity of the trail which might either be of interest or might be adversely impacted by increased pedestrian use of the area.

Background research was conducted at Hamilton Library, University of Hawaii at Manoa, the Historic Sites Section DLNR, the State Survey Office, State Archives, and Bishop Museum.

Description of the Project Area

The proposed Maunawili Trail alignment extends along the windward (east) slope of the Ko'olau Mountain Range from the Nu'uanu Pali State Wayside State Park to the vicinity of Anianinui Ridge, typically winding through the Waimanalo Forest Reserve at approximately 900' (275 m.) elevation.

The soils within the project area are almost entirely characterized as Waikane silty clay, 40-70 percent slopes (WpF; Foote et al., 1972:131). This association is described as dark reddish-brown silty clay with subangular blocky structure. On these slopes runoff is rapid to very rapid and the erosion hazard is severe. Along the trail are eroded spots and rock outcrops.

Rainfall at the elevation of the trail is approximately 100" a year, falling mostly during the winter months. Much of the year the area is under cloud cover.

The vegetation along the trail is quite variable, including areas virtually entirely in exotic species, areas virtually entirely in indigenous species, and areas of reforestation. Forest resources that might have been utilized in prehistoric times include birds, pigs, banana, olonā, (*Touchardia latifolia*), 'ōhia'ai (*Syzygium malaccense*), 'ie'ie (*Freycinetia arborea*), ti (*Cordyline fruticosa*), bamboo (*Schizostachyum*), hau (*Hibiscus tiliaceus*), hapu'u (*Cibotium*), and dense dike stone. No Land Claim Awards were awarded in the project area. Evidence of small-scale marijuana (*Cannabis*) cultivation has previously been noted in close proximity to the trail alignment (Site G6-74; Williams, 1988:10), but no evidence of recent cultivation of any kind was noted in the present study area.

Previous Archaeology

As far as is known no archaeological sites have been previously identified within the project area. A brief discussion of previous archaeology at Maunawili is presented below and is followed by a general overview of upland archaeology in Ko'olaupoko District.

Previous Archaeological Studies at Maunawili

Archaeological research at Maunawili began with McAllister's Survey of the Island of O'ahu (published in 1933) in which he briefly documented five sites in the Maunawili area: Kukuipilau *heiau* (Site 372) Halaulolo *heiau* (Site 373), Kukapoki *heiau* (Site 374), house sites east of the *heiau* of Kukapoki (Site 375) and a bell stone known as Pohaku Puo'o (Site 376).

Kukuipilau *heiau* is described by Szabian (Szabian and Cleghorn, 1989:Appendix A) and is located on the north side of Olomana Peak and is thus far from the present project area. However, when the trail system is completed one of the trails from the peak of Mt. Olomana may have an offshoot descending in the vicinity of Kukuipilau *heiau*.

Halaulolo *heiau* is discussed by Allen (1987:2-3) who states it "was reportedly located at one time in a portion of the Maunawili Estates housing subdivision...the site was reportedly destroyed some time ago for housing construction. Bryant's Sectional Maps show the location of this *heiau* at the south end of Puualoha Street (at approximately 240' elevation) and thus more than 1 km. from the nearest point of the Maunawili Trail Alignment.

Kukapoki *heiau* was described by Brennan (1986) and Allen (1980b) and lies on a promontory in a *hau* thicket south of the southern terminus of Maleko Street at approximately 400' elevation and thus lies approximately 1 km. from the nearest point of the Maunawili Trail Alignment.

The house sites designated Site 375 by McAllister (1933:190) and reported as 300' from

the *heiau* are discussed by Allen (1988a:2) who reports "although two terraces occupy portions of the moderately steep slope near the *heiau* today, the low house platforms described by McAllister have not been rediscovered; they have apparently been destroyed.

Regarding the bell stone known as Pohaku Po'o there is no known documentation after McAllister but unsubstantiated rumor is that the stone was removed by a long-time resident of the area.

Approximately 20 archaeological reports have been generated on the Maunawili area in the past 14 years. Discussions of archaeology in three environmental impact statements - on the Olomana-Maunawili Sewer Projects (1981), Maunawili Ditch Improvements (1983), and Maunawili Wastewater Pumping Station and Force Main (1984) - identify no new sites and offer no new information.

In 1976, Farley Watanabe filed a field trip report reporting approximately 35 terraces and a house site in the general vicinity of Api Spring at around 280' elevation. No new site numbers were assigned. The house site was believed to be McAllister's 375 housesite.

In 1982, Earl Neller performed another one-day field inspection and reported terraces of abandoned *lo'i* along Omao and Maunawili Streams between approximately 240' and 360' elevation. No site numbers were given.

In 1985, Toenjes and Donham conducted an archaeological reconnaissance along a stretch of Maunawili Stream between 80' and 20' elevation, in association with an environmental assessment for the Maunawili District Trunk Sewer. Two sites were identified including an historic flume and a possibly prehistoric terrace complex.

In 1985, William Barrera, Jr. performed an archaeological reconnaissance at the site of a proposed golf course (Royal Hawaiian Country Club) and recommended intensive archaeological survey. No specific sites were designated.

In 1986, Paul Brennan conducted a far more detailed archaeological reconnaissance of the Royal Hawaiian Country Club lands at Maunawili and identified 42 sites, including Kukapoki *heiau*, 9 house sites, 3 burial sites and several agricultural sites. In the absence within the report of a general site location map, contour lines, or other topographic information it is difficult to ascertain where all of Brennan's sites are but they are all believed to lie well below 400' elevation.

Extensive survey and test excavations at 28 sites within the Royal Hawaiian Country Club lands were conducted in 1987 and 1988 by Dr. Jane Allen. While no final report is as yet available there are a number of findings in the preliminary reports germane to the present study, including the identification of two charcoal kilns (Sites G6-58, G6-62), preliminary observations regarding the paucity of prehistoric habitation sites in the area, and reported carbon isotope dates.

In 1988 Scott Williams undertook an archaeological reconnaissance survey for the Department of Transportation's proposed relocation of the displaced Luluku banana farmers on 200 acres in Maunawili in which he recorded 13 sites. His project area extended from 540'-920' elevation and included a small portion of the present project area to the south of the north fork of Maunawili Stream. Two of his sites (G6-73 and G6-74) appear to lie only about 200 m. *makai* of the Maunawili trail alignment (Fig. 5). Both of these sites are described as prehistoric agricultural complexes but a possible habitation function was given to terraces of G6-73 and a possible burial function was suggested for faced mound features at G6-74. Much of his project area which lies closest to the Maunawili trail alignment was not surveyed due to steep slopes or the presence of thick mats of *uluhe* (false staghorn fern). Williams recommended further research at a number of sites including G6-73 and G6-74. His work is of particular interest to

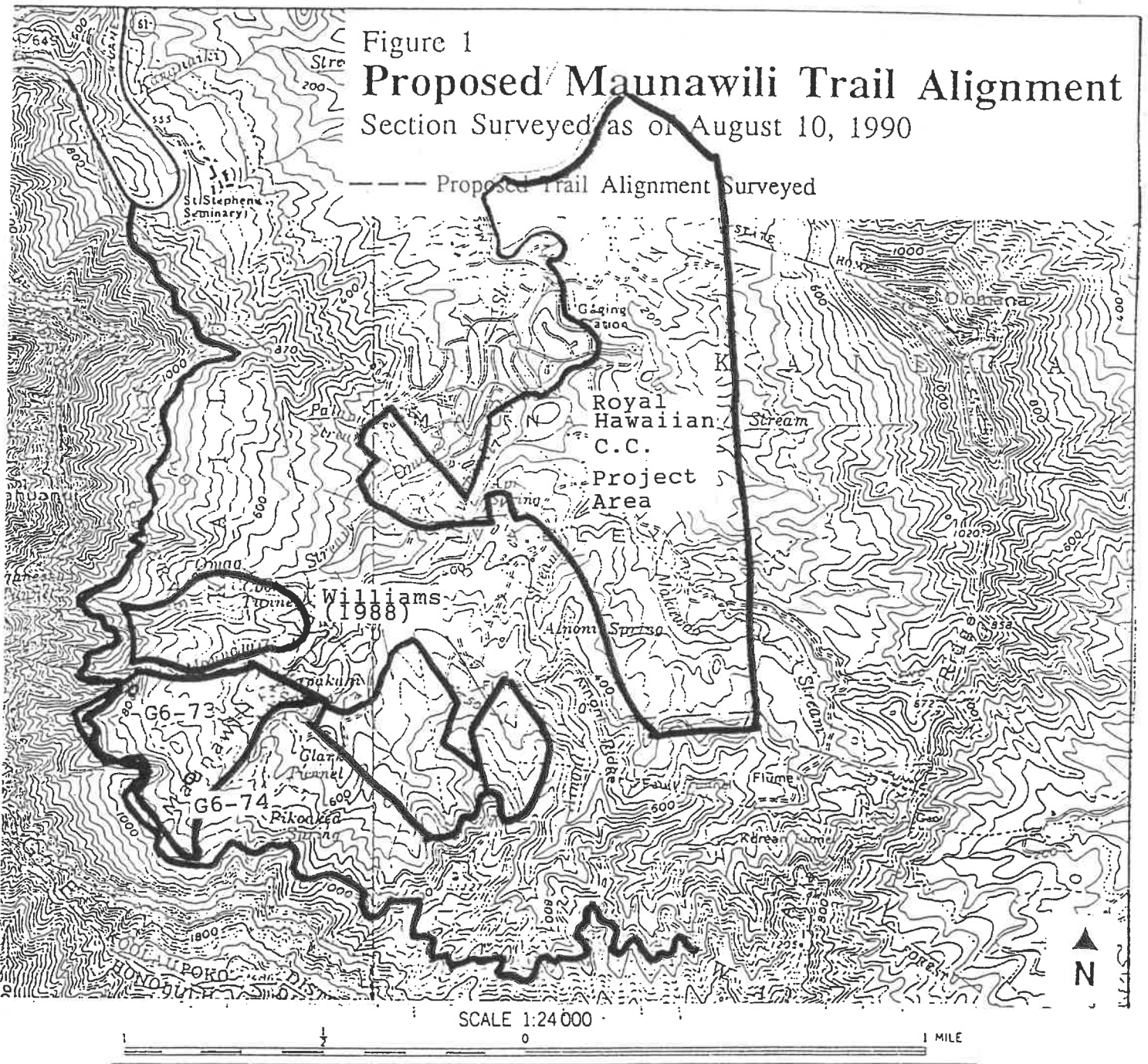


Fig. 5 Map Showing the Relationship of the Proposed Maunawili Trail Alignment to the Williams (1988) and Royal Hawaiian Country Club Project Areas

the present study in that no sites within the 200-acres study area show any evidence of prehistoric habitation, with the possible exception of G6-73, and because two of his sites resemble sites in the present project area. G6-76 is described as a historic period site including a straight cut bank, a circular cut bank, and a stone alignment which sounds quite similar to two sites identified in the present study as charcoal kilns. Site G6-83 - tentatively identified as a privy - is quite similar to a site identified in the present research as a possible modern pig trap.

In 1989, John Szabian conducted an archaeological reconnaissance survey of the proposed Olomana Women's Community Correctional Complex but no new archaeological sites or subsurface deposits were observed. Kukipilau *heiau* is described.

Overview of Upland Archaeology at Kailua and Kāneʻohe

The Upland portions of the *ahupua'a*(s) of Kailua and Kāneʻohe have received a good deal of archaeological attention in the last fifteen years. Archaeological research has been conducted, in addition to that previously discussed, in association with the Kāneʻohe-Kailua Flood Control project (Rosendahl Ed., 1976), with the development of the H-3 Highway (Cleghorn and Rogers-Jourdane, 1976; Dye, 1977; Streck, 1982; Allen-Wheeler, 1984, 1985; Neller, 1985; and Allen, 1987), with proposed developments in Kawainui Marsh (Cordy, 1977; Ewart and Tuggle, 1977, Kelly and Clark, 1980; Kraft, 1980a, b; Kelly and Nakamura, 1981; Allen-Wheeler, 1981; Athens, 1983; Morgenstein, n.d.), with the Kogyo golf course development (Shun et al., 1987), with the development of two cemeteries (Szabian and Landrum, 1989; Hammatt and Shideler, 1989a), with the development of a reservoir at Luluku (Hammatt and Shideler, 1989b), and with the Castle Interchange project (Hammatt and Shideler, 1990).

All of these investigations amount to almost continuous coverage for the upper portions of Kailua and Kāneʻohe *ahupua'a*(s). The most thorough study on upland sites in Koʻolaupoko

district is Allen's *Five Upland 'Ili* (1987:252ff). She concludes (*op. cit.*: 179) that at downslope terraces (Site G5-85 features 30-39 at approximately 300' elevation) "pondfield agriculture spanned the 5th through 16th or 17th centuries at a minimum." There is little archaeological data available on Ko'olaupoko sites at significantly higher elevations. While a small portion of Allen's Kāne'ohe Interchange project extended up to an elevation of 760' (232 m.) it appears that no sites were recorded above about the 500' elevation, which appears to be the maximum elevation of the extensive Site G5-85 agricultural terracing. It is uncertain whether many of these terraces are prehistoric and no dating was accomplished at these *mauka* features.

Shun et al. (1987:35) report a habitation complex tentatively inferred as prehistoric at approximately 460' elevation but no dating of this site was attempted in the inventory survey.

The Royal Hawaiian Country Club project area does not lie higher than about 400' elevation, but one terrace complex site (G6-69) identified in that research, was subsequently (Williams, 1988:36) followed on up to 500' elevation.

The 13 sites recorded in Williams' 1988 research extend from approximately 440' elevation up to approximately 840' (Site G6-072) and include a number of agricultural complexes thought to be prehistoric. Thus, there has been very little archaeological research at elevations comparable to that of the Maunawili Trail alignment but the William's research suggests that there were Hawaiian sites near such elevations at Maunawili. Brennan (1986:4) points out that "cave sites surrounding the valley are known to have been used to house the dead."

Site Descriptions

Six sites were identified and described, of which five were given State site numbers. In addition, in consultation with the State Historic Preservation Office, it was agreed to give the "Old Pali Road" a State Site number. The full State site number designation for the following sites begins with 50-80-14-xxxx.

Site 4374 Old Pali Road

The Old Pali Road alignment forms the first approximately one kilometer of the surveyed trail alignment from the Nuʻuanu Pali State Wayside state Park running roughly NE to where it is cut by the present Pali Highway (Figs 6-11). The Old Pali road averages about 24' wide but varies from 50' wide at a turn with a pull off area down to 12' wide near the *makai* end. The surface of the Old Pali road is typically surfaced with asphalt but portions of the older surfacing including basalt aggregate in concrete and squared basalt cobbles set in concrete are visible (Fig. 7). In the *makai* portion there is some recent concrete surfacing (Fig. 11). Typically, the *makai* side of the road is defined by a cement guard rail 3'6" high and 18" thick but in some areas a low 16" high metal railing forms the *makai* side and in other places heaped earth and stone 44" high form the *makai* side. Typically, the *mauka* side of the road is flush against the excavated cliff. In some short stretches there is a concrete guard rail (Fig. 8). In the most pronounced valley on the *mauka* side of the Old Pali road are the remains of a U.S. military aircraft which is believed to have crashed in 1946 (Fig. 9). The aircraft debris is not regarded as a separate archaeological site because the crash occurred within the last 50 years and because the aircraft debris is not *in situ* having washed down from the original crash site. Obviously, the Old Pali road is maintained with evidence of paving and debris removal in recent



**Fig. 6 General View of Old Pali Road (State Site 4374)
Showing Vehicle Exclusion Gate Near Nu‘uanu
Pali State Wayside State Park**



**Fig. 7 View of the Surface of the Old Pali Road Showing
Three Different Types of Surfacing**

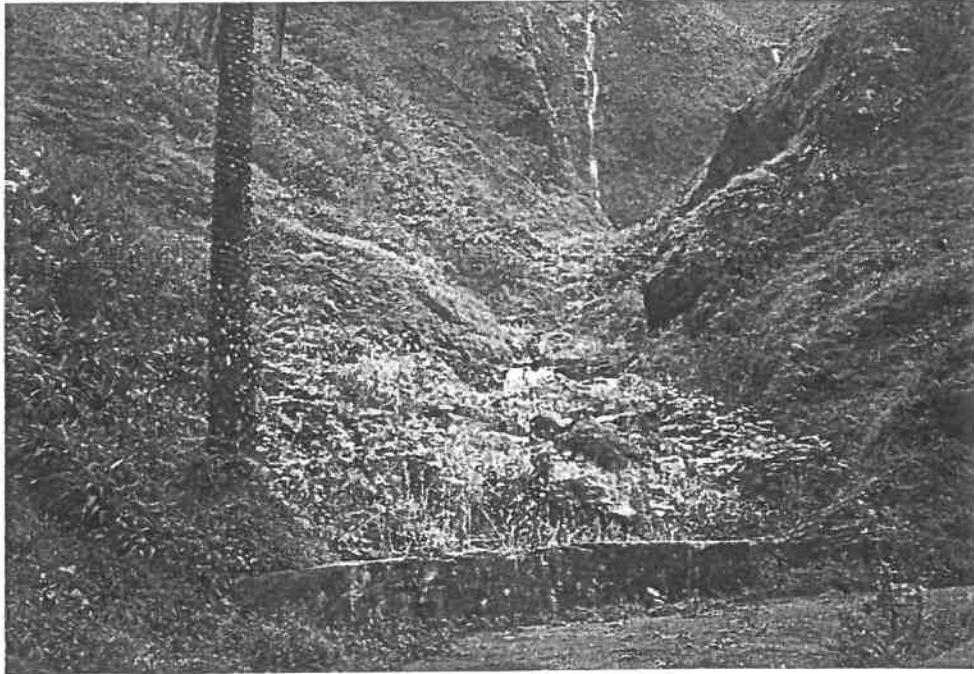


Fig. 8 General View, Showing *Mauka* Guard Rail and Valley with Aircraft Debris



Fig. 9 Aircraft Debris Just *Mauka* of the Old Pali Road

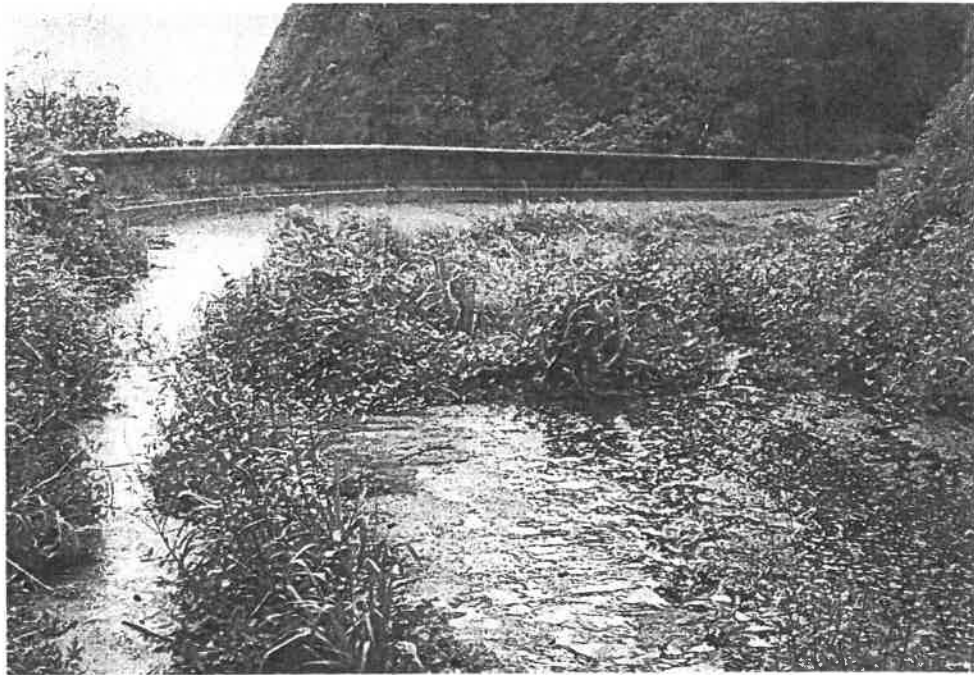


Fig. 10 **View of a Section of the Old Pali Road Almost Covered by Grasses**



Fig. 11 **View of a Portion of the Old Pali Road Alignment, Showing Recent Rock Fall**

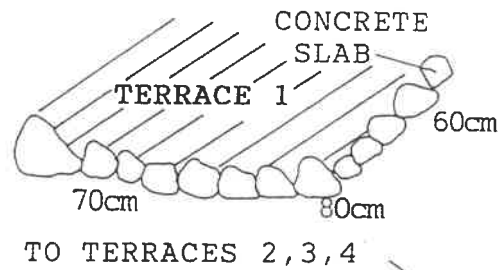
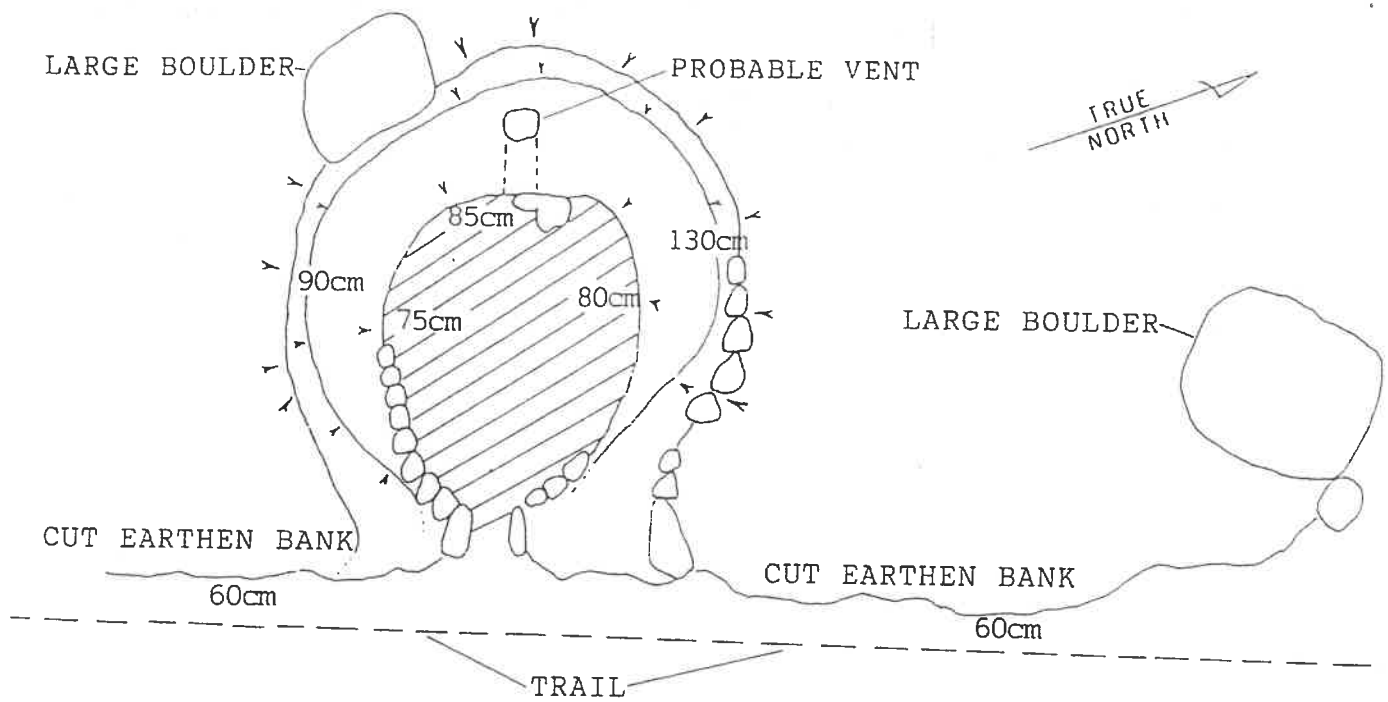
times. However, it is to be noted that in some places grasses nearly cover the width of the road (Fig. 10) and that recent rock falls are also in evidence (Fig. 11).

Site 4375 Probable Charcoal Kiln and Terraces


Site 4375 (Figs 12, 13) consists of five features including a circular excavation into an earthen bank and four boulder-faced terraces (numbered 1-4 downslope). The circular excavation is located immediately adjacent to the upslope (west) side of the trail approximately 60 m. (200') from the beginning of the trail alignment that starts from the hairpin turn pull-off of the Pali Highway at an approximate elevation of 640' (195 m.). This feature is 4.6 m. (15') in diameter and is excavated a maximum of 2.95 m. (9.7') deep, into the cut bank. There is a section of water-rounded basalt boulder facing 2.1 m. (7') long along the south side of the interior earth floor of this construction. Most of the structure has bare, compact reddish clay soil sides but there is also some minor stacking of water-rounded cobbles on the east side. There is a probable chimney or vent construction on the east side capped by a rectangular basalt cobble. No artifacts were observed in the leaf litter in the interior of the structure.

A test excavation (50 cm. by 50 cm. by 55 cm. deep) was conducted in the center of the feature. The top 33 cm. was 10 YR 3/2 very dark grayish brown silt loam with abundant decaying organic matter. From 33-42 cm. was a layer of charcoal in a silt loam matrix. From 42-55 cm. below surface was a C horizon of 5 YR 4/6 yellowish red compact silt loam with a very coarse crumb structure.

It is interpreted that the layer of charcoal reflects extensive burning within the structure just above the base of excavation of the feature and that subsequent to the abandonment of the feature there has been erosional deposition of 33 cm. of silt loam on top of the original work surface.



LEGEND

 LEVEL SOIL WITH LOOSE ROCKS


 DOWNSLOPE DIRECTION



Fig. 12 **Map of Site 4375, Circular Excavation and Terrace 1 Features**

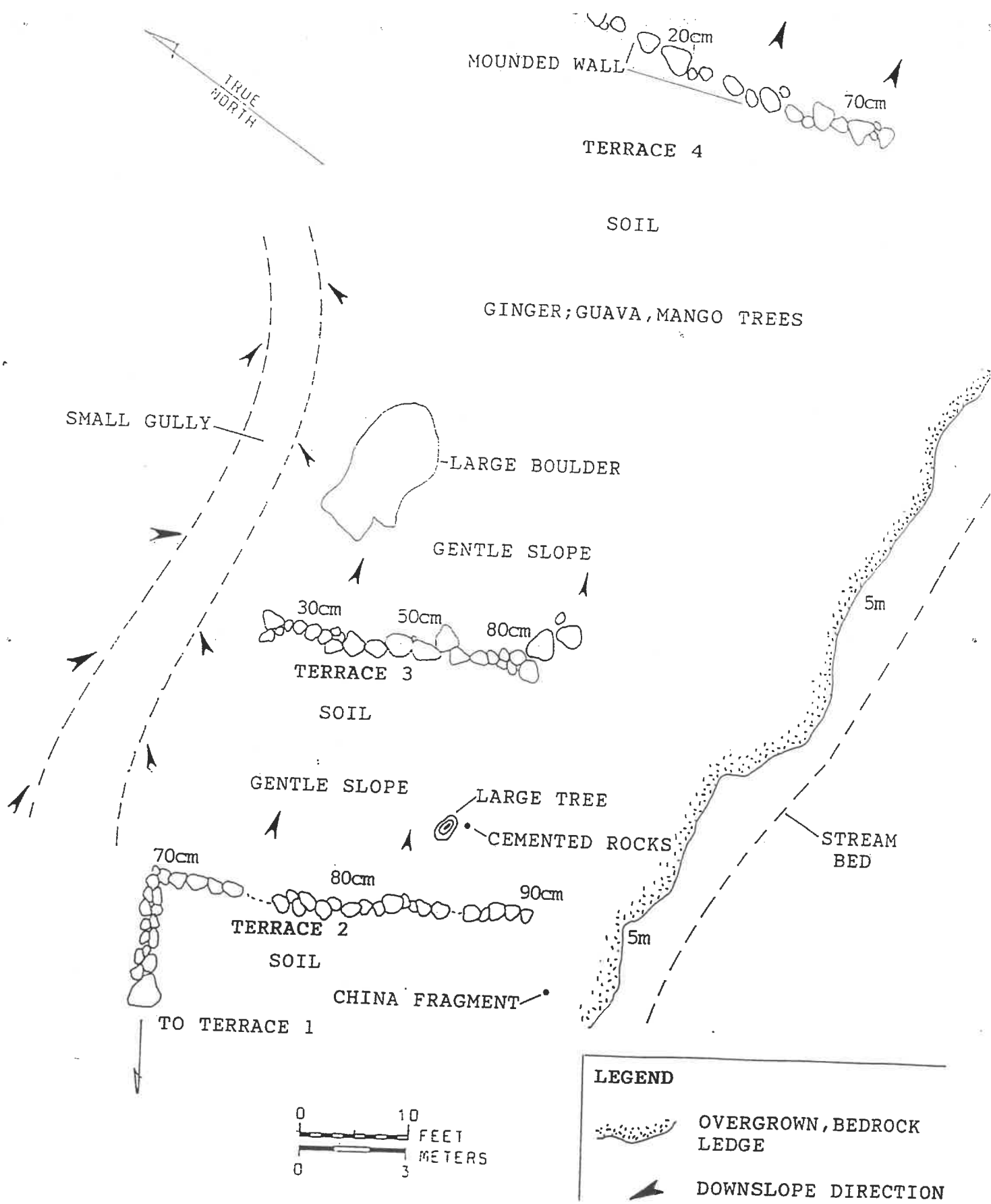


Fig. 13 Map of Site 4375, Terraces 2-4

This construction is believed to be a charcoal kiln dating to around 1900.

Terrace 1 is located 5.3 m. (17') east of the kiln feature and consists of a boulder-faced terrace 4.6 m. (15' long) and 60-80 cm. (2') high. A concrete sled has been utilized at the north end of the terrace and thus the structure is thought to be historic and to probably relate to the kiln feature, possibly as a construction to facilitate the drying of firewood or the storage of charcoal.

Terrace 2 is the most formal of the terrace features and lies approximately 10 m. (33') northeast of Terrace 1. Terrace 2 is roughly L-shaped extending approximately 10.7 m. (35') NW/SE before turning upslope at the NW end for 4.6 m. (15'). The terrace is of stacked waterworn boulder construction, 70-90 cm. (2.5'-3') high and retains a roughly level soil surface.

Terrace 3 is located approximately 7.3 m. (24') east of Terrace 2 and is linear, 10 m. (33') long, 30-80 cm. high and of stacked boulders retaining a relatively level soil surface.

Terrace 4 is located approximately 15 m. (50') east of Terrace 3 and has the appearance of a mounded boulder wall, 10.7 m. (35') long N/S with a height on the east side of 20-70 cm. This structure also retains a relatively level soil surface.

A number of historic artifacts were noted in the vicinity of this site including a heavy metal pot or bowl 3 m. (10') to the SE of the NE end of Terrace 1, a china cup fragment near Terrace 2 and some cemented boulders were noted between Terraces 2 and 3. These cemented rocks are similar to piles used to support a metal pipeline that runs through the area and are thought to post date the terraces. It is thought that terraces 2-4 are agricultural and that despite the historic artifacts in the vicinity, may be prehistoric.

Site 4376 Field Shelter

Site 4376 (Fig. 14) is a small square enclosure located on the *mauka* (west) side of the trail immediately south of the second small running stream encountered hiking south along the trail alignment from the hairpin turn access point and approximately 600' (183 m.) south of the second, higher water tank at an elevation of approximately 820' (250 m.).

This site is situated on a gravel bar and incorporates *in situ* boulders. The informal construction is of piled waterworn boulders and cobbles in an area 5 m. (16') in diameter enclosing a roughly square level soil area of 1.6 m. x 1.6 m. (5' x 5'). There is a possible channel remnant on the south side of the structure which may be a remnant of an *'auwai*. This site is thought to have been a prehistoric or early historic temporary habitation site or field shelter. Possibly, there was water diversion function to this construction as well. A small (50 cm. by 50 cm.) test excavation was conducted but no cultural material was observed. The deposit was a homogeneous loose brown to dark brown soil with many pebbles and cobbles to a depth of 35 cm.

Pig Trap Site (No State Site # was Given)

Located about 15 m. (50') ENE of a major fork in the trail alignment about 152 m. (500') SE of Site 4376 at approximately 250 m. (820') elevation. This minor site consists of a vertical sided hole in the ground measuring 117 cm. x 98 cm. x 110 cm. deep. This site is thought to be a recent pig trap.

Site 4377 Charcoal Kiln

Located 30 m. (100') north of where a spur trail alignment crosses a deep ravine just north of the 870' high *pu'u* at an elevation of approximately 180 m. (620'), this site consists of

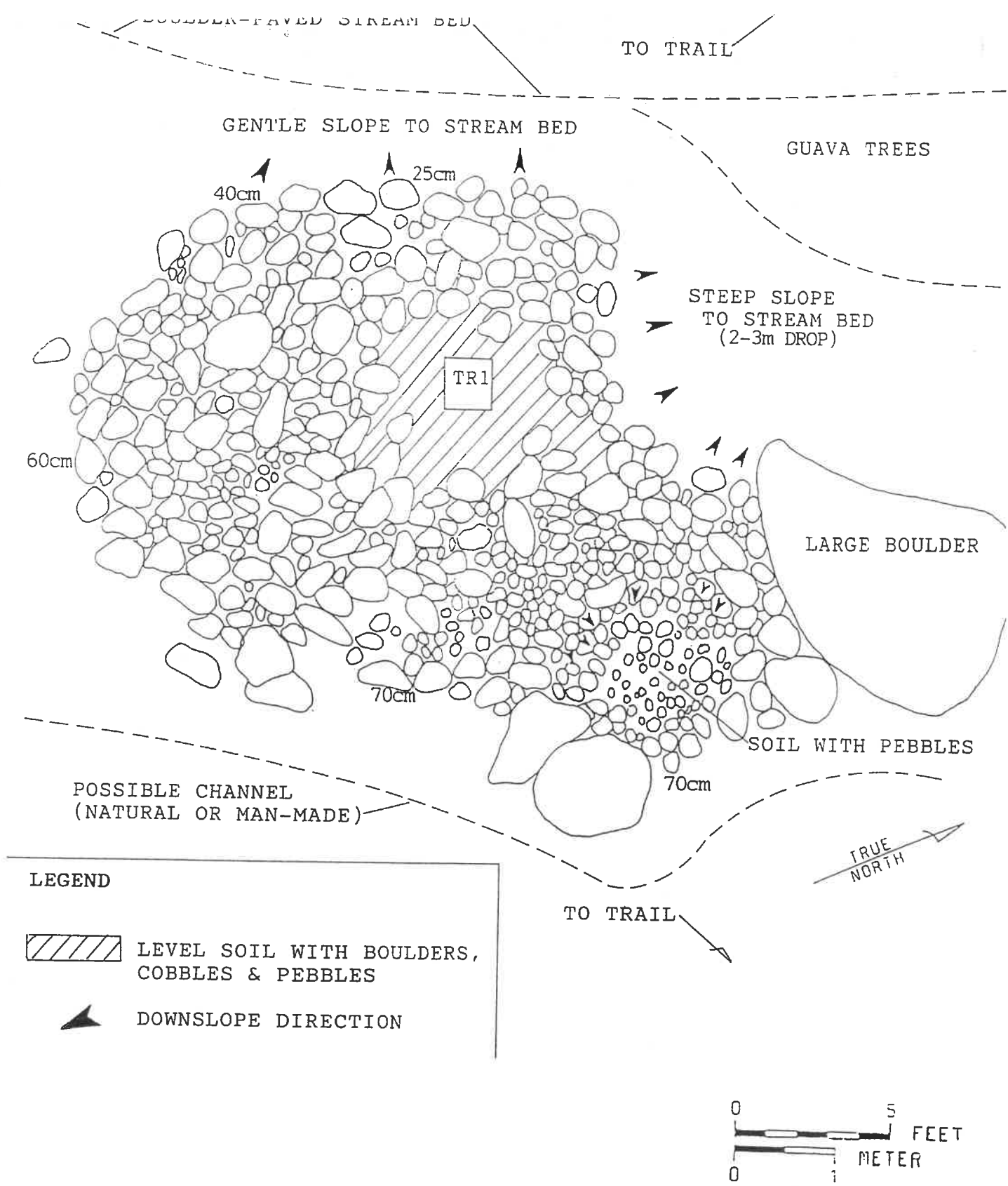


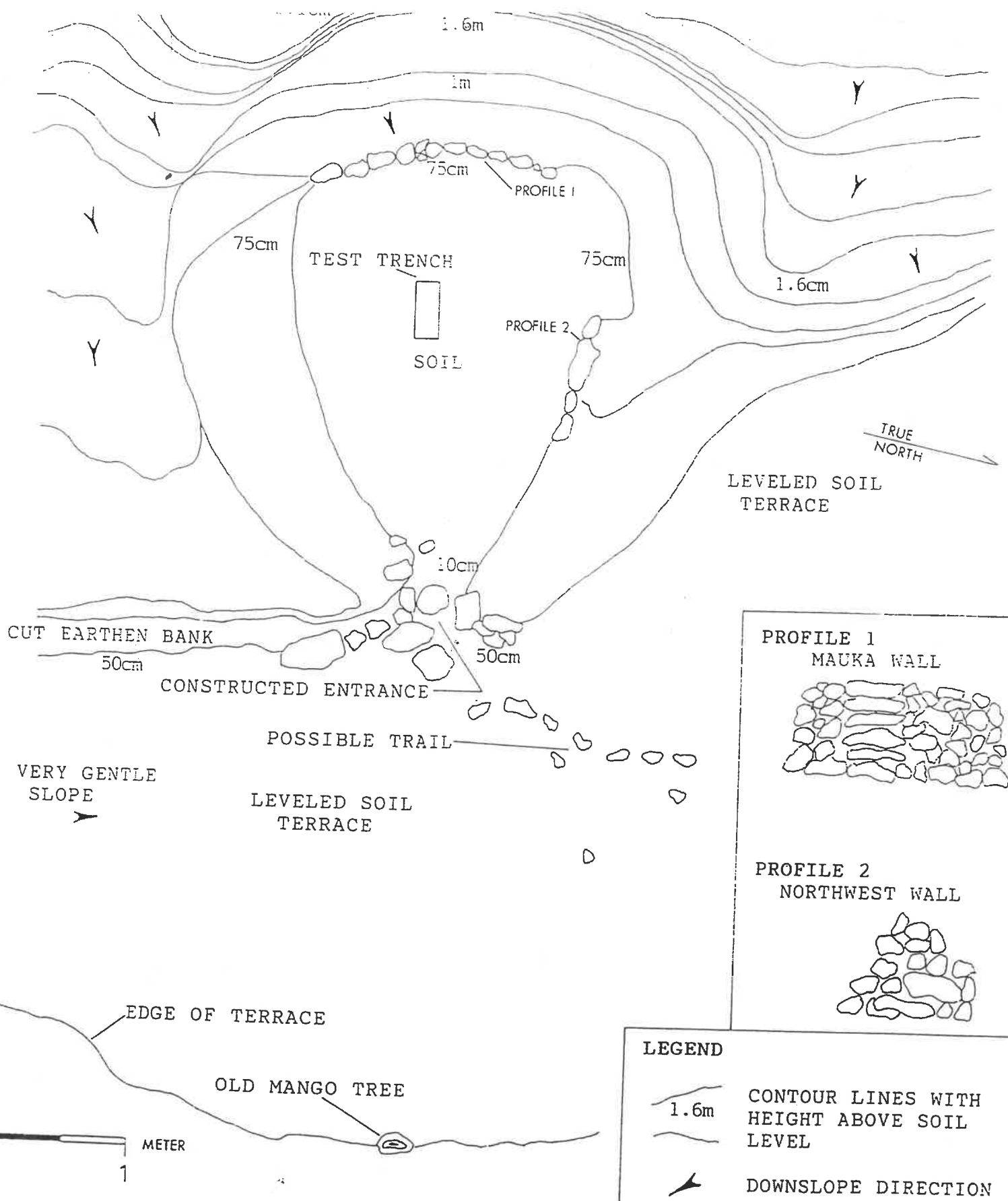
Fig. 14 Map of Site 4376

two features: Feature A is a nearly circular excavation into the NE side of an earthen bank and Feature B is a leveled soil terrace (Fig. 15).

The cut bank feature measures 2.85 m. (9.2') NW/SE 3.75 m. (12') NE/SW and is excavated to a maximum depth of 2.16 m. at the back or SW side. There is a section of facing on the SW side 1.83 m. long and 75 cm. high consisting of up to six courses of small waterworn boulders. There is a probable flue feature immediately behind this facing. In the middle of the NW side is another faced section, 1 m. wide at the base, five courses high with a maximum height of 63 cm. constructed of 17 boulders and cobbles. There has been some piling of boulders and cobbles around the narrow entrance. A probable trail alignment leaves the entrance to the north. A small test unit was excavated to a depth of 50 cm. in the center of this feature but no cultural material was observed. Under the Stratum A leaf litter and organic humus the soil was a consistent 2.5 YR 3/6 (moist) dark red throughout and is thought to be the result of recent erosional deposition. This feature is thought to be a charcoal kiln. Immediately adjacent to the east is a level soil terrace 15.9 m. (52') long N/S by 4 m. (13') E/W. The west side of the terrace has been cut into the earthen bank to a depth of 50 cm. to create a level area. This is thought to have been a work area for the kiln. This site is thought to date to the early 20th century.

Site 4378 Agricultural Field Complex

Located above the upper runaway truck ramp of the Pali Highway just SW of where the trail bends to the SE to parallel a small gulch at approximately 244 m. (800') elevation, this site consists of an agricultural field complex including wall sections, fields, and boulder-faced *'auwai* (Fig. 16, 17). One wall section extending across slope runs for more than 92 m. (300'). Some of



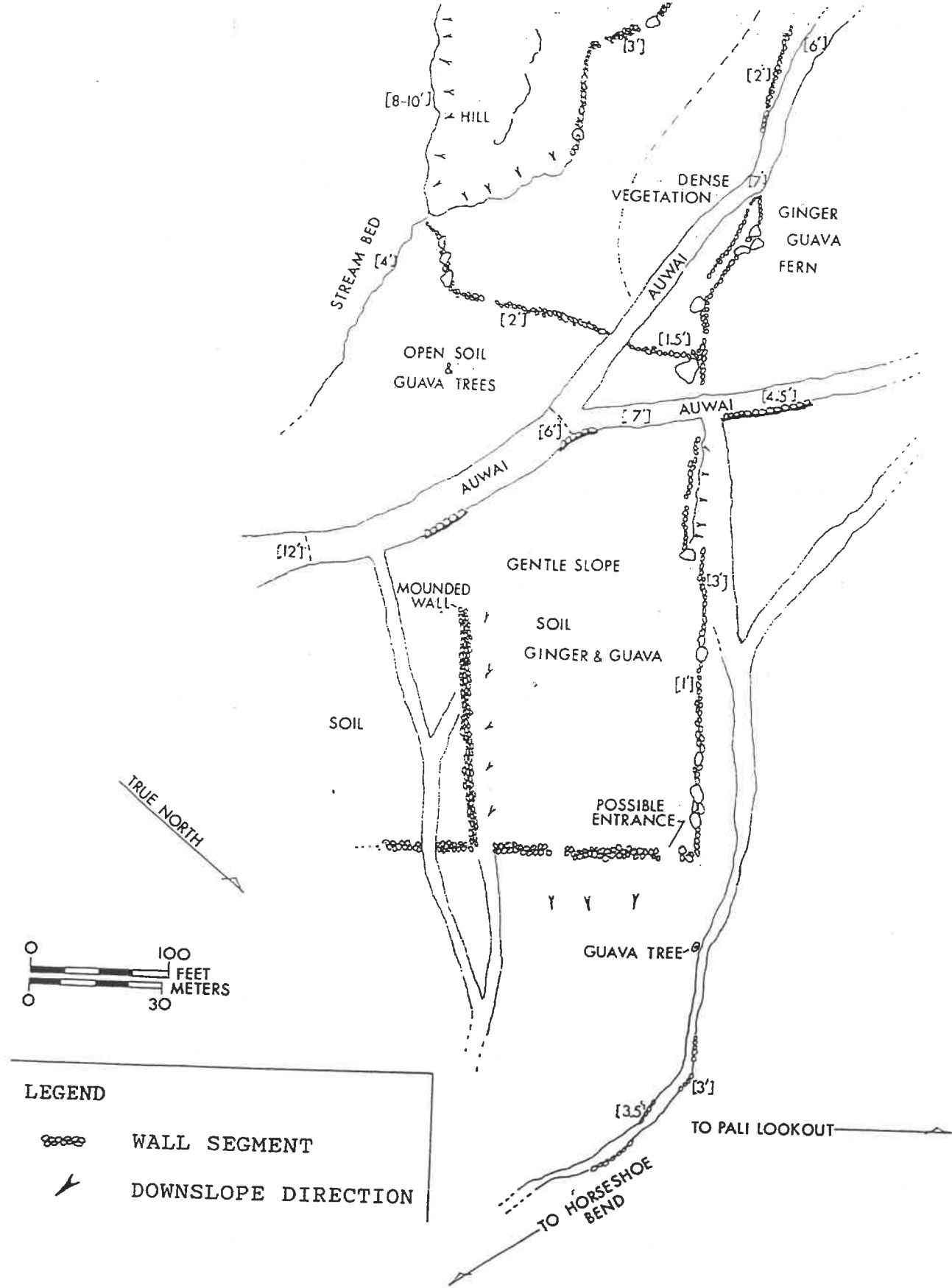


Fig. 16 Map of Site 4378



Fig. 17 **Site 4378 Agricultural Field Complex, General View of Field Wall**



Fig. 18 **Site 4379 General View of Possible Mango Tree
Ownership Alignment, Bulldozed Boulders to Left**

the more impressive *'auwai* facings have been mortared. This agricultural complex is thought to cover an area of at least 92 m. (300') E/W by 61 m. (200') N/S. This complex is thought to date primarily to the early 20th century but may have a prehistoric component as well.

Site 4379 Ownership Alignment

Site 4379 is located approximately 100 m. (330') NW of the beginning of this trail at the hairpin turn pull-off area at an elevation of approximately 220 m. (720'). This site consists of a six boulder alignment running NE/SW down contour for a distance of 13' (4 m.). This site may have been impacted by the growth of a huge mango tree to the NW and by bulldozing associated with grading for Pali Highway construction. This site is thought to be early historic and mark ownership of the mango tree but it is possibly a remnant of a prehistoric site.

Summary and Recommendations

Of particular interest in the course of this study was an effort to identify any prehistoric occupation or other signs of prehistoric utilization. Very few prehistoric sites have been identified at an elevation above 500' in Ko'olaupoko district but two agricultural sites have been identified in Maunawili at an elevation of approximately 750' (Williams' sites G6-73, G6-74). While the alignment of the trail is generally on steep soil ridges there are nevertheless a number of relatively level well watered places where agricultural endeavors or habitation would have been possible. Prehistoric occupation is possible at four sites (Sites 4375, 4376, 4378, and 4379) but at Sites 4375 and 4378 there is a major historic component and it is by no means certain that any of the sites are prehistoric. The value of the present study may lie primarily in noting the general absence of prehistoric sites at higher elevations despite what appears to be a number of suitable locations for agricultural or habitation sites. It may well be that heavy cloud cover and rainfall rendered such elevations less suitable for agriculture but the historic agricultural complex (Site 4378) which lies at approximately 800' elevation, suggests that environmental constraints did not preclude agriculture in these environs. It seems more likely that there was sufficient good land at lower elevation and that there was simply no need to hike further upslope to plant subsistence crops. The gathering of forest resources may not have required frequent overnight stays or centralized areas for processing.

The identification of two probable charcoal kilns adds to the overall picture of this industry. Similar kilns have been identified by Allen at lower elevations in Maunawili and have been identified at Luluku (Riford in Allen 1987:204ff). Riford points out that "before the widespread use of electricity, charcoal was used as a fuel source in appliances such as irons." "Nearly all informants told about the charcoal-making that took place in the area. Many farmers made charcoal" (Kelly, 1976:2-15). The number of charcoal kilns identified by archaeologists suggest that charcoal making may have been a significant industry and may have

provided a major fuel for more than just domestic purposes. Quite possibly charcoal from the uplands of Kāneʻohe and Kailua was used in substantial quantities by steam tractors, locomotives, and steam ships or was a significant export to urban Honolulu.

Recommendations

It is recommended that efforts be taken to avoid impacting all sites other than the pig trap site. However, none of these sites appear to have significant archaeological resources that would likely be significantly adversely impacted by increased pedestrian utilization of the area (Table 1). Thus, no rerouting of the trail is recommended. Sites 4374, 4375 and 4378 and to a lesser extent Sites 4376 and 4379, might well be incorporated in guided tours of the beginning portion of the trail.

No further archaeological work is recommended on the portion of the trail covered in this survey. However, it should be noted that a previously designated archaeological site (Bishop Museum Site G6-74) lies very close to an access trail used to reach the Maunawili Trail. The potential impact of greater pedestrian access in the vicinity of Site G6-74 was discussed with Museum archaeologists Williams and Mills on site. As they had not finished their assessment of the significance of Site G6-74, no specific recommendations are made here but if this access trail alignment is to be considered as a permanent access then Bishop Museum archaeologists should be consulted in this regard. It should be noted that any access trails to the main Maunawili Na Ala Hele Trail are far more likely to impact archaeological sites than the Na Ala Hele Trail itself. As the Na Ala Hele Trail is completed along Anianinui Ridge it will drop significantly in elevation as it crosses between two major residential and agricultural areas (Maunawili and Waimānalo). We recommend that consideration be given to a supplementary archaeological

survey to cover the rest of the trail alignment and access trail alignments which may be far more likely to encounter archaeological sites.

Table 1 Summary Site Table

Site #	Description	Function	Significance Assessment
50-80-14-4374	Old Pali Road	Historic Road	AC
50-80-14-4375	Circular Excavation & Terraces	Charcoal Kiln/ Agriculture	NLS
50-80-14-4376	Small Square Enclosure	Field Shelter	NLS
Pig Trap Site (No Site # given)	Circular Excavation	Pig Trap	NLS
50-80-14-4377	Circular Excavation & Terrace	Charcoal Kiln	NLS
50-80-14-4378	Terraces & Walls	Ag Complex	NLS
50-80-14-4379	Boulder Alignment	Ownership Indicator	NS

CODES FOR CRITERIA FOR SITE SIGNIFICANCE

- NS Not Significant
- NLS No Longer Significant
- A Site reflects major trends or events in the history of the state or nation.
- B Site is associated with the lives of persons significant in our past.
- C Site is an excellent example of a site type.
- D Site may be likely to yield information important in prehistory or history.
- E Site has cultural significance; probable religious structures (shrines, *heiau*) and/or burials present.

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**Facets of Maunawili Valley and
Kailua *Ahupua'a* History**

in conjunction with

**Named Places in the *Ahupua'a* of Kailua
with Special Emphasis
on Maunawili Valley: An Index with anecdotes,
sources, and further information**

**and
photos and documents**

by

Victoria S. Creed, Ph.D.

with

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for Cultural Surveys Hawaii

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Forward

The history, tales and trivia of the *ahupua'a* of Kailua and Maunawili Valley are set down in triptych form, each of the three parts elucidates the other two: 1) The Facets of Maunawili and Kailua is a short synopsis of land use, settlement and development patterns within the *ahupua'a* of Kailua in general and Maunawili in particular. The emphasis here is on the fertility of this land area and the uses to which it has been put. While recording this synopsis it became apparent that myriad place names and physical phenomena were attached to the Kailua and Maunawili area and they needed a home elsewhere than in the synopsis; 2) The Index of Names is a kaleidoscope of the histories, events, physical phenomena and an occasional person's name set down in alphabetical order. The record of these names is meant to be first a source of information for future research, and then a setting down for the record of this information gathered from so many different sources; 3) A Pictorial section which presents a visual form to the Facets and Index sections.

Acknowledgements

When I first took an interest in Maunawili community affairs about ten years ago, I had no idea that within this short time I would come to possess hundreds of maps, books and pamphlets, and thousands of pieces of paper, all having to do with the events and people of this valley, or that I would end up with volumes of my own photographs documenting places that no longer exist. I would frequently put notes, scraps of information and conversations, and lists of documents I had into my computer where at first they served only as *aides-mémoire*. Later they became the building blocks of my own Maunawili writing, when I realized the importance of sharing this information. However, despite what I already have, it is merely the most recent version and there is more to come, even as I write this. Today's events, if only someone can take the time to chronicle them, become tomorrow's history.

I hope that in some way, this kaleidoscope view of archaeology, geology, history, literary events and anecdotes are presented so that the history of this area is seen in a context whereby it is a miniature of much of the Hawaiian Islands' story. Many of us who live here do not know how ancient this area is, how it has undergone the many changes that Hawai'i has gone through, or why this area should be regarded as a treasure of Hawai'i. This chronicle will, hopefully, put it on the record.

I am grateful that Dr. Hallett H. Hammatt of Cultural Surveys Hawaii has asked me to do this report and I deeply appreciate the time he and the rest of his staff, especially Mr. David Shideler, Mr. William Folk and Mr. Rodney Chiogioji have taken on my behalf.

I am greatly indebted to the literally hundreds of persons who have provided me with information. Some of those to whom I owe thanks are Mrs. Elizabeth Keller who first introduced me to hiking in Maunawili and the lore of *pohaku* [stones]; Mrs. Marilyn Bornhorst for having first encouraged hikers to organize and lobby for this trail system; Mr. Dick Davis who has done the major trail blazing; the OCCC prisoners who helped him; Mr. Bill Gorst of Division of Forestry and Wildlife, Department of Land and Natural Resources (DLNR) for keeping the community current with the progress of the trail; Jeff and Bev Yuen of the Trail and Mountain Club for the opportunity to hike the trail with them; the people at the Forestry and Wildlife Division who arranged the first hike along this stunning trail; and to Mr. William and Mrs. Margaret Paty who understand the need for hiking trails. Mr. David Shideler, I again thank, as well as Ms. Carol Kawachi for showing me the archaeological sites at the Nu'uuanu end of the trail. Ms. Elizabeth Root was kind enough to let me borrow many books that were gold mines of information. Ed Bartunek for his time and editing advice.

Mrs. Elizabeth Kaleikoa provided me with translations of documents in Hawaiian concerning the Old Government Road. Mr. Richard Pedrina shared with me his Great Mahele book. Mrs. Benita Aurio shared some of her lifetime memories of Maunawili, the Rice Mill, and the Poi factory. Mr. Richard Frazier supplied me with information for the years between 1910-1942.

Facets of Maunawili Valley and Kailua *Ahupua'a* History

Mr. Samuel Kakazu and Mrs. Haruko Chun told me about plantation days. Mr. Russell Ganiko told me about Kailua in the 1940s and 1950s. Mrs. Eleanor Pence and her daughter Suzy Hemmings on several occasions have provided me with information about the 1950s period. Mrs. Caroline Sanchez told me about Lulukū in the past and her hopes for Maunawili in the future. Mr. James "Chris" Castle and Mr. Randy Moore, both of Kaneohe Ranch have provided me with information about the Castle family, the Irwin/Hedemann house and the present ranch office. Dr. Paul Brennan showed me Kukapoki *heiau*. *Mr. and Mrs. Ben Lum took time to show me the Maunawili River terrace walls.* Mr. Kai Kalama knew of the existence of the "Wahine Stone." Mr. William Aiken offered to show me the sun appearing to roll up Mount Olomana on the winter solstice from a special Lulukū site.

And most especially I owe a great debt of gratitude to Mrs. Donna Wong and Mr. Anthony Locricchio who pointed me in the direction of the trails of Maunawili in the first place and helped me to understand their importance to the past, present and future history of this valley.

It has been a joy to do this research and a pleasure to give back to this valley some measure of my appreciation of its richness and beauty. I also owe thanks to all the other people who live or have lived in Maunawili or Kailua, who have taken the time to tell me about the area, and to my own family, Walter, Jennifer, Daria, Mike and Bruce who support my efforts in so many ways.

Table of Contents

Forward	i
Acknowledgements	ii
Facets of Maunawili Valley and Kailua <i>Ahupua'a</i> History	1
Introduction to the Valley and <i>Na Ala Hele</i> Demonstration Trail	1
Some Notes of Geological and Botanical History	2
Sources of Our Knowledge about Early Hawaiians	2
Information from Oral Literature	3
Information Drawn from Genealogies and Legends	4
Kamehameha Conquers O'ahu	9
The Great Mahele and the end of the 19th century	10
Deforestation of Uplands	12
Reforestation	12
Maunawili Ranch	12
Maunawili Ditch System	14
Plantation Childhood	15
Olomana at the Winter Solstice	15
Farming - The Richness of the Cattle Lands and Fishponds	15
Farming - Agribusinesses (Rice and Pineapple)	17
Other Plantation Memories	18
The Road Through the Valley	19

Facets of Maunawili Valley and Kailua *Ahupua'a* History

World War II in Maunawili and Kailua 19

Girl Scouts at Maunawili Ranch 20

The Ranch as Estate 20

Homes Built Along Maunawili Road 21

Subdivisions Developed in the Mid-60s 21

Kawainui Marsh and Olomana as Potential Recreation Areas 21

The *Na Ala Hele* Trail Potential 21

Facets of Maunawili Valley and Kailua *Ahupua'a* History

Introduction to the Valley and *Na Ala Hele* Demonstration Trail

The *Na Ala Hele* Demonstration Trail, when completed, will provide a lei around the perimeter of historic and fertile Maunawili Valley. Hikers will be amazed at the diversity of the area they are traversing, even though the trail level is fairly constant at around the 800 ft. elevation. One passes through areas of dark and damp mango and guava forest, dry windy hillsides, and lush native watershed land where ferns and 'ie'ie vines sprout high in the trees. Along the Pali the hiker is very aware of the noises of traffic and civilization, but once back in the valley, there are only the sounds of birds, insects, an occasional pig, the wind, and water.

The very beginnings of what we know about Hawaiian history are connected with the *mauka* or southern end of this valley. The ancient land division, the *ahupua'a* of Kailua, held within this *lei* extending from the top of the Ko'olau mountains down into the reefs along two high ridges, two ocean embayments. These two ocean inlets give this *ahupua'a* its name: Kai-lua — two seas. Like Kailua, other area names give information about this area. Many names appear in only source; a map, a document, or during a talk-story occasion. In order that these names not be lost forever and to show what information they reveal about this area there is an Index: Named Places in the *Ahupua'a* of Kailua with Special Emphasis on Maunawili Valley: An Index with anecdotes, sources, and further information which is meant to accompany and enrich this text.

When settlers first came to Hawaii (possibly around A.D. 500) since both Kawainui and Ka'elepulu were not inland ponds but ocean embayments, Maunawili, Kapa'a, Pohakupu and Olomana were the shoreline areas where these voyagers would have settled. What happens in Maunawili, because it is a watershed, affects Kawainui and Ka'elepulu water basins as well as the reverse. Therefore one cannot speak of Maunawili alone but must always refer it to the greater context of the *ahupua'a* and the water basins. Mr. Garritt Judd very eloquently said, "Water, not timber, is the most valuable product from the Hawaiian forests"¹ and water and rain have perhaps most contributed to make this area so rich in history. Maunawili thus offers us a diorama of much of the history of the foraging/agricultural/farming history of the islands.

Of special note about the Maunawili Watershed and its alluvial delta: most of Hawai'i's foraging/agricultural/farming endeavors both pre-contact (before Captain Cook and others from Europe and the mainland United States), and after have been fostered in this valley: *Loulu* palm, *noni*, *olonā*, 'ie'ie, *olonā*, the pandanus or *hala* tree, *kukui*, tree fern (*hapu'u*), 'awa, *koa*, *wauke*, *kamani*, *taro*, *ti*, *awapuhi*, fish, and bananas to name a few native resources, but also the imported ones such as cattle, rice, pineapple, coffee, sugarcane, mango, cashews, cotton, pili nuts, ginger, mountain apples ('*ohi'a-ai*), coconuts, papayas, and even golf courses make up the foraging/agricultural/farming history of this valley.

Some Notes of Geological and Botanical History

Recent archaeological coring work in Kawainui Marsh suggest that long before human arrival, the area was rich in the *loulu* palm, a tree known in the Pacific Basin to provide food, clothing and shelter. This information indicates this resource existed around Kawainui before the first settlers arrived.

The *Ahupua'a* of Kailua is in the center of the extinct Ko'olau Volcano which is "about 8 miles long by 4 miles wide and extends from near Waimanalo at the SE to NW of Kāne'ohe and from the eastern base of the Ko'olau Range on the SW to inshore of the Mokulua islands to the east" (MacDonald and Abbott). There were two series of lava flows here: one the Kailua volcanic series and the other the Ko'olau series making up the greater part of the Ko'olau Range. A dense volcanic plug, 5+ km. wide and 1.6 km. deep, lies beneath Kawainui Marsh (Adams and Furumoto, 1965). This plug may prevent the Maunawili Valley stream runoff and rainfall from seeping down and out of the marsh (Drigot, 1982) and may contribute to its periodic flooding, but also to its ability to retain water at other times. The geologist Harold T. Stearns believes O'ahu has been stable for the last several hundred thousand years, but notes that throughout the Pleistocene the Marsh area was periodically submerged and exposed. In fact, well logs show that valleys have been drowned at least 1,200 feet and may still be submerged 1,800 feet below an original shallow water platform, while abrasions on cliffs several hundred feet above sea level show signs of ocean action (1978). There are many indications the ocean has in the past receded to about 300 feet below the present strand and risen almost that amount above the present sea level.

Sources of Our Knowledge about Early Hawaiians

Hawaiian legends and information from genealogies give credence to the theory that Maunawili was an early settlement area. Before the arrival of non-Polynesians in these islands, there was an extremely rich history and literature connected to the native genealogy which was memorized and reiterated through chant and dance. Perhaps, with the more rigid requirements of rhythm and speech patterns needed for oral memorization than for reading, more of the population knew more of its own history than we do of our own in our time. Before the arrival of non-Polynesian voyagers and settlers it was a long and difficult task of certain family members to learn this genealogy, to keep it in trust and to pass it on. Their task became our treasure.

With the arrival of foreigners to these islands came foreign diseases, such as measles and leprosy or Hansen's disease, which not only decimated masses of native people, but destroyed those who kept the history of the people and therefore the history and literature of those who remained also died. Along with the destruction of the old ways and the acquisition of new ways, there were fewer and fewer keepers of the history and literature.

In some small measure of compensation, with the arrival of westerners, then easterners, and of the printing press, many missionaries encouraged the retelling, and printing of the accounts

and legends of the Hawaiian people. From the woven lei of Polynesian and Hawaiian legends, chants and hula, scholars, such as Martha Beckwith, have reconstructed and are still reconstructing the "Ur" (original or primitive) strands of this history and literature of the early settlers in these islands. The many hula schools (*halau*) with their teacher/keepers of tradition (*kumu hula*) continue the ancient form of Hawaiian education.

In modern Hawai'i, archaeologists are another form of necessary field scholars who identify and describe artifacts and landscape details, particularly of pre-western contact times, and interpret and where possible encourage the maintenance and restoration of sites of Hawaiian heritage in a society that can totally alter the present terrain and with modern machinery can do it very rapidly.

Both sources have been utilized here to reconstruct the past, and are useful to understand the present, and help form the future.

Information from Oral Literature

Hawaiian oral literature tells us that there were two main genealogical lines for the Polynesians who settled Hawai'i: the Nana-ulu line which traces its descent from Hoohokukalani, the daughter of Wakea and Papa and which is the primary genealogy of the Kaua'i and O'ahu chiefs; and the Ulu line which traces its descent from Haloa, the son of Wakea and Papa and which is the predominant genealogy of the Hawai'i and Maui chiefs.

While the first 13 generations of both common to each other and to other Polynesian peoples, the Nana-ulu names appear to be unique to Hawaiian genealogies after the first 13 generations while the Ulu line shares with other Polynesians down to Paumakua (about the 30th generation). This indicates the Ulu line arrived in Hawai'i after the Nana-ulu one.² We deduce that Maunawili Valley and the *ahupua'a* of Kailua were among the earliest settlement areas in the islands because many of the creation and procreation myth characters and places, such as Konahuanui, Haumea's home, the Makalei stick, and procreation sites such as the *Wahine* - (*mo'o 'āina Kohe*) and *Kane* (phallic) sites which complement the early sites of Nu'unu Valley related in oral literature. Carbon dates in the marsh substantiate this early settlement.

Legends of this area tout Maunawili as a place where food was to be found, even in times of famine. Maunawili, Kawainui and Ka'elepulu were territories protected by the Hawaiian gods, and later came under the aegis of well-known *Mo'i* (kings). The area was important first to early planters and then as the social system became more structured, to the rulers who needed to feed great numbers of people in their courts as well as the visitors to their court.

Windward rains, numerous springs, fish ponds, extensive *lo'i* (wetland terraces) where taro flourished (root stock could also be supplied to other areas in times of need), rich upland forests for foraging, and the natural beauty of this area made this *ahupua'a* (land district from mountain to ocean) a desirable locale for settlement in all times.

Information Drawn from Genealogies and Legends

The following account of the early events and noted persons of this *ahupua'a* is drawn directly from the March 24, 1977 testimony of Rev. Edward Kealanahale, based on his knowledge and the research of Muriel Seto, to the Council for District Boundary Amendment. It lists one after another, the famous kings and queens connected with Kailua and Maunawili. The purpose of this testimony was to designate Kawainui Marsh as conservation land:

Kailua is probably one of the oldest continual settlements of Hawaiians. The district is a prototype of the history of O'ahu's people, written on the land; in the rocks, earth, sands and waters; and in their works, from the Pali to the reef. It is held in the genealogies, chants and legends of the Hawaiian people.³

The *maka'ainana*, the common people, the planters, were here first, before 700 A.D. While Europe lay in the misery, illness, poverty and ignorance or the dark ages more than a thousand years ago, Ho'ohokukalani's children had moved inland from the early coastal landfalls and were building Kailua's terraces and working the bountiful fishponds. The terraces of Maunawili, Kapa'a, Olomana and the wetlands of Ka'elepulu and Kawainui were yielding rich harvests while German tribes, in the time of Charlemagne, were only beginning to cultivate lowland forest areas. Of all the handiwork of the Hawaiian people, only the terraces and waterways for the cultivation of taro were intended to last forever. Stretching one and one-half miles from the headwaters in Maunawili, the terraces are tended only by the spirits of the ancestors, but the taro still grows.⁴

The *maka'ainana* also planted Kawainui and its feeder streams, where they cultivated the *awa*, fat mullet, *ahole*, *o'opu*, the *'opae* shrimp and *limu kala-wai*. Cleaning the 450-acre fishpond was almost a festival taking three days and needing the hands of all the people of Kailua and Waimānalo. Under the leadership of the senior male, the *haku*, Kailua flourished for hundreds of years before the arrival of the *ali'i*.⁵

Hawaiian oral traditions explain life forces, human responsibilities, and the natural order of life which shaped their social structures: the great god Kane, the male life source, is manifested in fresh water and sunshine, Papa is the Earth Mother. Their first born, Hāloa, is the fruit of the earth, the taro. Their second

son, also Hāloa, fathers the human race. Recognizing his position in the family of elements, the Hawaiian holds fresh water to be sacred, as is the land. The elements - sun, water, rain, land, sea - are NOT possessed by man, but are blessings for the sustenance of his life, dependent on his wise use of them.

The Hawaiian *'ohana*, the family structure, is based on the staple of life, the taro. The individual is the *'oha* (or bud), from the common ancestor (or corm of the taro), when translated into the human branch of the community. Each cousin is his brother or sister; each aunt or uncle is his parent. Thus all of life is mutually dependent as a family of generations, each related to and dependent on Kailua's natural resources. This is not unlike the Judeo-Christian ideal of brotherhood, with man the steward of Creation, but it is more disciplined⁶ and more in touch with nature itself (a closer symbiotic relationship).

Creation viewed as procreation is evident in the places of Kailua, with Hawaiian gods and ancestors present in every animate and inanimate thing. Ulumawao, Pele's husband, and Ka-Lua-O-Pele, the wife, stand beside Kawainui the male, and Ka'elepulu, the female, and they are mated at Kawailoa. Olomana, the male, towers over Maunawili, the female. By the spring, the female, stands the stone god of the *puna*, the male. With intelligence, sensitivity and reverence, the *maka'ainana* prospered among their fertile gods.⁷

Sometime after 900 A.D., when feudalism had begun to spread across Europe, the seafaring warrior-fishermen, the *ali'i*, arrived. There were at least a thousand years of Polynesian travel across a vast ocean unknown to Europe's people, but already charted by Polynesian explorers, before Spaniards would accidentally land in the Americas. At least a century before the Crusades had been launched, the *ali'i* arrived at Kailua and Waimānalo in their great canoes. Tracing their pedigrees back to the gods, they claimed the right of leadership and stewardship over the *maka'ainana* and the lands, but wisely recognizing the need for the continuity of the stability of the planters' way of life.⁸

Seeing the richness of Kailua, with its two great interior fishponds, they attributed the "fatness" of the lands to the gods. Haumea, goddess ancestor, lives intermittently in Maunawili,

where her best *awa* is grown. It is she who establishes the great warrior, Olomana, between Ka'elepulu and Kawainui as chief of the district. It is to Kawainui that she brings the fish-attracting tree, Makalei, establishing the fertility of these waters for which all O'ahu is famed. It was Haumea who, from her woodland arbor by Kawainui, listened to the grievance of the small red-headed boy, Kahinihiniula, that he and his grandmother, Neula, were not given their fair share of Kawainui's fish by Pāku'i, keeper of the fishpond. Chiefs would long remember her removal of the tree as a rebuke to *ali'i* who forgot their responsibility of stewardship to the planters on whom they depended for food and power. Only chiefly humility would guarantee fish in Kawainui, and so the fish returned, while Makalei remains hidden.⁹

Even mighty Olomana became so arrogant and proud of his power that Palila, warrior of the gods, came to restore justice to the people. Olomana stands today, flanked by his companions in death, with his head resting below Mahinui as a lesson from the gods to all who are powerful and filled with false pride.¹⁰

Within Kawainui lives the *mo'o* (lizard, dragon, serpent, water spirit) guardian of the entire area, Hauwahine. She and her companion from the *hala* grove at Kawailoa are the "supernatural women of peaceful Kailua" who were surprised by Hi'iaka, Pele's younger sister, and Wahine 'ōma'o, as they lingered at Kailua on their journey to find Lohiau. In order that Hauwahine, who can change her form into that of a lovely woman, would ensure the presence of many fish in Kawainui's streams, our *kupuna* (ancestors) took care to properly feed the *mo'o* and fish with their choicest sweet potatoes, and they took exceptional care not to pollute the priceless waters. It is said that the stones overlooking Kawainui on Pu'u'o 'Ehu are sacred to Hauwahine and her companion.¹¹

The area is famous for the quantities of taro tops which were consumed here by Hi'iaka; lands so rich they could provide enough for even a goddess' appetite; land so rich that famine was unknown in Kailua.¹²

Within Kawainui's waters dwell the '*Alae 'Ula* and '*Alae Ke'oke'o*, divine bird-children of the goddess Hina. Their demi-

god brother, Maui, used '*Alae 'Ula* as the bait on his fishhook to pull the islands up from the ocean. It was also Maui who obtained fire for our people by tricking the gallinule, whose head is fire-red to this day. Their voices were so sacred as omens from the gods that their sound could stop the activities at the nearby temples. These children of Hina are endangered today from a Hawaiian religious sense, as well as from the modern scientific point of view.¹³

There were other native and migratory birds of Kawainui, and of the surrounding agricultural complex, which provided food and the feathers which were a real source of wealth for the people. They used them with their *tapas* and produce to pay their taxes during the Makahiki (four-month long harvest festival and tax time). The fame of the birds of Kawainui is known on the other islands, as shown by a famous Kaua'i saying: "*Wawa ka Menehune i Puka-Pele ma Kauai, puohu na manu o na loko o Kawainui ma Ko'olaupoko O'ahu.*" (The hum of the voices of the *Menehune* at Pu'u-ka-Pele, on Kauai, startled the birds at the fishpond Kawainui, on O'ahu). As recently as 1880, a visitor to Kailua wrote of "...wild duck, plover and the famous Hawaiian goose" and "...fishponds where *awa* grow to four feet in length."¹⁴

The list is long of the illustrious people of Kailua history who depended on the rich complex of the lands surrounding Kawainui, but I [Mr. Keananahele] will mention a few:

There was Kaulu-a-Kalana, a chief born in Kailua after the time of Wakea. It was he who travelled to the pillars of Kahiki and brought back the "*lepo-ai-ia*", or edible mud, which is found only in Kawainui.¹⁵

Paumakua of O'ahu was born at Kuaoha in Kailua and became a great warrior-explorer. It may be he who brought the rites of circumcision to these islands. Ulu Po *Heiau*, built as a temple of education, is dated from before his time, 500 years before the Reims cathedral of France was begun in 1211, A.D. One of the '*aumakua*, or family form of the god Kane, was "Kane-ulu-

po".¹⁶

Olopana, one of the immigrant *ali'i* from Kahiki, ruled from Kailua. He is credited with having built 5 walled *heiau(s)* at the turn of the 12th century, with the most impressive being Pahukini, overlooking Kawainui. Lands which were used as a part of the Pahukini complex are included for Conservation designation for protection from further desecration.¹⁷

Kakuhihewa was the 14th century king whose name became synonymous with that of O'ahu. He built the famous palace Pamoā, or Kamo'oa, in a famous coconut grove by Kawainui. For over 100 years there were no wars and "peaceful Kailua" prospered under his reign and that of his descendants. His famous court received many distinguished visitors. Kakuhihewa's son hosted Lonoikamakahiki, *Mo'i* of all Hawai'i, simultaneously with the Kauai Chiefess, Ohaika-wiliula.¹⁸

Kuali'i, born at Kalapawai, Kailua, was Kakuhihewa's great-great-grandson and was cast in the mold of the warrior *ali'i* who had arrived at Kailua hundreds of years earlier. He re-named the palace compound "Kalanihale", from which he ruled O'ahu and, possibly, the other islands. Kuali'i travelled to foreign lands in the 1600's, some say to America, before he died at a very advanced age in about 1730.¹⁹

The powerful chief, Kaha-kaulia, fearful of his bones being violated on his death, had his followers pretend that he had fallen in Kawainui and drowned.²⁰

Mighty Kamehameha knew that the royal structure differed on Kaua'i and O'ahu from that of Hawai'i and Maui, with a history of councils of chiefs having the power to act on behalf of the

people to replace wasteful or cruel chiefs. To restore order after his victory, and to win the confidence of O'ahu people, he travelled about the island as a worker-king, concerned with agriculture and aquaculture. His visits elsewhere were brief, but he spent three full days at Kailua, planting taro and laboring in Kawainui. Because of the shortage of *poi* at the time, he ate *lepo-ai-ia* from Kawainui.²¹

In addition to what Mr. Kahananahele writes about these pre-contact times, T. Stell Newman chronicles a period in the 14th - 15th centuries when he notes that during the consolidation period Mailikukahi unified O'ahu for the first time and he linked the Nana-ulu (through Maweke) and Ulu (Paumakua) families for the first time. His peaceful reign was followed by an equally peaceful and prosperous time of his son Kalona-iki and in turn his son Piliwale and the latter's daughter Kukaniloko who was known in tradition as a great and powerful chiefess who continued the prosperity of O'ahu. The *ahupua'a* of Kailua is mentioned in connection with an early chiefess and perhaps this chiefess is Kukaniloko. Her rule ended around 1480.²² Because these chiefs and chiefesses moved around the islands taking their courts with them they would have passed through Maunawili on the main trail and chances are they would have spent time near Kawainui (a plentiful food source).

Kamehameha Conquers O'ahu

The *Na Ala Hele* Ko'olaupoko Demonstration Trail begins at the Nu'uuanu Pali Lookout, and it is here that Kamehameha and his warriors conquered the O'ahu warriors in 1795 and Kamehameha consolidated his power by killing off or forcing off the cliffs the O'ahu warriors. This area was known to Hawaiians as an entrance to Pō, the honorable afterworld or Elysian Fields. While the Pali route was still just a trail, two rude and shapeless stone idols stood on either side of the path, which the natives called "Akua no ka Pari," gods of the precipice. Ellis notes these were usually covered with pieces of white tapa, native cloth, and every native who passed by laid a green bough or encircled them with a garland of flowers, or wrapped a piece of tapa round them, to render them propitious to the descent or ascent from the opposite side (Ellis, 1963). These stones were commemorative of the *mo'o* assigned the duty of guarding the pass by the first *mo'o* who accompanied Kane and Ku to O'ahu at the time Nu'uuanu became holy.

Records show that after Kamehameha conquered O'ahu, he came to help the residents of Waimānalo and Maunawili clear Kawainui and he encouraged all to participate in such tasks. His mother's family came from the Kailua on O'ahu and he would have known of its reputation for plentiful food and fish resources. By helping the windward people, he could hope to win over the planters as well as provide his army with needed supplies.

The Great Mahele and the end of the 19th century

With the arrival of Europeans and Americans in the islands there was great concern by King Kamehameha III and various chiefs that the land would be taken over by the foreigners who considered land to be a possession rather than a trust as Hawaiians did. To retain power for the kingdom and for Hawaiians, in 1842, King Kamehameha III appointed a Land Commission for Quiet Titles. During the Great *Mahele*, first all of the land was acknowledged as belonging to the king and then the king first selected which pieces he wanted to keep for himself, which he would give to his chiefs and his family, and then which lands might be sold. Among the first selections of land for himself, Kamehameha III took the 'ili of Kawailoa in Kailua, which is the portion of land from Kamehameha Highway near the Kailua Fire Station up to the peak of Olomana, and contained as well a the portion of Lanikai nearest Kailua Town. In the Kailua *ahupua'a* he next divided up the 73 'ili of the *ahupua'a* and their *lele* (small upland portions) among 29 chiefs or *konohiki*. In Kailua 130 different persons claimed lands, but only the 29 received title back to the lands they lay claim to. What land remained after these first two divisions was then given to his wife and to Victoria Kamamalu, sister and wife of Kamehameha V. Mahele Awards (M. Aw.) were granted in 1880 and 1892 for chiefs "whose names appear in the Mahele of 1848 who failed to receive land Commission Awards,"²³ There are a number of these M. Aw. on the early maps of the Kailua and Maunawili area.

In the early 1800s Boki became Governor (or *Kahinanui*) of O'ahu under the young regent Kamehameha III, and he led the liberals against Ka'ahumanu and Kalanimoku. He was on the continual lookout for sandalwood to sell to pay for his splendid style of living. When there wasn't any more, or the quality of the remaining sandalwood was too poor to sell, he arranged a voyage to search for more, but he never returned from this voyage. His wife, Liliha, succeeded him as *Kahinanui*. A great number of the Kailua claimants of land during the *Mahele* state that they received their piece of land in the time of Boki or his wife Liliha in the 1830s. Archaeologists at Cultural Surveys Hawaii hypothesize that even though claimants might have had a claim to land prior to the time of Boki and Liliha, they may have withheld that information in deference to the Big Island conquerors whose rights after all succeeded those of their former O'ahu chiefs. Thus, they and their ancestors might have begun to work their specific tracts of land, under the guidance of the local *konohiki* (overseer) or *haku* long before the era stated in the *Mahele* claims. Areas of Maunawili were given to both Queen Kalama and Princess Victoria Kamamalu, sister and also wife of Kamehameha III.

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There are a number of claimants in the area who worked the land and whose claims got lost. In some testimony the claimants describe how the school district supervisor was paid to write and the *konohiki* then was responsible for submitting their claims. This land is often in the portion that ended up belonging to the royal family. Other land claims were lost, or never entered and the claimants often lost their land in these cases.

In the historic era Maunawili is often mentioned in conjunction with visits to the valley by royalty. There is still today a bath house called Queen Emma's Bath and people also say that Princess Ruth also was known to enjoy it since it was very large. Queen Lili'uokalani notes on her manuscript that she drew her inspiration for "Aloha 'Oe" in Maunawili Valley²⁴. In 1930 Mrs. Lillian Auld, this Queen's companion took a trip to Maunawili in memory of those trips she had taken with the Queen when the entire royal party would be received by the Boyds. This trip is recounted in *Paradise of the Pacific*. Mrs. Auld is received by Mr. and Mrs John Herd. She notes that little remains of the original dwelling and the old swimming pool in the river can no longer be found, but the bath house and the monkey-pod where the old gate stood was still there. She indicates this is where Lili'uokalani witnessed the touching parting scene and about which she immediately began composing "Aloha 'Oe."²⁵

King Kalakaua was also a visitor at the Boyd Ranch:

King Kalakaua's favorite *awa* came from Maunawili, and his cattle grazed [there]²⁶ and when he visited bonfires were set on the three peaks Olomana, Pāku'i and Ahiki at night.

Deforestation of Uplands

It seems likely that during the 18th Century the native upland forests of Maunawili have disappeared. Archaeologists have found charcoal-making pits in the uplands of Kāne'ohe. Several recently surveyed sites near the new Demonstration Trail appear also to be charcoal-making pits²⁷. It is possible that since boats stopped at Waimānalo, that Maunawili upland forests may have been used as boat fuel in the early steamer days (1860-1870s) and to produce steam for the tractors and locomotives used in both Kāne'ohe and Waimānalo sugar fields. There do not seem to be any references which would lead us to believe there were sandalwood trees in Maunawili. Legendary sources lead us to suppose that the uplands of Kailua were forested but by the time ranching became established in this area much deforestation had already taken place and it is likely that cattle grazing would have added further to that deforestation.

Reforestation

In the late 18th and early 19th centuries several the large land consolidators would control Maunawili and each was involved in reforesting projects. In the 1870s William Irwin and Company, C. Brewer and Company, and Castle and Cook, 3 of the Big Seven who acted as agents for plantation owners became dominant forces in the Hawai'i business community and all three participated in the development of Maunawili. Before this, however, the Maunawili land is bought first from Victoria Kamamalu by a William Jarrett in 1849. He in turn sells the 'ili of Maunawili to Henry H. Sawyer in 1855. Sawyer builds a ranch, and then sells it to Maria (Mary) A. Boyd, wife of Edward Boyd in 1869. The Boyds were the first recorded owners to start planting trees in the valley. William Irwin buys the land in the 1890s and he too plants many exotic trees into valley. He had the biggest coffee ranch on O'ahu before the turn of the century, but it is reported that he only had a few good cash crops²⁸. C. Brewer planting documents note plantings of false mangosteen, jack fruit, mountain apple, pomelo and macadamia as early as 1900. By 1930 they have planted over 30,000 trees in the valley. Mr. John Herd, the ranch manager, kept meticulous records of the tree plantings. From these records we know where and when most of the C. Brewer trees were planted (This information is particularly useful because one cannot tell the age of a tree from looking at its rings since the rings represent growth seasons and these may occur more than once a year in this subtropical climate.) Many trees were planted in the area that eventually became Maunawili Estates and so they were cut down to make way for the development. Mr. Russell Ganiko, long time Maunawili resident says that Kailua has become much cooler in recent times as more trees have been planted, especially among the developed areas.

Maunawili Ranch

Maunawili ranch by the time the Boyds held title to it and the lands ran from Maunawili down to the area now known as Lanikai. Toenjes and Donham describe Sawyer's consolidation of Kailua's land holding:

Henry H. Sawyer of Honolulu began purchasing tracts in the south (*mauka*) portion of Kailua as early as 1855, when he acquired William Jarrett's grant (181) of the Maunawili 'ili, along with Grant 386 and all the *kuleana* within Maunawili (1,242 acres). In 1861, Sawyer acquired P.F. Manini's Grant 212 of 45.67 acres in the Puna 'ili; this grant is partially within the project area. Two years later, Sawyer purchased Lorrin Andrew's Grant 2455 of 54 acres in the Kemapelo [Kamakalepo] 'ili; this land at the uppermost end of the project area. In another two years--1865--Sawyer acquired Grant 2735, which was Leoiki's portion of the Kalalai 'ili (*Liber 27:96*). In the same year, Sawyer entered into a partnership of sorts with D. C. Humphreys of Kailua. The agreement included transferal of use rights for all of the above-mentioned lands, as well as for Kaaahu's Grant 2568 in Kaimi (*Liber 20:32*). This latter property, along with Kaaahu's Kihuluhulu Grant 2353, was not actually transferred to Sawyer until the following year (*Liber 25:185*). Sawyer acquired

Kaaahu's 70.63 acres of streamside property for \$157.50 which was the current rate for marginal slopeland²⁹.

[In passing we note that Lorrin Andrews (1795-1868), referred to above, one of the Maunawili landholders after the *Mahele* was an associate justice of the Supreme Court, a judge of the probate court, and the author of a Hawaiian dictionary and grammar.]

Marion Kelly and Barry Nakamura in their study of Kawainui Marsh describe what the early tax records reveal about the ranch:

At the time of his agreement with Humphreys, Sawyer's holding included houses, pens, farming implements, carts, cattle, horses, and mules. In addition to his \$10,000 investment, Humphreys agreed to build "two substantial fences or stone walls" along a ravine referred to as "Aione." He also agreed to "plant and have growing 60 acres of sugar cane by January, 1867 and an additional 40 acres by July" (*Liber* 20:32). In 1865 the estate was valued at \$3,000, with an additional \$1,000 worth of personal property. Humphreys assumed responsibility for taxes due, which totaled \$25.00 (p.40)

In 1869, Sawyer sold his Maunawili Ranch, including all acquired grants and *kuleana*, to Maria (Mary) A. Boyd, wife of Edward Boyd. The Boyds agreed to pay \$11,000 for the ranch (*Liber* 27:96); however, they reassigned the entire estate back to Sawyer in a \$6,000 mortgage agreement two days after the sale (*Liber* 27:98). At the time of this transaction, the ranch property included 400 head of cattle and 14 horses. By 1875, tax records indicate a head count of 700 cattle on the ranch, which now included the Boyds' previously acquired property of Makawao 'ili. Five years later, the widowed Mary Boyd was assessed for 24 acres of rice land, 10 acres of taro land, 1,222 acres of pasture land, and 150 cattle. The addition of rice and taro within the ranch lands suggest that Boyd was leasing *makai* parcels to local residents. Likely locations of these leases would have been in the Punea, Kaimi, and Kihuluhulu 'ili. In 1883, Boyd mortgaged the property for \$8,000 to the Hawaiian Investment and Agency Co., Ltd. (*Liber* 86:131) (Kelly and Nakamura 1981:67).

Maunawili Ranch was subsequently owned by two additional land consolidators (Irwins and Brewers) before it was added to the megaholdings of the Harold K. Castle Estate, or Kaneohe Ranch in 1943. This estate accumulated 8,606 acres in the Kaneohe and Kailua *ahupua'a* (University of Hawai'i 1973:140).

Additional information on the Castle family and estate can be found in Kelly and Nakamura (1981) and Devaney et al. (1982).

Maunawili Ditch System

While Maunawili ranch occupied the lower part of the upland valley, the ditch system was situated at an elevation of 400 ft. Waimānalo Sugar Co. needed more water than it could get in Waimānalo to run its mill, and an elaborate system of high wooden flumes and ditches was devised to carry water from the Maunawili streams and tunnels. In the 1920s and 1930s, the system was extended all the way from Kawainui Marsh to the sugar mill. Even today, the ditch system serves the farmers of Waimānalo. Maunawili ranch personnel in the 1920s and 1930s were responsible for keeping the ditch clear (See also index under Maunawili Ditch System).

The Maunawili Ditch was constructed in 1878 by the Waimānalo Sugar Company. The Waimānalo Sugar Company remained in operation until 1947. The Waimānalo Agricultural Development Company was subsequently formed and acquired the water licenses for the Maunawili Ditch System. The licenses expired in 1953, at which time the system came under the jurisdiction of the Territory of Hawai'i. The State Department of Land and Natural Resources maintained and operated the System, continuing to provide irrigation water to the farmers in the Waimānalo Area at low cost until 1989 when the task was given to the State Department of Agriculture. Currently the ditch system delivers an average of about 1.87 million gallons per day from Maunawili Valley to Waimānalo through the Anianinui Tunnel, and the well system delivers about 1.5 million gallons a day to the Board of Water Supply. Historical records indicate that the average flow from Maunawili was between 3 and 4 million gallons per day when the Waimānalo Sugar Company was in operation. The Ditch System consisted for many years of over 16,000 ft. of lined and unlined ditches, tunnels, and elevated wooden flumes. Twenty wooden flumes were abandoned in the 1950s, and the rest were torn down in 1989. The abandoned portion of the system formerly collected water from Omao Stream and Cooke Tunnel. Today the flumes have been replaced by large ceramic pipes.

Plantation Childhood

Between the 1920s and 1940s much of Maunawili was planted in papaya, watermelons, pineapple, and sugar cane. The first school house in Kailua which used to stand under the banyan tree at 861 Auloa Rd. and which had been in session since the mid 1800s was finally abandoned as a school in the 1920s, but the building continued to be used by the plantation doctor when he would come to give vaccinations to the plantation families. In the 1940s and 50s children of the plantation families would walk to school in Kailua. One Maunawili resident recalls that in those days, the *haole* children at the school would have the new books, the oriental children would get to take the cast-off books and the Hawaiian children had none³⁰. When Mrs. Caroline Sanchez (a former Luluku banana farmer now settling in Maunawili) first went to school in Kāne'ohe, she was slapped the first day for speaking Hawaiian. She told her parents when she got home that day what had happened and as a result her father, who knew no English, never again spoke to her, for he wanted her to do well in school. She wishes she could ask him now about all the walls in Luluku, for he knew about such things. On a happier note, all the girls would make leis, then a popular pastime.

They would pick the false pikake (*Clerodendrum — Fragrans pleniflorum*) flower, being careful not to touch the leaves which have a strong odor, along with the bamboo or wind orchids and string them together. In May the boys would take off for the mountains to bring back bagfuls of mountain apples which were not yet grown in family yards. After working in the fields, the boys would take off to enjoy a few hours at the Alapai Swimming Hole, but their fathers would always know from their red eyes where they had spent the afternoon.

Olomana at the Winter Solstice

William Aiken, an archaeo-astronomer located a site with a small raised platform in Luluku where at sunrise on the winter solstice one can see the morning sun appear to roll up the side of Olomana (personal communication). Other sites elsewhere in Hawai'i have documented use for viewing of celestial events such as solstices (Gutmanis, n.d.:12-13)³¹. Mr. Aiken said he believes the early *heiau* builders did their building according to the star coordinates as an application of their navigators' knowledge of the heavens. Lost *heiau* can be found, he feels, by tracking star coordinates and mountain peaks. Gutmanis in her pamphlet *Pohaku*, tells of Hawaiian sites that, like Stonehenge, were used to measure the divisions of the year.

Farming - The Richness of the Cattle Lands and Fishponds

In 1880, Mr. George Bowser writes of his trip through Waimānalo, Ka'elepulu, Maunawili, Kawainui and Coconut Grove:

In this neighborhood, from a knoll or plateau about a quarter of a mile square, on which Mr. Kahuhu has a farm, I got another magnificent view quite equal to anything I had yet seen. All around were towering peaks and lofty mountains. To my left as I looked eastward, was the valley of the Kawainui about one-fourth of which is already laid out in rice plantations. The remainder will be brought under cultivation during the coming season for the same purposes. Before me, still looking east there is an uninterrupted view of the sea. In the bosom of the valley there is a large pond or lake celebrated for its mullet and *ava*. The latter fish grows here to four feet in length. Wild duck and the famous Hawaiian goose are also to be found here in abundance. Between this fish-pond of Kawainui and the sea there is level land about one mile and a quarter long by three-quarters of a mile in width, covered with the most beautiful green grass I ever saw. To the right is a wide extent of plain, well grassed, where large herds of cattle and droves of horses roam at will. At the south end of the plain is a large grove of cocoa nut palms. To the north is the open sea. On this delightful morning, riding amidst such scenery and surrounded by such evidences of the increasing civilization and prosperity of the country, I feel twenty years younger than when I landed in O'ahu (*Bowser's Statistical Records*, 1880, p. 46 in Kelly & Nakamura).

The wetlands both above and below the present highway supported fishponds and many taro

fields. Kamakau tells of King Kamehameha I coming to Kawainui to "help the people of Mauna Wili and Waimānalo clean the fish ponds there." Because of the wetlands, taro growing was important in this area.

There are many *lo'i* in Maunawili Valley to attest to taro growing from early times. The Mahele testimony mentions many persons growing taro in Maunawili. More recently in the 1920s a poi factory existed at the entrance to Maunawili. This poi factory was begun by the Teruya family, and it finally passed to the Bingo family before being abandoned in the early 1960s, by which time it had become too difficult to get sufficient quantities of taro. Then the Bingo family opened up a first laundromat in Kailua. At the 1985 Kailua Reunion at Hawaii Loa College, Mr. William Ah Nee said that the taro growers of the uplands would exchange taro for fish with the folk down in Kailua during this time, a trade which no doubt dated from earlier times as well.

In Maunawili in the 1920s, there were about 14 families of Japanese and 5 or 6 of Chinese ancestry; many more who worked in the marsh area and in the rich gardens around Coconut Grove. By the 1930s, although pineapple was no longer planted, the children would still find and eat wild pineapples that they found in previously cultivated areas such as near Maunawili Circle. During the Second World War the plantation families of Japanese background were subjected to occasional house searches whereby army personnel would enter their homes, open drawers and cupboards, and turn everything out to see whether signs of spying or loyalty to their land of origin could be found. These families often would destroy their own family treasures just so they would not be thought unloyal to America.

Just as the local Hawaiians made a strong drink *okolehao* from *ti* root, so the local farmers had their own stills and made their local brew. In fact, the various stories sometimes make it sound as if everyone in the valley had his own still.

Farming - Agribusinesses (Rice and Pineapple)

Taro fields were replaced by rice fields in Kawainui and Ka'elepulu and the uplands were cultivated in pineapples and sugar cane in the early part of this century. Rice, pineapple and sugar cane were crops that needed substantial investments of capital and machinery and therefore the small farmers who grew these crops would belong to a group of farmers managed by overseers and mill owners. Such was the case in Kailua at the turn of the century. Kailua had three rice mills, the coffee mill in Maunawili, a poi factory and several stores that sold poi. By 1928 the HSPA farm and C. Brewer company were raising and developing sugar cane and many orchard trees. E. Cummins had a large sugar mill in Waimānalo, and some cane was also grown in Maunawili. The various rice growers were affiliated with one of the three mills. Maps show the existence of a mill near the lower entrance to Maunawili Valley. Toenjes and Donham's study notes the remains of a few *'auwai* in the area along the marsh rim below Maunawili Road, but there are no remains of the mill. It ceased to function around 1928. Early maps show Kailua extensively planted in

rice. Bowser's list of Landowners and Renters in 1880 shows Sang Luk as a rice planter in Makali'i Valley, Chulan & Co. in Kawainui Lake, Ko Che is in Kapa'a, Seu Ah is at Ka'elepulu Lake and Ho Ah is not listed with a location, (Kelly and Nakamoto:48). The rice growers and proprietors of the rice mills have Chinese names. As more Japanese workers and families arrived on the windward side, and we are told their preference was for a different variety of rice than that grown by the Chinese; consequently, rice growing and milling became less profitable, and the Chinese turned to other ways of earning a living.

The Japanese workers are related to the small truck farms in and around Kailua. Kailua watermelons were proverbial for their goodness. An early Maunawili area resident, Mr. Samuel Kakazu remembers his father and others borrowing money together and then planting pineapples in the area below the present Drive-In about 1940-41. Just as the crop was ready to pick the war broke out; there was no one to pick pineapples and they all rotted on the ground. He remembers his father was very proud that he never defaulted on the loan and managed to pay it off. His oldest brother had to learn to write beautifully, as it was his responsibility to write the tags identifying the different varieties of sugar cane and papaya so Dr. Mangelbrot could check on the progress of different plants on his regular visits to the farms. Presumably, Dr. Mangelbrot was a C. Brewer employee. As a younger son, Samuel wasn't needed at home and so his family and the Miikis arranged for him to live and work at the Matsuda store, run by the Miikis.

As rice production decreased after the turn of the century, a short renewal of taro cultivation took place in the marsh area. The Ahau children cultivated their family taro patch (across from the present Maunawili Park) in the 1930s every day after school. Land maps show that the Mahoe family also had taro in the Maunawili marsh area. Many of the Hawaiian families have continued to grow small amounts of taro even to the present day.

Mr. Richard Frazier remembers his days at Maunawili Ranch starting as a child and later as an employee of C. Brewer. Mr. John Herd was manager and lived in a ranch house on the east side of the big house. He had a staff of 5 or 6 people to take care of the house and yard. There were a few cattle but some 15 or 20 horses. Mrs. Herd served as housekeeper and cook. Son John was same age as Richard and there was an older sister. The Herds had a very small wagon pulled by two huge dogs and in which the children could ride. Richard Frazier would later become a supervisor for the ranch. As supervisor, he was responsible for maintaining the ditch system and the water tunnels and stream weirs. He and other ranch people would travel the area on horseback with sickle and hoe to clear stoppages and clear weeds.

C. Brewer leased Maunawili ranch from around the turn of the century up through World War II. As stated earlier, thousands of trees had been grown in the valley; most of these trees were grown from imported seed. C. Brewer tested out macadamia, cashew, and pili nuts, and many varieties of mango, papaya and avocado. Forest trees, such as ironwoods, paperbark,

eucalyptus and albizzia, were also planted. C. Brewer shut down its operations in Maunawili during the war because the manpower needed to run the ranch was not available.

Other Plantation Memories

One of Mr. Sam Kakazu's favorite memories of the plantation days of the 1930s is of John Burns stopping regularly at their vegetable and fruit stand, buying something and always inquiring after the family. Since there weren't many autos on the road, it was always nice to have those that went by stop by the stand. After the older Kakazu brother joined the army and went to Europe, the Burns family sent him small monthly packages from Hawai'i.

Mr. Kakazu's father would sell tofu in the Pauahi St. area in Honolulu. He would go on foot across the Pali with a yoke on his shoulders carrying the cans. The plantation workers got their food from grocery carts or the Matsuda grocery store where one would charge and pay for things at the end of the month. Mr. Zukemua had a grocery cart and Mr. Ajifu sold pork. Mr. Yamashiro brought fish and there was a Mr. Takahashi as well. The Akana store sold crack seed. Mr. Primo Afichi and Mr. Custato Afichi were Filipinos who lived in the valley. Mr. Afichi, with his water buffalo, would come to cultivate the fields. He would still ride the water buffalo around in the 50s. Dr. Mangelbrot would come to check the sugar cane they grew.

C. Brewer was not able to maintain the ranch after the Second World War started, for they simply did not have enough manpower to do the work (Pers. Communication, Jim Andresick, C. Brewer).

Maunawili was the encampment of one of the tent cities for soldiers. Italian prisoners-of-war were incarcerated in the Quartermaster Corps which was located where Maunawili Circle is today. It is not known whether these are the same men who built fountains in several spots on O'ahu, but several of these Italian fountains have been found and taken to Schofield Barracks.³²

The Road Through the Valley

The Road between the Pali and Waimānalo was originally a foot trail used by the Hawaiians. Then when horses were brought to Hawaii it became a path used for people and animals. Later it became a cart path, and still later it became passable for cars. Mr. Frazier, former superintendent of Maunawili Ranch described the road in the 1920s.

In the 1920s, the road from the Pali to Waimānalo ran up the valley and crossed two or three wooden bridges. One bridge was the landmark at the ranch entry, located in the gulch a half mile distant from the house. Here was a drive lined with huge royal palms. The only road to Kailua and, farther, Lanikai, it went first into Maunawili Valley from the Kane'ōhe Ranch office (now St. Stephen's Seminary) at a constant level along a ridge halfway to the Ranch

entry, then down through the taro and rice fields which were impassable during heavy rains. Around 1927 the lower road was built at an elevation of 280 feet. It crossed to the pump station and people ceased to use Maunawili Road. The Old Government Road still meanders back to Waimānalo, but ownership has not yet been determined. A 1987 ruling by the Attorney General's office stated that the road was still public property. A 1988 ruling by the Attorney General's office stated that while the road was still public property, it had ceased to exist, and the road which had supplanted it was private. Maps exist, and lots of people who have traveled the road in former times by car feel that the present road is still public property. The golf course developers believe this to be their property. The Department of Land and Natural Resources was going to trade the road but there was a great public outcry and all decisions were deferred. At this time there still has not been any agreement over what to do with this road.

World War II in Maunawili and Kailua

Mr. Frazier noted that the military used parts of the valley for firing practice and on December 7, 1941 when the bombers came in over Pearl Harbor, his family and others were given refuge in Maunawili Valley rather than being left in town or by the shore. Coconut Grove received some bombs. Occasional artillery remnants were also found in Makali'i Valley. Artillery magazines existed along the road down from seminary. There was a military tent city in Coconut Grove and at the foot of the Pali. There was a field hospital in the area where Maunawili Park now is. Makali'i was used for target practice, as was Ainoni Ridge. Jeeps would go back and forth between Waimānalo and Maunawili along the Old Government Road. A prisoner of war camp was located on Maunawili Circle. At the site of the present Lunaai Street there was a shack at the end of a path where there lived a young soldier with a flock of carrier pigeons. The plantation kids would visit him, trade him comic books and watch him send off or bring in his carrier pigeons.

Girl Scouts at Maunawili Ranch

During the years after the war the Girl Scouts used the Ranch for a summer camp. They used the *ti* leaf slide and slippery slide and rode horseback. For several years there was a two-week summer camp in Maunawili. The girls would learn to identify trees and take hikes, ride horses and slide down the *ti* leaf slide, and enjoy the Queen Emma Bath house. The rest of the year the houses were rented out to C. Brewer employees for rest and recreation.

The Ranch as Estate

After the military and the Girl Scouts had made use of the house, C. Brewer employees used it as a vacation estate. Harold Castle bought the Ranch in 1943 and his family lived there for a short time while fixing up the home. During the 1950s the Johnston family (Mrs. Eleanor Pence), rented the estate. Mrs. Pence and daughter, Suzie Hemmings, speak fondly of the time there with children, monkeys, horses, and dogs. The children would bring friends from

school and they would ride their horses in the valley. The monkeys and gibbons would climb the trees around the house in freedom but they would always come to the house for dinner. Guests who had the habit of leaving their keys in their cars and the windows open, however, would often find that their keys were the prize of some monkey at the top of some tree and much time was spent in coaxing the prankster monkey to bring back the keys.

Mr. Johnston helped the children fix up a barrier at the bottom of the *ti* leaf slide behind the house so the slider wouldn't crash into the stream bed. He also fixed up a rope system so the kids could get back up the hill easily.

Suzie (Hemmings) remembers discovering the slippery slide above the falls one day with friends. The family loved Maunawili and built their own home in the valley. The Hedemann family succeeded the Johnstons. Cy and Hans Hedemann lived in the house until 1985 when Castle Trust sold off 1093 acres of their Maunawili holdings to Han Kuk Chun, also known as Yasuo Yasuda, a resident of Japan. The ranch is presently being incorporated into the private golf course estate.

Homes Built Along Maunawili Road

In the mid 1950s, houses were built along the dirt road that came down from the triangle where the Government Road dipped back into the valley. Janet Onopa remembers that many people in the valley had horses and all the horses were kept together in a corral in this triangle. The location would have been where Lunahelu now runs into Maunawili Road. The first puakenikeni tree is reported to have been planted in Maunawili at the home of Dr. and Mrs. Robert Chung.

Subdivisions Developed in the Mid-60s

The two subdivisions Maunawili Park and Maunawili Estates, consisting of approximately 500 homes, were built around 1965. About the same time the Olomana and Pohakupu subdivisions went in. Kailua High School opened its doors in 1961 under Principal Frank Kinnison. The Hedemanns moved into the Irwin house and recent Maunawili residents now know the home as the Hedemann House. Cy and Hans Hedemann also roamed the valley and made it their home, as did the young Chris Castle. In 1985 the Castle Trust sold off 1093 acres of their Maunawili holdings to Han Kuk Chun, also known as Yasuo Yasuda, a resident of Japan. Han Kuk Chun is presently rearranging much of the valley for his world class golf course(s). The names of the Maunawili Park subdivision all begin with the word *Luna* or boss, recalling the plantation days. The names of streets in the Estates are Hawaiian versions of all the Chung children's names.

Kawainui Marsh and Olomana as Potential Recreation Areas

Just as there has been an almost 20-year commitment in the area to save and make into a state "treasure" Kawainui Marsh, so more recently there has been a grass roots movement, supported by 13,000 voters at the last elections to keep the land around Mt. Olomana from development and to make much of the land around it into a State or Federal Park along with

some of the coastline in Waimānalo.

The *Na Ala Hele* Trail Potential

The *Na Ala Hele* Trail system is one of the most important aspects of an outdoor recreation area, because people of all ages, all incomes, and all physical conditions should be able to find a part of the trail which suits their needs. Other possibilities for the trail system are the ones up Olomana, others down into the marsh, and the eventual ones up and down the windward coast. As an adjunct to the walking trail system the Maunawili and Kailua people support the Waimānalo folks' call for more horseback riding trails.

1. Judd, "Forestry in Hawai'i," *An Historic Inventory ... of the Territory of Hawai'i*, 1937:109.
2. Department of Land and Natural Resources (1976) *Historic Preservation in Hawai'i*. Vol. 1: The Historical Summary, Honolulu.
3. DLNR, 1976: "The Polynesians reached Hawai'i by AD 500" (p.3) "Scattered coastal populations...were probably family groups...The first permanent population centers...in some alluvial windward valleys...where fishing was good" (p. 4).
"Specific sites which may be from the Early Agricultural Period include...the Bellows Field Archaeological Complex, O'ahu" (p. 6) "...physical remains still exist...which reflect the ancient way of life: religious temples and shrines...wet taro terrace systems...fish ponds...and habitation complexes" (p. 15).
"...they possessed a wealth of information about their history, much of it very detailed and contained in oral traditions...form a vast and rich body of literature" (p. 20).

Handy, 1972: "On O'ahu...on the windward coast there were many attractive bays, beaches, and stream-watered lowlands and valleys all the way from Kailua...Here was the locale of episodes of very ancient primordial folklore, stories of Kanehoalane and Haumea, of Wakea and Lono, of Pele and Hi'iaka, of Kamapua'a and 'Olopana, which certainly point to this as one of the areas of early pioneering...On the whole, O'ahu's coasts and topography must have made it the most attractive and favorable island for settlement by pioneers looking for well-watered lowlands to plant near good fishing grounds" (p. 268).

Snow, 1974; "The Mōkapu skeletons form a large, statistically representative sampling of an early population on windward O'ahu" (p. 10) "Cumulative evidence to date produces a picture of windward O'ahu as a region of rather extensive prehistoric coastal settlement, both on Mōkapu peninsula and on the mainland..." (Appendix A, by Robert N. Bowen, "Mōkapu: Its Historical and Archaeological Past," p. 147).

Conclusion: The propitious location of the Kailua resource area, with its two natural ponds, Kawainui and Ka'elepulu, must have provided the natural topography and reliable quantities of precious fresh water for colonization by the early pioneers who made their landfalls at Waimānalo and Mōkapu.

4. McNeill, 1967: "...German and other barbarian peoples to...cultivate for the first time lowland forested areas..." (p. 217).
"the Far West had in fact sunk back toward barbarism, retaining only tattered shreds of classical learning, literature, and art. Fresh creativity in these fields came only after A.D. 1000 (p. 232).

Handy, 1972: "but it is probable that the older systems of terraces, ditches, and aqueducts

and the more ancient fishponds had already been made by early settlers in these islands before the first *ali'i* came...it was the pre-*ali'i* Polynesians who were the landmen, the planters, and the builders of *lo'i*, *'auwai*, and *kuapa*" (p. 26). "Kailua must formerly have been very rich agriculturally, having one of the most extensive continuous terrace areas on O'ahu, extending inland one and half miles from the margin of Kawainui...Terraces extended up into the various valleys that ran back into the Ko'olau range. There were some terraces watered by springs and a small stream from Olomana mountain along the western slope of the ridge that lies southeast of Kawainui...another system of terraces was east of the seaward end of the ridge, watered by the stream which joins Kawainui and Ka'elepulu Ponds. There were also terraces north of the Kawainui Pond, and several terrace areas flanked Ka'elepulu Pond at the base of the ridge to the eastward" (p. 457).

"It was the Hawaiians who excelled in the building of fishponds, in fish farming, in terracing for wet-taro cultivation, and in inventiveness in conducting water to the terraces by means of ditches, aqueducts, troughs, and flumes. They further excelled in the creation and adaptation of a very great number of varieties of flood plants, and in therapeutic practices involving the use of their plants, both cultivated and wild. It is worthy of remark that all the skills described were those of the commoners — planters, fishers, craftsmen, and healers" (p.27).

"...the native Hawaiian's gardening a highly advanced type of horticulture...the subsistence economy was not primitive at all" (p. 14).

DLNR, 1976: "The Nana-ulu genealogy computes descent from Hoohokukalani, the daughter of Wakea and Pāpā...quite possibly the first settler was Nana-ulu himself...perhaps with most settlement occurring on O'ahu and Kaua'i, since these two islands are most closely associated with the Nana-ulu genealogical time" (p. 21).

"Settlement Period (ca. AD 580-1000)...This was the time of isolation from the rest of Polynesia while the people pioneered a virgin land. During these five centuries the population must have grown steadily..." (p. 22).

Mahoe, n.d.: "The Hawaiian families were settled in Kailua, Mōkapu, Kawailoa, Kaopa, Waiopihi, Kapa'a Valley and Maunawili. The upper part of Maunawili was *lo'i* *kalo* and the lower more level sections were planted with rice, extending down into the Kawainui marsh area. The *aka'akai* (great bulrush - used by Hawaiians for house thatching and bedding mats) was only around the edges of Kawainui at that time (note: before 1900) — today it covers the entire area. *Kalo* and *ulu* grew extensively in the Kapa'a Valley" (p. 1). (Mr. Mahoe's remembrances may indicate far earlier uses of the areas mentioned, presuming continuity of earlier practices, but for rice cultivation.)

5. DLNR, 1976: "...that the *kapu* system was relatively uncomplicated; that the rituals were simple; that human sacrifices were not made; and that the system of government was more patriarchal than sovereign" (p. 22).

Handy, 1972: "To supplement their protein diet beyond the unpredictable results of seasonal deep-sea fishing the Hawaiians of old resorted to the systematic breeding and nurturing of fish, a process which may be called fish farming..." (p. 259).

"...the really skillful and permanent construction in these islands is that applied in making taro terraces, aqueducts and fishponds. All of these were executed, used, and maintained by landmen...in recent times supervised by *ali'i*, but probably anciently by *haku 'aina*, who were tribal and family heads" (p.26).

"...the most ancient Polynesians were an agricultural people and probably dwellers in river valleys rather than coastal people. Certain it is that the Hawaiians were primarily planters and that fishing was for them a supplementary rather than a basic means of livelihood...the *ali'i*...found when they arrived in Hawai'i an already established population of taro planters whose socioeconomic system was one of interdependent *'ohana* (family) groups, each of which had as its head a *haku*, or master, who was the senior active male in the kinship group" (p. 77).

Summers, 1964: "This being communal work, the *Konohiki*...commanded the men, women, and children of Maunawili, Kailua, and Waimānalo to come to Kawainui. The people went into the pond, and with their hands, broke the limu loose...The workers put these fish into lauhala bags...breaking off the limu was continued until the pond was clean and 'the food of the fish clean', which for Kawainui Pond, required three days" (p. 22).

"For the commoner, the inland ponds were a source of fish which did not require a fisherman's skill and knowledge" (p. 23).

6. Pukui and Haertig, 1976, pp. 166-174.

Mossman and Mahilani, 1976, Part II, "Family values", See Appendix: Taro diagram.

DLNR, 1976: "The Hawaiian kinship system was based upon a 'generational' scheme...It provided a deep sense of unity within the group and solidified the spirit of mutual cooperation, consensus of opinion and sharing which was a characteristic of ancient Hawaiian society" (p. 13).

Handy, 1972: "...the learned men, all of them taro planters...sealed into their people's unwritten literature this idea, that the taro plant, being the first-born, was genealogically superior to and more *kapu* (sacred) than man himself, for man was the descendant of the second-born son of Sky and Earth" (p. 74).

"King Kalakaua who traced his lineage to the second Hāloa used the taro leaf symbol in his crown when he was crowned in 1883" (quoting Kawena Pukui) (p. 80).

"...the origin of taro occurred in the same generation as that of mankind may be interpreted to mean that taro was their original food plant" (p. 13).

7. Handy, 1976: "The planter himself, in pre-European Hawai'i, was an organism physically benign in breed, blending in happy combination elements derived from several superior racial strains, and enjoying the stimulating factors of climate, secure personal and social existence, plus sound subsistence, vigorous exercise and to a remarkable extent, freedom from disease" (p. 312).
- DLNR, 1976: "One of the most pervasive religious concepts of the ancient Hawaiians was that a supernatural and impersonal power (*mana*) was found in all parts of nature, living and non-living but was present in differing quantities" (p. 12).
- Handy, 1972: "All cosmogony was genealogical, for creation was pre-creation" (p. 43). "Two basic activities dominate the lives of every people, collectively and individually in establishing routines which produce a culture. These are breeding and feeding...The *maka-ainana*, or common people, regulated their lives in accordance with the locale and the plants that they cultivated" (pp. 309, 310).
- Malo, 1971: "In the genealogy called Pali-ku it is said that the parents and ancestors of Haumea the wife of Wakea were *pali* i.e., precipices. With her the race of men was definitely established...Probably all of these persons named were born in foreign lands, while their genealogies were preserved here in Hawai'i" (p. 5).
- McAllister, 1971: "About the island of O'ahu a number of natural geological formations are given names acknowledging their phallic likeness...or else the older Hawaiians know of such implications...According to Hawaiians, the distances at which these points lie from one another indicate frustration. Examples of the male principle are Olomana Peak..." (pp. 20, 21).
- Paki, 1976: On December 1, Mrs. Pilahi Paki told us that Ka'elepulu was the female, Kawainui was the male — the waters of coitus lie behind Kailua Town in the vicinity of the bridge at the entrance to Kailua Town. Here was where the fish met to breed.
- Kealanahale, 1977: On February 11th, Rev. Kealanahale defined a number of rocks (in Maunawili) as being male and female stones and noted the relationship of the female spring to the nearby male stone god. He spoke of all natural forms having a procreative symbolism in Hawaiian belief, as in the mountain to the valley.
- Pukui and Elbert, 1966, "Ulu-ma-wao. Peak, Kai-lua O'ahu. Lit., growth at forest" from Emerson's "Pele and Hi'iaka" (p. 26). "Ka-lua-o-Pele" Crater, Lit., the pit of Pele, Wai-mānalo O'ahu (p. 9).
"Ka-wai-nui. Swamp (sic), pond and canal. Kai-lua, O'ahu. Lit., many waters" (p. 12). (Translation of name has been contested by knowledgeable Hawaiians, i.e., Pilahi Paki, Edward Kealanahale, Kini Pe'a, who believe it to mean "the great water", especially

since it is the largest interior freshwater fishpond in the islands.)

"Ka-'ele-pulu. Pond and Stream, Enchanted Lakes, Kai-lua, O'ahu. Lit., the moist blackness" (p.6).

"Mauna-wili. Valley, land division, and stream, Ko'olau-poko, O'ahu. Lit., twisted mountain" (p. 19).

"Olo-mana. Peak, Ko'olau-poko, O'ahu, named for a legendary giant..." (p. 21).

"Ka-wai-loa...Lit., the long water..." (p. 11).

Fornander, 1916-1920, Vol VI: "Ulumawao was the name of a Pali on O'ahu and the name of one of Pele's husbands" (p. 3443).

8. DLNR, 1976: "VOYAGING PERIOD (ca. AD 580-1000) ... a time of intensive cultural exchange ... an entirely new genealogical family...descendants of Nana-Ulu's brother, Ulu ... Newalani (ca. AD 1000) ... seems to have settled on O'ahu" (p. 23).

"...Hawaiian culture became a blend of the old Nana-ulu way of life in Hawai'i, the way of life of the Ulu immigrants from the south, and the traits brought to Hawai'i by the Nana-ulu voyaging chiefs...Among the new cultural traits introduced to existing culture during the voyaging Period was the *heiau* architecture style brought by Paa'o, characterized by high stone walls surrounding the sacred interior court" (p. 26).

Handy, 1972: "It would seem then, the warrior chiefs who established themselves as overlords in Polynesia were fishermen who carried into the symbolism or worship of their war god Ku, who was also their god of fishing, concepts of catching great fish with hook and line and netting the populations of islands" (p. 78).

"Thereby the *status quo* of the *maka'ainana* remained stable, while that of the overlords was always subject to change" (p. 310).

McNeill, 1967: makes remarks of Columbus and others, who unwittingly but bravely ushered in the era of the modern world "...opening before their startled eyes" (p. 314).

"...barbarian violence was at last partially Christianized through such enterprises as the Crusades (beginning 1096)..." (p. 261).

9. Summers, 1964: "Fishponds were things that beautified the land, and a land with many fishponds was called 'fat'" (Quotation from S. M. Kamakau) (p. 1).

Handy, 1972: "Haumea once dwelt by Kawainui (The-great-fresh-water) Pond with makalei, her sacred grove (a 'fish-attracting' woodland). Vexed at Pāku'i, chief Olo-mana's keeper of the pond..." (Credits Mrs. Keolohanui Alona, informant, Sept. 29, 1939) (p. 456).

"A fresh-water pond or lake, whether filled by surface drainage, a spring or springs, stream or ditch water, is *loko wai*, or commonly just *loko* (meaning inside, within)" (p.

57).

"...of prime importance in dictating his habitation and his favored type of subsistence. This was *kahawai*, 'the place (having) fresh water' — in other words, the valley stretching down from the forested uplands, carved out and made rich in humus by its flowing stream" (p. 55).

"Small bays generally had a cluster of houses where the families of fishermen lived — as in...Kailua on O'ahu...wherever a ruling *ali'i* on the windward coast...Kailua" (p. 287).

"Awa grows well only where there is constant moisture and not too much sun...the Hawaiians planted it in or just below the borders of the lower forest zone...along the base of and upon wet escarpments" (p. 192).

Beckwith, 1971: pp. 284-287, wherein author compares various Makalei traditions as related by Westervelt, Kekoowai, etc.

Emerson, 1965: "...the female was, according to tradition, carried from its root home to the fishponds at Kailua for the purpose of attracting fish..." (p. 21).

Sterling and Summers, 1965, and others.

10. Sterling and Summers, 1964.

Thompson, 1971: (pp. 24-26).

Elbert and Deala, 1965: (pp. 102-105).

11. Handy, 1972: "The windward coast of O'ahu was marked in many places by the *kupua* or demigods of the Pele migration, who had been left behind when the active volcano era on O'ahu was over and Pele had moved on to the several caldera of Hawai'i...To these many friends and relatives-embalmed, one might say, in stone — Hi-iaka paid her respects, one after the other, in *mele* "chants" (p. 249).

"there was a *mo'o* (giant reptile) that could assume human form) that lived in Kawainui...Her companion...lived in a pandanus grove that formerly stood close by Ka'elepulu Stream" (p. 457).

"...the water *kahuna*...made an offering...a petition that the local water god or goddess would take the dam and *'auwai* under his or her especial protection, not only sending or causing a good supply of water to fill the stream at all times, so that her votaries might be blessed with good and abundant crops, but also to guard against both drought and floods..." (p. 60).

Kamakau, 1968: "On O'ahu...where there are...large fresh-water ponds (*loko-wai-nui*) like...Kawainui...some people depended entirely upon the *akua mo'o*. They were the *kia'i* (guardians) of the ponds all around O'ahu...The *Mo'o* had extremely long and terrifying bodies, and they were often seen in the ancient days at such places as ... Kawainui ... the thing to do was to do honor to the *kama'aina* guardians of the ponds. Then the ponds would fill with fish, and the fish would be fat. Thus it was with Hauwahine, at her ponds of Kawainui and Ka'elepulu..." (Discusses overbearing *konohiki* who become indifferent to the poor and helpless...). ...then the guardian *mo'o*, who loved the poor and the fatherless, would take away all the 'fish' she had given for high and low alike, for the rich and the poor ... she took away the blessing altogether, leaving nothing but the rocks which endure and the earth which crumbles ... by penitence and restitution, that was they only way to bring prosperity back to the land" (pp. 82-85).

Paki, 1976: On December 1st, Mrs. Paki advised that the rocks cresting the Kawainui overlook on Pu'u'o 'Ehu were sacred to Hauwahine and her companion.

Fornander, 1916-1920, Vol. V, Part III: "Those that are buried by a body of fresh water will enter that stream and become a large *okuhekuhe* or tail-lizard...if in fresh water, the lizard and such like would care from him..." (p. 574).

"...at Kailua, Hi'iaka went to see the country and found Hauwahine bathing. When she perceived Hi'iaka, her bird flew up and obscured the sun (an eclipse)" (p. 343).

12. Sterling and Summers, 1964, and others.

Handy, 1972: Discusses the merits of all Ko'olaupoko, and the easy access to the entire windward coast from Kailua, pointing out Kailua's excellence for residence.

13. Fornander, 1916-1920, Vol. IV: Relates the Chant of Kualii (C. J. Lyons version) wherein the *'alae 'ula* is identified as the bait Maui used to bring up the islands:

"The great fish-hook of Maui,
Nanaiakalani,
(And) its line, naturally twisted is the string that ties the hook.
Engulfed is the lofty Kauwiki,
(Where) Hanaiakamalama (dwelt).
The bait was the *'alae* of Hina..." (p. 370).

Vol. II, Part III: "Story Concerning Fire' by R. Puiki, states that the goddess Hina's third offspring was Mauikiiki, with white painted hair over his forehead (*'alae ke'oke'o*), and it was he as "Kaalaehuapi" ('the stingy *'alae*') that was caught by his younger brother,

Maui-kalana, who twisted his neck until he told the secret of fire. At that point, Maui (the trickster) burned his head red with it, and so he remains (p. 560).

Vol. I, Part I: "Of the Mud Hen" by S. N. Haleole, notes history of 'aleae 'ula having given fire to Man, and also indicates the sound of the 'alae's clucking could be an omen of death (p. 104).

Item 67. In "Functions of the Order of Priesthood at Ceremonial Services" Reference is made that the priest would call the rites of a dedication service at the temple (at night) both inauspicious and improper if the 'alae chirped during the services. He would stop (p. 150).

14. DLNR, 1976: "...taxes in the form of produce and personal property such as feather cloaks and bark cloth (*kapa*) were gathered" (p. 9).

Malo, 1971: "the feathers of birds were the most valued possessions of the ancient Hawaiians...The lands that produced feathers were heavily taxed at the Makahiki time, feathers being the most acceptable offering to the Makahiki idol" (pp. 76, 77).

"the nene, which differ from all other birds...In its moulting season, when it comes down from the mountains, is the time when the bird-catchers try to capture it...the motive being to obtain its feathers, which are greatly valued for making *kahili*." (p. 34).

Mr. Malo lists a number of fowl which were eaten, in addition to the *moa*, which included the plover, *o-u*, *i-i-wi*, *koloa*, *kukuluaeo*, and the *iwa*, among others (pp. 37-41).

Scott, 1968: Concerning vistas, wildlife and fish of Maunawili/Kawainui in 1880 (p. 720).

15. Pukui and Elbert, 1973: "Ka-ulu. A trickster demi-god...with his strong hands he created surf by breaking the waves; he created small dogs by breaking Kū-'ilio-loa...into pieces. He made the sea salty by draining it and spitting it out. Makali'i gave him his nets and he entangled and killed Haumea. He defeated Lono-ka-'eho and gained control of Ko-olau, O'ahu...Lit., the inspired one.

Beckwith, 1971: "Ka-ulu is the youngest son of Ku-ka-ohio-laka and Hina-ulu-ohia born at Kailua, Ko'olau, on O'ahu..." (relates his body shape as a rope and his encounters with waves, dogs, and sea; killing Haumea, and then Lono-ka-'eho) "...Two traditions remain from the legend of Kaulu's voyages: one that he brought to Hawai'i 'the edible soil of Kawainui' called 'alae, used medicinally by old Hawaiians...; the other that he visited the maelstrom..." and quotes excerpts from his name chant (pp. 440, 441).

Sterling and Summers, 1964: Relates that an informant assured them of the presence of

'Iepo-ai-ia' in Kawainui, brought as a gift by Kaulu-a-kalana.

Fornander, 1969, Vol II: "Kaulu-a-kalana...here is referred to in several legends of this period as contemporary with Moikeha, Luhaukapawa, the famous priest and prophet, and other prominent personages of both lines..." (Of the Ulu line of chiefs and to the northern, Nana-ulu, line) pp. 12, 13).

"...Luhaukapawa. He was the 'kilo-kilo', astrologer, navigator, and priest of Kaulu-a-kalana, the famous O'ahu chief who visited so many foreign lands" (p. 45).

Fornander, 1916-1920, Vol. V, Part II: Legend of Kaulu (pp. 364, 370).

16. Fornander, 1969, Vol II: "Paumakua of this branch was born on O'ahu, at Kuaaohe in Kailua, Ko'olaupoko..." (p. 23).

"Besides his extensive voyages to foreign countries, and his introduction of the two priests of an alien race...and that some legends ascribe the custom and ceremony of circumcision to Paumakua..." (p. 26).

McAllister, 1971: "...the great amount of labor involved can not be fully appreciated until a huge mass of stones such as the one at Ulupo (Site 371, pl. 4,A) is seen" (pl. 11).

"The Hawaiians had in some places paved trails which consisted of large flat stones placed end to end" (Ulupo) (p. 34).

"Wells were not unknown, though they were probably rare ... at the corner of Ulupo *Heiau*..." (p. 35).

Paki, Dec. 1, 1976 and Kealanahale, Feb. 11, 1977: Both Hawaiian experts advised Ulu Po was a temple of education for a large resident population, as determined by its age, size and structure. They also note its placement as an adjunct to the cultural district of which it was a part, including surrounding taro terraces, springs, well, etc.

Kamakau, 1968: "For example, take Kaneulupo, one of the gods that was worshipped" (p. 87). (Presuming early construction of Ulu Po by the *'ohana* of original colonizers, it would be logical that Ulu Po would be identified with their *'aumakua*.)

DLNR, 1976: "...the ancient Hawaiians were deeply concerned with the preservation of their cultural heritage. Grandparents recounted stories and legends to their grandchildren; genealogies were chanted time and time again, and were learned *verbatim* by successive generations; and sacred places and structures were preserved over time through the *kapu* system, which prohibited their destruction or misuse" (p. 114).

17. Pukui and Elbert, 1973: "Olopana. 1. An O'ahu chief, and uncle of Kama-pua'a" (p. 395).

Beckwith, 1971: "Kamapua'a grows up strong and rough and is unpopular with his stepfather Olopana, ruling chief of Ko'olau at Kailua." (p. 203).

Pukui and Elbert, 1966: "Pahukini. *Heiau* behind Kapa'a quarry, Kailua, O'ahu; Lit., many drums" also called Mo'okini. Lit., many generations or lineages" (p. 22). (Abraham Piianaia has translated the name to mean "place of many descendants". Sam Lono indicated that Pahukini was a *Heiau Lapa'au*).

McAllister, 1971: "The walled *heiaus* are not imposing (Sites 64, 107, 350, 382). With the exception of Pahukini (Site 359) they are comparatively small...at site 350 a smaller inclosure adjoins it." (p. 9).

(We note that in the National Register Inventory-Nomination Form, contained in the Petition, the following remarks: "Pahukini is in good condition and one of the few major *heiaus* remaining on O'ahu that afford such a good example of this aspect of ancient Hawaiian culture. It is certainly one of the best *heiaus* along this section of O'ahu and should be...developed as a hike-in historical site." (We concur, but feel its value would be enhanced as an essential part of the cultural district which led to its being placed there in antiquity.)

Fornander, 1969: "...Hina, who became the wife of Olopana...who had arrived from Kahiki and settled at Ko'olau, O'ahu" (p. 43).

Mahoe, n.d.: "While the folks tended the taro in Kapa'a Valley some of us boys would roam its foothills near the Pahukini and Mookini *heiaus*. As young boys we shared the chore of picking *ulu* (breadfruit) from a grove in Kapa'a." (p. 3)

(Presumably, this fertile area had been cultivated in support of the nearby *heiaus* from the time of the earliest settlers, even to the time of Mr. Mahoe's childhood.) (Note that Mr. Mahoe speaks of two different *heiau*, not one with two names.

18. Pukui and Elbert, 1973: "Kakuhihewa. Perhaps O'ahu's most famous chief, mentioned in numerous legends. O'ahu is poetically called O'ahu a Kakuihewa (O'ahu belonging to Kakuhihewa)" (p. 386).

Fornander, 1916-1920, Vol II: In the story of Lonoikamakahiki, *mo'i* of Hawai'i, a trip is made as Lono "sails to O'ahu to the court of Kakuhihewa at Kailua at his palace". The next day, the Chiefess of Kaua'i, Ohaikawiliula arrives and Lono has the honor of entertaining her for the night at "the end of the house set apart for the use of Lonoikamakahiki" (p. 274).

Vol. I, Part I: "Direct the water of my land,
Waikapu's water, Honokea's,
The fishermen (in the canoe) at Kahului cry out,
Motioning shoreward directing the stranger
As to the true condition of life ashore;
Hamakua is distinct, revealed by the red glow at the shore of Mokuwi, (As) the best shore
here, exceeded only by Kakuihewa" (p. 50). (Final line of poem does two things: identi-
fies O'ahu with Kakuihewa — same as Kakuihewa — and evaluates it in terms of both
fishing and quality of life.)

Fornander, 1969: "The legends speak in glowing terms of the prosperity, the splendour,
and the glory of Kakuihewa's reign. Mild yet efficient in his government, peace pre-
vailed all over the island, agriculture and fishing furnished abundant food for the
inhabitants; industry thrived and was remunerated, populations and wealth increased amaz-
ingly, and the cheerful, liberal, and pleasure-loving temper of Kakuihewa attracted to his
court the bravest and wisest, as well as the brilliant and frivolous, among the aristocracy
of the other islands. Brave, gay, and luxurious, versed in all the lore of the ancients of
his land, a practical statesman, yet passionately fond of the pleasures of the day, wealthy,
honoured, and obeyed, Kakuihewa made his court the Paris of the group ... by ...
spontaneous consensus of posterity —
'O'ahu-a-Kakuihewa' ... principal royal residences were at Ewa, Waikiki, and Kailua...at
a place called 'Ālele, he built a magnificent mansion...It was named Pamoā (Kamooā),
and is said to have been 240 feet long and 90 feet broad" (pp. 273, 274).

Kamakau, 1968: "Some of the people (maka'ainana) who lived in the country were of
the same blood as the rulers of the kingdoms and were related to them..." (several
examples)..." to Kakuihewa, ruler of Oahu...Such descendants are living among us today"
(p. 6). "The names of the Kanawai Kolowalu...of the O'ahu chiefs, there were: the
Paliloa-ali'i or Kuihewa (Kakuihewa)..." (p. 11).

DLNR, 1976: "Consolidation Period (ca. AD 1180-1450)...increased agricultural
productivity and industry, a continued population increase and more centralized
government" (p. 27).
"Kakuihewa...Tradition says that O'ahu prospered during his reign. He ruled firmly but
not harshly; he encouraged agriculture and industry; he was a great statesman and his
court was renowned as a haven of the most noble..." (p. 39).

Handy, 1972: "Regarding the coconut, limited in cultivation, but found in a few famous
groves on O'ahu...There were groves at Kailua..." (p. 172).

19. Beckwith, 1971: "Contemporary with or somewhat later than Keawe of Hawai'i was the
rise to power of Ku'ali'i (Ku the chief) of Oahu, said to have ultimately subjugated the

whole group...Genealogists give him a place on the Kalona-iki line from Nana-ulu...Kuali'i is born at Kalapawai...in Kailua on the island of Oahu" (pp. 394, 395).

DLNR, 1976: "Expansion Period (ca. AD 1450-1778) Kuali'i lived to an old age and is known through one of the longest chants of Hawaiian legend...lived and ruled in the latter part of the 17th century." (p. 40).

Fornander, 1916-1920, Volume IV: From the chant of Kuali'i (Lyons version);
"Our Ku is brought forth in the forest,
Brought forth the ouou singing on the mountain ridge..." (line 371, p. 370).
"...kanaka o ka wai..." (p. 372).

(As the chief from the island with most freshwater, this was a likely sobriquet for Kuali'i.)

Vol. II. Chapter IX: "The Royal Kolowalu Statute..." reads much as that promulgated by Kamehameha, protecting the rights of commoners, the old and the weak. (p. 432).
At death, the Kahu dissected Kuali'i's body, burned the flesh, powdered the bones and mixed it in the poi at the feast commemorating the chief, attended by all the *ali'i* of the islands... "he had hidden his master's bones in a hundred living tombs" (p. 434).

20. Kamakau, 1961: "One crafty old chief, Kaha-kauila, father of Ka-pele...heard that Pele-io-holani, ruling chief of Oahu, wanted to get hold of his bones at his death...would make luck fishhooks... 'When I die do not wail for me until you have hidden my bones. Then go to the middle of Kawainui and dive about in the mud, raise a lamentation for me, and tell the people that Kaha-kauila fell into the stream and was carried down in the current'... (p. 217).

Pukui and Haertig: Under heading "Disposal Rights, Guard Bones: the same story is told.

21. Kamakau, 1961: "Kamehameha...The commoners he called 'first-born children'. While he lived on O'ahu the kingdom...had peace, for it was clear that all he did was not mere talk...he encouraged the chiefs and commoners to raise food and he went fishing and would work himself at carrying rock or timber...He worked at the fishponds at Ka-wainui, Ka-'ele-pulu..." (p. 192).

Cook, n.d.: Quoting Lahilahi Webb, "When there was a shortage of taro in Kailua, during Kamehameha's stay there with his men, the men of Kailua went to the pond of Kawainui to get the edible mud of Kawainui. The warriors and servants of Kamehameha ate the mud which had been put in the calabashes." (p. 12).

DLNR, 1976: "One of the more interesting developments was the O'ahu device of replacing a poor ruler by a meeting of council of chiefs..." (p. 43).

- Fornander, 1969: (pp. 216, 290).
22. T. Stell Newman, In *Historic Preservation in Hawai'i* (1976), in the oral tradition section based on the genealogy and following Kamakau in assuming 20-30 years per generation.
 23. Real Property Appraisers Manua, dated January 1 1942, arranged by R.D. King:13.
 24. Cook, n.d.: "A charming story relates that one of the visits to Boyd's Maunawili ranch, Lili'uokalani, then a princess, (later a queen) had spent the day at Maunawili with a group of courtiers. When it came time to leave, one of the members of the party ... tarried behind to receive a *lei* and bid a reluctant farewell to a pretty Maunawili girl. The Princess ... began humming a tune...when she reached home she set down the music and words for what was to become Hawai'i's most famous song ... 'Aloha 'Oe'" (p. 18).
 25. Kelsey, Theodore:11.
 26. DLNR: See report to 1977 Legislature, regarding status of Kawainui and adjoining lands for Historic Site status.
 27. Hammatt and Shideler, (1991) Archaeological Inventory Survey of a Na Ala Hele Trail Corridor at Maunawili, Kailua, Ko'olaupoko, O'ahu.
 28. Kawachi, Carol, Research in progress, State Historic Preservation Office, Honolulu.
 29. James H. Toenjes and Theresa Donham, *Op.cit.*
 30. Personal interview, Samuel Kakazu and Haruko Chun, residents of Maunawili Valley prior to present subdivision developments.
 31. Gutmanis, Jane, *Pohaku: Hawaiian Stones*. Pamphlets Polynesia, Laie, Hawaii: Brigham Young University.
 32. Personal communication with Earl W. Neller, archaeologist, 1991.

**Named Places in the *Ahupua'a* of Kailua
with Special Emphasis on
Maunawili Valley: An Index**

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for

Cultural Surveys Hawaii

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Named Places¹, Legends and Historic Times in the *Ahupua'a* of Kailua with special emphasis on Named places of Maunawili Valley^{2*}

Aalapapa

—*'ili* of Kailua area, approximately where the subdivision of Lanikai now exists; also street name which according to *Hawaiian Street Names*¹ should be *'Āla'apapa*; probably means "a long cloud formation," could also be an ancient hula or a place to speak publicly. Queen Kalama received this land in the Great Mahele.

*Aawa

—Stream immediately east of Maunawili Neighborhood Park; runs down along Maunawili Subdivision, crosses Maunawili Road and borders the south end of the marsh. Aawa is also the name of: the wrasse fish; a tree; and an insect that eats sweet potatoes.

*adz quarries

—Present-day quarry stands on a prehistoric quarry site (Sterling and Summers, 1978:229). Note: on the slopes below Pahukini *heiau* there was a prehistoric adz quarry but by 1951 it was already being encroached upon by the modern quarry site and by 1953 it had been destroyed (see Kapa'a Quarry). There is another possible adz quarry on the hillside just beyond the Kalaniana'ole Highway bridge near Makali'i Valley where the bridge crosses Maunawili Stream going toward Kailua (in what may be the *'ili* of Waipaakiki). The latter quarry site is shown on a Feb. 2nd 1920 City and County Engineer's Map (1/10/2/2; see Photo and Document section). Jeff Clark also found quarry workings on the hillside by Castle hospital as well as on the Moku Lua (two islets).

*Ahiki

—1 of 3 peaks of Olomana; peak nearest Waimānalo; named for the overseer (*konohiki*) of

Ka'elepuli and Kawainui ponds (Sterling and Summers, 1978:266-267). Haumea assigned Ahiki to be keeper of this fishpond (see Olomana; also Photo Appendix).

Aikahi

—Land section, street, elementary school, subdivision, shopping center and playground. Name means "eat - scrape" as the sides of the *poi* bowl; thus: "to eat all" (Pukui & Elbert, 1974).

*Ainoni

—Ainoni means "possessing noni." The noni plant (*Morinda citrifolia*) was important for medicines and for ritual uses at *heiau*. Kailua was famous for its noni.

*Ainoni 'ili

—*'Ainoni no Keahupuaa 'ili* of Maunawili Valley was awarded to Queen Kalama in the Great Mahele and is located between Makawao and Maunawili *'ili*. In the Native Register, Naalapo claims at Ainoni three *lo'i*, and mentions that Naopili is the *konohiki*.

*Ainoni Spring

—A spring located along Ainoni Stream just below the Maunawili Ditch System. This is perhaps the spring referred to in the story of the famous fish-attracting stick, Makalei, that was published in the 1920s. The Makalei stick was used to attract the fish out of Kawainui fishpond and lure them upstream to a spring deep in Maunawili Valley (Beckwith 1970:279-280). Makalei was a never-failing provider of a plentiful supply of food in the possession of Haumea, one of the earth-mother goddesses and

¹ The Hawaiians use the word "pana" for places of distinction.

² The starred names are for sites in Maunawili Valley, those not starred are for *ahupua'a* of Kailua.

a source of female fertility (*Ibid.*:185; Pukui & Elbert 1971:382). Springs are known to be “celebrated as sacred spots (*wahi uana*)” (Beckwith, 1970:66). Kane, as the spear thruster (causing the water to flow) and god of gushing waters, has phallic symbolism. The thruster is the male and the spring of water--which Hawaiians think of as the source of life--is the female in the generative process (*Ibid.*).

*Ainoni Stream

—Stream located in the *'ili* of the same name; joins with Makawao Stream and then both join Maunawili Stream near the gauging station in Maunawili Estates.

Alāla heiau

—*heiau* once located at the similiarly named point or promontory at the entrance to Lanikai. McAllister cites Thrum who noted the *heiau* had “the distinction of being the temple where the ceremonies attending the royal birth of Kuali‘i, about 1640, were performed, but ...no traces of any kind now remain” but the locale is convenient and appropriate for a *ko'a*, or fisher-folks’ *heiau*... (McAllister, 1933: 190). It is possible, however, that the wave-washed promontory was a natural site of significance to the Hawaiians, and would have been a birthing site even without the trappings of later temple building, since rocks in unusual places or of unusual forms are known to have had great significance for them.²

Alala Stone

-High point or promontory between Kailua Beach and Lani-kai. A tall stone at the point is used by fishermen as a landmark to locate a fishing station at sea. The name means “awakening” (Pukui & Elbert, 1974).

*Alan’s Bridge

—Bridge on Auloa Road close to Kalanianaʻole Bridge; both bridges cross Maunawili Stream. Name given by local kids in the 1980s when they would meet there to drink and talk story.

The bridge is near the Medeiros home and Alan Medeiros was a schoolboy at the time.

*Alapai swimming hole

—Former swimming hole in Maunawili, situated near Ka‘elepu‘u in the marsh, the raised land in the *mauka* marsh across from trail access to Mt. Olomana. This swimming hole was enjoyed in the 1920s and 1930s by local youths but subsequently disappeared when the stream changed its course after one of the many floods.

*Alapohaku

—A *mo'o aina* in the *'ili* of Ka‘elepulu in Maunawili Valley. The name means “stone road.” In Great Mahele documents, Napahoa claimed 4 taro patches and a house lot here (the claim is in Makawao which was part of the *'ili* of Ka‘elepulu). A stone road may have gone along the stream from one of these worked lands to another.

‘Ālele

-Land area in the approximate center of Kailua, formerly a plain called Kua o ‘Ālele; a sports area in ancient times (Pukui & Elbert, 1974).

*Aniani (see also Keanianinui)

—Ridge between Waimānalo and Maunawili, also sometimes written “Keanianinui”; means “very refreshing breeze.” Gap is at approximately 600 ft. Native Testimony documents indicate that a person by the name of Keaniani originally granted the claimants their land, indicating that this name was also the name of a konohiki or chief (see Keaniani).

*Api Spring

—Spring, located next to the present HSPA fields in Maunawili. The Territory of Hawai‘i traded land in Makiki Heights in 1937 in order to possess Api Spring to provide water for the Kawailoa Training School for Girls (Exec. Order 784). McAllister reports that springs were very important to the old Hawaiians and many more were known formerly than today. They were

named and legends were connected with many of them (McAllister, 1933:35). The name may come from *api wai* = "water basket," or *āpi'i* (meaning "curly"): a variety of taro in the *piko* group [see Pikoakea] having light-colored corms which are good for *poi* or table taro. It is called "curly" because of crinkles under the leaf (Pukui & Elbert, 1971).

Further, *api* is also the gills of a fish or the shaking, trembling or throbbing as of fish gills. One last translation for *api*, which should not be discounted, is "the gathering together of people all in one place" (Andrews, 1974) since Api Spring is very close to the Kukapoko *heiau* site.

Apuakea-nui

-Rain of Kailua named after the foremost beauty of Kailua in the days of Hi'iaka (Sterling and Summers, 1978).

Auiwa

-Place located along the border between Waimānalo and Kailua on Thurston's 1877 map. The name means "to eat frigate bird." Bryan's map (1987) identifies the same approximate area as "Kaiwa" located at the end of Kaiwa Ridge nearest Waimānalo.

***Auloa 'ili**

—'ili located between Puukae [Puukaeo] and Kaeaekea [Kalaekoa], on the Olomana hillside behind the Irwin/Hedemann house extending up to the Olomana Ridgeline. The name 'au loa refers to the long bones in the arm or leg; also long-limbed, long-shanked (Pukui & Elbert).

In the Mahele documents there are various names which seem to refer to the same place. In the Native Register, Kealohanui claims two *mo'o*, in 'Hoauloa' where Kalua was *kono-hiki*. This land was given to Queen Kalama in the Great Mahele. Kealohanui claims land in *Hoauloa* where he has 2 *mo'o*, and he has a *kula* in the land of Nu'uaniu at Kailua. *Hoau* means to move gently or dodge or present on the

altar of the gods and *loa* is long, length, or an adverb intensifying meaning. This long slice of land goes from the Old Government Road in Maunawili up between the two peaks Paku'i and Ahiki.

***Auloa Road**

—Road extending from Castle Junction into Maunawili Valley. On a 1929 City & County map the road (then unnamed) follows the present alignment until the present 1064 Auloa Road address: the road then cut back toward the mountain, came up at the present Lunahelu Street location, and then went to Maunawili Road where it split. One road exited the valley to Kailua and the other went through the valley to Waimānalo.

Shortly after 1929, a new road descended where the present Auloa Road now goes. Today it ends near "Alan's Bridge" (small bridge near golf course access road), but formerly it continued under the bridge and on past Castle Medical Center.

***Awaawaloa**

-Peak in the Ko'olau range above Maunawili. The name means "long valley" (Pukui & Elbert, 1974). No map has yet been located with this peak identified on it. Awaawaloa is possibly the summit today known as Mt. Olympus.

***Banana Patch**

—Farm area in the center of Maunawili Valley where as many as 50 families--of Japanese, Filipino and Hawaiian background--have been doing subsistence farming, mostly bananas and ti—leaf (part-time), since the early 1930s. Approximately 30,000 banana plants - not to mention other produce - are being grown among the different families. (See Photo Appendix)

***Boyd home**

—Home which old maps identify as Maunawili Ranch. Originally built by H.K. Sawyer in the 1850s and sold to Maria (and Edward) Boyd in 1869³; the sale included all acquired grants and

kuleana. Tax records show E.H. Boyd leased the land of Maunawili in 1870, but H.K. Sawyer had a \$4,500 mortgage on the property and the whole (including 18 horses and 2 mules) was valued at \$4,367. H.K. Sawyer paid \$51.33 in taxes that year (Kelly and Nakamura, 1981).

The home is now destroyed but a blue wooden house exists at the top of Royal Palm Grove Ave. where it once stood.

Newspaper accounts report that Hawaiian royalty frequented the Boyd home and the bath house across the road. (See also John Herds home.)

***Campos Dairy**

—Large dairy and pastures in Kailua during the 1930s through 1950s. Still remembered by many in the 1990s, it was located between Kailua Road and the Pu'u o 'Ehu area (present Hamakua Drive area).

Castle Medical Center

—Formerly Castle Hospital, located at the Kalaniana'ole Highway and Kailua Rd. intersection across from Olomana and Pohakupu subdivisions. The hospital, named for Harold Castle who had donated the land, opened in 1963. It is run by Adventist Health Systems.

City and County Sanitary Landfill

—Located on Kapa'a Quarry Road, this 76-acre site was once part of a prehistoric quarry site. "An approximately 100 feet thick layer of nepheline basalt effused from the Castle vent of the Honolulu volcanic series to cover about 0.2 square miles now occupied by the City and County sanitary landfill." This site was completely mined out before sanitary landfill operations were initiated. The landfill is near its capacity (1990); the City and County has recently installed a transferral plant for trucking windward trash and garbage to the H-Power Plant from this location.

In 1990, commercial enterprises could no longer use the landfill. The Kailua Neighborhood Board

has suggested that this site incorporate a composting operation at this location.

In the middle of the landfill is the Pahukini *heiau*, which has been preserved as a National Historic Site. It is on the State Register as site 50-80-11-350 (see Pahukini *heiau*).

***Clark Tunnel**

—Water tunnel for Maunawili Ditch System built on one of the "left branch" feeder streams to Maunawili Stream. Dr. W.O. Clark, geologist for C. Brewer and Co., supervised the construction of the Clark, Cooke, and Korean Tunnels between 1922 and 1926 (Taka-saki, Hirashima and Lubke, 1969:63).

Coconut Grove

—Area of Kailua known to be the residence of Kakuhihewa, a 14th-century king. The island of O'ahu became known as *O'ahu-a-Kakuhihewa* (The O'ahu of Kakuhihewa). His palace, Pamoia or Kamo'oa, was in a famous coconut grove by Kawainui. Here he held a large court where many noted chiefs lived and famous visitors

[It was during] a *kilu* [dart] game at the court of Kakuhihewa that Lono-i-kamakahi wins the companionship of the visiting chiefess from Kauai and turns the occasion to account by learning from her the chant called *Mirage of Mana*...⁴

Geologically this area is a sand bar which closed off the former ocean embayment and transformed it into the present marsh.

In the early part of the 20th century this area was the site of a well-known racing track. Other records show that just outside the track were many Japanese truck farms where the very best watermelons were grown. The Castle Trust began to sell or lease their land in Coconut Grove for housing about 1916. In the 1940s an army tent city was located here and a few bombs landed nearby on Dec. 7, 1941 as the Japanese bombers

headed to Pearl Harbor. The area also suffered the New Year's Eve flood of 1988-1989.

***Coffee Mill**

-Only a few remnants of this coffee mill, started by W.G. Irwin in 1893, are still visible near the Irwin/Hedemann house. Many coffee trees remain along the Old Government Road (1990) and in the valley as testimony to this venture. Although a Mānoa coffee venture had begun earlier (before 1885), the Irwin's mill was the biggest on O'ahu. Remains of foundation, waterwheel, and roasting ovens still exist (Brennan, 1988:40). It is reported that Irwin had as many as seven thousand coffee trees planted in the area. In a John Herd letter to C. Brewer, Mr. Herd mentions sending off a shipload of seedlings to the Big Island. Coffee trees can still be seen along the *Na Ala Hele* Trail section.

***Cooke Tunnel**

—Water tunnel for Maunawili Ditch System. Built on Omao Stream between 1922 and 1926.

***Crater Valley**

—Site of several apartment houses halfway between Maunawili Park subdivision area and Maunawili Estates. The *kuleana* - including a spring and grave sites - belongs to the Ani family. Sam Ani showed J.G. McAllister the *heiau* sites in Maunawili Valley in the early 1930s.

***Enchanted Lake**

-Subdivision, school and park. The lake was formerly called Ka'elepulu Pond.

***Fault Tunnel**

—Water tunnel built for the Maunawili Ditch System during the heyday of sugar cane in Waimānalo. Located just above the Ditch in Makawao Valley. Unlike the other tunnels, this one is not part of a stream system.

***fertility sites** [see Haumea and *kane/wahine* sites]

HC&D, Ltd. Kapa'a Quarry

-In 1976 HC&D, Ltd. of Honolulu put into full operation a sand plant at its Kapa'a Quarry. Designed to produce 650,000 tons of sand per year on a single-shift operation, this plant touts its capacity to supply the sand and other fine material requirements for the entire construction industry throughout Hawai'i.

In 1951 a new plant had been built in the Lower Kapa'a Valley (227 acres). In 1968 a more modern 500-tons per hour plant was put in place. By 1976 it was one of the most innovative sand manufacturing plants in the United States and boasted a million-dollar pollution control system. It presently covers 416 acres across the road on the Ulumawao hillside.

The blue basalt mined there is of Class "A" rating and is in large quantity. HC&D leases the land from the Castle Trust until 2012. Stearns (1978) mentions that quartz crystals are common in Kapa'a Quarry. The garnets, rubies, etc. found here are sometimes on exhibit at the Department of Land and Natural Resources⁵.

Before the turn of the century taro was still grown at Kapa'a and there was a hunting lodge operated there for "birders" who stayed overnight with their "birds." The bird hunters also hunted the many birds found in the marsh. Solomon Mahoe, Jr.'s family used to have a taro patch in Kapa'a and they got their spring water, crystal clear, from Ulupo *heiau*. The hunting lodge belonged to a Mr. Kuahine who lost his land through a debt. Mr. Erling Hedemann, Jr. recalls hunting duck and plover in the marsh with his father in the 1920s (Kailua Town Reunion, 1985).

***Haimilo Pehialii Moopilau**

—'ili awarded to Queen Kalama in the Great Mahele. It was in this 'ili that a *hōlua* slide existed. Kaumai - LCA 2853 - claims 14 *lo'i* and a *kula* in Haimilo. Another claimant, Kaumi, also mentions land in "Mookilau," which is probably "Moopilau."

*Halau-a-lolo Heiau

—An open terraced *heiau* along Maunawili Stream; destroyed when Maunawili Estates was developed. In the Celebes the earth mother goddess Papa and her people experienced a famine and she was compelled to send to O-Lolo for food⁶. With this legend in mind, it is possible to hypothesize that the site may have been a *waihau heiau* where bananas and coconuts were offered to the gods in gratitude for the food received during times of famine.

Another hypothesis is based on a definition of *ailolo*: to eat brains. This is also the name of the ceremony which marked the end of a student's training. The student ate (*ai*) a portion of the head, and especially the brains (*lolo*) of a fish, dog, or hog offered to the gods. Thus, it may be that the Halaua-lolo *heiau* was a novitiate site where selected youths were trained for some special purpose. When McAllister visited the site it was a two-terrace *heiau* near the edge of a ridge with the upper rock-paved terrace measuring 40 ft. wide by 75 ft. long, 3 ft. below, the stone and dirt paved lower terrace measures 32 ft. long by 66 ft. wide.

On the lower terrace adjoining the northeast corner of the upper terrace, is a depression 10 feet long, 6 feet wide and 2 feet deep, which Sam Ani and his wife, who conducted me to the *heiau*, said had the appearance of an old oven (*imu*). On the northeast corner of the lower terrace are a great many rocks which were used in facing that corner and which seem to have been stepped at one time. There is no evidence of walls on the open terraces (McAllister, 1933: 188).

The *imu* feature suggest that the eating portions of an initiation ceremony may indeed have occurred there.

Halfway House

-Wayside house along the Pali descent on the windward side near the hairpin turn, identified on a 1920 City & County map. Erling Hedemann recounts:

At the halfway house ... had a little hemo papale ... an old Hawaiian who took care of the road. He took his hat off to everyone that went by ... that's why they called him *hemo papale!* ("take off hat") (Kailua Town Reunion, 1985).

This account suggests that the Halfway House was the road caretaker's home.

Hamakua Drive

-Area at entrance to Kailua Town. The word *hamakua* is poetic for *kuhi loa* meaning long corner. The channel/canal along this street connects Kawainui and Ka'elepulu and was considered to be the coital connection between the two (see also Kawailoa).

*Haumea (?) fertility sites (or Hauwahine or Hi'iaka)

—In the *'ili* of Palawai there stands an ancient fertility site with both a large *wahine* (female genitalia) stone and a companion *kane* (phallic) stone nearby. The *wahine* stone occurs naturally on the slopes of Olomana. At some 75 feet to the east along a stone alignment there stands a *kane* stone placed there by the hands of man.

In *Nānā i Ke Kumu* (1972:102-3) Mary Kawena Pukui notes that these fertility sites were always balanced by both *wahine* and *kane* stones but the *kane* stone had greater spiritual power. Couples who wanted a child would go to such a site, stay overnight, and come away able to conceive a child after having placed a tapa-wrapped gift on the *kane* stone. Pukui also states that at such sites the *wahine* stone was on the "west, reclining, evening," and the *kane* stone was on the "east, morning and rising". The Maunawili site conforms to this prescription. Pukui says

also that a petitioner may receive a sign (*hō'ailona*) such as "Go to *Nānā-hoa* [phallic rock] and spend the night in prayer. You will then conceive a child" (*loc.cit.*: 130) (see Photo and Document section).

Hawaiian expert Kihei de Silva said no scholarship explains the Mauniwili *wahine* stone:

She may be a Hi'iaka stone linked to the legend of that goddess's encounter with Kanahau. She may be a Hauwahine stone linked, as are so many significant rock formations in Kawainui to the guardian of Kailua's fishponds. She may be a Haumea stone linked to the very birth of land and man in this fertile womb of my people's past ... I *feel* not from a book or document, but from the very thrumming of my na'au as it resonates to her presence that this stone is an expression of the fertility of the land of its femaleness, of its procreative forces ... This God-made rock formation predates and supersedes *heiau*. To the Hawaiian mind the fact that she is not a man-made stone structure ADDS TO rather than diminishes from her significance: she is more immediate (and far less political) than *heiau*; she is island-force and life-force speaking directly to man, verifying for him the *mana* imbued nature of all thing (Kihei de Silva — see Photo and Document appendix).

If it is a Haumea site it may also have been an area to which women withdrew during their menses⁷. Beckwith discusses different aspects of Haumea, the aspect as goddess of fertility in the wild plants of the forest, as goddess in charge of childbirth and says she is also feared as an ogress. Haumea is generally represented as living on O'ahu, either up Kalihi valley, like Kapo (the flying vagina), or, as in the Pupuhuluena story, on the north side of the island with her attendants, to whom she leaves wild food plants to preserve them from the famine covering the land.

Beckwith also discusses rocks:

The saying is, *He ola ka pohaku a he make ka pohaku*, that is, "There is life in the stone and death in the stone," because stones are used as missiles to kill and as ovens in cooking. Stone working was a chiefly art, and an elaborate differentiation of stones suitable for working was known to the adept. Malo lists fifty-eight varieties and believes "there are many other stones that have failed of mention."

...Rocks have sex: the solid rock, columnar in shape, is male; the porous rock, loaf-shaped or split by a hollow, is female. Chiefs and priests worshiped these rocks and poured *awa* over them as representatives of the god. If a stone of each sex was selected, a small pebble would be found beside them which increased in size and was finally taken to the *heiau* to be made a god (Beckwith, 1970:88).

This site, referred to as a possible Hi'iaka site by a valley resident of Hawaiian background, was brought to our attention in 1983. In the Native Register for this area, Napuawa claims 15 taro patches & house lot in Kawainui and he calls the first site a *Moo-aina Kohe* (a *wahine* site). He got this land from Liliha in the time of Poki.

The *mo'o* of Kawainui is Hauwahine, whose name literally means "female ruler". Her residency at Kawainui follows Haumea's, the earth-mother goddess whose name literally means "red ruler", There are *kupuna* today who believe Haumea and Hauwahine are one and the same⁸.

Hawaiiloa Hill

-Hill with the [water] tower on it. Identified by Arthur Rice Jr. as the place where his father raised a big acreage of corn (Kailua Town Reunion, 1985).

***Hiwapoo**

—*'ili*. The name means “black hair,” but also is understood to mean luxuriant⁹. Since this *'ili* is located just below the Ko'olau near the Nu'uauu Gap, it is always green and lush from the cloud cover and rain. The hairpin turn on the Pali Highway is in this *'ili*. In the Native Register, Kalawaiianui claims Hiwapoo which he says is an independent *'ili* at Ko'olaupoko, Island of O'ahu.¹⁰ Handy and Handy mention that independent *'ili* did not belong to any *ahupua'a* and were not subject to changes in *ahupua'a* governance (1980 pp. 106-107; Native Planters:49).

Holomakani Heiau

-*heiau* that McAllister (1933) noted on Ulumawao Ridge, NE of the quarry; supposedly built by high chief Olopana in the twelfth century. The name means “wind running or racing”. Holomakani (Site 360), on the slopes below Pahukini, was thought to have been destroyed when the land it occupied was cleared for agriculture (Sterling & Summers 1978:229). However, in the area between the present landfill and Kalaniana'ole Highway, a site has been found which may be this *heiau*.

Hōlua slide

—A sled path, which no longer exists, was located on Ulumawao Hill at the juncture of Kapa'a Quarry Road and Kalaniana'ole Highway above the former drive-in theater. A *holua* slide was a ridgeline packed and padded to provide a track for a person sliding at break-neck speed down the ridge on a narrow sled. This Kailua *holua* slide descended into the soft grass and water of the marsh in the *'ili* named *Pehi-ali'i*, where “the Ali'i throw themselves.” Sterling and Summers note its location near the banana plantation.

***Hookano**

—Land section near Maunawili Ranch house; means “proud,haughty.” The name may derive from that of the person claiming the land in Great Mahele documents. The Foreign

Testimony records that Kaipō's husband Hookano is her heir and it is he who comes for the claim of his deceased wife. He claims two taro patches bounded on one side by a fish pond, and Pali Manuahi (see Makawao and *pali manuahi*) on 3 sides.

Many trees were planted in this area by C. Brewer and Co.

***Horseshoe Curve “Pali Complex”**

—Big curve on the Pali Highway. Within this curve is an archaeological complex once designated State Site 50-80-14-1174. The complex includes a cluster of taro terraces, a possible *heiau* and a house platform. Its condition was recorded as good, and had been considered valuable by a team of experts on July 6, 1971.

The site was subsequently removed from the State site register when private landowners complained that they had not been consulted in the state procedure for nominating sites. The Bryan maps (1989) show the area and the *heiau* identified as Puuwaniania. Agricultural terraces also exist on the Puuwaniania Ridge above the highway.

The *heiau* was identified by Dr. K. P. Emory of the Bishop Museum when a new segment of the Pali Highway was being built in 1971. He believed it was used for the worship of agricultural gods (Sterling and Summers, 1978).

***HSPA**

—Hawai'i Sugar Planters Association land leases in Maunawili began in 1926. Today, the Maunawili HSPA station is one of the two best sugar cane tasseling areas in the world. HSPA's original field laboratory was started Oct. 7, 1926 for Waimanalo Sugar Co. In 1936 the HSPA had 23 acres of *kula* land and 13.6 acres of bottom land in the Maunawili area. In 1946 they opened a new research station and the results were more favorable than in the *kula* area. The area is leased from the Castle Trust and it is here that different species of sugar cane are bred.

Occasionally lights are aglow at night in this area when the growers are trying to delay the flowering of the clones of different varieties. (See Photo and Document section.)

Hualeo

—'ili. Located just beneath the Pali, this is an 'ili designated on early maps as part of a double-named 'ili: Palalupe Hualeo. No Native Register or Foreign Testimony entries were found for this 'ili.

*Irwin/Hedemann House

—(see Photo and Document section.) The house was originally built in the 1870s by H.K. Sawyer or E. Boyd. W.G. Irwin lived in this house. From here Irwin ran the coffee mill. The Boyd Estate sold Maunawili to W.G. Irwin in 1893. Along with the house, Irwin acquired over 2500 acres. Nannie Harris Rice later inherited the land and home. She sold the estate to H.K.L. Castle in 1917.

C. Brewer either bought or leased the house in 1924 and used it as a country retreat for C. Brewer employees. The house was also lived in by Mrs. Paul Fagen (formerly Mrs. Spreckels). She kept the house in readiness for a constant stream of visitors. The military moved in during the years of World War II and used Maunawili as a training area (Kawachi, in prep).

In 1943 ownership of the Maunawili property reverted to the H.K.L. Castle Estate.

Mr. Harold Castle renovated the house, adding a second story.

Mr. and Mrs. Howard Johnston and their four children lived in the house for nine years during the 1950s. The family had woolen monkeys and gibbon apes which would swing in the trees and eat the magnolia tree flowers. The Johnstons also had many dogs and horses. According to their daughter, Suzy Hemmings, the monkeys would jump on cars that would come up and swing on their antennas (doing some damage). If guests left keys in their car with the windows open, everyone would have to spend lots of time getting the monkeys to bring the keys down

from some tree top. Ms. Hemmings remembers the house fondly as a great place to be brought up in.

Waimea Park tree specialist Erling "Juli" Hedemann and family - including son Hans, a world-class surfer, and son Cy - lived in this house until 1987. Surrounding the house were 10 species of trees designated by the Outdoor Circle as exceptional trees of Hawai'i. These are the Royal Palms that lined the former carriageway, the seven lychee trees, the bunya-bunya or monkey puzzle trees, the Norfolk Island Pine in front of the house, the Samoan breadfruit, the Ivory Nut Palms and the Mountain Apple by the caretaker's cottage (Boyd or Herd house?). The 10th was a Royal Poinciana at the end of the lanai which was toppled during Hurricane Iwa in 1983.

In 1987 the Castle Trust sold 1093 acres of the valley to Han Kuk Chun (Yasuo Yasuda), a Korean living in Japan who plans to use the Irwin/Hedemann house for his personal headquarters near the golf courses he is building.

Jasper Hill

—In Keolu hills, part of the Lanikai syncline. Jasper quartz crystals - one inch or longer - are found in the soil here and give the place its name.

*Kaiihee

—'ili. In this 'ili Kaanaana claims his land (in the Mahele records) which is bounded by an 'auwai, 2 kahawai (ravines), a kahelehele, nahelehele (an unused lot) and a kula garden lot. Located in Kawainui Marsh area where Maunawili Stream now comes under bridge on Kalaniana'ole Highway. Possibly means "to eat squid."

Kaakepa

—'ili. Name "ka'akepa" means "short cut, cut at an angle, shy away from." One portion of Kaakepa is located just below the present Pali Lookout; another is at the end of the marsh seaward of Kaohia. The Mahele records show that Kekee claims the land "in the 'ili of

Kaakepa, *Ahupua'a* of Kaalaea, District 6, Division 2, Island of O'ahu.”:

There are four taro *lo'i*, one weed grown *lo'i*, one house lot, one *kula* and one cultivated *mala*. Also, adjoining the *'ili* of the *Ahupua'a* are two *mala* of sweet potatoes and the claim is a true right from the *konohiki*, in the reign of Kamehameha III.

Kekee's claim is likely in the mauka portion of Kaalepa.

***Kaalelekamani**

—*'ili*. Located between Kalaekoa and Kawailoa on the Maunawili side of Olomana. Name *ka'alele* means "to sway or soar" and Kamani is the name of a native tree thus "where the kamani trees sway."

No *kuleana* claims in this *'ili* were found in the Native Register or Foreign Testimony volumes. One half of the *'ili* was granted to the government.

Kaanokama

—*'ili*. Located beneath the Pali above Haimilo Pehialii Moopilau and below Hualeo Palalupe *'ili*. Name may mean "the sacred child" or "the sacred person."

No *kuleana* claims in this *'ili* were found in the Native Register or Foreign Testimony volumes. S. Andrews received this land as a grant in 1860 for \$42.85.

Kaeleulu

—*'ili*. Name may mean the "numerous breadfruit." In the Mahele records, Haole claims a parcel in Kaeleulu comprising two taro patches bounded by three other persons' taro patches and a creek.

***Ka'elepulu 'ili**

—*'ili* located both in Kailua and in Maunawili Valley. In the Mahele records claimants state they have lands in a portion of the *'ili* of Ka'elepulu that is called Makawao. Four persons have claims in the upland *lele* called "Makawao." Hookano claims a moo-aina called Pahele (1.13 ac.). Other claimants are: Kahikienui (1.06 ac.); Waipunalii (3.56 ac.); and Opunui (4.32 ac.).

***Ka'elepulu Pond**

—Large marsh pond (one of two seas referred to in the name "Kai-lua"); formerly an embayment.

In legend, Paku'i - a famous runner - was delegated by Haumea to tend the Ka'elepulu fishpond. Another legend associated with Ka'elepulu tells of the runner Ulua-nui of O'ahu: it was said that he could carry a fish from Ka'elepulu pond in Kailua, traverse the island by way of Waialua, and bring the fish - still alive and wriggling - in to Waikiki (Malo, 1951:220).

At the time of the Great Mahele, no less than 120 *lo'i* are claimed in the large marsh area.

In 1880 George Bowser described Kaelepulu Lake as containing innumerable ducks and geese, waterhens, herons and other wild fowl. In its waters are plenty of fresh-water fish (Kelly & Nakamura, 1980:47).

***Ka'elepulu Subdivision**

-Subdivision, school and Drive surrounding the marsh area which was renamed Enchanted Lake.

***Ka'elepulu'u**

—A hill within the Maunawili section of Kawainui Marsh at the upper southeast end between Maunawili Neighborhood Park and

Aawa Stream, crossing Maunawili Road. Name means "black hill or richly endowed hill."

In the Mahele records, Napuawa claims this hill in the marsh but states that the Land Commission lost his claim.

***Kahanaiki 'ili**

—'ili. This 'ili lies between those of Hiwapoo and Pohakea *he lele* (jump portion) with Kuikuimoemoe Kuinami Hakala just beyond at the base of the Ko'olau. The *Na Ala Hele* Trail passes through Kahanaiki, crossing over several head waters of the Kahanaiki Stream. Claims recorded in the Foreign Testimony volumes mention seven hala near the road in the 'ili.

S.Jacobs bought 93.76 acres within Kahanaiki for \$244.25 in 1855.

***Kahanaiki Stream**

—Stream (along with Maunawili Stream and one in Kapa'a Valley) is one of three main feeder streams for Kawainui Marsh. Name means the "small cutting."

The maximum base flow of Kahanaiki Stream, as in Maunawili Stream just to the south, is at the upper end of Kawainui Marsh. By 1939, three Gauging Stations were metering Kahanaiki Stream in Kailua Valley (Territorial Planning Board, 1939:p126).

***Kahoowahahao**

—'ili. Located between Haimilo Pehialii Moopilau 'ili and Kapalai 'ili (Quarry Road and Kalaniana'ole Hwy juncture). One of the meanings of the word *hoowaha* is "a furrow," thus possibly a furrow of hao.

In the Mahele records, Nalima claims 2 *lo'i*, a *kula* and a house lot in Kahoowahahao.

At this time (1991), within the 'ili of Kahoowahahao, on the cut slopes behind the former Drive-In, "rock hounds" can gather quartz crystals from the ground surface. The lavas of the Ko'olau Volcano were greatly altered by

hydrothermal action in the Kailua volcanic series and "its vesicles are filled with quartz, zeolites, and other minerals. These lavas and their feeding dikes are exposed only near Kailua, where the beds are 600 feet thick ... The Kailua lavas are believed to have accumulated in the caldera of the Koolau Volcano" (Stearns, 1946:78).

Ka'ie'ie

-Place name - found on an 1877 Thurston map - on the ridge from Anianinui to the ocean. It is located on the Waimānalo side of Ahiki. The name means "the ieie vine."

Kailua ahupua'a

-Kailua *ahupua'a* (see Photo and Document section) is one of eleven *ahupua'a* within the district of Ko'olaupoko. It is surrounded by Waimānalo *ahupua'a* to the SE and Kāne'ohe *ahupua'a* to the NW. On the other side of the Ko'olau ridgeline is the *ahupua'a* of Waikiki. Kailua was a *pu'uhonua* (place of refuge) but by the time Kamehameha I consolidated his rule of the islands, all *pu'uhonua* - like Kailua and Waikane in the Ko'olaupoko district and Kualoa¹¹ - on all islands except Kaua'i were destroyed.

Kailua is mentioned in the legends recounting the arrival of the *menehune*: they are credited with the building of Ulu Po *heiau*.

A legend tells of Hiiaka and Wahineomao journeying by way of Kailua:

...a woman spied them and saw that the beauty of Hiiaka was like the early morning light. She did recognize her as Hiiaka... She said to her daughter. Apuakea-nui the foremost beauty of Kailua "Say. What beautiful women those are coming this way. But one of them is more beautiful. Your charm and beauty are very much like her." Hiiaka overheard her

words to her daughter and chanted: "O Apuakea-nui beautiful woman Your beauty has been compared Your are beautiful indeed."

It was for Apuakea-nui that the famous rain of Kailua was named, the rain that patters over the hala trees of Kekele and Lulukū... (Sterling and Summers, 1978:243).

In Kailua *ahupua'a*, there are 73 'ili², of which 22 are in the area now known as Maunawili Valley. The Kailua *ahupua'a*,

and in particular the Kawainui area, where taro *lo'i* once thrived, was one of these areas perfect for rice cultivation within relatively close proximity to the main market at Honolulu, and where Chinese rice farmers began to thrive... By the early 1880's, judging from the tax assessor's records, at least ten Chinese individuals and companies were listed as rice growers in the Kailua *ahupua'a*. Two rice mills were operating in Kailua in 1881, one each for Wong Lung Co., and Luk Sang & Yim Kwon (Drigot and Seto, 1982:29).

Drigot and Seto further trace the Harris/Rice land exchange:

Charles Coffin Harris appointed Chief Justice of the Supreme Court until his death by King Kalakaua - one of his children, Nannie Roberta Harris, became sole heir to the Harris estate, including the Kailua *ahupua'a* at that time. She owned the Kailua *ahupua'a* until 1917 when she and her husband sold nearly all of their interest in both Kailua and Kane'ohe to Harold K.L. Castle (Drigot and Seto, 1982, p. 27).

The 1939 Progress Report for the Territory of Hawai'i consolidates Waimānalo and Kailua, showing them to have 152.3 acres in wet culture, 3,805.4 in dry and irrigated crop land, 115.5 acres not utilized, 401.8 acres in woodland, 2,990.6 acres in miscellaneous and 478.2 acres unclassified.

Kailua Town

—Town developed after 1924 on the sand bar that developed and closed off the ocean embayment. Hawaiians in ancient times buried their dead in sand dunes. Construction work for Kailua Town would frequently uncover burials - most were found in the flexed position, indicating their pre-Western contact age. They were usually reburied under the developed area.

A 1913 U.S. Army Engineers map shows many coconuts growing just back from the beach area. Several gardens and a dozen habitational features are shown near the Ka'elepulu Stream outlet from Kawainui "Swamp". More gardens and homes are shown along the stream outlet from Ka'elepulu Pond to the ocean.

Before World War I, there were Chinese rice planters, Japanese taro patch keepers and truck gardeners, and Hawaiian fishermen in Kailua which was known for its delicious watermelons.

Small businesses and housing sprang up in the 1920s. The 1940 census recorded a population of 1540. That number had grown to 7740 by 1950 and to 20,000 by 1980.

Kailua Drive-In

—Outdoor movie theater built in 1965 which closed its gates on May 19, 1991. The theater was constructed in the area where a Holua slide came down off the mountain ridge. On the cut slopes behind the theater screen, "rock hounds" gather quartz crystal from the ground surface (See Kahoowahahao).

The theater is to be replaced by a golf driving range.

***Kaimi**

—*'ili* and stream. Kaimi means “the seeking.” On an 1899 map by Wall, Kaimi is shown located at the juncture of Maunawili Stream, Ainoni-Makawao River, and the Omao River. This is also the area of the present lower Maunawili Estates Subdivision.

In the Foreign Testimony records, Waipunalei claims in Kaimi a Moo-aina Palai where he has 10 taro patches and a house lot.

Kaahau paid \$56.50 to obtain the grant for his Kaimi land in 1859.

In 1937, Gauging station #33 was located at Kaimi Stream (see Territorial Planning Board entry). TMK 4-2-07 (post-1965) shows in Maunawili Marsh what is today called Maunawili Stream named instead Kaimi Stream.

***Kaimi Dairy**

—Dairy formerly situated across from the entrance to Aloha Oe Drive. In the 1940s C. Montague Cooke, a macologist, ran a hobby dairy here: he raised Guernsey stock and sold milk to his kinfolk¹³.

Dr. Paul Brennan notes that the area was leased by the Tavares family in the early decades of the present century and they started the dairy operations (Brennan, 1986:70).

Kainalu

-Subdivision and elementary school in the Oneawa land section. The name means “billowy sea” (Pukui & Elbert, 1974).

Kaioa

—*'ili*. Located along the Kailua-Waimānalo border. Namanu, in the Native Register records, claims - from the time of Kamehameha I - 2 *mo'o*, 1 “jump”, and 4 *kula*. (A “jump” is a piece of land belonging to an *'ili* elsewhere, usually *makai* of the “jump” or “lele.”) In the Foreign Testimony records, Namanu is attested to have 16 *lo'i* and a house site in the *'ili*.

S. Andrews paid \$83.60 in 1860 to obtain the grant to this land.

Kaipolia

—*'ili*. Located on the backside of the ridge behind Kailua among Kawailoa, Kapakapa and Akuakai *'ili*. No LCA claims in this *'ili* were found in the Native Register or Foreign Testimony volumes.

Ka'iwa

—Ridge *mauka* of Lanikai; the name means the frigate bird. Kaiwa was also the name of a beautiful chiefess who lived here (Kailua Town Reunion, 1985).

***Kalaekoa**

—*'ili* that belonged to Queen Kalama. Kalae means “promontory.” The name may mean “promontory of koa trees.” This *'ili* starts behind the Irwin/Hedemann house and goes up to Paku'i peak.

Kalaheo

—*'ili* in Kailua. Name means “the proud day.” There are two sections of the *'ili*: one located on the Kāne'ohe-Kailua boundary, the other along the oceanfront.

Kokahe (LCA 2458) claims 14 *Lo'i* and a house site in the *'ili* of Kalaheo. Kokahe and Kahunahana paid respectively \$303.00 and \$12.21 for the land in Kalaheo awarded them in 1853.

***Kalama Beach Park**

-Beach park near Mōkapu penin- sula named after the wife of Kamehameha III.

***Kalaniana'ole Highway**

—State Highway passing between the major part of Kawainui Marsh and Maunawili Valley;

named for royal chief Prince Johah Kuhio Kalaniana'ole.

Kalapawai

-Land division. The name means "the water ridge" (Pukui & Elbert, 1974). It is here that the great *mo'i* (king) Kualii is said to have been born around 1640.

Kalawehekohe

-Place name (the-day-of-opening-the-vagina) on an 1877 map by Thurston; located along the Waimānalo-Kailua boundary where a road is shown.

Kalokoele

-Place name on an 1877 map by Thurston; located along the ridgeline from Anianinui to the ocean. The name probably means the same as "kalokoeli": the dug pond or perhaps the black pond.

Kaluaikoa

—*'ili* of Kailua. The name means "the koa tree pit." This area may have been used for canoe making.

Kaluapuhi

-Eel-shaped rock in a cave. The name means "pit of the eel", referring to an eel said to have dug its way from Kāne'ōhe Bay to Kailua Bay. Also the site of ancient native salt works or salt "pans."

***Kamakalepo**

—*'ili* in Maunawili embracing several areas: the present Maunawili Estates, the Maunawili marsh area and a portion of the present Olomana subdivision area. The name Kamakalepo seems to mean "eyes of clay or earth" or possibly "dirty eyes." Kamakalepo was partly Government- and partly individually- controlled.

In 1858, the Hawaiian government sold preacher Lorrin Andrews 52.08 acres of Kamakalepo for \$80.70 and in 1860 sold 6.73 acres to Louisa Whitfield for \$122.76.

Andrews was assessed \$1.25 in taxes; and his land was valued at \$400 or about \$9.25 per acre. In 1860 his land was devalued to \$100 and he was assessed \$.50 in taxes. Being a resident of Honolulu, he paid no poll, school, or road taxes in Kailua. His son Samuel Andrews purchased 168.81 acres in 1860 and he was assessed \$3.70 in taxes; he also did not live in Kailua. By 1870 Sam had 400 acres valued at \$4,000 and he had \$4,350 worth of personal property including cattle. He paid poll, school and road taxes well as a tax on 25 horses, 2 mules and 2 dogs.

Kanahai lele o Kaulu

—Refers to the "lele" or jump [upland or separated portion] called Kanahai of the *'ili* of Kaulu in Kailua (see Kaulu).

Kanahau

-Land section and old *heiau* site. The *heiau* (McAllister site #379) was destroyed, pre-1930, when the rocks were used to build the highway between Waimānalo and Kailua Road.

A tall stone at the north end of the *heiau* was called Pōhaku-Hi'iaka (Hi'iaka's stone) The name means "marvelous" (Pukui & Elbert, 1974). In 1955 the Pōhaku Hi'iaka was still standing (Sterling and Summers 1978:241).

Hi'iaka and Wahineomao are traveling to Kaua'i:

They see a light in a house and go to it. It's Kaanahau's house. Kaanahau invited them in and said let's eat what we have now because it is dark and tomorrow I will get other things for us to eat. Hi'iaka said 'I will not eat with you tonight what you have there. I will wait until tomorrow because I prefer luau. In the morning he went to gather luau that grew beside the ditch near his cooking place. After he had gathered a large bundle, he lighted the fire...

"Here is the big leafed food of my land of Kailua. Let us eat." Hi'iaka noticed what a handsome man he was and he noticed what a beautiful woman she was. Through Hi'iaka's dual nature she knew the name of the man but just wishing to make conversation, she asked "What is the name of the native who is our host?" He replied "Kaanahau is my name and what is the name of the beautiful woman and this other woman who are eating with me?" "You have mentioned my name in the prayer when you offered the cup of 'awa. This one's name is Pa'u-o-pala'e and that one is Wahine-'oma'o a beloved friend of mine and my kinswoman here." Kaanahau asked, "Perhaps you are Pele?" "No not that but the second name you mentioned in your prayer." "Then perhaps the name of the beautiful face that lightens up the evening is Hi'iaka." "Yes," she answered. "Eat what we have and tomorrow I will cook us a little suckling pig. We will spend the night in my little hut and tomorrow will reveal what it has for us."

Hi'iaka said, "There is nothing I like better than luau and my kinswoman and I will be satisfied with that." After eating they passed the time in conversation. Then the host said, ""You sleep by the wall on the eastern side and I will spend the night by the wall on the western side." This was agreed to by Hi'iaka and the other.

Next day--"Here is your favorite food, O, Hi'iaka eat without hesitation." She ate his luau until there was some left....

"I have gone to Hawaii Maui and Molokai finally to O'ahu. I've eaten my favorite food the luau in some of these places but I have never found an abundance like this 'til I could eat no more." (She pays for the luau by "giving herself.")--another version says she made the stone into a woman and that's how Kaanahau got "Pohaku Hi'iaka"...

"So let it be and let me say that in the future in the day of my anger I will be appeased with a gift of luau for I have paid for such with my person (Sterling and Summers, 1978:142).

*Kanaloa

—*'ili*. In the *Kumulipo* Kanaloa is one of the three creators of earth. Kanaloa is associated with the underworld.

Kanaloa is associated with fishponds but there is no particular mention of his connection to Kaelepulu or Kawainui.

*kane/wahine sites

—At least 2 different sites are known to exist in Maunawili Valley. One is across from Maunawili Neighborhood Park on the golf course access road. In the Native Register volumes, this area is described as a "mo'o 'āina Kohe" (see Haumea (?) site entry).

Dr. Paul Brennan also located a kane and wahine stone (Archaeological Site 8) on an agricultural plot. He states that "fertility symbolism appears to be their function" (Brennan, 1986:22).

Kane'ohe ahupua'a

—*ahupua'a* northwest of Kailua. The name means "bamboo husband" (according to one account, a woman compared her husband's cruelty to the cutting edge of a bamboo knife) (Pukui & Elbert, 1974).

***Kāne'ohe Marine Corps Air Station (KMCS)**

-Military base. Land acquired from the Castle Estate by 1945.

***Kaneohe Ranch**

—Kaneohe Ranch Co. founded in 1894 by J. P. Mendonca and C. Bolte who leased the property from Mrs. Nannie Rice (daughter of C.C. Harris, a jurist during the days of the Hawaiian Monarchy).

In 1905 James B. Castle, son of missionary Samuel Northrup Castle and father of Harold, acquired the Mendonca-Bolte lease with an option to purchase. Harold Castle bought the property in 1917. His land holdings extended from Waimanalo to He'eia.

The Federal Government condemned most of the cattle breeding pastures before World War II and the rest of the cattle were sold off (Kailua Town Reunion, 1985).

The headquarters for Castle Trust-owned lands, originally located at what is now St. Stephen's Seminary, was later relocated to Auloa Road at Castle Junction in 1940. The new Kaneohe Ranch office was built by award-winning architects Albert Ely Ives and George Hogan. This office oversees all Castle Trust lands, which at one time included Coconut Grove, Lanikai, Kalama Beach, Kainalu Tract, Kapa'a, Kuulei, Pohakupu, Olomana, Kalaheo, Aikahi Park, and Maunawili.

Ka'ōhao

-Old name for Lanikai. The name means "the tying": two women were tied together here with a loincloth after being beaten in a *kōnanē* game (Pukui & Elbert from Fomander).

S. Andrews received a grant of the 'ili of "Kahoa" in Kailua in 1860. Kahoa may in fact be to the 'ili of Ka'ōhao.

***Kaohia**

—'ili. Name Ka'ohia means "ohia" tree. In the Mahele records Keaupuni claims 3 taro patches in the 'ili of Kaohia. In LCA 3753B, Puahiki, whose claim was lost, claims 12 taro patches in four divisions of this 'ili.

Kapa'a

—Land section and quarry. This was once long ago shoreline when Kawainui was an open embayment. *Kapa'a* means "to hold," as to hold the canoe on its course.

The Mahele claims for this area include *lo'i*, a *pohokoka* (a protected fishery), and pools for young fish. In 1851 Kekuku was awarded, for \$67, 37 acres in "Kupaha." Kaanaana (LCA 5827) claimed a house there.

Kapa'a is also the site of pre-historic and modern quarry operations.

Kapa'a Landfill

-This present landfill is near capacity and the City and County has installed a transferral plant for trucking landfill to the H-Power Plant from this location.

Kapa'a Stream

-The stream's traditional name is unknown. It is one of the feeder streams for Kawainui Marsh.

***Kapaele**

—'ili. The name means "dark kapa."

***Kapakahi Spring**

—Spring in Maunawili Valley; *kapakahi* means "one-sided, uneven, crooked kapa."

Kapakapa

—'ili; name means the human crotch or to invoke or to summon, to be well-off, enjoyable, prosperous; name is also that of a star (Pukui &

and at Mōkapu. After his death in the 1950s, his home was demolished and the land was subdivided. *Laiki* is "rice" (Pukui & Elbert, 1974).

Lanihuli

—2,775-foot peak above the Pali Lookout towards Kāne'ohe. Hawaiian legend says the Namaka, the birdman, saved himself from death from his enemy by spreading his arms like wings and gliding to safety from Lanihuli (Stearns, 66:25). (See Photo and Document section.)

Lanikai

—Housing area first built up in the 1910s and 20s. Made of up the *'ili* of Kawailoa, Alaapapa and Mokulua. The area was also called Kaohao. Alaapapa was part of the *Mahele* award to Queen Kalama; it was later owned by Castle Trust and developed by Robert Frazier beginning in 1926. Kawailoa belonged to the King Kamehameha III and Mokulua to T. Cummins.

The first waterworks (sewage) system was in this area and served 1,165 persons with 32 miles of mains and 7 tanks.

A spring called Waioni lies in this area. On April 1, 1946 a tidal wave struck Lanikai.

*Li'ili'i Stream

—Stream just above the Maunawili Estates area. The name means "little" and appears on the Maunawili Ranch manager John Herd's map of the 1930s.

Lighthouse

—Identified on a 1925 map as located below Puu Lanipo on the Waimānalo side of Anianinui Ridge. It has not yet been determined if this lighthouse actually existed since the 1939 Territorial Progress Report lists the Makapuu lighthouse as the only one on the Windward side.

*Luluku Banana Farmers

—After an agreement with the State in 1988, the

Luluku Banana Farmers, who must move out of their Luluku location to make way for the H-3 Highway, are in a 10-year process of relocating to a 200-acre area in Maunawili Valley just below the Maunawili Ditch on State lands.

MacKay Wireless Station

—Located in the *'ili* of Wai'auia near the small bridge at the entrance to Kailua. In 1939 the MacKay Radio and Telegraph Company was one of 5 licensed trans-Pacific communication services on the island of O'ahu and one of 45 local services. It was licensed to communicate between San Francisco and Manila. It had a maximum power of 10 KW and handled public correspondence and radio telegraph.

Mahinui

—Hills on the Kāne'ohe side of Kawainui Marsh; also the name of a fishpond and stream on Mōkapu peninsula.

Mahinui was a legendary hero who was defeated by Olomana and whose body was cast from Mount Olomana to the hills now named for him. Lit., great champion (Pukui and Elbert, 1974).

*Makalii

—*'ili* in Maunawili. In the *Mahele* records, Makaloa claims "25 taro patches, a melon & potatoe [sic] field and a house lot."

The tradition of Makali'i as the regulator of food plants may come from Tahiti where the Pleiades are also called Mata-ri'i. When these first sparkle in the horizon toward Orion's belt (Mere) in the twilight of evening (November 20), the season of plenty begins, and it lasts until these stars descend below the horizon in the twilight of evening (Beckwith, 1970:368).

*Makawao *'ili* and stream

—*'ili* either identified on its own or as a part of Ka'elepulu. The name means the "beginning of

Kuhuluku

-Hilltop behind Lanikai; border marker of Kawaihoa 'ili.

***Kuikuimoemoe Kuinamu Hakala**

—'ili. This 'ili is located between the 'ili of Kahanaiiki and Pohakea.

This 'ili has three names. "Kuikui" is an old form of "kukui." Kuikuimoemoe may mean "kukui ambush or kukui that put to sleep." The name Hākala means "gable or ends of the house." One translation of Kuinamu might be "the sheer cliffs of the Mu" people. Fornander noted that Kahano introduced the Menehune people from Kahiki and established them on O'ahu as laborers at Kailua in Ko'olau (Beckwith, 1970:328) and one of the menehune peoples were the Mu.

During the Great Mahele this 'ili was given to Queen Kalama.

KukuanonoKukanono

—'ili of Kailua. "Ku" means "to stand, to stop or to strike," and "kanono" also means to "whack, smack, or hit" (Pukui and Elbert, 1974): thus "stand and strike." The name also means "to rise up and spread," as a great smoke; to make a great smoke (Andrews, 1974).

Ulupō heiau sits majestically at the edge of this 'ili with a full view of most of the marsh area below. The 'ili is the site of an artesian well.

Cotton was grown in this area according to Native Testimony in the Mahele records which also make reference to a jailhouse in Kukanono.

Presently located in the 'ili is a subdivision where all the street names have to do with "Manu" (birds).

***Kukapoki heiau**

—*heiau*. McAllister Site 374. "Located on the edge of a ridge, with a very steep slope on the west and a partial slope on the north. To the east

the ground is level and within a few hundred feet of the *heiau* were at least four house sites, according to Mr. Herd, who with Sam Ani, conducted me to the site" (McAllister, 1933:188).

When a king died, his successor built a new *heiau* for his predecessor's bones, and this was called a *hale poki*. The bones were placed in an upright position, as if they had been a man, and were enshrined in the *heiau* as a god (Malo, 1951:186). This suggests one possibility that this *heiau* was dedicated to one of the *Ku mo'i* (kings); another possibility - since the word *kuka* means a council or deliberation - is that this was a *heiau* where deliberations took place.

In the Native Register volumes, Miomio (LCA 6099) claims among other pieces of land a "jump" inland, adjoining Kukapoki, a *kula* planted in 'awa, a wooded mountain area and a second *kula* house lot inland, named Kukanoa.

Kukuipilau heiau

—McAllister was able to find "evidence along the edge of the ridge of the former *heiau*" but was told the stones had been removed in building the road on the school ground. His informant also insisted that the small gulch on the side of Olomana, in back of the school, is also known as Kukuipilau because the kukui nuts from there were not edible. Below the *heiau* and near the road is a spring known as Kawaihoa, said to have been formerly a part of the *heiau*.

Kupee

—'ili. The name means a bracelet or anklet of sharp material, as of boar's tusks or the shells of an edible shellfish.

Laiki

-The country home of Arthur Rice, built around 1915 in Kailua. Mr. Rice planted ironwood trees as windbreaks and coconut palms for copra (some ironwoods and coconuts still remain). When the plantation failed he raised cattle here

the forest." According to the Makalei legend, Makawao was one of Haumea's people living in Maunawili.

The romance of the Makalei stick tells of an orphan boy, Kahinihiniula, whose brown hair shows him to be a child of the goddess Pele. He was brought up by his grandmother Niula (Ninula) at Makawao where a little spring's waters mingle with those of the Maunawili pond and flow thence into the great fishpond of Kawai-nui.

Twice the little boy was forgotten when the fish were handed out. A wrathful Haumea causes a drought. Only the boy and his grandmother have fish with the help of Haumea's magic makalei stick. Food was restored to the land after the injustice had been recognized.

Between 1900 and 1927, C. Brewer planted in the Hookano section of Makawao an assortment of fruit trees.

In the Territorial Planning Board's 1939 report, water gauging station #65 is listed at Makawao Stream.

Land claims by Kaikiheanui, Okena (Okina), and Mahuna are recorded in the Foreign Testimony and there they are listed as "in the Makawao Section of the 'ili of Kaelepulu," rather than in the 'ili of Makawao as they appear on the 1900 maps. No claimants in Makawao got land, instead it was given to Victoria Kamamalu, sister and wife of Kamehameha V. Another place name we find within the area is in the Mahele testimony of Kaipō. He says his land in Makawao was surrounded by a fishpond on one side and on the other three sides by Pali Manuahi — probably the name of cliffs surrounding his claim. The name means "firebird" and in other areas where there are Pali Manuahi these cliffs were used to throw burning wood up in the air into the updrafts to make a fireworks display of sorts²³.

Each cultivated plot often had a specific name;

for example, Mahuna (LCA 4270) states that her Mo'o 'āina is named Lupewai and consists of 6 taro patches, bounded by a Creek, a Pali, the Road, and a Pali.

*Malamalama

—'ili. In the Mahele records, Wana (LCA 2697) claims he submitted a written claim, but the claim has not been found. Puaiolo swears he saw the claim of Wana written by Ukena and Wana paid for the writing. Wana says his land is in the 'ili of Malamalama, a *Mooaina Kahuipewa* and it consists of 4 taro patches. Also in the same records Mooluhi swears he has land Malamalama, a *Mooaina Keonahawe* which consists of 7 taro patches and house lot and his taro land is bounded a *poalima* taro patch, Upland, the taro land of Wana and his House. In 1850, in Grant 219 Anakolio buys 144.25 acres for \$175.25 (also called Kalamalama). The traditional trail (*alanui*) crossing the Pali descends in this 'ili.

Malanai

—The gentle blowing of the northeast wind; one of the names of the trade wind. This name is used in one of the Kailua chants "*Ke'eki'e iluna ke ku o Ahiki*," (from *Ka Nupepe Kuokoa*, translated by Kihei de Silva in Drigot and Seto, 1982).

Manu

—'ili of Kailua, name means bird. In the Mahele records, Lalapa claims in the 'ili of Manu 4 taro patches and a house lot. The place name describes both a variety of sugar cane used medicinally and in love sorcery, and literally: bird.

Manu lele

—Upland portion of 'ili of Manu. In Native Register, Nanawahine (LCA 6153) claims two *lo'i* at Manulele in the land of Kekona. Kanakaliili and Kama both claim (LCAs 6809 and 6810, respectively) a *mala* of tobacco and 13 *lo'i* in the 'ili of Hekona. (Since Kanakaliili identifies Hekona as being in the *ahupua'a* of

Elbert, 1971); labia (Andrews, 1974). This 'ili is located *mauka* of Ka'elepulu Pond between Kaipolia and Kaula 'ili. ½ of Kapakapa (36.89 acres) was awarded to Kamanu for \$38.00 in 1855.

*Kapalai

—'ili; name means "silent kapa." This 'ili is located in the marsh area of Maunawili among the 'ili *Makali'i*, *Palawai*, and *Kamakalepo*. Leoiki was awarded one-half of Kapalai in 1860. Louisa Whitfield was awarded 50.15 acres of Kapalai the same year.

Kapalepo

—'ili; name means "dirty kapa."

Kapaloa

—'ili; name means "long kapa."

Kapoho Point

—Promontory at northwest end of Kailua Bay; *kapoho* means "the depression"¹⁴. The name may also refer to "Kapo's cry." Kapo is said to be the child of Haumea, sister of Pele. Beckwith says she must be considered as a form of creative energy¹⁵. Kapo was supposedly born in Kalihi and flew around a lot. She was able to separate her female sexual organs from her body.

When Kamapua'a attacked Pele near Kalapana, Kapo sent this kohe as a lure and he left Pele and followed the kohe lele as far as Koko Head on Oahu, where it rested upon the hill, leaving an impression to this day on the Makapu'u side. Then she withdrew it and hid it in Kalihi¹⁶.

Pukui & Elbert also state that salt was formerly obtained here by evaporation of sea water.

Kaulu

—'ili on Kailua Town side of Olomana which includes its "lele"(s) on the mountain.

There is a legendary figure associated with this 'ili name. Kaulu - the name means "growth in plants" - is a voyager who robbed the garden of

the gods of cultivated plants, thus breaking the power of Haumea to vent her anger by withdrawing the wild plants of the forest (Beckwith, 1970:289).

In the Mahele records, Meheula (LCA 3156) claims 18 *lo'i* and a house site in the 'ili of Kaulu. In the Native Register volumes. Nalailua (LCA 3199) claims in the 'ili and its *lele*, Kanahau, thirty *lo'i*. In the Foreign Testimony documents he claims 23 *lo'i* in Kaulu. Kahewahewanui claims 8 *lo'i* in Kaulu and Kauahau, *lele* of Kaulu .

Kawaewae heiau

—*Heiau* was located by McAllister on the Kāne'ohe side of the ridge which divides Kāne'ohe and Kailua.

*Kawailoa

—'ili; belonged to the Crown at the Great Mahele. The name means "the long water." There are two portions: one going up to the peak of Olomana from Kalaniana'ole Highway and the other in Lanikai.

Kawainui Marsh was considered the male and Ka'elepulu Pond, the female. They mated at Kawailoa according to a Hawaiian tradition¹⁷.

In the Great Mahele Kamehameha III claimed this land for himself and his heirs. In the upper portion is found the present women's prison in the old facilities formerly known as the Kawailoa Girls' School.

A cinder cone lies behind the buildings and above it rises Olomana Peak, consisting of lavas filled with secondary minerals. "They are washed into the gulches nearby and are sought by gem collectors" (Stearns, 1978:23).

Within this "ili is the Kukuipilau *heiau* and a spring known also as Kawailoa. A traditional trail, named Kiolea, crossed the ridge from Kawailoa to Makali'i Valley. The Na Ala Hele Trail system may incorporate one or more of the

existing trails up Olomana in this 'ili.

***Kawainui** (see Photo and Document section)
—Biggest marsh in the Hawaiian Islands. The marsh is now separated into three parts: the main marsh area on the *makai* side of the highway, and two in Maunawili Valley on the *mauka* side of Kalaniana'ole Highway. One of these latter surrounds the hill Ka'elepulu, and lies below Olomana Ridge; the other, also in Maunawili, is across from the Quarry Road lying alongside the lower reaches of Kahanaiki Stream.

The name *ka wai nui* means "the big water." "Hau-wahine" is the *mo'o* goddess of the ponds of Kawainui and Ka'elepulu in the Ko'olau district on O'ahu. She brings abundance of fish, punishes the owners of the pond if they oppress the poor, and wards off sickness (Beckwith, 1970:126).

Archaeological research has dated the Ko'olau lavas to an age of 2.2-1.6 millions years; the Ko'olau Volcano is described as "about 8 miles long by 4 miles wide and extended from near Waimanalo at the SE to NW of Kāne'ohe and from the eastern base of the Ko'olau Range on the SW to inshore of the Mokulua islands to the east" (MacDonald and Abbott). Adams and Furumoto (1965) point out that a dense volcanic plug, 5+ km. wide and 1.6 km. deep, lies beneath Kawainui Marsh, and Drigot (1982) suggests this plug may prevent the Maunawili Valley stream runoff and rainfall from seeping down and out of the marsh. Stearns (1978) believes O'ahu to have been relatively stable over the last several hundred thousand years although throughout the Pleistocene the Marsh area was periodically submerged and exposed by changes in ocean level.

That Kawainui Marsh was previously lagoonal (filled with salt water) was recognized by Stearns at least as early as 1935 in his description of the formation of Kawainui and Kaelepulu Swamps (Stearns, 1935). Moberly (1963) suggested that

the Kailua barrier beach was probably Holocene in origin.¹⁸

Hammatt, Shideler, Chiogioji and Scoville describe the pre-historic lowland forest surrounding the marsh:

Previous discussion of prehistoric Hawaiian lowland forests has emphasized a savannah-like environment dominated by trees like 'ohia (*Metrosideros polymorpha*), lama (*Diospyros sandwichensis*) and wiliwili (*Erythrina sandwichensis*). The results of the present research suggest that the importance of *Loulu* palms has been greatly underestimated.

The possibility of extensive prehistoric *Loulu* palm forests on the margins of Kawainui and elsewhere has major implications for Hawaiian prehistory.

Of some 36 species of *pritchardia* palms known, 31 are native to Hawai'i (Neal, 1965:97). This only genus of palm native to Hawai'i underwent tremendous adaptive radiation.

The Hawaiians ate the unripe seeds, called *Hawane* or *wahane*, which taste somewhat like coconut. They used palms for food, fuel, timber and thatching. The seeds are also eaten by rats, wild pigs, and insects.

About 1200 this species, so rich previous to this time, disappears from the soil seen in the marsh corings taken by Hammatt et al (1990). One hypothesis is that the introduction of rats and pigs may have decimated extensive stands of *Loulu* at Kawainui and elsewhere. (Similar decimation of palm forests has been suggested for Easter Island.)

It is interesting to speculate that the legends of general famine and isolated caches of edible plants connected with Maunawili and the Kailua

area may be related to the disappearance of the Loulu palm.

Kawainui was known as the locale of certain mythological trees (Makalei and Ka-lala-i-ka-wai ma ku'u-ka'o) which were a source of great abundance until they disappeared. The *Loulu* palms of Kawainui may have supplied endless abundance (maku'u-ka'o) as long as they lasted (Hammatt et al., 1990:p. 54-55).

Several legendary accounts which name Maunawili, Olomana, Ahiki, Pakui, Makawao, and Makali'i (all place names in Maunawili) specifically or mention the marsh also mention the loulu palm. For example, in the Kaulu legend (see Kaulu entry) which is associated with the Kailua area, we are told that Kaeha hides Kaulu in a loulu palm leaf in the land of the gods.

Kawainui is the site given for the legendary Maka-Lei tree, a tree which had the power of attracting and providing fish.

In Westervelt's story of Keaomelemele (Golden cloud) the bird Iwa brings the tree Makalei from Nu'u-mealani and gives it to Waka to plant in the garden of Paliula in the uplands of Ola'a on Hawai'i. There Paliula lives under the care of Waka. With the tree Makalei comes the tree Ka-lala-i-ka-wai (The branch in the water) or Maku'u-ka'o (Supplying endless abundance). The first tree attracts fish (i'a), the second provides vegetable food (ai); "Call this tree and food would appear." After Paliula has left the garden the trees are brought thence for the marriage of a younger brother and sister on Oahu. The food tree is successfully conveyed up Nu'unau valley, when the fish tree starts to ascend, the little people of the valley are frightened and raise a shout. The tree falls at Ka-wai-nui (near Waimanalo), thence fish are scattered through the

waters all about the island (Beckwith, 1970:386-287).

Kawainui is also the home of the *mo'o* goddess, Hauwahine. Hauwahine traveled from pond to pond on the windward side but her home was in Kawainui.

In *An Account of the Polynesian Race*, cleaning the marsh is described:

The men, women, and children of Mauna wili, Kailua, and Waimanalo ... went into the pond, and with their hands broke the limu loose, picking it up and twisting it under as it was gathered...breaking of the limu was continued until the pond was clean and the food of the fish clean, which for Kawai Nui required three days (Fornander, 1969:129).

Another account of the marsh has to do with its size. Since it is so great, the enemies of Kaha-kaulia will not be able to locate him to desecrate his bones.

One powerful chief, Kaha-kaulia, was so afraid a rival chief might desecrate his bones that he planned the following ruse:

"When I die," he told his followers, "do not wail for me until you have hidden my bones. Then go to the middle of Kawainui (stream), dive about in the mud, raise lamentations for me, and tell the people that Kaha-kaulia fell into the stream and was carried down in the current." (Pukui & Haertig:109; citing tale from Kamakau: *Ruling Chiefs of Hawai'i*, p. 217)

More modern references refer to bird hunting in the marsh area. Erling W. Hedemann, Jr. recalled hunting plover and ducks in Kawainui with his father (Kailua Town Reunion, 1985).

Flooding at Kawainui has been a great concern during recent years. There are historic references to flooding during the following years:

(Nov. 7) 1837¹⁹, 1902, 1904, 1907, 1908, 1914, 1916, 1917, 1918, 1921, 1924, 1927, 1930, 1932, 1939, 1940, 1951, 1963, 1965, 1977, 1985, 1988, 1989²⁰.

In the 1980s and 1990s the City and County, the State, and the Federal Government have all been actively involved (along with the Kawainui Foundation, community groups and others who have an interest in the marsh) in establishing a way to control the flooding while maintaining or improving the conditions that will allow the marsh to attain its full potential as a marsh (a flood water holding area); wild life (bird and fish) preserve; and educational, recreational and community resource area.

***Ke-anianinui**

—Ridge known as Anianinui (also known as Keanianinui) separates Waimānalo from Maunawili. Pukui & Elbert, discussing a similarly named ridge in Kamana Nui Valley, Moanalua, trace the name to the seer who defied the taboos of Ka-lani-kū-pule and removed the taboo sticks that guarded the valley. The name means "transparent" (Pukui & Elbert, 1974).

Ke-awa-nui

—Northeast end of Mōkapu peninsula. The name means the "big bay" (Pukui & Elbert, 1974) and appears on maps around the turn of the century.

Kekele

—Land division at the foot of the Nu'uuanu Pali; famous for the fragrance of *hala* flowers and fruits. The name means "damp" (Pukui & Elbert, 1974).

Kekepa

—Islet off northern end of Mōkapu peninsula. Name means "to snap at" (Pukui & Elbert, 1974).

Keolu

—*'ili*. Depending on how the original name was pronounced there are two possible meanings. If the name was ke'ōlū it would have meant a type of crab, if ke'olu it would have meant many things all related to a nice, comfortable life - "softness, refreshing, kindness," (Pukui & Elbert, 1971).

In Mahele records, Kauoho (LCA 2791) claims, in the *'ili* of Keolu, 5 *lo'i* and a house site. Kahewahewanui (LCA 3197) claims 1 *lo'i* in "Kealu." Nalaelua (LCA 3199) claims 30 *lo'i* in the *'ili* of "Kealu" in Kaulu.

In 1862, taxpayer Mahuia of Keolu was listed as having a *halela'au* (wood or frame house) valued at \$700 and in 1863 this was listed as a *halepapa* (board house). T. Cummins was awarded 399.5 acres for \$399.50 in 1863.

Kiolea

—Trail within the King's lands of Kawailoa. The trail goes from the Kailua Town side of Olomana over the ridge into Maunawili Valley. *Kiolea* means a high seat, an exalted station or a rickety seat on an elevated place; hence an unsafe state or condition; from *ki* and *olea*: hard, severe (L. Andrews, 1974).

On the other side of the school [Kawailoa Training School] lies an old trail that led to Maunawili. This trail is so old that it was said to be the same one taken by Ahiki when he went to seek Kahinihiniula the red-headed boy that caused the disappearance of fish from Kaelepulu and Kawainui ponds (Mrs Charles Alona in Sterling and Summers 1978:241).

***Kihuluhulu**

—*'ili*; also stream section now part of Maunawili Stream. Huluhulu means "covered with hair, feathers, or wool"; *ki* is the name of a

plant (*dracaena terminalis*) whose leaves were used for wrapping up bundles of food and for thatching, as well as the name of a small bird (Andrews, 1974). At the time of the Great Mahele, Kealohanui was the *konoiki* of the 'ili and claimed 10 taro patches and a house lot there. Paahu also claimed 2 *lo'i* and a *kula* house lot. Kaahu was awarded 14.13 acres here in 1857 for \$9.25.

Koloiki

—Place identified on an 1877 Thurston map, located along Anianinui ridgeline to the ocean, *makai* of a road in the same approximate location as the present-day Waimānalo-Kailua road. The name may mean a "small bend" or "slightly bent."

***Kōnāhuanui**

—Highest peak in the Ko'olau range. Kōnāhuanui is actually two peaks (elev. 3,105ft. and 3,150ft.) dominating Maunawili Valley on the southeast side of the Nu'u-anu Pali.

Average yearly rainfall in this area is 101 inches.

Pukui & Elbert translate Konahuanui as "large fat innards" tracing its source to a story of a giant who threw his great testicles - *kona hua nui* - at a woman who escaped him²¹.

***konoiki lots**

—Several lots on tax maps are identified as *konoiki* lots. (Other names for these lots are *poalima* and *koele* lots.) They are on the river near the present-day Maunawili Neighborhood Park.

Konoiki lots are patches and gardens planted by the tenants or common people for their landlords. They belonged to the chief but were cultivated for him by his people.

In later years they were worked by the tenants on Fridays only, and they then came to be called "poalima" - the Hawaiian word for Friday.

***Ko'olau**

—Mountain range along the southern edge of Ko'olaupoko District. In the Pele legend Wahieloa is named as one of the husbands of Pele. Hinahaweā, another of Wahieloa's wives, is also called Ko'olau (north Kahiki); she is a chiefess of North Tahiti (Beckwith, 1970:259).

The word ko'olau - from "ko'o" (support) and *lau* (many or spread out) - means "windward" on several islands.

The Ko'olau Range, seen as the backdrop of Kailua *ahupua'a*, is part of the remaining rim of the volcano which once had its hot spot somewhere in the present Kawainui Marsh area. Maps of the area show various peaks that overlook the Maunawili and Kailua areas. The highest summit of the Ko'olau Range is known as Kōnāhuanui (2 peaks - elev. 3,105 ft. and 3,150 ft.).

Other peaks are Mt. Olympus (elevation 2747 ft.) behind Mānoa and above the Maunawili Estates Subdivision; Palikea ("white cliff") above Ainoni Ridge; and Lanipō meaning "dense" as in growth²² (elev. 2,621ft.) above Anianinui Ridge and back of Wilhelmina Rise. This peak is the dividing line between Maunawili Valley and Waimānalo.

Another name found in Pukui and Elbert (1974) but not located is the peak *Awaawaloa* which may have been the Hawaiian name for Mount Olympus.

***Ko'olaupoko**

—District (or 'Okana). Its name identifies it as the "short windward" district.

***Korean Tunnel**

—Water tunnel for Maunawili Ditch System; built between 1922 and 1926. It is located where the feeder streams come together to form Makawao Stream. The name suggests that Korean laborers may have built the tunnel however no supporting documentation has yet been found.

Kailua, it appears that he refers to this area in the *lele* of the 'ili of Manu.) In 1865 a taxpayer owner here was cultivating cotton. His enterprise was valued at \$600 and he paid taxes of \$7.50 which included taxes on his four horses and two mules. The place name describes both a variety of sugar cane used medicinally and in love sorcery, and literally: flying bird.

Matsuda/Miike Store

—Presently the Knott family home and ranch overlooking the marsh, behind Castle Medical Center. This used to be a general grocery and gas station on Auloa Road when the road continued on toward Kailua (See photo and document section).

***Maunawili Circle**

—Small road off Maunawili Road at Lunahelu St. Site of former Ordinance Detail and Quartermaster Camp for Italian war prisoners in WWII and location of a small Buddhist temple during plantation days 1900-1940s.

***Maunawili Ditch System** (See photo and document section)

—The Board of Water Supply Environmental Impact Statement (EIS)²⁴ provided the following information. The first section of the Maunawili Ditch was built in 1878 to irrigate sugar cane in Waimanalo with water from streams in Maunawili Valley. By 1926 the ditch had been extended from Omao Stream (at an altitude of 470 feet in Maunawili Valley) to the U.H. College of Tropical Agriculture Waimanalo Research Station (at an altitude of 100 feet in Waimanalo Valley). Between 1900 and 1924, five water development tunnels were driven in upper Maunawili Valley to supplement the flow of the Maunawili Ditch. Operation of the Maunawili Ditch and Tunnel System became the responsibility of the Hawai'i Water Authority in 1953 and subsequently of the State DLNR and more recently of the Department of Agriculture (1989)²⁵.

Mr. Richard Frazier, superintendent for C.

Brewer, recalls that in the 1930s, two large pumps near the MacKay radio station lifted the water 300 feet to the 2-mile tunnel and to the main reservoir for the Waimanalo Sugar Mill.

The system had gradually deteriorated over several decades. Substantial repairs were done to ensure that water entering the system reached farmers in Waimanalo (EIS, 1987:137; Maunawili Ditch and Tunnel System).

Presumably, most of the flow developed by water development tunnels in Maunawili Valley is at the expense of stream flow in Maunawili Stream and tributaries including Omao, Makawao, Ainoni, and possibly Palapū. However, available data is too limited to assess the extent to which different stream environments have been affected.

After 1940 principal water use shifted from irrigation to municipal supply because of demands of rapidly growing communities and gradual abandonment of truck farming in the Kailua-Kāne'ohe area and termination of operations by the Waimanalo Sugar Co. Development of municipal water supplies from tunnels and wells progressed rapidly, and use of domestic water in the Kailua-Kāne'ohe area increased from less than 1 mgd (million gallons per day) in 1940 to about 7 mgd in 1962 (Takasaki, 1984:10-11).

***Maunawili Estates**

—Subdivision built in 1966, streets named after the developer's - Dr. and Mrs. Robert C. H. Chung's children: Kelewina (Kelvin), Kīka (Kirk), Kukana (Susan), Lola (Laurie), Lopaka (Robert), Maleko (Mark), Mei (May). Also Aloha 'Oe Street from the song "Farewell to thee," written by Queen Lili'uokalani after a visit to Maunawili; and Pu'ualoha (beloved hill) Street.

***Maunawili Falls**

—Falls and Swimming hole a short distance above Maunawili Estates.

***Maunawili 'ili**

—'ili between Ainoni and Omao 'ili. Native and Foreign Testimony records for claims during the Great Mahele mention Kamakahonu as *konoiki* of Maunawili at the time of the Great Mahele. Kamakahonu gave it to King Kamehameha III sometime prior to the Great Mahele of 1848 (Kelly and Nakamura, 1981:14). Kamehameha III later gave the land to the government (Kelly and Nakamura, 1981:22), probably during the Mahele, and Maunawili is listed as Government Lands in the Register. No land claim awards were awarded for the back of the valley, although some were awarded in the lower areas (Kawachi in prep.). W. Jarrett received a land award of 670 acres in 1849 for \$711.

In 1860 H.K. Sawyer was assessed \$12 in taxes for 811 acres of the land of Maunawili which included taxes on four horses, one mule, one dog and poll tax. He paid an additional \$4 in road and school taxes since he lived here.

***Maunawili Neighborhood Park**

—Community park located in the wetland at 952 Maunawili Rd. (TMK: 4-2-7:6, 12 & Port. 1) with tennis and basketball courts, soccer fields and a park area. The park was built in 1970. During World War II this area contained a hospital unit.

***Maunawili Park**

—Subdivision built in 1965 by developer Centex-Trousdale. Street names chosen by developer begin with "Luna": Luna'ai (food inspector), Luna'anela (archangel), Luna'āpono (censor), Lunaawa (harbor master), Lunaha'i (confessor), Lunahana (overseer, foreman), Lunahaneli (centurion), Lunahelu (census taker), Lunahō'ōia (auditor), Lunaho'okō (executive officer). Maunawili Loop is a small road off Maunawili Road in the vicinity of Lunaahooko and Lunahooia Places, Maunawili Circle is at Lunahelu and Maunawili Roads, and Auloa Road borders the northern edge of the subdivision.

***Maunawili Ranch**

—Queen Kalama's land in the 'ili of Maunawili was sold to W. Jarrett in 1849 (Grant 181). H.K. Sawyer got the land from W. Jarrett and started Maunawili Ranch in the 1850s. The Boyds leased the Ranch from the Sawyers and owned a large part of the valley by the 1870s (Kawachi, in prep.) In 1880 Mary Boyd was listed in tax records as having 24 acres of rice land, 10 acres of taro land, and 1,222 acres of pasture land and 150 head of cattle (Kelly & Nakamura). In historic times the ranch was known to be a playground for royalty when the Boyds in Maunawili and the Cummins in Waimānalo entertained notables such as King Kalakaua, Queen Lili'uokalani, and Princess Ruth. James Boyd collected and cared for rare species of tropical plants and trees (as would William Irwin in his day). The ranch became predominantly a horse and cattle ranch by 1875. The Boyd estate sold Maunawili to W.G. Irwin in 1893. Irwin acquired over 2500 acres.

Around 1900 Maunawili was famous for having the largest coffee plantation on O'ahu.

W.G. Irwin died in 1914 and his estate sold Maunawili Ranch to C. Brewer & Co. in 1924. C. Brewer began planting experimental fruit and forest trees. One company memo shows seedlings from Maunawili being sent to the Big Island to be tried out there. Over 30,000 plants, mostly trees, from all over the world were planted in the valley between 1926 and 1935. From letters and memos written to and from the Manager John Herd, we find there were 7538 paper bark trees, 3340 silver oak, 1017 ironwood, and 50 teak trees among the 16,670 trees planted in Maunawili in 1930. Also in that year John Herd wrote a note that evidently accompanied a bunch of bananas called "Apple banana," and explained these were introduced into Hawai'i about 1868 from China where they were called "Go Sai Leong" meaning "fragrance that goes over the mountain." He mentions they also were brought to Hawai'i in 1904 from Puerto Rico and in this case were called

"Manzano." These records do not mention where the bananas were planted or when, but Maunawili today is still considered to be a good location for growing bananas, particularly "apple bananas."

Mr. Richard Frazier, formerly a superintendent for C. Brewer, remembers lots of jam making going on at the ranch since there were many exotic plants, such as ceylon gooseberries.

C. Brewer supplied housing for workers of the sugar mill in Waimānalo. The Ranch house was for the owners, and the manager's house was the Herd home (just across the road from the Boyd home).

C. Brewer planting lists include pili nut, cashew, ice cream bean, avocados, papaya, mango, durian, as well as forest trees like albizzia, mahogany, silk oak, rubber trees, and eucalyptus.

Mr. Frazier, now living in Kailua-Kona, said the ranch belonged to Waimānalo Sugar Co. who leased it from Mrs. Irwin (who was a Roeth, married at one time to Spreckels). Irwin and Spreckels held in common Western Refiners.

Later Mrs. Irwin married Paul Fagen. They had a lovely big home there which was always kept in readiness for casual visits. They loved horses and had a number in readiness. She also owned one-half of what is now Lanikai and sold it to Mr. Frazier's father's hui (Town & Country Homes). She also gave the hui an option on Waioni Spring 1/2 mile east of the home and about 150' higher elevation where the output was about 750,000 gallons per day.

The Maunawili ditch system was built for the Waimānalo Sugar Co. with open flumes (all redwood) and about 6 small tunnels. The ranch drew about 6 million gallons of water per day, most water being picked up in weirs. There was a 3 million gallon reservoir. Ranch personnel were responsible for all maintenance and also for two small water tunnels and stream weirs. These ranch people would travel the area on horseback

with sickle and hoe to clear stoppages and clear weeds. They had a 3 million gallon reservoir near the last tunnel at about 8-900 foot elevation and irrigated only during days. From the water source to reservoir was about 5 miles and then about 5 miles of open ditch along the *mauka* edge of the cane. There were only 2 fields above ditch line for non-irrigated land.

The Frazier family began going to Maunawili about 1920. Mr. John Herd was maintenance manager and lived in a ranch house on the east side of the big house. He had a staff of 5 or 6 people to take care of the house and yard. They had a few cattle but had 15 or 20 horses. His wife served as housekeeper and cook. Son John was same age as Richard Frazier and he had an older sister. There was a very small wagon, pulled by two huge dogs, which the children could ride in.

During the war there were not enough ranch hands to handle the work and C. Brewer leased the Ranch to the military who moved in during the years of World War II and used Maunawili as a training area (Kawachi in prep.). Mr. Frazier noted that the military used parts of the valley for firing practice and on December 7, 1941 when the bombers came in over Pearl Harbor, his family and others were took refuge in Maunawili Valley.

Shortly after the war, the Girl Scouts held a camp there for several years and the girls went on the ti leaf slide where "we sat on loulu palm leaves," had campfires and hikes (photos and documents section). The present Irwin/Hedemann home is said to have been built in the 1870s, and part of the housing nearby includes the foundation of the Boyd home, the Royal Palm Avenue, remnants of a coffee mill, the Queen's Bath, nine exceptional tree species and much more.

C. Brewer & Co. sold its Maunawili property to the H.K.L. Castle Estate in 1943. The Harold Johnston family rented the house in the 1950s and the Hedemann family moved in after the

Johnstons.

In 1987 Castle Estate sold 1093 acres to Han Kuk Chun, (Yasuo Yasuda), a Korean living in Japan, and the ranch has become part of the development of two golf courses on the slopes of Olomana by Royal Hawaiian Country Club.

The road to Waimānalo ran up the valley and crossed 2 or 3 wooden bridges. One was the landmark at the ranch entry, a half mile into the gulch from the house. The drive was lined with huge royal palms. The only road to Kailua and eventually Lanikai, went into the Maunawili Valley from where Kane'ohē Ranch's office was run, at a constant level to a ridge halfway to the Ranch entry, then down through the taro and rice fields (almost impassible during rains). Around 1927 the lower (Auloa) road was started at the 280' elevation. It crossed the pump station and Maunawili Road ceased to be used.

***Maunawili Reservoir**

—Situated above Maunawili Estates on Piliwāli Ridge. It is State owned, and regulated by Board of Water Supply. Another reservoir exists near St. Stephen's Seminary on the trail and must provide water to the seminary.

***Maunawili Road**

—Begins at triangle of Auloa Road and continues back in valley. At Maunawili Circle it overlies the Old Government Road which encircled the island (Alaloa) or Alanui.

***Maunawili School House**

—No longer in use by the 1930s, this school house was located under the banyan tree behind Dr. & Mrs. Keller's house. This one-room school house was reportedly started in 1883. Mr. Akuni Ahau taught here, in Waimānalo and later became Kailua Elementary School's first principal. In the 1940 plantation days, the school house was used occasionally by the plantation medical doctor when he would come to vaccinate everyone. There was also a Japanese/English language school near the present Kailua YMCA on

Kailua Road in the 1920s.

***Maunawili Stream**

—Stream system which is used to encompass all the other streams of the valley: Aawa, Ainoni, Kaimi, Lili'i, Maunawili, Olomana, Omao, Palapū, Pohakea. This stream system provides the major water supply to Kawainui Marsh. This stream system has been very prone in the past to flash flooding. The actual Maunawili Stream originates in the 'ili of Maunawili. The State at the time of this writing is trying to provide permanent flow standards for the stream system to make sure the riverine and marsh life further down in the valley is permitted to flourish.

***Maunawili Trail**

—Trail to Maunawili Falls, this traditional trail is looking for a new access. Plans are for this trail to hook up with the *Na Ala Hele* Trail.

***Maunawili Valley**

—The valley - long famed for its views - extends from Ko'olau ridge down alongside the Kalaniana'ole Highway as far as the Olomana subdivision on one side and along Anianinui ridge to Olomana on the other side. This valley's character, like its land, is carved from the deeply folded curtain of mountains at the back of the valley and from Olomana (Mt. Olomana). "By 1875, there were already large herds of cattle and horses' in the Maunawili" (Takasaki, Hirashima and Lubke, 1969:63). A tent city was located in Maunawili during World War II²⁶. It has been the site of upland forests, a cattle ranch, the C. Brewer tree plantation, and banana growing land. Marie McDonald also says that the *pua kenikeni* "*fagraea berteriana*", is believed to have first been planted in Maunawili: Mrs. Robert Chung is supposed to have planted it in her front yard²⁷.

***Maunawili Watershed**

—State watershed area of 18 sq. miles with 13 sampling stations located along springs, streams, the ditch and tunnels for water. This land has

been managed by the Department of Agriculture since 1990.

***Maunawili Wells I, II, and III**

—State-owned wells, managed by the Board of Water Supply.

Moku Lana

—Newly-designated headquarters for the Kawainui Heritage Foundation's educational programs (1990). It is located across from the lower entrance to Maunawili Valley. Name means "floating island": before the present highway construction, the area was surrounded by marsh on three sides. It is in the 'ili of Kamakalepo.

Moku Lua

—Two islets off Lanikai. Literally "two islands." Today they are bird sanctuaries comprising 24.1 acres. Located on these islands are fishing shrines and an adz quarry.

Mid-Pacific Country Club

—Private Country Club and golf course, located behind Lanikai. Construction started May 1, 1926, opening for play on September 14, 1928. This country club was the brainchild of developer Charles R. Frazier, who thought a golf course and country club would help sell his Lanikai subdivision. The first officers - also serving as directors - were Mr. Frazier as president; John R. Galt, vice president, E. White Sutton, treasurer, and J.H. Worrall, secretary. George H. Angus, Walter F. Frear, L.J. Warren, Robert McCarriston, and Dr. H.H. Blodgett completed the roster of directors. Only 2 other 18-hole golf courses existed on O'ahu: Oahu Country Club and Schofield Barracks Club. Seth Raynor designed the course. Originally there were 65 members and they often had to contribute to pay the bills.

Mōkapu Peninsula

Peninsula, elementary school, point and land division. Originally named Moku-kapu (sacred district) because Kamehameha I met his chiefs

here, it was "the sacred land of Kamehameha" (Sterling and Summers, 1978).

Mololani

-Crater, Mōkapu peninsula. Here, the god Kāne tore a woman from the man's side. The name means "well cared for; also the name of a rain" (Pukui & Elbert, 1974).

***Mo'okini**

-Another name for Pahukini *heiau*. The name means "many *mo'o* or many lineages" (Pukui and Elbert, 1974).

***Moopilau**

—Part of 'ili, means bad lineage, or bad lizard goddess. Area just above junction of Kapa'a Quarry Road and Kalaniana'ole Highway.

***Mt. Olympus**

—Peak (elevation 2747 ft.) in Koolau, behind Maunawili Valley, named after Greek mountain of the gods by Punahou students who included Emerson and Gulick children (Pukui and Elbert, 1974 referring to Thrum's Annual for 1928). This may be the same peak as Awaawaloa mentioned in Pukui & Elbert (1974) as being above Maunawili.

***Na Ala Hele Trail System** (See photo and document section)

—Hawaiian State Trail System, established in 1988 to develop and improve mountain and shoreline trails and accesses throughout the state. The trail in Maunawili is a "Demonstration Trail." The "Na Ala Hele" state trail system was initiated by Marilyn Bornhorst in City Council with a task force in 1987 and it became law in 1988. The DLNR forestry division has been charged with the project, planning new and incorporating existing trails on the Windward side of O'ahu for a system which will extend nearly the length of the windward side. At this writing, approximately 8 miles of trail are in place between the 800 ft. to 1,000 ft. elevation of Maunawili Valley. Hikers can start down the

old road from the Pali Lookout or begin at the Outlook on the Horseshoe Curve cutting back into the valley. Recently, there the connection was made coming in from the Waimānalo end of the Old Government Road to the trail coming from the Pali Lookout. Future plans envision over 15 miles of trail curving around the entire valley, joining a Piliwale Ridge trail, a Maunawili Falls trail, the Mt. Olomana Trail, and the Waimānalo trail, all eventually hooking up with a Kāne'ōhe trail system and beyond. The initial physical labor of chiseling out the pathway of this new trail in Maunawili has been done by Mr. Dick Davis - alone or with the help of OCCC prisoners.

Namu me Kaimuhoni

'Ili. Na-mu, citing Fornander, "...the Mu." Beckwith, citing Fornander, notes that Kahano introduced the Menehune -Mu- people from Kahiki and established them on O'ahu as laborers at Kailua in Koolau...(Beckwith, 1970:328). This 'ili is located on the ocean side of Olomana above Enchanted Lake.

*The (Old) Nursery

—Grassy and wooded area right Kalaniana'ole Hwy. at Auloa Road intersection where Erling Hedemann had a nursery. Here Hawaiian *wiliwili* trees can be seen alongside exotics such as *Cyrtanthus* and *Thunbergia* vine. Land snails could be seen in this area until recently. This area is to be developed into a jug handle entrance for a golf course.

Nu'u-anu Pali

—Gap (elev. 1207 ft). *Nu'u-anu* means "cool heights", and *pali* means "cliff." On the southeast ridge above Nu'u-anu Gap are two notches which were probably used by the Hawaiians as a fighting base (Site 70; pl.11,A) Warriors and their supplies were probably stationed here, since the site commands the old trail down the Pali (McAllister, 1933:35).

The Nuuanu Pali scenic outlook, rebuilt in 1980s, is famous as the place where in 1791

Kamehameha's warriors conquered the O'ahu warriors in his effort to unite the islands. This area is known as a one of the entrances to the honorable afterworld; a sort of Elysian Fields.

The Gods of the Pali

Within a few yards of the upper edge of the pass, under the shade of surrounding bushes and trees, two rude and shapeless stone idols are fixed, one on each side of the path, which the natives call "Akua no ka Pali," gods of the precipice; they are usually covered with pieces of white tapa, native cloth, and every native who passes by to the precipice, if he intends to descend, lays a green bough before these idols, encircles them with a garland of flowers, or wraps a piece of tapa round them, to render them propitious to his descent. All who ascend from the opposite side make a similar acknowledgment for the supposed protection of the deities, whom they imagine to preside over the fearful pass (Ellis, 1963:10)

Sterling and Summers noted the name several stones: the one at the Koolau base of the trail was called Ka-laau-hoeu, the one at the fork of the road was one called Kaho-a-pohaku and at the top were Hapuu and Kalanihauola.

The Pali of Anuanu was an important position in times of war, and the parties in possession of it were usually masters of the island. In its vicinity many sanguinary battles have been fought, and near it the independence of O'ahu was lost in or about the year 1790. (Note: Kuykendall says battle was in 1795; 1938:47.)

Tamehameha invaded Oahu; the king of the

island assembled his forces to defend his country, between Honoruru and the Pearl river; an engagement took place, in which his army was defeated, and his ally, Taao, king of Tauai and Nihau, was slain. The king of Oahu retreated to the valley of Anuanu, where he was joined by Taiana, an ambitious and warlike chief of Hawai'i. Hither Tamehameha and his victorious warriors pursued them, and, about two miles from the Pari, the last battle in Oahu was fought. Here the King of Oahu was slain, his army fled towards the precipice, chased by the warriors of Tamehameha; at the edge of the Pari, Taiana made a stand, and defended it till he fell: the troops of the fallen chiefs still continued the conflict, till being completely routed, a number of them, it is said four hundred, were driven headlong over the precipice, dashed to pieces among the fragments of rock that lie at its base, and Tamehameha remained master of the field, and sovereign of the island.

The natives still point out the spot where the king of the island stood, when he hurled his last spear at the advancing foe, and received the fatal wound; and many as they pass by, turn aside from the path, place their feet on the identical spot where he is said to have stood, assume the attitude in which he is supposed to have received his mortal wound, and, posing their staff or their spear, tell their children or companions that there the last King of Oahu died defending his country from its invading enemies (*loc.cit.:11*).

Nuuanu Pali Highway

(see photo and document section)

—One of the main Ko'olau transit corridors. David Shideler's report for Castle Junction determined that the main Nu'uuanu Pali trail descended a spur ridge (Kionaole) to the vicinity of the western portion of Kionaole Road and probably separated for the northeast branch going to Waimānalo and the northwest branch going to Kāne'ohe and beyond just where Kionaole Road

intersects with the Pali Highway. The Nu'uuanu pass was often preferred to the Kalihi pass, although quite precarious in windy weather, because the Kalihi pass required the use of ropes and ladders.

The Nu'uuanu Pali Trail alignment was the main trans-Ko'olau artery until the "old Pali road" was opened in 1897. The old trail alignment ascended up the floor of Nu'uuanu Valley up to the "nuku of Nu'uuanu" or major declivity just west of the present Nu'uuanu Pali State Wayside Park overlook. The trail then hugged the windward side of the Ko'olau(s) for about 300 yards until it reached the first major spur to the north at which it "careened down at a break-neck angle" (DeVaney et al., 1982:163 in Shideler, 1990).

Sterling and Summers cite Rev. Reuben Tinker (1831) about the olden days.

men and women are going up and down with their ordinary burdens on their shoulders or in their arms such as bundles of potatoes and taro, calabashes of poi, fowls, goats and swine (cited in Shideler, 1990:11).

...Of the road in olden times: it was a trial... At Ka-ho'o-waha-pohaku they started climbing, to ascend from Koolau to Kona (here), then going perpendicularly up the edge of the cliff, and coming to a spring called Ka-wai-kilo-kanaka...

From this place, climbing up the cliff, to the large rock called K-ipu-o-Lono, a noted rock, famous from olden times; at this rock there was a certain difficulty in the travel of olden times because if a person slipped while leaning his chest on this rock, he would fall and

die in the divide. From there to the joining place, that is, the pass (*nuku*) of Nuuanu, was called Ka-pili, because of the joining of the cliff.

About the iron railing: That iron railing was made in 1836. Paleka the elder was the person who made that railing and foremost then on many Koolau people came to it from Honolulu, and also Honolulu people (went) to Koolau. That railing has lasted to this day: it is 36 years old. Ten years later, the government road was built (Sterling and Summers, 1978).

The Polynesian trail was first improved by a Boston merchant named Hinckley who blasted portions of the trail in 1830. The Reverend Mr. Beers made an iron handrail and cut steps in 1836. In 1845, funds were set aside to make the trail passable on horseback (Shideler, 1990:12).

Construction of a proper road was begun in 1882. The road was built in 1897 to replace the steep and dangerous Pali Trail which had long been the only direct link between Honolulu and the Kailua-Kaneohe district.

The contractors were young Stanford graduates, one of whom--John H. Wilson--later became Mayor of Honolulu. The mile and a half of cobble paved road was sixteen feet wide; had a wall on most of its outside edge to keep motorists from going over the brink, and had a maximum gradient of 8% as against 49% on parts of the old trail. This mile and a half of highway cost \$37,500 (Castro

and Yost, 1971:43).

The modern highway and tunnels were built in 1959 thus literally paving the way for development of the windward side.

Nu'uuanu Pali Names

-Ka-ipu-olono is the name for the old swinging iron steps

-Kaawaawaomalua was the name for the first bridge

-Kaawaokaneia was the name for the second bridge

Puu-o-Hauola was a supernatural stone, below that came Kaholokukui, Puahi, Kahoopohaku, Maunahuila, then on to Maunakope, Na-hala-o-Kekele and Nahuina, on past Kaneohe then to Malailua on the road to Kailua. It leads straight to the plain of Kolikolimalie.

-Wai-aka (Shadowy water) was the name of spring just below the first cliff named in many old songs, in more recent times called Waikilokohe (Sterling and Summers, 1978).

Nu'upia

-Fishpond, Mōkapu. The name means "arrowroot heap" (Pukui & Elbert, 1974). Today, a wildlife refuge on Kaneohe Marine Corps base. On the Kāne'ohe side of the border of Kailua and Kāne'ohe *ahupua'a*.

*Ohuauli

—Section in of the *'ili* of Maunawili; name means "lots of retainers." Pou claims (LCA 6171) this area from himself in 1848.

*Old Government or Kingdom Road

—Road, cart track and inland trail, originally encircling island, cuts through Maunawili Valley on its way from Pali to Waimānalo and beyond.

In this section, documentation of the road from the Pali to Waimānalo will be presented in chronological order showing the earliest to the more recent indications of its status.

This road is shown on all maps. Its location

shifts occasionally a few hundred meters to one side or another as sections or bridges would get washed out during floods.

Queen Ka'ahumanu made her first circuit of O'ahu in August of 1826, her second circuit in March 1830, her third circuit in September 1831. To make this circuit she would have had to traverse Maunawili Valley.

In the Foreign Testimony three persons in Makawao mention the road as one of their boundaries: Mahuna (LCA 4270) states that her Mo'o 'aina, Lupewai [a water kite], is bounded by a Creek, a Pali, the Road, and a Pali (underlined for emphasis). The original claim could not be found. This was for the 'ili of Ka'elepulu at Makawao. Napahoa (LCA 5924) also claims a *mo'o aina* named Alapohaku in the 'ili of Ka'elepulu in Maunawili Valley. The name means "stone road." This claim also is at Makawao. Hapaimama (LCA 6083), also making a claim in Ka'elepulu, mentions the road in his testimony. The fourth person to mention the road in his boundary description is claiming land in the 'ili of Kahanaiki by the Pali (Moolau, LCA 6100).

In the 1884 Boundary Commission settlement for Ka'elepulu the boundary is described as going to a stone wall 7 feet from the Boyd's gate and 677 feet along the boundary of "ainoni" to a telephone post on the SW side of the road (underlined for emphasis).

In an 1890 letter from Asa Kaulia to Charles N. Spencer (the Chairman of the Road Board of the Ko'olaupoko) Kaulia thanks Spencer and the King for all the work done by the kingdom. The letter mentions that workers received \$25 a month or could, if needed, get \$30 a month for doing the road work. It states that the *Papa Alanui o Ko'olaupoko* (public road) going from the Waimānalo Sugar Mill to the Pali of Nuuanu was 6 miles and 4 "pauku" or sections long. It was another 1 1/2 miles to Huino of Kailua, 7 miles to Kāne'ohē and 11 to the Sugar Mill in He'eia.

The Territorial Planning Board's 1939 Progress Report shows the road as a City and County unimproved road.

Old timers in Waimānalo and Kailua remember driving that road in their Model T cars. Over the steepest parts they would turn the car around and drive backwards because those cars had their greatest pushing power in reverse.

In 1958 two persons were known to have houses along the road to Waimānalo: a Mabel Mashita and a Mr. "Tucky" Takahashi (Personal comm. Eleanor Pence).

*Olomana

-Olomana is the peak which seems to rise majestically on its own from the valley floor (the "Olo" meaning hill is now only found in place names such as Olomana and the "mana" means "forked divided, or branched" - elev. 1643 ft.) but which is actually the hard remains of the volcano which has not eroded as easily as the rest of the valley.²⁸ Beckwith mentions that Olomana was named by early foreigners to these islands²⁹. Olomana is actually three peaks, Olomana, Pāku'i (the center peak) and Ahiki (nearest Waimānalo).

The Ahiki mentioned in Hi'iaka's chant is that pointed peak on the Kaneohe side, the one that is now referred to as Olomana. It is the one that the traveler over Nuuanu sees as he goes down where he could see Kailua.... Pakui is the one that is tallest of the hills called Olomana, on the side facing Waimanalo (Sterling and Summers, 1978).

The Olomana legend is connected to the early creation stories of Hawai'i.

Haumea retires to the land of the gods in anger taking food with her.

Oahu, Kauai, Maui, Hawai'i are all affected by drought. Pupuhulana and Kapala, strong men and swift runners of Kauai, come to Oahu seeking food and at Kailua in the land of Maunawili find Haumea's attendants, the men Olomana, Ahiki, Pakui and the women Makawao and Hauli living on popolo and ti plant left by the angry goddess for the subsistence of her own people. Olomana sends the swift runner Pakui with the Kauai men to Ololo'i'mehani, the land of Makali'i, eastward of Oahu. They carve lifelike images of Ieiea and Poopalu, fisherman of Makali'i with humped backs like the uhu fishermen, real hair, eyes made of oyster shell. They bring back potatoes, taro, bananas, sugar cane, ape plant, ti, yams, hoi, arrowroot (pia), breadfruit, mountain apples (ohia), coconuts, and edible ferns. Thus, these foods came to the islands (Kamakau Kaokoa Jan 5, 1867) (Beckwith, 1970:431)

Another legend of Kawelo (a) Green-Pukui version

When the boy reaches the age to marry, a wife is sought for him over all Kauai, but since none is found of sufficient beauty, the foster father, directed by a dream, launches his wife's magic canoe transformed out of a hibiscus blossom and is carried by favorable breezes invoked from the wind gourd of his ancestor Nahiukaka to Oahu, where he obtains the hand of Malei-a-ka-lani, a high chiefess descended from Paao, daughter of Ihiihi-lau-akea and his wife Manana and brought up by her grandmother Olomana in the Koolau mountains, and is borne back with the bride that same day, to find that his wife has already, with the help of the little Mu and Menehune people, prepared a sumptuous feast for the marriage celebration (Beckwith, 1979:405).

In the nineteenth century, on the eve of an arrival of King Kalakaua, bonfires blazed from the hills of Olomana, Ahiki and Pakui.

In 1990 there was a grassroots movement by the windward citizenry to preserve Olomana from further development and to put it on the National Register of Historic Sites, which at this time has gained wide political support (13,000+ straw poll votes) both of which, it is hoped will soon become fact.

***Olomana Pump House**

—Old pump house shack along access trail for hiking Olomana. From here the water from Api Spring was pumped up and over the hill to the Girls Home.³⁰ No longer used, it was determined in 1990 that the water was too polluted to be used.

***Olomana Stream**

—Stream located on the flanks of Olomana in Maunawili. It descends near to Hedemann house then joins with Makawao Stream before linking with Maunawili Stream.

***Olomana Trail**

—Trail with two points of origin 1) at present Women's Prison facility and Maunawili Elementary School 2) up by the Olomana pump house on the Maunawili Valley side. Both arms meet at "the Pines" to ascend to the peaks. It is a 1 1/2 hr. to 3 hour hike up. The trail is medium to difficult with two rope assisted climbs. (See photo and document section)

***'Ōma'o Stream**

—Stream in Maunawili Valley, runs through Maunawili Estates area. Wahine 'Ōma'o was one of Hi'iaka's legendary companions. The Halaulolo *Heiau* used to be situated on its banks. The name means "green." There is a Wahine-ōma'o chant: "'O kū, 'o kā 'o Wahine-Ōma'o, wahine a Lohi'au-ipo." "Bam! boom! Women-in green, wife of Sweetheart-Lohi'au." Since the Wahine-ōma'o did not know how to dance or chant, her song was

merely a rhythm beat to which she marched about comically. Hence the idiom "O kū, 'o kā" has come to mean "a lick and a promise," to do something quickly (Pukui & Elbert, 70:162).

***Oneawa**

—'ili, stream, name means "milkfish sand." Oneawa was famous for great quantities of 'ō'io, and perhaps also *awa* fish. The ridge between Kailua and Kāne'ohe was named Oneawa Hills in 1971 (Pukui & Elbert, 1974). In Oneawa 'ili 38 taro patches are claimed, a fresh water pool, and 4 kula, 2 muliwai, 1 sea [fishery], 1 mala of coconut trees, several mo'o; Kalawela (7122) notes that Tute's land in Oneawa was divided at the Royal Palace.

***O'Shaughnessy Tunnel**

—Tunnel is part of the Maunawili Ditch system. Located 2500 ft. above Cooke Tunnel on Omao Stream. This tunnel was closed down some time ago.

Pahukini Heiau

—*heiau* (McAllister Site 359) now in middle of landfill in Kapa'a Quarry. In the National Register and as State Site 50-80-11-350. Also is called *Mo'okini heiau* referring to many lineages; the name *pahukini* means "many drums" (see Pukui & Elbert, 1974). It is said to have been built by the high chief Olopana in the 12th century. Rescued from oblivion in 1987 when a restoration project was begun. The upkeep is now shared by Ameron HC&D and the Lani-Kailua Business & Professional Women's Club.

***Pāku'i**

—The central peak of the of 3 peaks of Olomana; named for the keeper of the fishponds at Ka'elepulu and Kawainui, a swift runner (Sterling and Summers 1978:266-267): Paku'i, special attendant of Haumea at Kailua, could circle O'ahu six times in a day (see Pupuhulana; Beckwith, 1970:338). (See photo and document section).

***Palapu**

—'ili belonged to Queen Kalama; also a stream and name of a fern. The name means "wound." The stream starts above Piliwale Ridge and passes through Maunawili Estates before joining Maunawili Stream.

***Palawai**

—'ili of Maunawili, word literally means "bottom land" (Pukui and Elbert, 1974). Also designates a species of *limu* or sea grass (Andrews, 1974). In this 'ili we find the Mo'o 'āina Kohe (the *wahine* stone). There are a number of claimants in the area. In the Foreign Testimony Napuawa (LCA 4273B) describes his land as comprising 15 taro patches, a house lot in Kawainui, and

No. 1 (a Mooaina Kohe) is bounded
 M. by the taro land of Makalaa
 K. a Poalima taro patch
 M. " " " "
 K. " " " "

No. 2 (a Mooaina Kuelepua) is bounded
 M. by a Creek
 K. Upland
 M. taro land of Holo
 K. by a Poalima taro patch

No. 3 is bounded
 On all sides by Upland

The Mo'o'aina Kohe is the Hawaiian for the "Wahine" site which is understood from Pukui to include a Kane stone as well (see Haumea site). Kekoahaleole also claims (LCA 4896) a *mo'o* with 9 *lo'i* in Palawai.

Regarding the Palawai location a legend is told of Kualii where:

Kualii is born at Kalapawai (Kapalawai) in Kailua on the island of O'ahu. For the ceremony of the cutting of the navel string at the *heiau* at Alala, the drums Opuku and Hawea are used. He shows his strength when very young and is urged to save the people from the oppression of Lono-ikaika, whom he defies by usurping

his place at the dedication of the *heiau* of Kawaluna in Wa'olani. A great army sent against him is repulsed and most of the chiefs slain, although he has but a single follower to wield the two-edged stone axe named Haulu-nui-akea, called also Manai-a-ka-lani, which is his only weapon. Thus the southern part of the island between Moanalua and Maunaloa is brought under his rule. He lives at Kalanihale in Kailua and becomes proficient in the arts of war ... wins other islands (Beckwith, 1970:395).

Beckwith notes the possibility of confusion between the names Kalapawai (area today near Kailua Beach) and Kapalawai. Muriel Seto recalling that the chant of Kualii's birth says it was accompanied by the song of forest birds noted this would make more sense if Palawai were the birth place rather than at the shore.

*Palikea

-Mountain cliff behind Maunawili. The name means "white cliff."

Palikilo

-Place at Mōkapu peninsula. Name means "observation cliff" (Pukui & Elbert, 1974).

Pali Lookout

—State Park. Beginning of *Na Ala Hele* Trail System. "The Pali has a complex origin but is essentially due to streams cutting huge amphitheater-headed valleys before the island subsided at least 1,200 feet and probably a much as 9,000 feet. The valleys ate into a caldera and the circular faults and confined water between dikes probably aided the streams in cutting the mountain away...The lookout is a pass caused by the beheading of Nuuanu Valley by a northeastward-flowing stream" (Stearns, 1978:25).

*Piliwale Ridge

Ridge above Lopaka Place in Maunawili Estates going up to Ko'olaupoko Trail. Named after "Silver" Piliwale. Mr. Piliwale started hiking in his 60s and has hiked all the trails around Konahuanui. As of this writing he is in his 90s.

*The Pigeon Man's Shack

—WWII shack located in the area of the present Lunaai Place where a soldier was stationed with homing pigeons. Nearby children would take him comic books or trade comics with him sometimes.³¹

*Pikoakea Spring

—Spring shown but not named on J. Iao 9/22 Waimanalo Forest Reserve map. The name refers most likely to be a type of taro with a white spot where stem joins leaf, at one time a prized variety of taro. Pikoakea Spring issues from crevices in rock high up on the feeder streams to the "right" branch of the Maunawili Stream.

*The Pines

—A stand of ironwood trees on Olomana Ridge where trail from Olomana Subdivision joins one from Maunawili Valley and the ascent to the peak continues along Olomana Ridge. Not listed as planting location of any of the 1067 ironwoods planted in 1930 by C. Brewer but may have been naturally propagated in this location sometime after the many ironwoods were planted in the valley (See photo and document section).

*Pohakea

—*'ili*. Pohakea is located at the base of Konahuanui between the *'ili* of Kukuimoemoe, etc. and Kamakalepo. *Pohā kea* means the bursting forth of light, as dawn, or *pōhā kea*, white stone; the place Pohakea exists also in the Wai'anae mountains and Pukui and Elbert give the following Hi'iaka story about the Wai'anae location. However, because Hi'iaka and Wahine'ōma'o are intimately connected with Maunawili valley it seems possible this was the location the tale referred to. Hi'iaka is making a journey to Kaua'i to restore Pele's lover Lohiau to Pele. On the return voyage

Hi'iaka chooses the overland route across the island of Oahu while the other two [companions — Wahine-omao (Thrush-woman) and another] round the

island by canoe. At Pohakea she climbs the ridge looks across to her home on Hawaii and voices a bitter lament when she sees her beloved forests in flames and her friend Hopoe wrapped in burning lava³²

This 124.29 acres along with the 'ili of Kahanaiki become lands of the kingdom at the time of the Great Mahele and they are both sold to a Mr. Jacobs (Grant 1933) in 1855 for \$244.25. We know from the Mahele records that 'awa, wauke, bananas, and sugarcane were grown here. Also listed in the Grants of land in Kailua was 1 at "Pookea" to Kapahi for 27.25 acres for \$69.25 and this name may also refer to the same 'ili.

*Pohakea Stream

—Stream [Crater Valley]. The name means "white rock." This area is located between Maunawili Park and Maunawili Estate subdivisions. Behind the Crater Valley apartment houses is the property of the Glen Ani family (son of Sam Ani. Sam Ani showed the archaeological sites of Maunawili Valley to McAllister in 1933). On this property are Hawaiian grave sites, a spring and this small stream. On this stream there is or has been a gaging station (# 1937³³).

*Pohaku (stones) of note

-*Akua no ka Pari*: two rude and shapeless stone idols stood on either side of the Pali trail. Ellis notes these were usually covered with pieces of white tapa, native cloth, and every native who passed by laid a green bough or encircled them with a garland of flowers, or wrapped a piece of tapa round them, to render them propitious to the descent or ascent from the opposite side (Ellis, 1963). These stones were commemorative of the *mo'o* assigned the duty of guarding the path for Kane and Ku when they came to O'ahu at the time Nu'uanu became holy.

-Grindstone for kukui? This stone is located off Maunawili Loop on a private entrance to the golf

course. It was possibly used for the grinding of kukui nuts.³⁴ (See photo and document section).

—Isegawa's *pohaku* located in the Banana Patch is in front of the Isegawa homestead. This very large rock is said to have been pushed by bulldozers down behind the house and when the Isegawa family returned from a Mainland visit it had "magically" reappeared in front of their home where it belonged (See photo and document section).

-Kanhau *heiau* where there was a *pohaku* called Pōhaku-Hi'iaka (Hi'iaka's stone) The name means "marvelous." This is presumably the *heiau* that stood on the ocean side of Olomana below Ahiki and close to Waimānalo. When the modern highway was put through stones from this area were used and there do not appear to be any remnants of this *heiau* left. "It was here that Hi'iaka, stopping on her way to Kaua'i to search for Lohiau was for ever satisfied with taro tops. The huge stone on the northern end of the terrace, which stands 10 feet high is undoubtedly *Pohaku Hi'iaka*" (McAllister, 1933:190).

—*Pohaku kanelwahine* there are at least two places where there are fertility stones in the valley. The *mo'o 'āina Kohe* site near the entrance to the golf course access road in the Palawai 'ili. Another site, located by Dr. Paul Brennan lies along the Maunawili Stream near a meeting site.

—*Pohaku Puoo*: McAllister's Site 376 is listed on the Maunawili side of Ko'oalu Range.

A stone with a hole. It is said that when the king (which King is not known) was in Maunawili and wished to inform people of his whereabouts, he had men gather ti leaves which were bundled together. The hole in the stone was then beaten and the result was a loud percussion report in Manoa Valley, just the other side of the range (McAllister, 1933:190).

This stone was reported in 1991 to have been removed from the valley to prevent its destruction and to have been taken to the safekeeping of a Hawaiian family³⁵.

Pōhākupu

-*'ili* and residential subdivision. The name means "growing rock" (Pukui & Elbert, 1974).

***Po'i Factory**

—The Akana were a family of Chinese background who first built the poi factory at the junction of Maunawili and Auloa Roads. They sold it to the Teruyas, who ran it and then sold it to the Bingos. The store closed in the mid 60s. When Mr. Frazier was superintendent for C. Brewer in the 1930's the po'i factory was in operation and the rice factory was running with about 25 persons employed. Mrs. Bingo said it became difficult to get enough taro to make the po'i. When the Po'i Factory closed, the Bingos then opened up the first laundromat in Kailua.

Popouhunia Point

-Promontory listed on Thurston 1877 map. Located next point southeast from Alala on boundary separating Kailua-Waimānalo.

Popoia Island

—Flat islet off Kailua Beach Park, 10 ft elevation, a bird refuge. Name means "fish rot" from all the fish bones found there (Pukui & Elbert, 1974).

Po'o

-Favorite aku fishing grounds of the 16th century king, Kakuhihewa, in Kailua Ko'olau.

***Puanea**

—*'ili* of Maunawili valley and sometimes written on maps as Puane. There is also a hill located on the 1877 Thurston map on ridgeline along Anianinui called Punenea or Panenea.

From related tales we learn that Kea-pua was a sport during Makahiki played by men, women

and children because that was the season when the sugar cane put forth the flowers that were used in this game. When the tassels were ripe, the stems were plucked and dried. The lower end of the stem was bound with a string and thrust into dirt to become coated with clay. The arrow made from the light and elegant stem of the sugar-cane flower was about two feet long. Posting himself so as to take advantage of a knoll or any slight eminence the player holding the arrow well towards the tail end and forward a few steps in a stooping position, and as he reached the desire point, with a downward and forward swing of his arm, projected the arrow at such an angle that it just grazed the surface of the ground, from which it occasionally glanced with a ricochet. The mythical hero, Hiku who lived on Hualalai, would call his arrows back by calling "pua-ne, pua-ne." And the arrow immediately returned to his hand (Malo, 1951:229-30). In the Great Mahele documents Kaleikoa claims 1 *lo'i*, a *kula* and a house site in this area. Tax records show that P.F. Manini received a land award in 1850 for 45.67 acres for \$70.87.

Puheke

—*'ili*. Ua (LCA 2680) claims in the *'ili* of Puheke 22 *lo'i* and a house site. (Is this another name for Pohakea?)

Pulele Gulch

-Gulch listed on Thurston's 1877 map along the *ahupua'a* boundaries for Kailua and Waimānalo, very near the ocean and the location of a road. On Bryan's map (1989) in approximately the same location we find listed a Poopoo Gulch.

Pu'u o Ehu

-*pohaku* (stones). It is said that these stones overlooking Kawainui on Pu'u 'o Ehu are sacred to Hauwahine and her companion³⁶. Ehu was the originator of ribbed *tapa* (*kua'ula*) and became the male *'aumakua* for those who colored ... *tapa*³⁷.

Pu'u Halo

—Small hilltop peak above entrance to Lanikai and one of the division markers for the 'ili of Kawailoa. The name most likely comes from hālō = to peer with hands shading the eyes. "Prominent and commanding stones were used as lookouts for fish..."³⁸

Pūpū'ōpae Stream

-The name means "gathering shrimp" A stream in Kailua, O'ahu (Pukui & Elbert, 1974).

Pu'ukaeo

—'ili of Maunawili. Piiapoo claims this 'ili where he has 7 mo'o which he says are very overgrown "it is a small place suitable to be worked on by my hands and a kula, and my 2 house sites, Lupewai and Peakamahine and my house lot. I have occupied this under the Mo'i, Kamehameha III, since 1840." Piiapoo is awarded half of this 'ili in 1852 (249.5 acres) for \$166.00.

***Pu'u Lanipo**

—Peak of Ko'olau above Anianinui ridge, elevation 2,621 ft). The name means "dense, dark" said of luxuriant growth, or "pouring rain."

***Pu'u Loa**

—hill near Waimānalo border descending from Olomana peak. Name means "long hill."

Pu'u-o-Kaha'i

-highest peak on Mōkapu peninsula. The name means the "hill of Kaha'i" (a hero) (Pukui & Elbert, 1974).

Pu'u-pāpa'a

-peak (540 feet high) at Mōkapu. The name means the "scorched hill" (Pukui & Elbert, 1974).

Pu'uwaniania Ridge and heiau

-Ridge and heiau at horseshoe curve of Pali Highway. Dr. K.P. Emory identified the heiau when the new Pali was being constructed. The rediscovered heiau lies on a ridge called

Puuwaniania above the depression called Kaluaolomana (Sterling and Summers, 1978). McAllister lists a Kaluaolomana heiau at Puuwaniania which he was not able to locate. Pu'uwa means "heart" or "muscle that pumps water"; and āniania means "smooth and hard, or smooth and even."

***Quartermaster Corps**

—World War II Italian prisoner-of-war camp used to be located where Maunawili Circle now is.

***Queen's Bath**

—Queen Emma's Bath House formed from large rocks where visitors, including various royalty, would come to bathe and swim. Because it is quite large, the large Princess Ruth was said to also have very much enjoyed it. It is across from road from the Boyd house and up the driveway from the Irwin/Hedemann house. It is presently filled from a tap.

***Rice Mill**

—One of the two Kailua rice mills was located just off Maunawili Road near the lower Kalania-naole entrance. Solomon Mahoe Jr. said the rice mill "was right across from the old Kailua School at Maunawili. Horses [would] step on [the rice], go around..." (Kailua Town Reunion, 1985). Was located at the present 902 Maunawili Road, across from the Trinity Christian Church. In 1861 two persons of Chinese ancestry were taxed and Kelly and Nakamura think there is reason to believe they worked for H.K. Sawyer and leased land in Maunawili. In the 1940s this mill employed about 25 persons³⁹. The bottom lands below the mill were planted in rice and some rice ditches can still be seen.

***Royal Palm Grove Avenue**

—Row of Royal Palms lining driveway to the Boyd House, and part of 9 exceptional tree species surrounding the Irwin/Hedemann and Boyd house complex. The cobbles of this narrow road between these two rows of stately royal palms are buried beneath grass now. They led

from the road up to the Boyd home. The first royal palm seeds were brought to Hawai'i for King Kamehameha III by Dr. Gerrit P. Judd from the West Indies.

***Skeleton Tree**

—Favorite Maunawili youth gathering place in the 30s, Pali side of Lunaai Street near start of lower Lunaanela St. This large mango tree had a skeleton carved in it by the boys and it was their special meeting place.

***Slippery Slide**

—Located above Maunawili Falls. Suzy Johnston Hemmings and friends would ride horses all over Maunawili Valley. One day they adventured above Maunawili Falls and discovered another falls, pool and a moss-covered slippery slide. Many hikers and Maunawili families have used this slippery slide over the years.

***St. Stephen's Seminary**

—Located near large hairpin turn on Pali Highway, originally the Harold Castle Home, in the 'ili of Hiwapoo. The Kaneohe Ranch office was run out of the barn here for many years. The cart road into Maunawili Valley passed near this home and continued straight down into the valley. It was closed during World II when military magazines were kept in this area (Pers. Comm. with J. "Chris" Castle).

***Ti leaf slide**

—Behind the Irwin/Hedemann house, used by Girl Scouts when they had a camp in Maunawili Valley (after the war) and Suzy Hemmings, who was raised in the house, remembers her older sisters and friends rediscovered the slide and spent some time cleaning it up. It was very slippery and at first it was pretty scary to her as a 4th grader. The family cut down some banana trees at the bottom so sliders could stop before ending up in the river. Her father built a notched rope to help them climb the hill again after the slide.

***Trinity Church and Elementary School**

—Located next door to "the old schoolhouse" at the entrance to Maunawili Valley, it was founded in 1980. The minister is Pete Anderson.

***Ualapu**

—'ili of Maunawili. Name means heap of sweet potatoes. In the Mahele records, Piiapoo claims 3 lo'i and a kula at Ualapu. This area is located between the 'ili of Puukaeo and Kalaekoa on the A. Bishop Map (1892). However, on other maps this 'ili is called Aulua instead of Ualapu.

Ulumawao

—Hill above present site of Kailua Drive-In theater, at Pali Highway and Quarry Road intersection. Peak at 995 ft. Name means "growth at forest." No native claims are listed for this area. The peak is the summit of a mountain formed in a firepit of the ancient Ko'olau caldera and is similar to the broken rock in the throat of Halemaumau Crater in Kilauea Volcano (Stearns, 1978). When the goddess Hi'iaka sailed along the coast here she bowed to Ulumawao, one of Pele's husbands⁴⁰. It is also here that the former Holua slide was located (See Holua slide).

Ulupa'u

—Hill, Mōkapu. Name means "increasing soot" (Pukui & Elbert, 1974).

Ulupo Heiau

—*heiau*, agricultural *heiau* dominating the Kawainui Marsh. Located on the southeast side of marsh in the area known as Kukanono, near the present YWCA site. Its large 43 m. (140') x 9.1 m. (30') high terrace dominates the marsh. Its name means "night inspiration."

It is said to have been built in a night by the Menehune. The spring beneath was used for washing the pigs before bringing them up to the temple oven (Akuni Ahau in Sterling and Summers, 1978). The land was accepted as a part of the territorial park system in 1951 (*Ibid.*)

***Umokao**

—*'ili* of Maunawili. No Mahele claims listed for this area.

Waiaka

-Spring and pool on the windward side of the Nu'uaniu Pali, famous for its clear reflections, now called Wai-kilo-kohe and Ka-wai-kilo-kanaka. The name means "reflection water or shadowy water" (Pukui & Elbert, 1974).

***Waimaauau**

—*'ili* of Maunawili. Name means "discolored bathing water." Wana claims (LCA 2697) in the Foreign Testimony he has 7 taro patches in Waimaauau. Peleleu (LCA 3752B) also claims 2 taro patches and a small piece of Upland. Located on the lower reaches of the Kahanaiki Stream this *'ili* is about where this stream crosses Auloa Rd. today. S. Andrews is awarded this land (18.97 of which 5.11 are *kuleana*) in 1870 as a portion of other grants.

Waimānalo

—*ahupua'a* southeast of Kailua. Name means "many waters." Very early site of settlement.

***Waimānalo Forest Reserve**

—Forest reserve area above 400 ft. level along Ko'olau(s) from Pali road across the back of Maunawili Valley over Anianinui Ridge and into and across the back of Waimānalo Valley.

Sporadic efforts, on a small scale, were made by private and government agencies in the early 80's but it was not until 1903 that the Legislature, by Act 44 of the Session Laws of 1903, really began to take the remaining forests in hand in the effort to protect them for water conservation purposes, which is their highest use. Water, not timber, is the most valuable product from the Hawaiian forests (Judd, "Forestry in Hawai'i," Territory of Hawai'i, 1937:106-109).

Mr. Judd estimates ohia-lehua to cover 80% of the forested areas, followed by Hawaiian koa. The introduced species are the turpentine tree, brushbox, Formosa koa, Norfolk Island pine, various species of eucalyptus, Japanese cedar, paperbark, silk oak and many other species such as the Indian sandalwood, which has readily adapted itself in Hawai'i.

The wood of most of these trees have distinct, valuable qualities and the idea has been to establish them along the lower edges of the forest reserves to act as a barrier between open lands below and the native forest above and eventually to remove some by thinning (*Ibid.*)

This work was continued sporadically between 1915 and 1927 when operations were increased until 1933 (the Great Depression) and there was a temporary decrease in the work. In 1934, however, Civilian Conservation Corps work was extended to the Territory. During 1936 there were 1,200 CCC boys on the forestry payrolls. In 1937 the number was dropped to 600. During peak operations approximately two million and a half trees were distributed from five nurseries and 2,100,000 trees were planted on government lands within the forest reserves (*Ibid.*). Kāne'ohe resident and former Maunawili plantation kid, Sam Kakazu remembers his father being paid to plant the Norfolk Island pine trees near the present Kaneohe Ranch building.

Waioni Spring

-Spring in Lanikai. The name may mean "appearing water." This name was conveyed by Mr. Richard Frazier a former resident of Lanikai.

Waiopihi

—*'ili* In the Native Register Keawe (LCA 8990) claims 12 *lo'i* here and a *kula*. This *'ili* is located between Kaulu and Kuapuaa on South side of Kaelepulu Pond (north side) of highway opposite where Old Waimānalo Road exits

Waiopihi

—'ili In the Native Register Keawe (LCA 8990) claims 12 *lo'i* here and a *kula*. This 'ili is located between Kaulu and Kuapuaa on South side of Kaelepulu Pond (north side) of highway opposite where Old Waimānalo Road exits Kalanianaʻole to go toward Waimānalo.

*Waipaakiki

—'ili. In the Mahele records Kukiiahu (LCA 3195) claims here 2 *mo'o* with 2 *lo'i* *po'alima* within those *mo'os*. She also claims a *kula* and the place where the house stands. This area is between two parts of the 'ili known as Makali'i and is located where the Kalanianaʻole Highway Bridge today crosses Maunawili River and where, during floods, the water is channeled from the upland marsh to the lower one. Waipaa means cold, ice water, and kiki is an intensifier for meaning, so flow swiftly or furiously or might mean "water of young fish" or "small water" since, 'akiki means "Dwarf," "puny", or the "young" as of 'ōpakapaka fish. Pii received the award for this land (15.21 acres) in 1862.

Waipuhia

-Upside Down Falls, Nu'uuanu Valley. The name means "blown water" (Pukui & Elbert, 1974). This item is included, even though it is not part of, or visible from Maunawili Valley or Kailua in general, but because it is near the beginning of the *Na Ala Hele* Trail in Nu'uuanu.

Winds of Kailua

Aeloa - The northeast trade wind on the ocean (same as *moae*)

Malanai - Gentle blowing trade wind from northeast

Moae - Name of regular trade wind

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Glen Ani, native Maunawili Valley resident, son of Sam Ani who led McAllister around Maunawili area.

Benita Aurio, long-time farmer of Maunawili Valley.

Doug Borthwick, Cultural Surveys Hawaii, who found another Olomana in Honolulu.

James "Chris" Castle, life-long Maunawili resident.

Rodney Chiogioji, Cultural Surveys Hawaii about prehistoric land vocabulary.

Haruko Chun, Maunawili resident and former plantation family member in Maunawili Valley.

Kihei DeSilva, Hawaiian specialist and researcher of Kawainui and Maunawili legends.

William H. Folk, Cultural Surveys Hawaii archaeologist and "rock hound."

Richard Frazier, former C. Brewer Superintendent, Maunawili Ranch.

Hallett H. Hammatt, Ph.D., Cultural Surveys Hawaii, archaeologist familiar with Kailua, Waimānalo and Kāne'ohe.

Suzy Hemmings, former and returned resident of Maunawili Valley

Samuel Kakazu, former plantation family member in Maunawili Valley.

Elizabeth Keller, resident of Maunawili Valley.

Marion Kelly, Professor of Hawaiian Studies, University of Hawaii.

Mary Leandro, Maunawili Valley resident.

Randy Moore, Kaneohe Ranch.

Earl Neller, Federal Park Systems archaeologist now at Kalaupapa, familiar with Kailua and Kāne'ohe area.

Janet Onopa, resident of Maunawili Valley.

Bill Paty, Director, Department of Land and Natural Resources.

Eleanor Pence, resident of Maunawili valley.

Abe Piianaia, Professor in Geography Department, University of Hawaii.

Roy Rosa, former resident of Waimānalo and resident of Maunawili Valley.

Caroline Sanchez, Luluku banana farmer relocating to Maunawili Valley.

Muriel Seto, Kailua resident, cultural anthropology enthusiast and one of initial catalysts for saving Kawainui Marsh

David Shideler, chief archaeologist for the *Na Ala Hele* Trail in Maunawili, Cultural Surveys Hawaii.

Marilynne Williams, researcher of "Aloha 'Oe."

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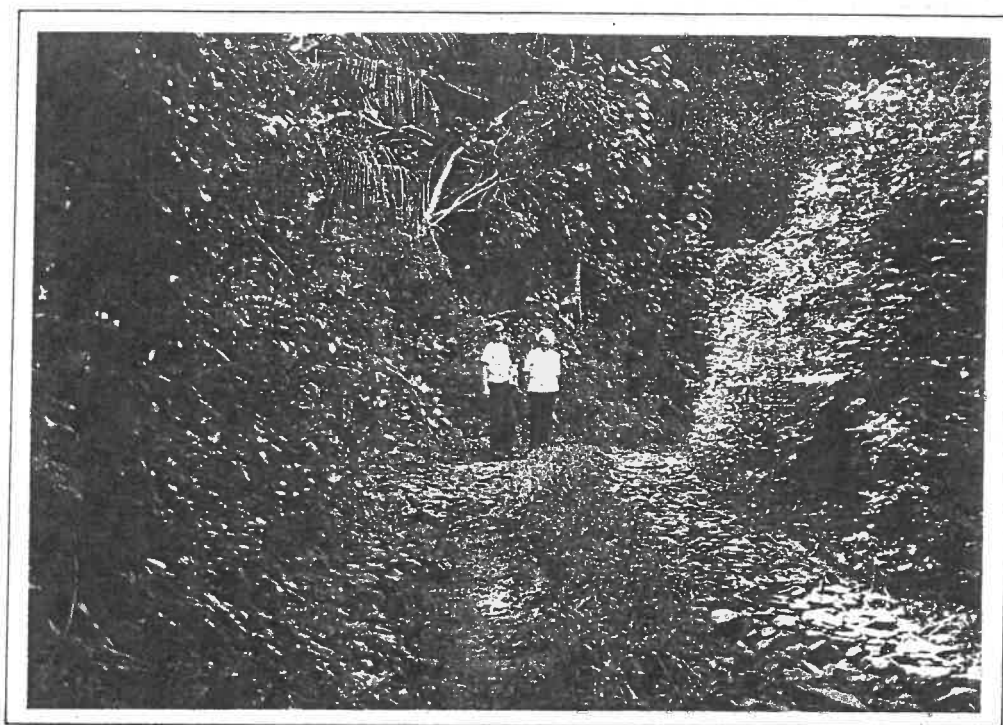
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Photographs and Documents
of Maunawili Valley and Kailua
Ahupua'a

List of Figures

- Fig 1 The Map of the State of Hawaii
- Fig 2 Island of O'ahu, Windward Side
- Fig 3 Ko'olau Rift Zones and Caldera from Takasaki in DLNR *Instream Use Study* (1982)
- Fig 4 Paleographic Map of the Kawainui Marsh area about A.D. 300 by C. Kraft in Kirch (1985)
- Fig 5 The *Ahupua'a* of Kailua, Map by Wilson Okamoto & Associates, Inc. for the DLNR *Instream Use Study* (April 1983)
- Fig 6 Old U.S.G.S. Map Koko Head Quad, Kailua Area Showing "Swamp," Pacific Country Club, Early Kailua Town, Kailua Radio Station
- Fig 7 Map of Kailua *Ahupua'a's* Cultural Resources by Robert A. Herlinger, March 1978
- Fig 8 Maunawili Valley with Irwin/Hedemann House Surrounded by Exceptional Trees (photo D. Wong)
- Fig 9 Maunawili Valley Water Shed Area. (photo V. Creed)
- Fig 10 Dilapidated Flumes of the Maunawili Ditch System (photo 1987, V.Creed)
- Fig 11 Open Ditch (photo V. Creed)
- Fig 12 Open Ditch (photo V. Creed)
- Fig 13 Konahuanui Peak from Maunawili Banana Patch (photo V. Creed)
- Fig 14 Konahuanui Peak on Left and Lanihuli Peak on Right with Land Fill & Quarry in Foreground (photo, V. Creed)
- Fig 15 Matsuda (Miiki) Grocery Store and Gas Station on Auloa Road, 1946 (photo, H. Chun)
- Fig 16 Papaya Grove in Maunawili, 1946 (photo H. Chun)
- Fig 17 Hawaii Sugar Planters Association Sugar Tasselling Farm, Maunawili, 1/1/89, (photo V. Creed collection)
- Fig 18 Maunawili Estates Subdivision, 1/1/89 (photo V. Creed Collection)
- Fig 19 *Na Ala Hele* Demonstration Trail in Maunawili, 1990 (photo V. Creed)
- Fig 20 *Na Ala Hele* Demonstration Trail with Hikers using Coffee Tree Walking Sticks, 1990 (photo, V. Creed)
- Fig 21 Jennifer Creed Hiking with Rope Assist Near Peak of Olomana (photo V. Creed)
- Fig 22 At "The Pines" Bill Gorst with Others Hiking Olomana, 1990 (photo V. Creed)

- Fig 23 David Shideler, archaeologist from Cultural Surveys Hawaii, DLNR Personnel, and Dick Davis - Trail Blazer of Maunawili Trail, 1990 (photo V. Creed)
- Fig 24 Hikers Trying out Demonstration Trail, 1990 (photo V. Creed)
- Fig 25 Remains of Old Poi Factory at Maunawili and Auloa Roads, 1990 (photo V. Creed)
- Fig 26 Maunawili Poi Factory Ruins (photo V. Creed)
- Fig 27 Ti, Banana & Flowers on Maunawili Farm, 1991 (photo V. Creed)
- Fig 28 Pig Farm in Banana Patch Maunawili, 1991 (photo V. Creed)
- Fig 29 Ahiki and Pāku'i Peaks seen from Waimānalo, 1991 (photo V. Creed)
- Fig 30 Pāku'i Peaks Seen from Mōkapu Blvd with Marsh in Foreground and Ko'olau in Background, 1991 (photo V. Creed)
- Fig 31 *Wahine* Stone Near Golf Course Access Road, 1989 (photo V. Creed)
- Fig 32 Face of Haumea(?) in *Wahine* Stone in Maunawili Valley, 1989 (photo V. Creed)
- Fig 33 Landfill in Kapa'a Valley, 1991 (photo V. Creed)
- Fig 34 HC&D Quarry in Kapa'a Valley, 1991 (photo V. Creed)
- Fig 35 Olomana Seen from Pali Highway, 1990 (photo V. Creed)
- Fig 36 Ahiki, Pāku'i, and Olomana Peaks Seen from Kalaniana'ole Highway Above Enchanted Lake, 1991 (photo V. Creed)
- Fig 37 Ko'olau Waterfalls in Maunawili during Heavy Rains, 1989 (photo V. Creed)
- Fig 38 Banana Patch Bridge Flooded Jan 1988 (photo V. Creed)
- Fig 39 Large Stone (*pohaku*) in front Of Isegawa Farm in Banana Patch, 1991 (photo V. Creed)
- Fig 40 Possible Kukui Grinding Stone Near Maunawili Loop, 1987 (photo V. Creed)
- Fig 41 Waimānalo Forest Reserve in Maunawili, Scale 1 in.= 2000 ft. by Walter E. Wall, 1922
- Fig 42 The Improved Road Descending the Nu'uauu Pali on the Windward Side, 1920s (photo, Bishop Museum Archives)
- Fig 43 Highway System of Oahu 1938 in Territorial Planning Board (1939) Showing Road Through Maunawili to Waimānalo as Not Maintained County Road.
- Fig 44 Irwin/Hedemann House with Exceptional Poinciana Tree, Free Hurricane Iwa (1982)
- Fig 45 Dwarf Loulu Palm (*Pritchardia macrocarpa*) from The Outdoor Circle (1982)

- Fig 46 Map Showing Poi Factory, Rice Mill, School. Black Dot Shows Location of *Wahine/Kane* Stones (Toenjes and Donham: Dept. Public Works Map, Environmental Assessment Map, 1986.
- Fig 47 Boki and Liliha from William I. Brigham (1899), *Hawaiian Feather Work*, Bishop Museum, Honolulu.
- Fig 48 Memories of Maunawili Girl Scout Camp from Myrna Sen
- Fig 49 Maunawili Ranch's Royal Palm (*Roystonea regia*) Drive from The Outdoor Circle, *Majesty: The Exceptional Trees of Hawaii*, 1982.
- Fig 50 Bryan's Map (1989) Showing Maunawili Area with *heiau*: Kukapoki, Halaulolo, Puuwania and the hill called Kuelepoo (or Kaelepoo)
- Fig 51 King Kamehameha III, who redistributed the lands to provide the Kingdom, the Crown and the Commoners with Titles to the Land (The Great Mahele, 1848) (picture from the Archives of Hawaii)
- Fig 52 Queen Lydia Kamaka'eha Dominis Lili'uokalani (1838-1917) was inspired in Maunawili to write "Aloha Oe"

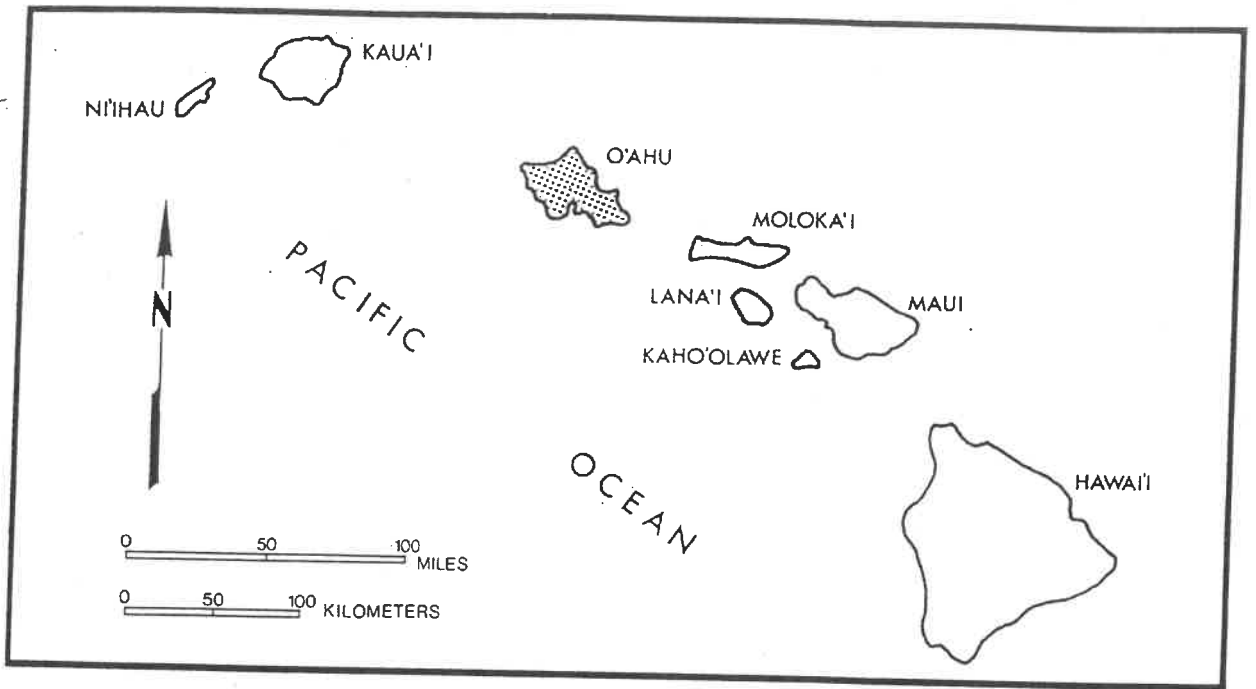


Fig.1. State of Hawai'i

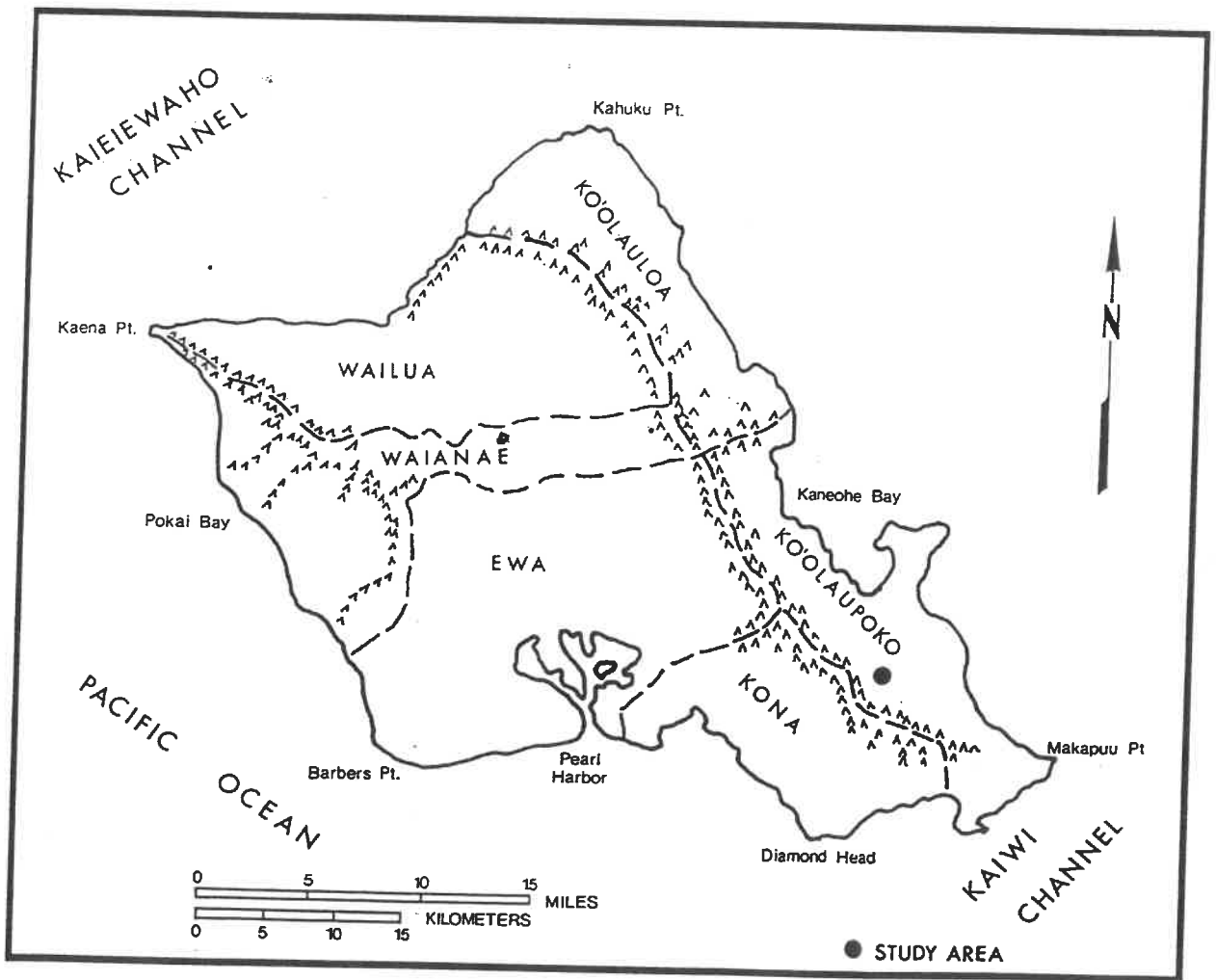


Fig.2. General Location Map, O'ahu Island.

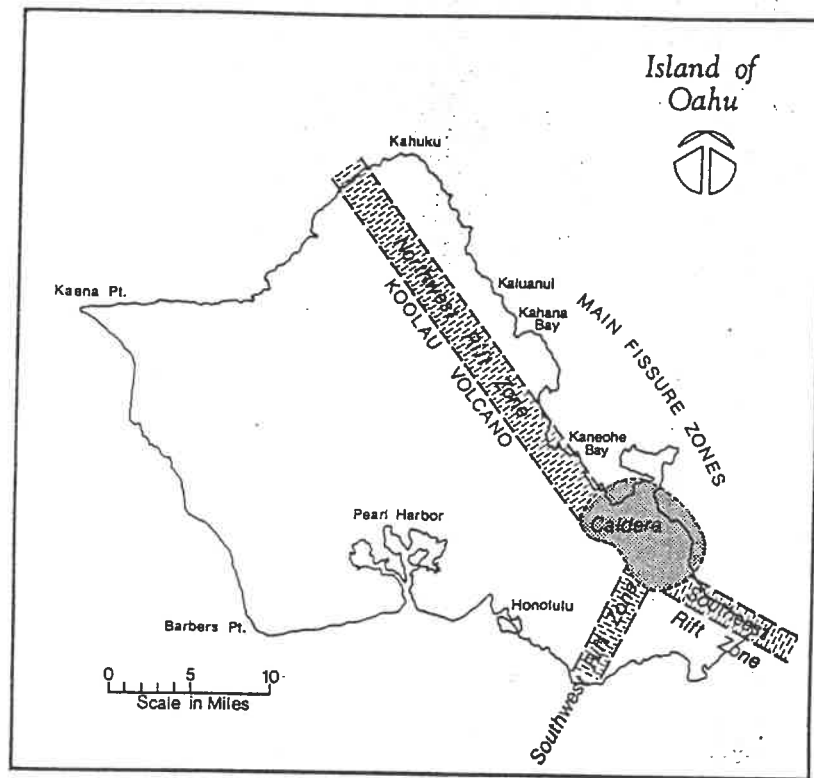


Fig 3 Ko'olau Rift Zones and Caldera from Takasaki in DLNR *Instream Use Study* (1982)

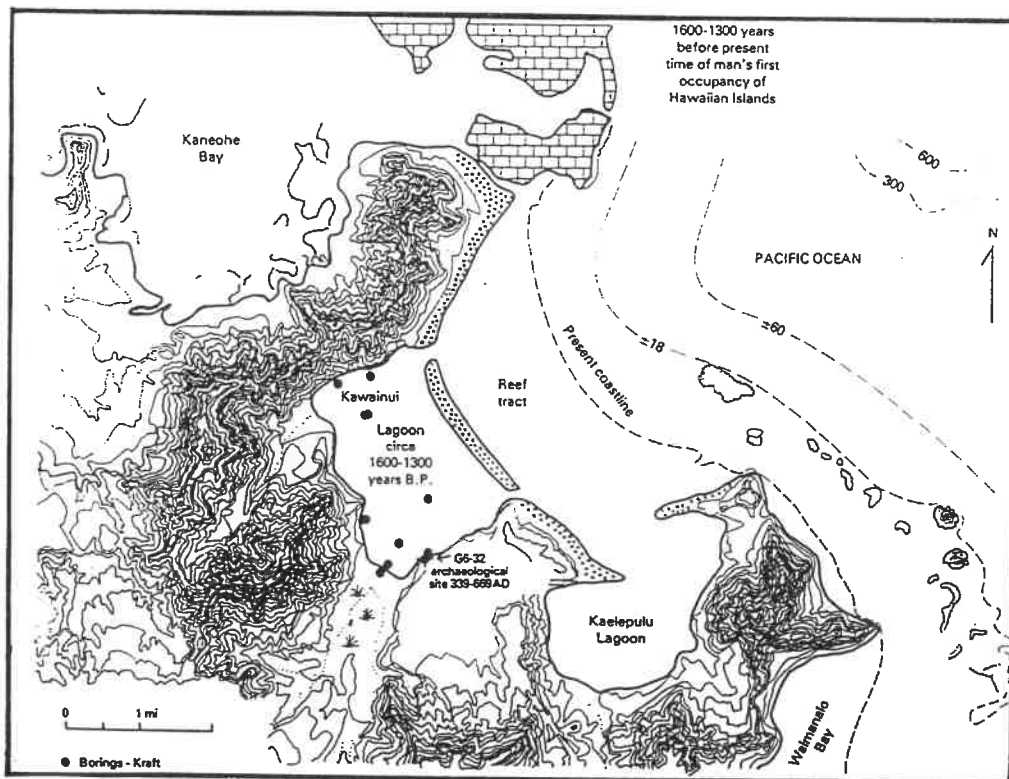


Fig 4 Paleographic Map of the Kawainui Marsh area about A.D. 300 by C. Kraft in Kirch (1985)

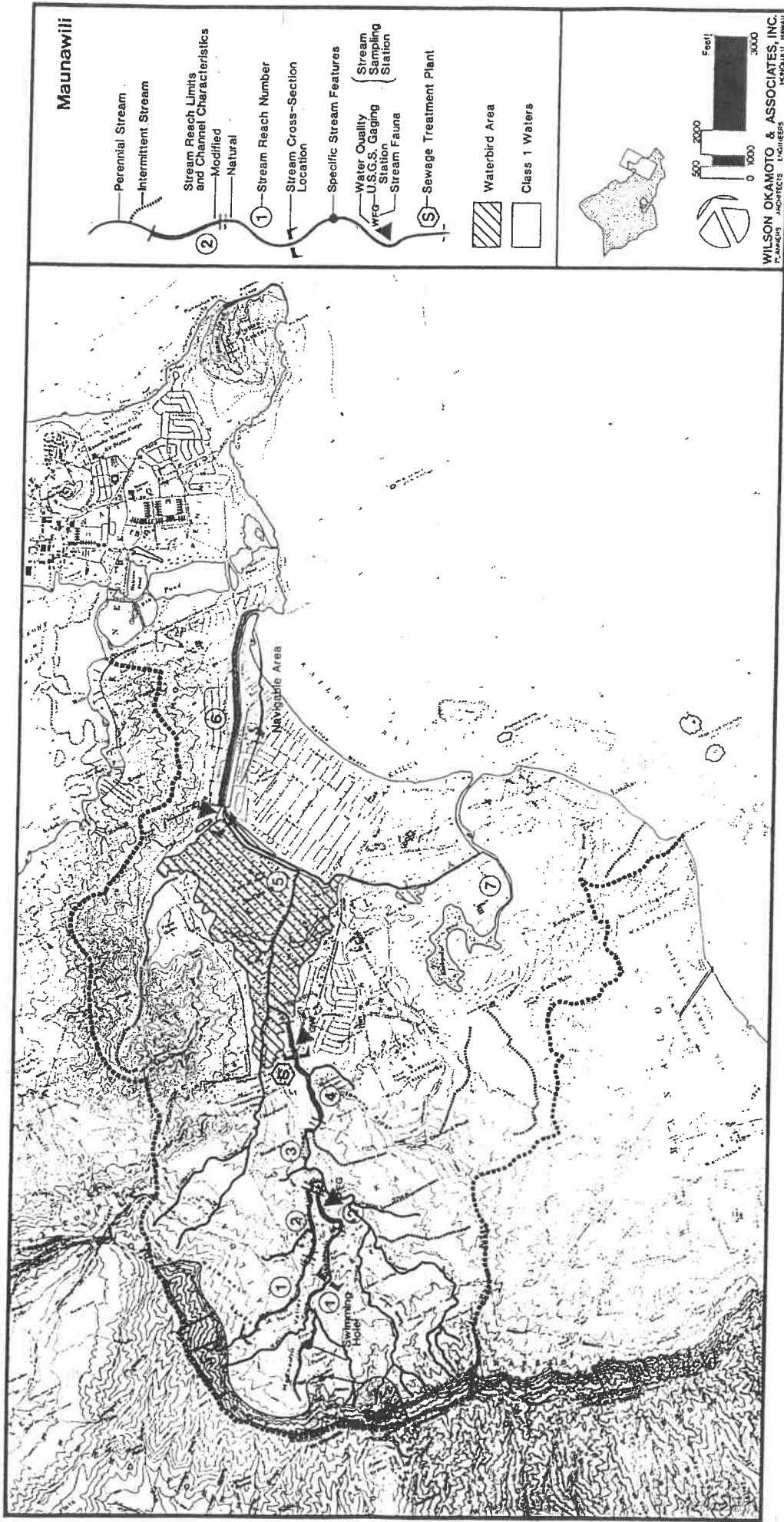


Fig 5 The Ahupua'a of Kailua, Map by Wilson Okamoto & Associates, Inc. for the DLNR Instream Use Study (April 1983)

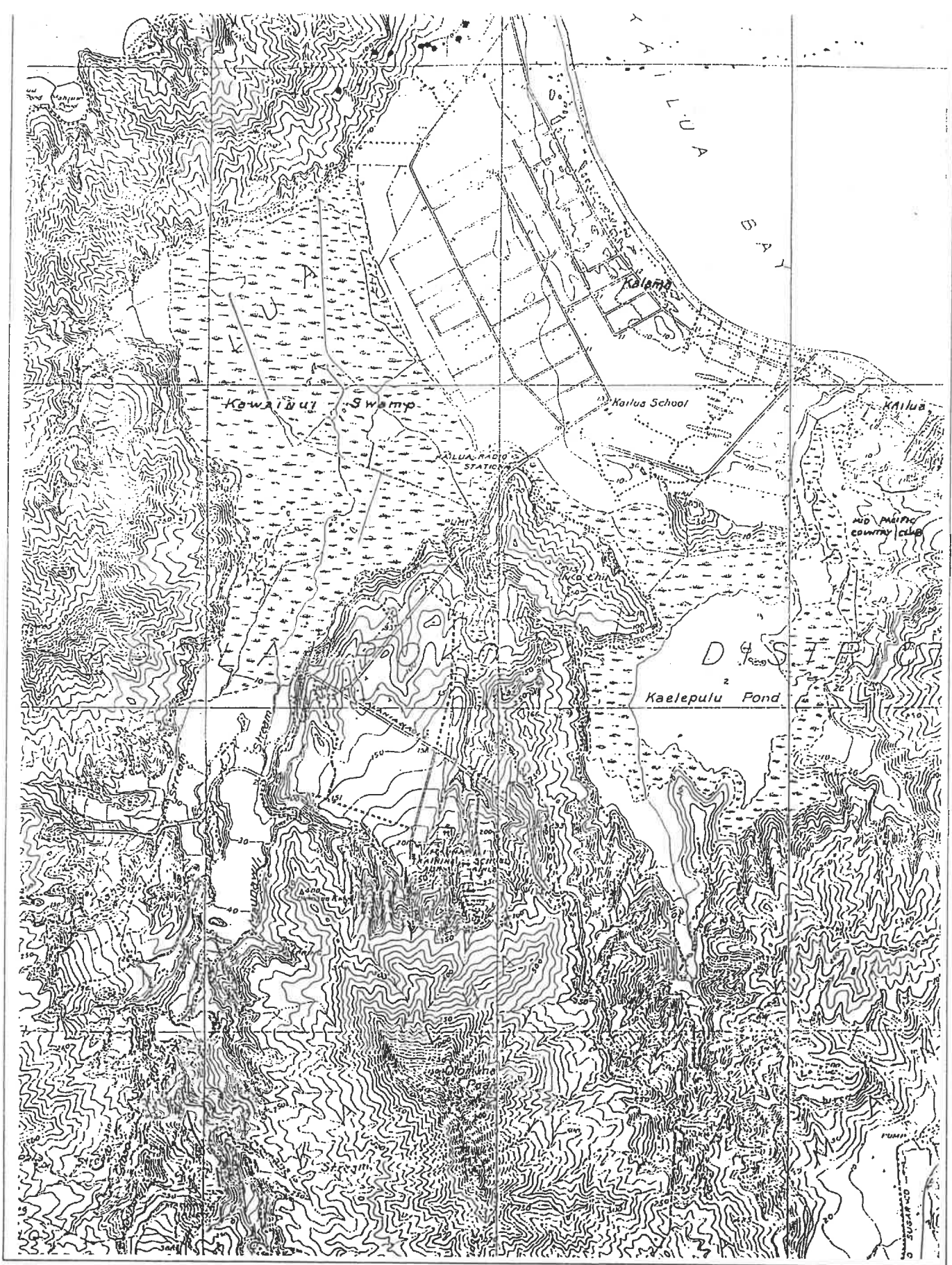


Fig 6 Old U.S.G.S. Map Koko Head Quad, Kailua Area Showing "Swamp," Pacific Country Club, Early Kailua Town, Kailua Radio Station

"FATNESS" of KAILUA AHUPUAA

LEGEND

- ⊙ oral tradition
- Ⓜ family settlement structure site
- Ⓢ land usage

taro / extensive
agricultural terracing and
fish farming ponds

Olomana

Hawaiian residence / stones

Kanahaui Heiau

Kuikipiua Heiau

Kappa

Kawailoa

Kalua o Pele

LEPILU FISHPOND - 200 acres

Waiaua (royalty / status)

Kalapawai

birthplace of Kuali'i (ruled all islands from Kailua)

Koahao

Makohala'i (home of Hauamea)

Kuhapo Ki Heiau

house site

Hakaulolo Heiau

makalei tree

Ulupe Heiau, well, springs

Uluwawao

Heiau

KAWAINULU FISHPOND - 450 acres

- hub of community
- important food source whose life-giving waters were sacred
- traditional haven for North American migratory water birds
- a "creation" site
- adze quarry (best on Oahu)

Pahukini Heiau

Holomua Kaul Heiau

Kapea Valley

Hawaiian residence

edible mud eaten by Kamehameha I

sweet potatoes

taro terraces

Coconut Grove

Geared royal grounds

Mo Kapu

Peninsula ("creation" site)

Hale Kou

Kaliu puihi

Noupa

Ponds

alele (sports field)

Pamoa "Pans of Polynesia"

Chief Kakuhihewa's palace (together with Ulupe, Pamoa was the training center for youth)

Alala Heiau

Popoia (fishing string)

chiefs taro planting

chiefs bathing pools

Fig 7

Map of Kailua Ahupua'a's Cultural Resources by Robert A. Herlinger, March 1978

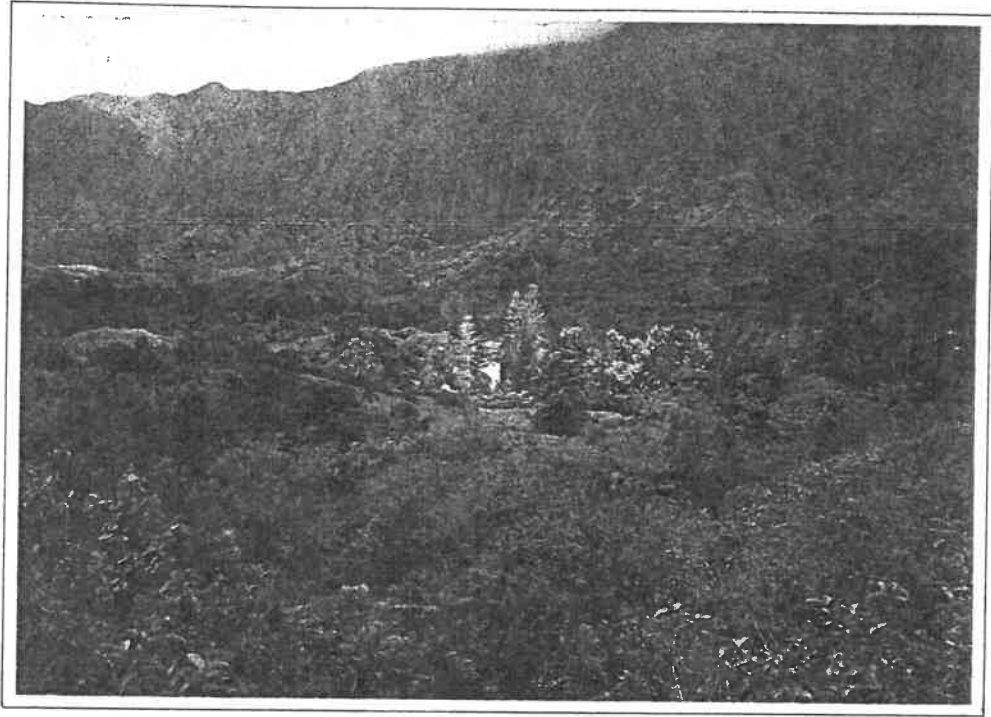


Fig 8 Maunawili Valley with Irwin/Hedemann House Surrounded by Exceptional Trees (photo D. Wong)

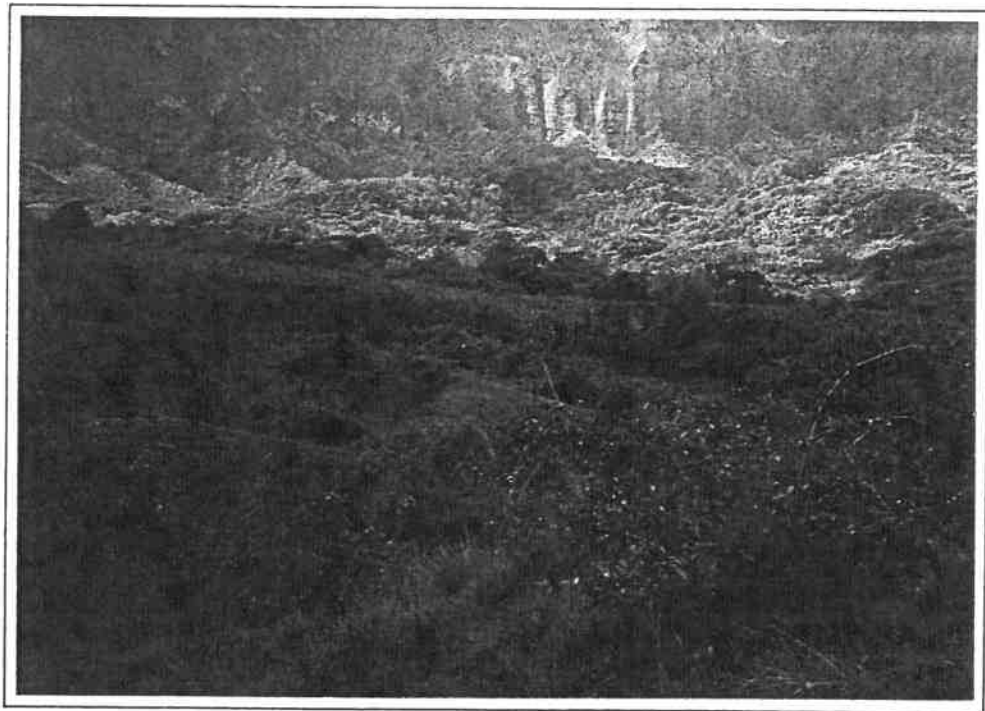


Fig 9 Maunawili Valley Water Shed Area. (photo V. Creed)

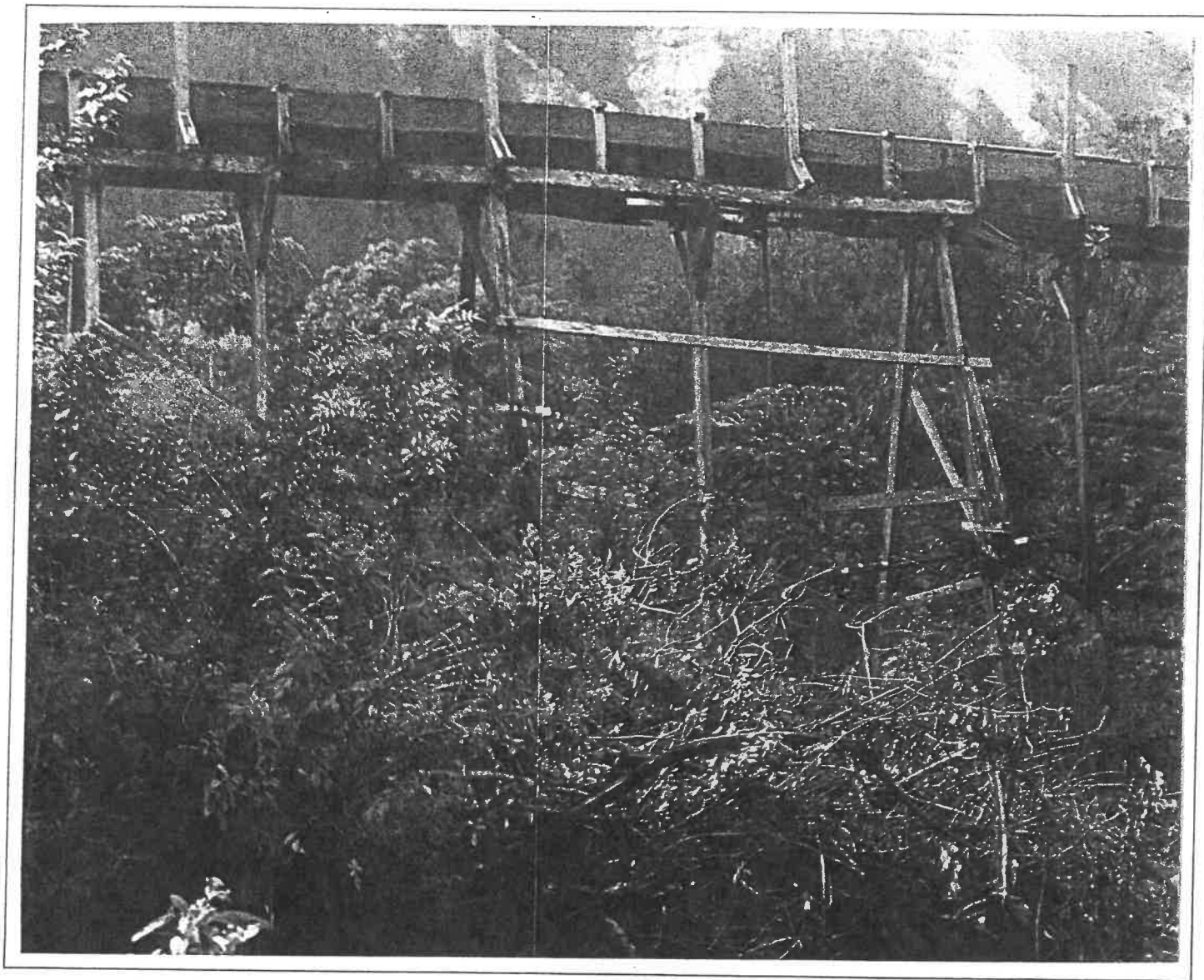


Fig 10 Dilapidated Flumes of the Maunawili Ditch System
(photo 1987, V.Creed)



Fig-11 Open Ditch (photo V. Creed)

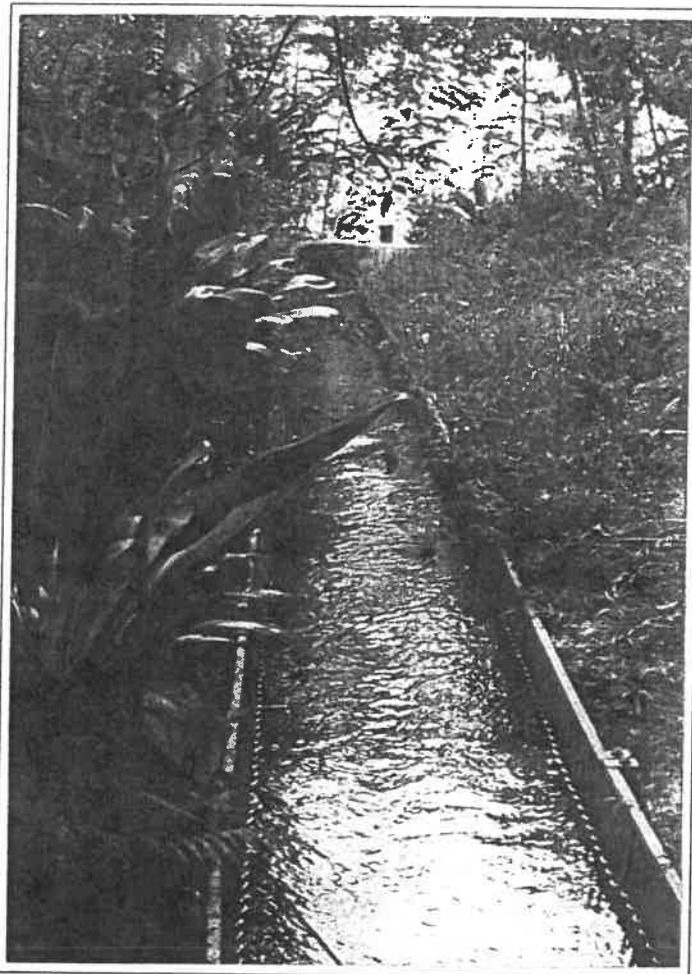


Fig 12 Open Ditch (photo V. Creed)

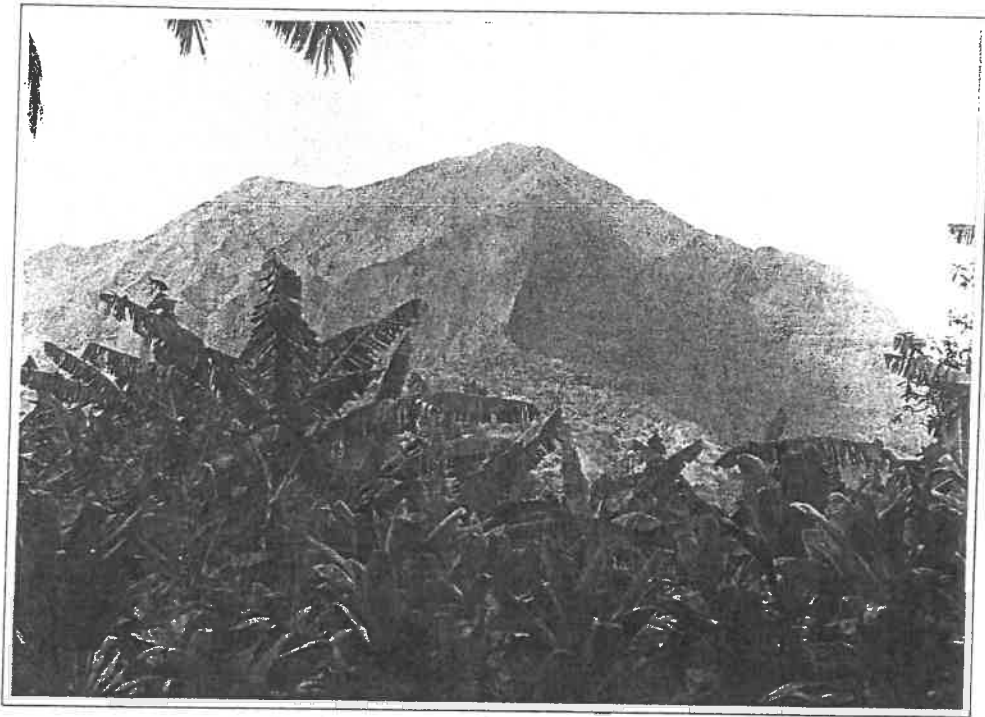


Fig 13 Konahuanui Peak from Maunawili Banana Patch (photo V. Creed)

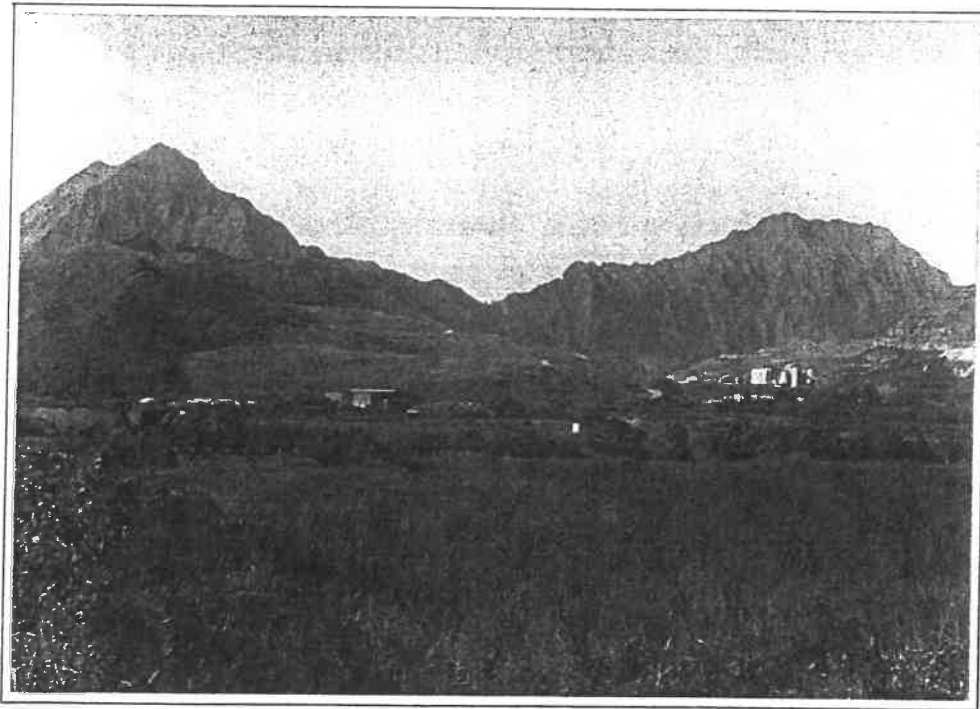


Fig 14 Konahuanui Peak on Left and Lanihuli Peak on Right with Land Fill & Quarry in Foreground (photo, V. Creed)



Fig 15 Matsuda (Miiki) Grocery Store and Gas Station on Auloa Road, 1946 (photo, H. Chun)



Fig 16 Papaya Grove in Maunawili, 1946 (photo H. Chun)



Fig 17 Hawaii Sugar Planters Association Sugar Tasselling Farm, Maunawili, 1/1/89, (photo V. Creed collection)



Fig 18 Maunawili Estates Subdivision, 1/1/89 (photo V. Creed Collection)



Fig 19 *Na Ala Hele* Demonstration Trail in Maunawili, 1990
(photo V. Creed)

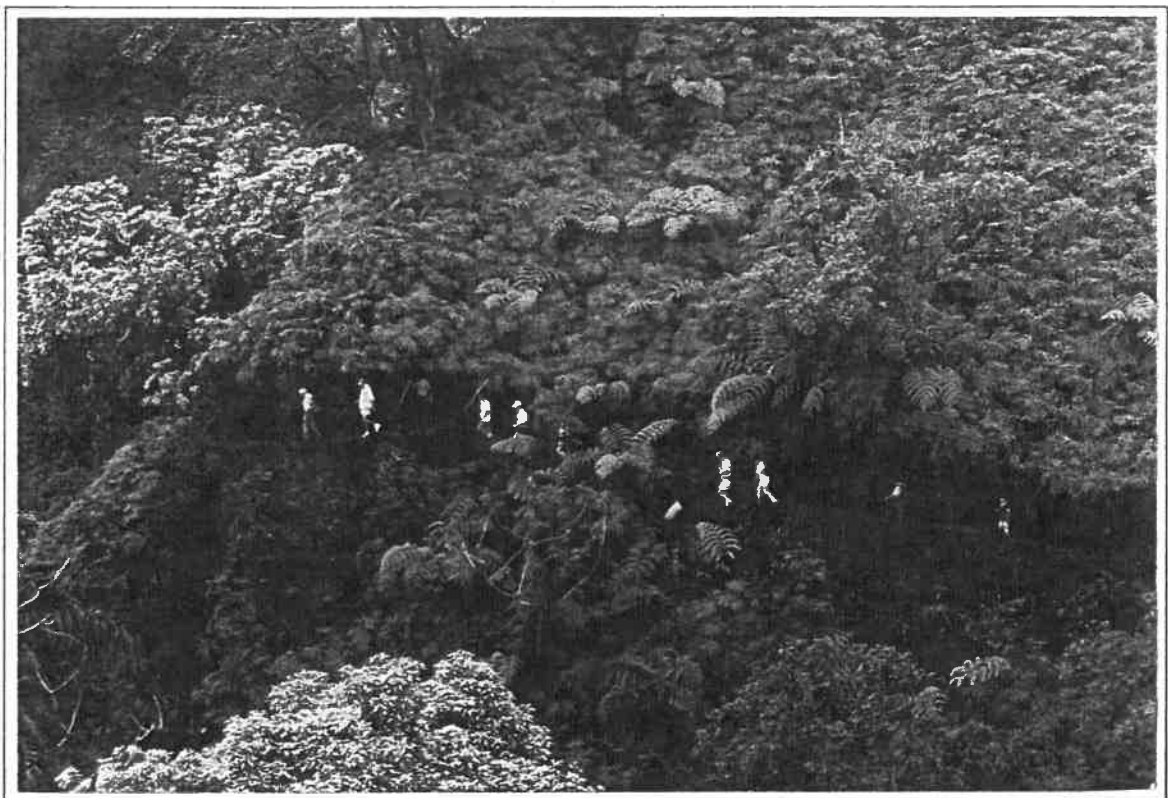


Fig 20 *Na Ala Hele* Demonstration Trail with Hikers using
Coffee Tree Walking Sticks, 1990 (photo, V. Creed)



Fig 21 Jennifer Creed Hiking with Rope Assist Near Peak of Olomana (photo V. Creed)

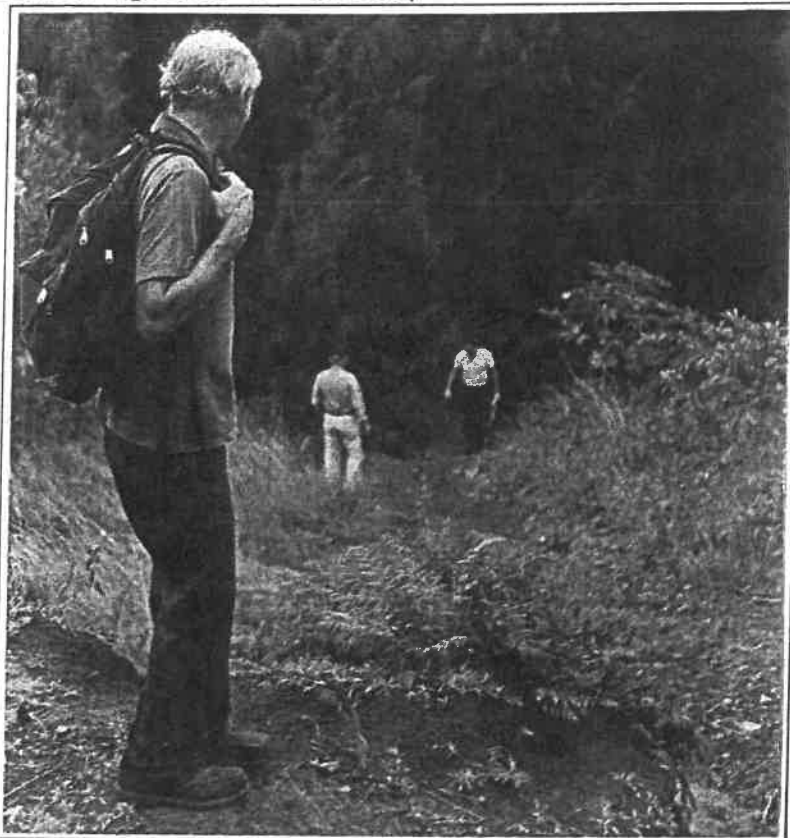


Fig 22 At "The Pines" Bill Gorst with Others Hiking Olomana, 1990 (photo V. Creed)



Fig 23 David Shideler, archaeologist from Cultural Surveys Hawaii, DLNR Personnel, and Dick Davis - Trail Blazer of Maunawili Trail, 1990 (photo V. Creed)



Fig 24 Hikers Trying out Demonstration Trail, 1990 (photo V. Creed)

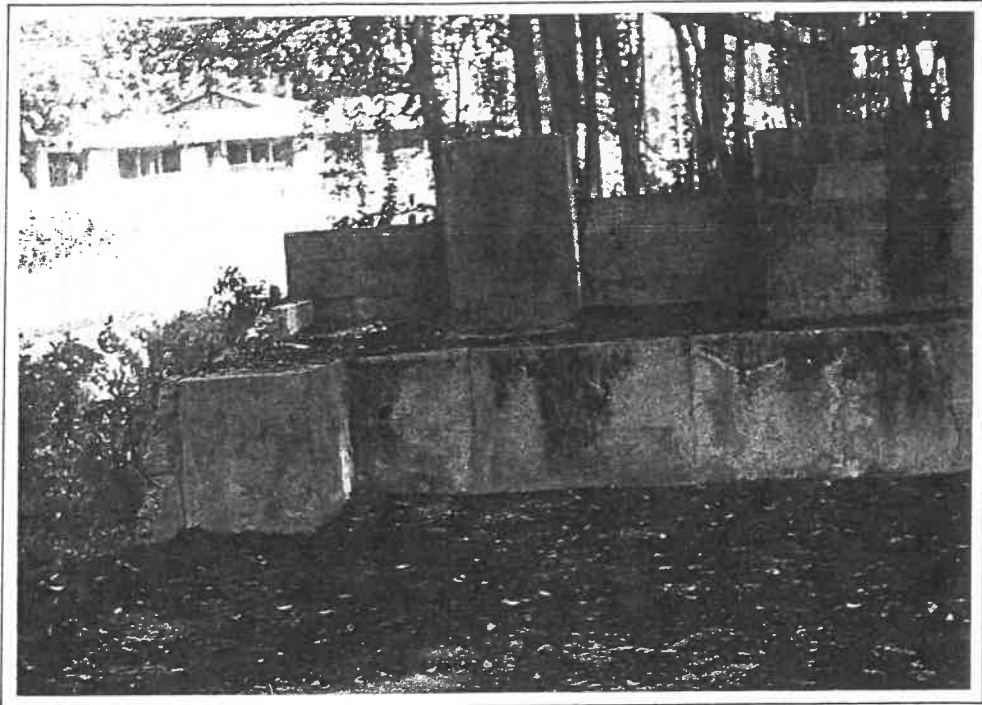


Fig 25 Remains of Old Poi Factory at Maunawili and Auloa Roads, 1990. (photo V. Creed)

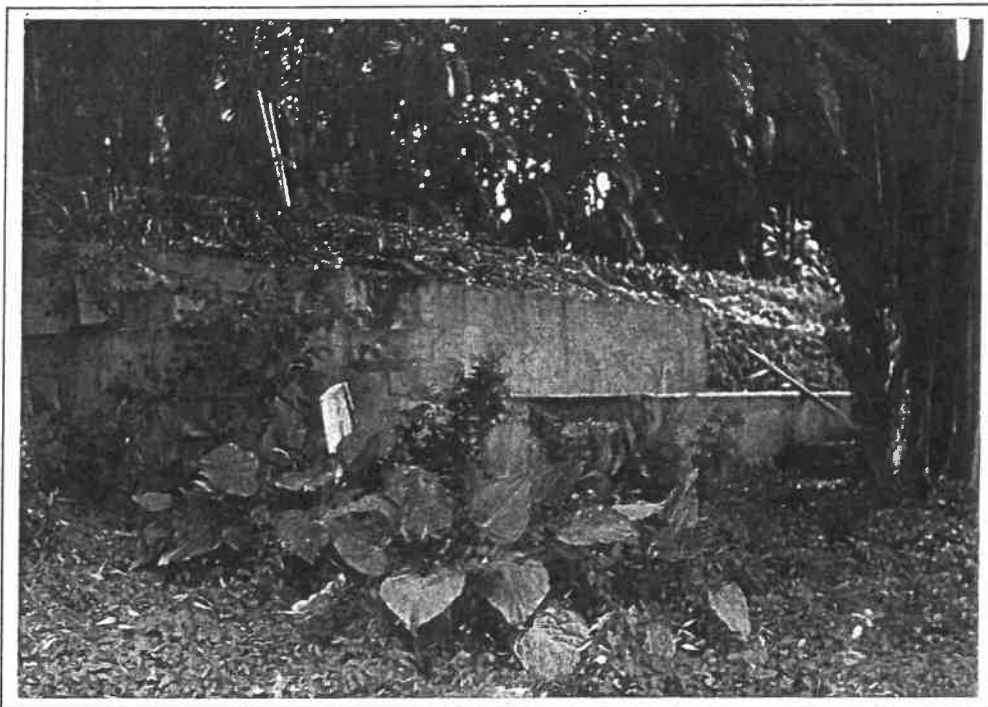


Fig 26 Maunawili Poi Factory Ruins (photo V. Creed)



Fig 27 Ti, Banana & Flowers
on Maunawili Farm,
1991 (photo V. Creed)

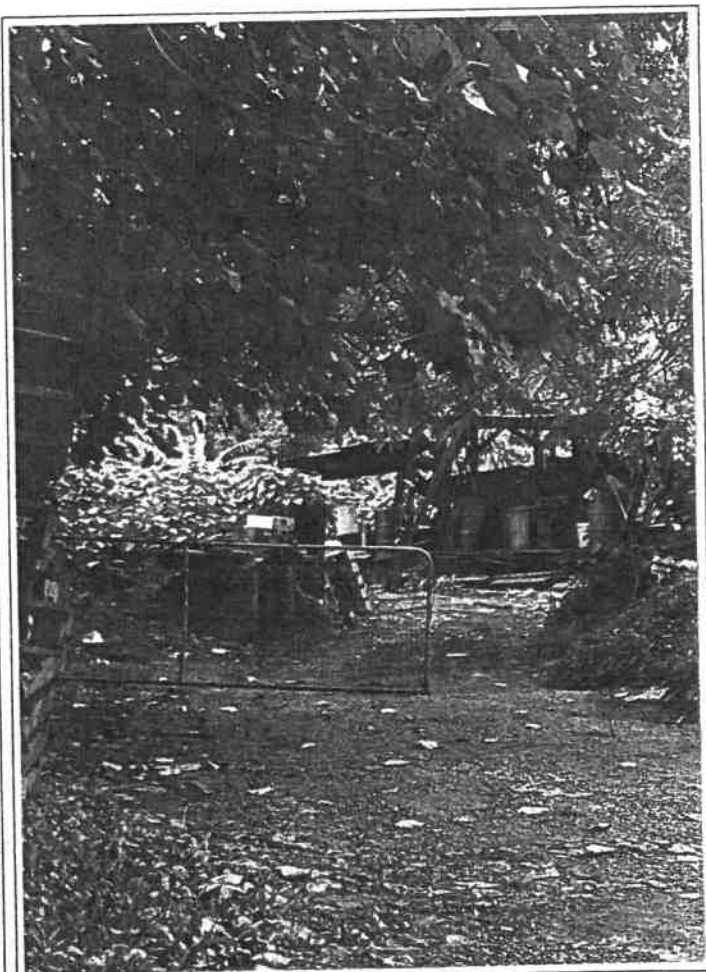


Fig 28 Pig Farm in Banana
Patch Maunawili, 1991
(photo V. Creed)

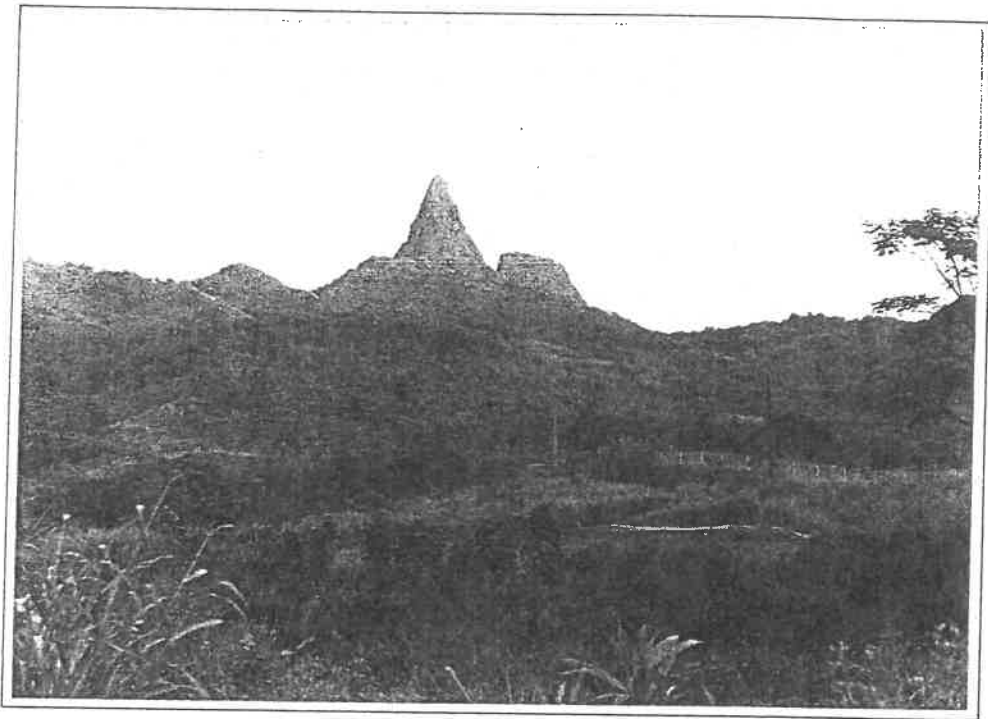


Fig 29 Ahiki and Pāku'ī Peaks seen from Waimānalo, 1991
(photo V. Creed)

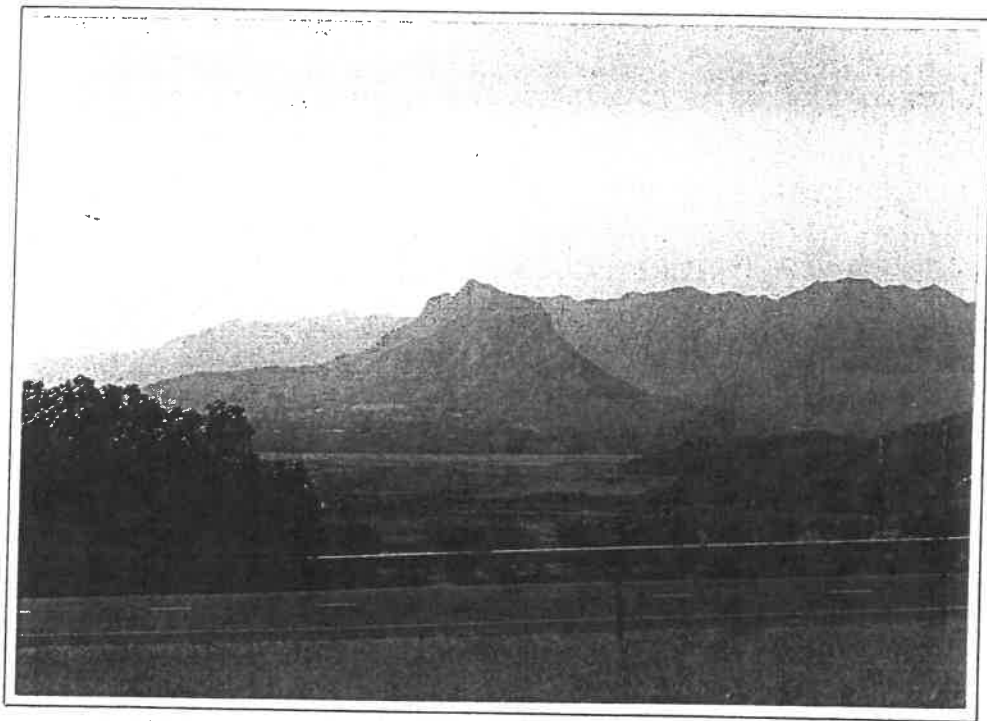


Fig 30 Pāku'ī Peak. Seen from Mōkapu Blvd with Marsh in
Foreground and Ko'olau in Background, 1991 (photo V.
Creed)



Fig 31 *Wahine* Stone Near Golf Course Access Road, 1989
(photo V. Creed)



Fig 32 Face of Haumea(?) in *Wahine* Stone in Maunawili
Valley, 1989 (photo V. Creed)

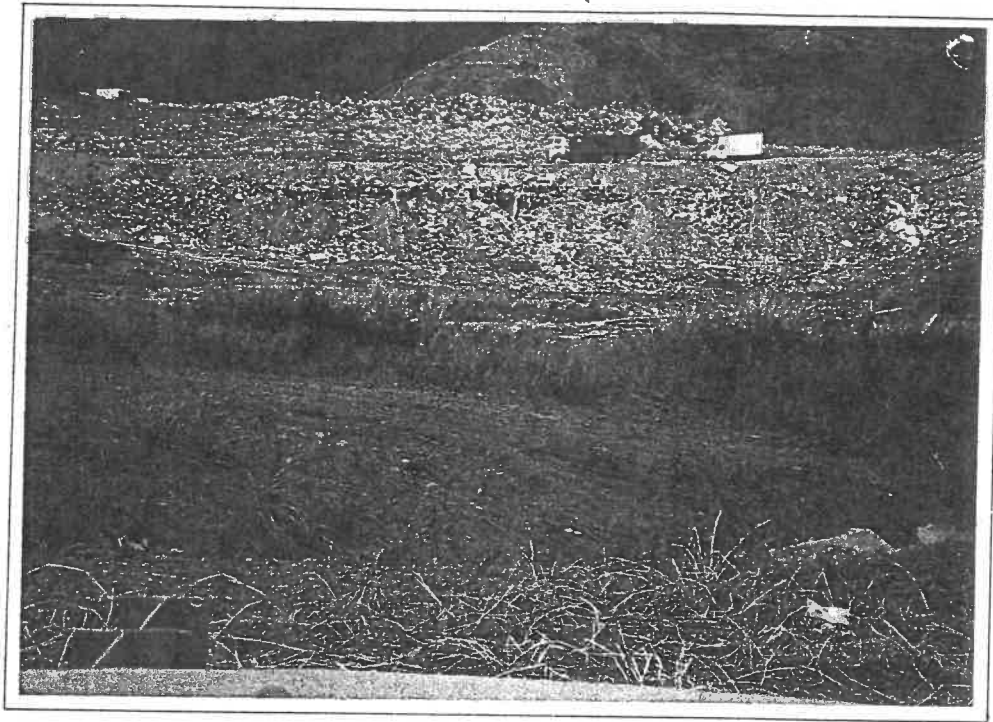


Fig 33 Landfill in Kapa'a Valley, 1991 (photo V. Creed)

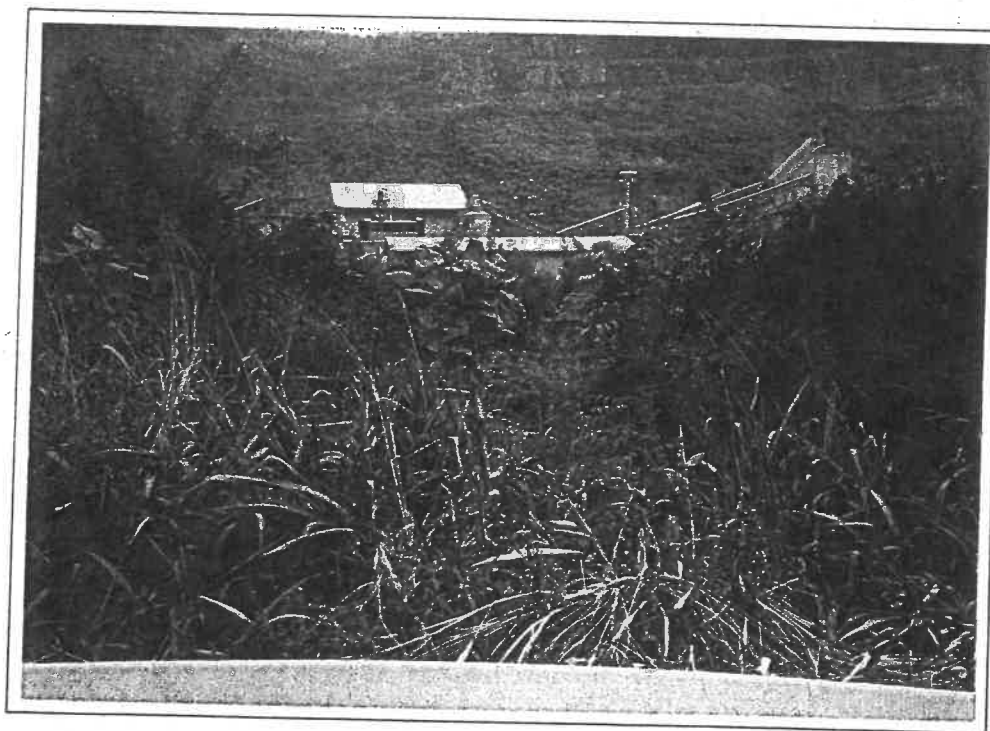


Fig 34 HC&D Quarry in Kapa'a Valley, 1991 (photo V. Creed)

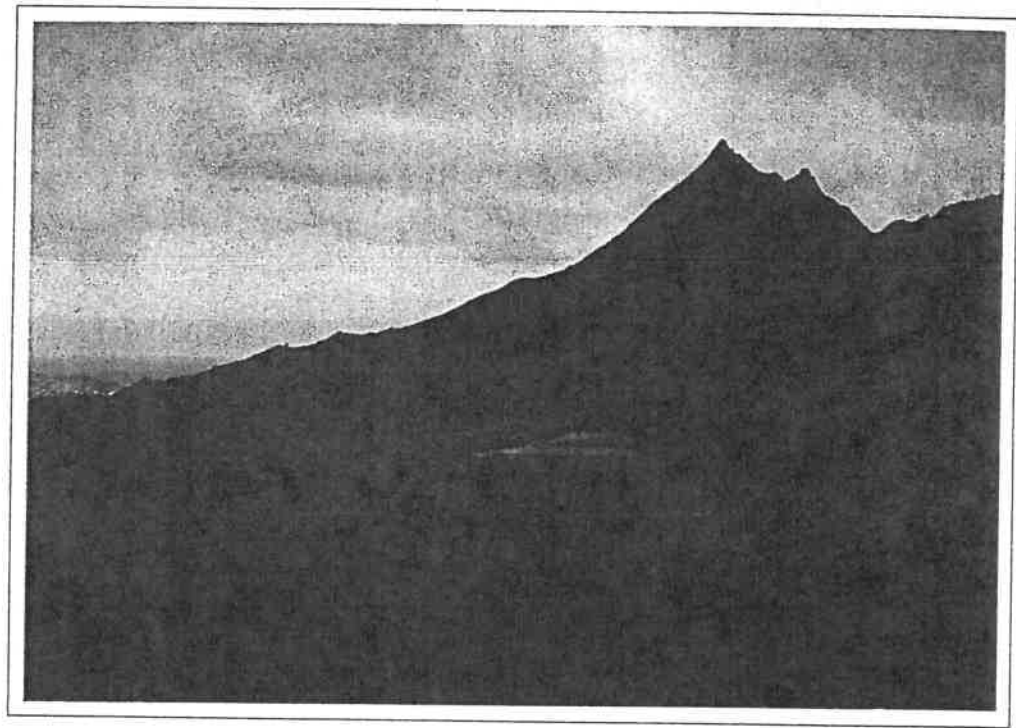


Fig 35 Olomana Seen from Pali Highway, 1990 (photo V. Creed)

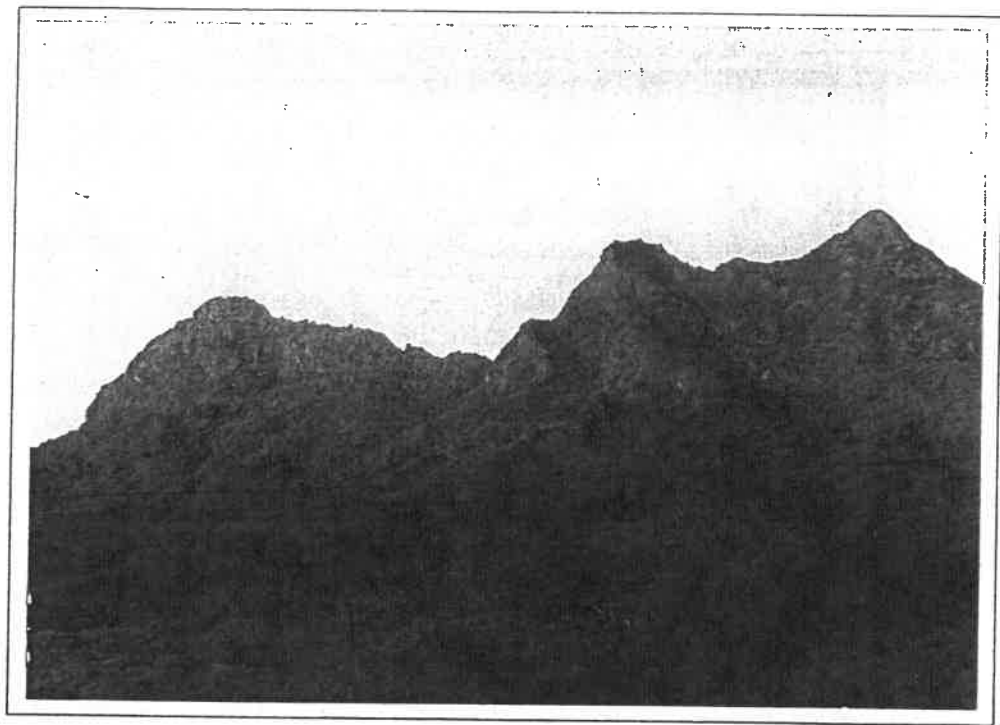


Fig 36 Ahiki, Pāku' I, and Olomana Peaks Seen from Kalanianaʻole Highway Above Enchanted Lake, 1991 (photo V. Creed)

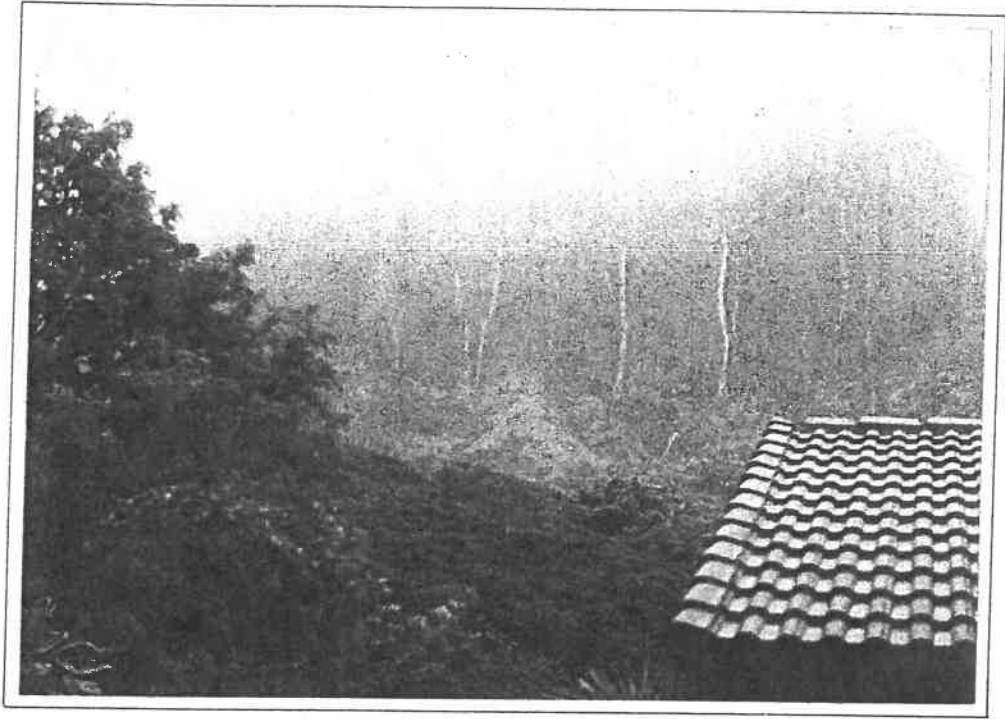


Fig 37 Ko'olau Waterfalls in Maunawili during Heavy Rains, 1989 (photo V. Creed)

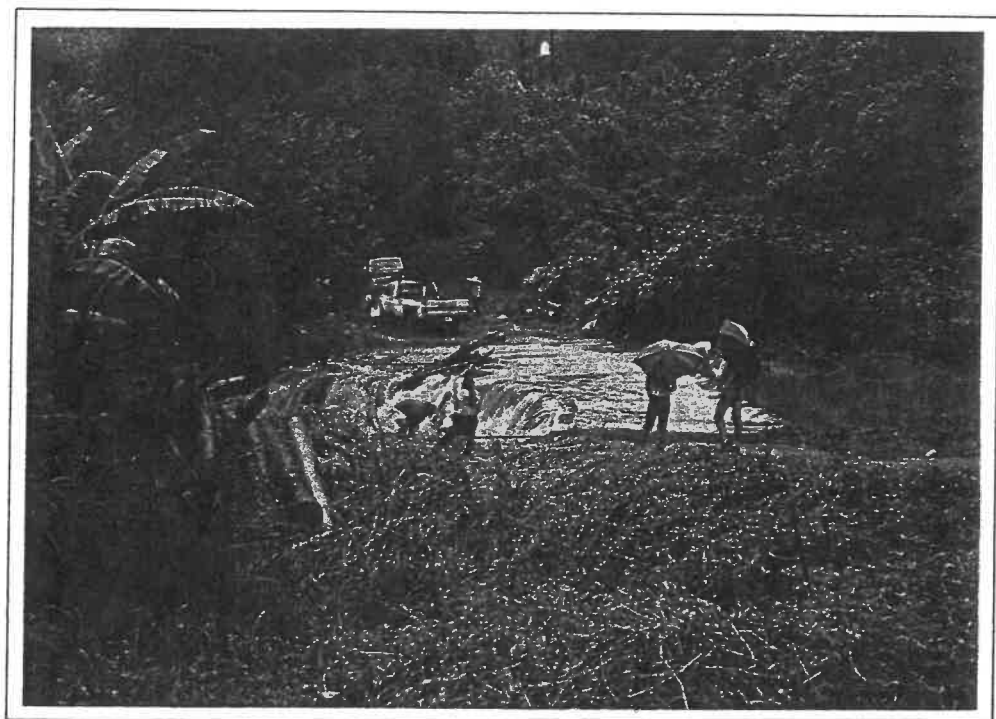


Fig 38 Banana Patch Bridge Flooded Jan 1988 (photo V. Creed)

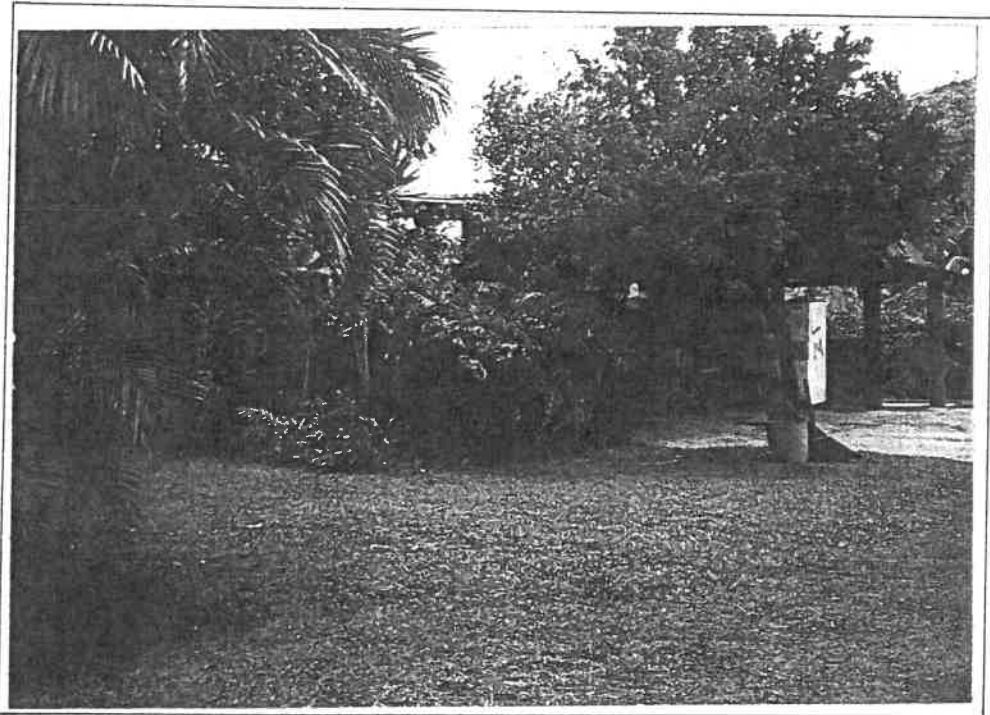


Fig 39 Large Stone (*pohaku*) in front Of Isegawa Farm in Banana Patch, 1991 (photo V. Creed)

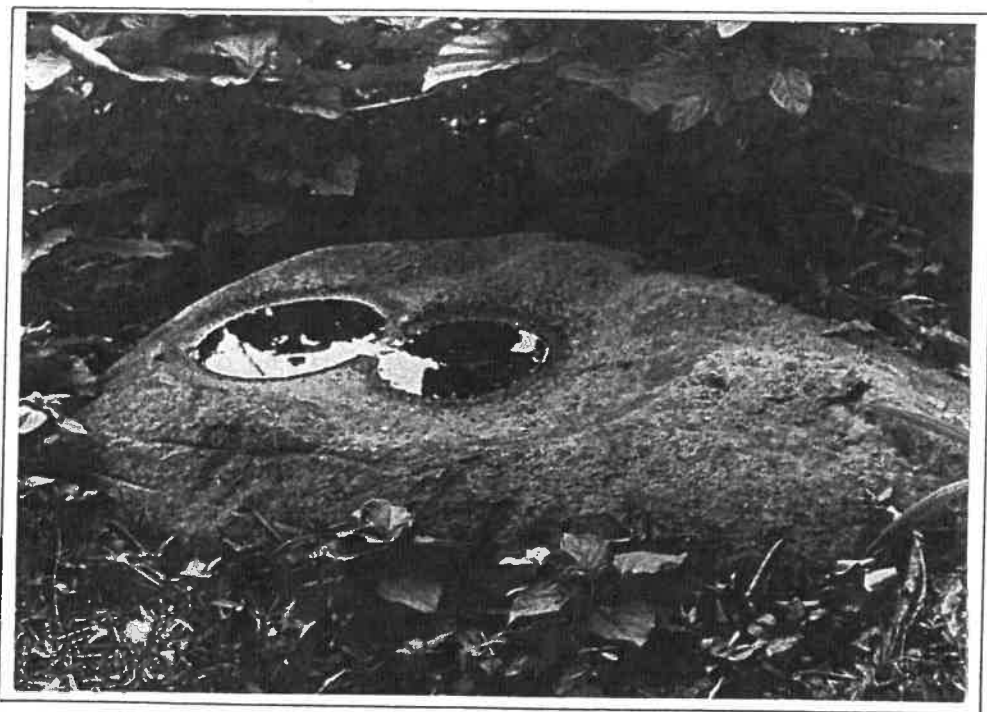


Fig 40 Possible Kukui Grinding Stone Near Maunawili Loop, 1987 (photo V. Creed)

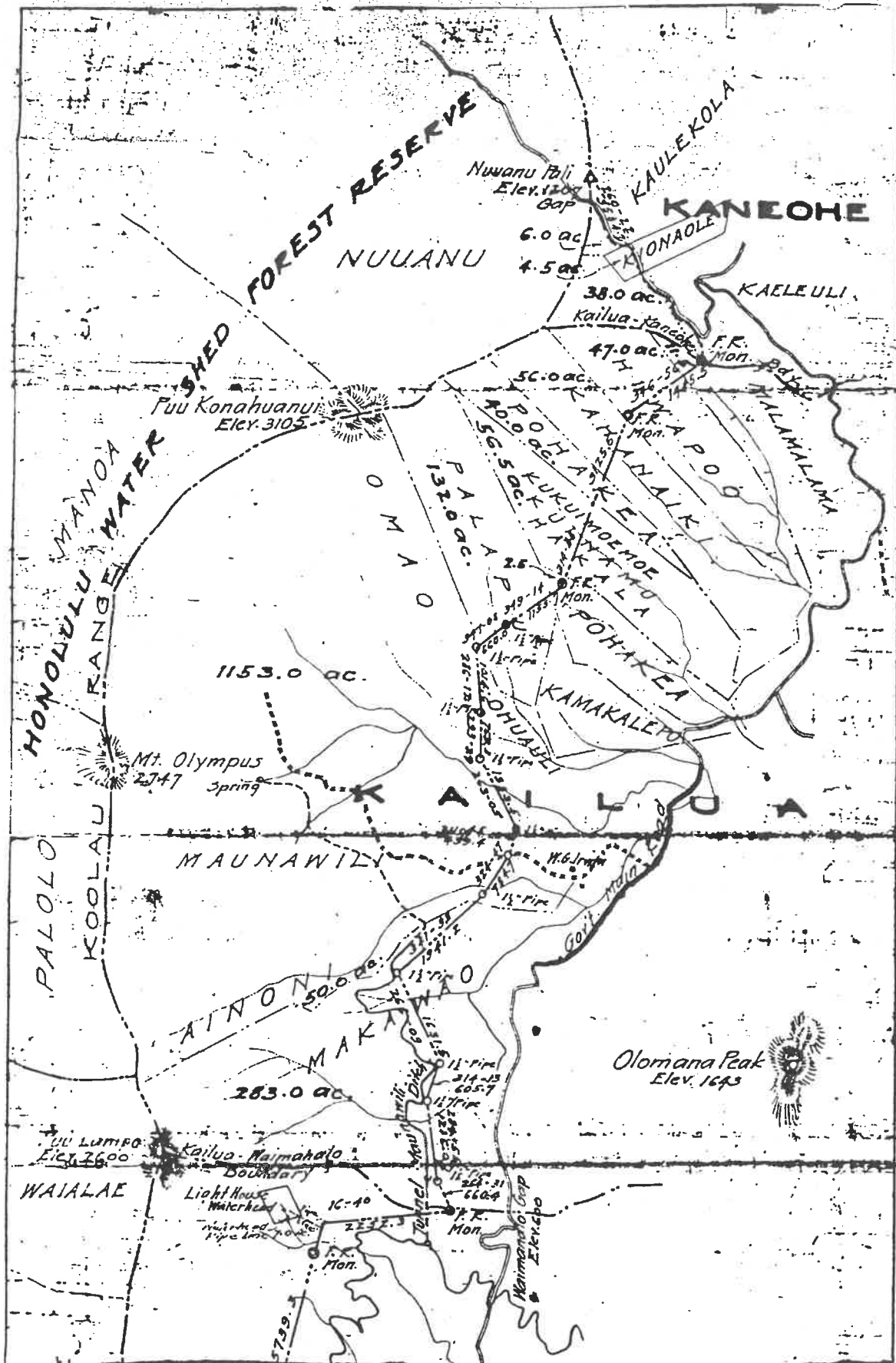


Fig 41 Waimānalo Forest Reserve in Maunawili, Scale 1 in. = 2000 ft. by Walter E. Wall, 1922

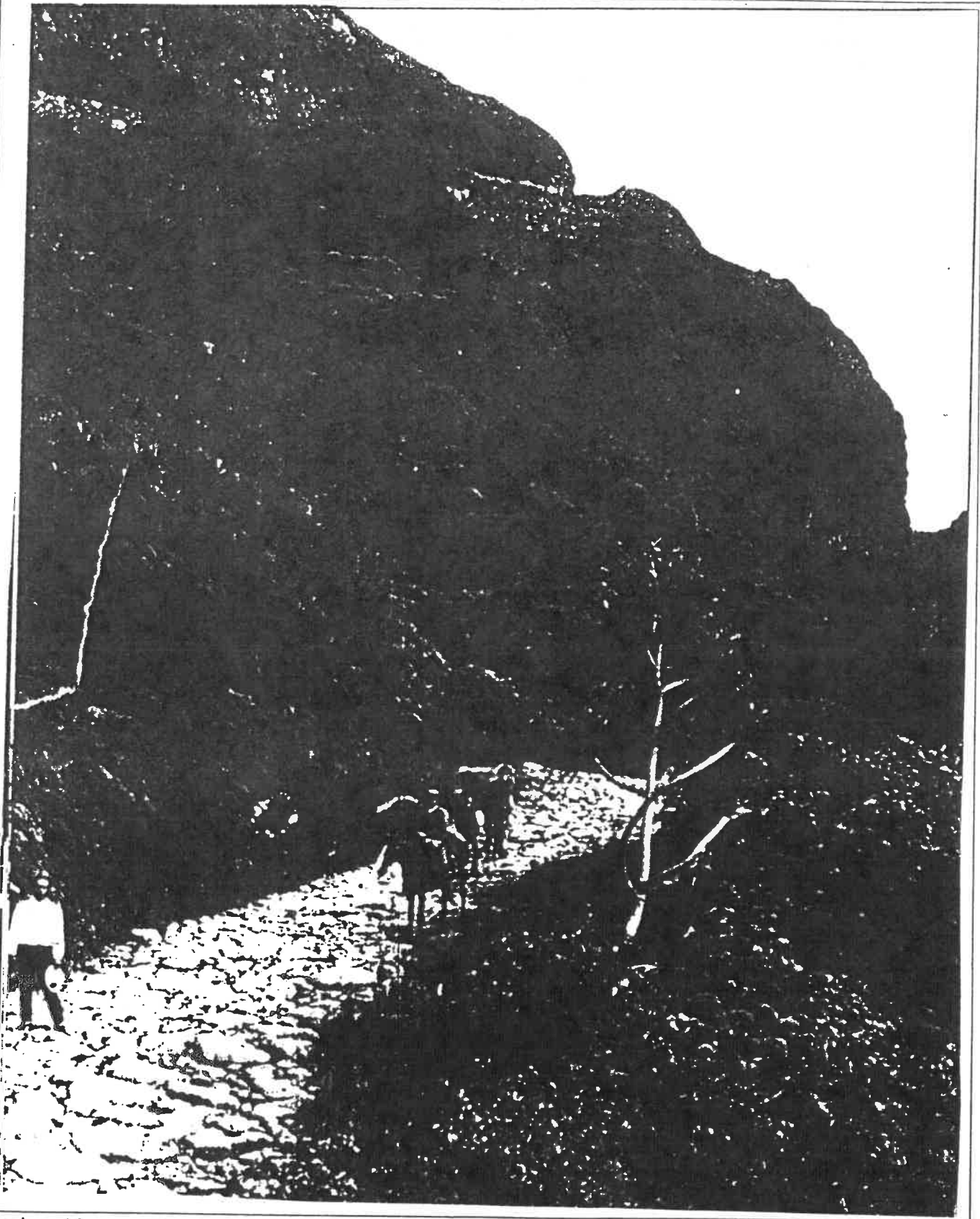


Fig 42 The Improved Road Descending the Nu'uanu Pali on the Windward Side, 1920s (photo, Bishop Museum Archives)

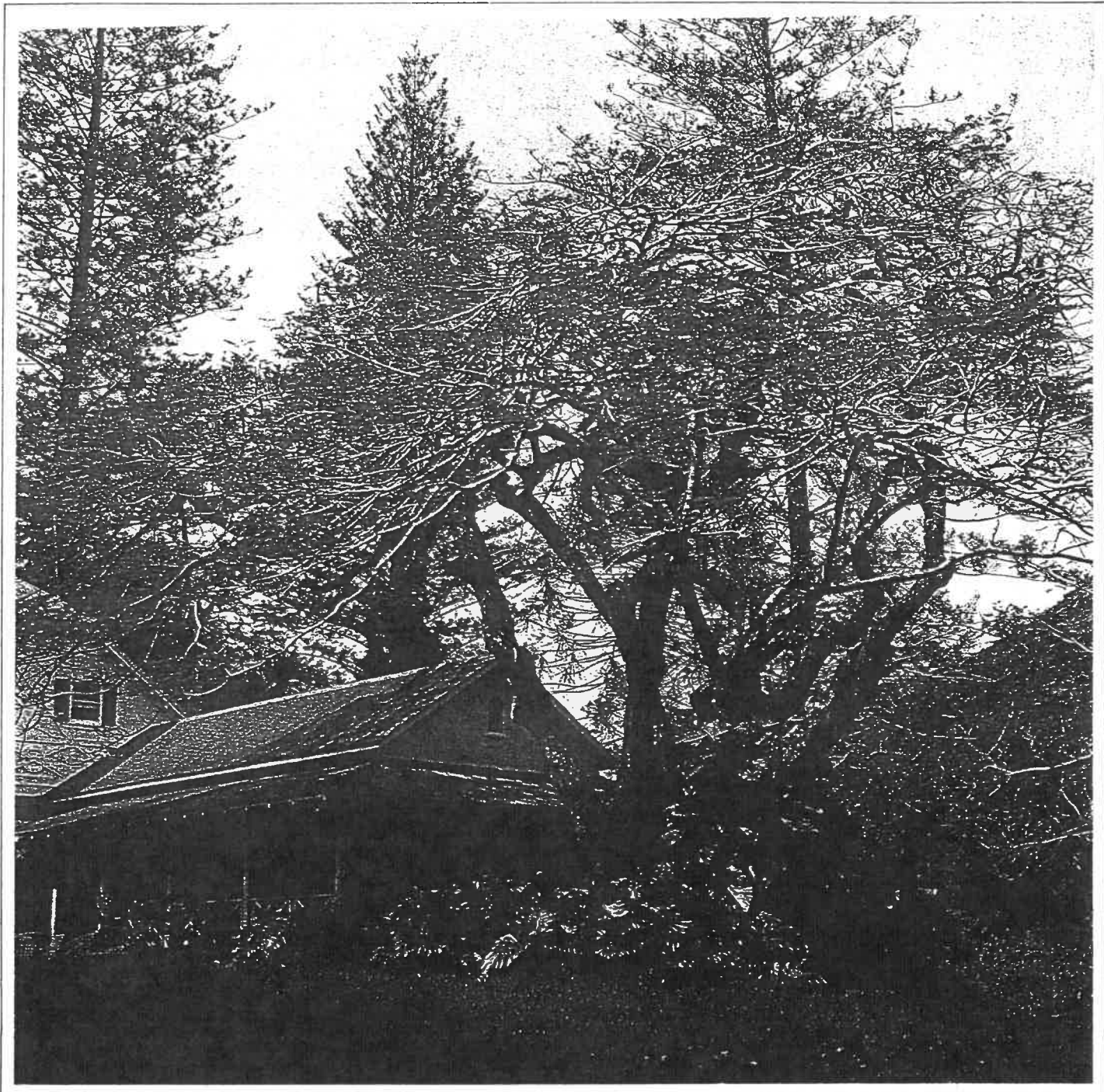


Fig 44

Irwin/Hedemann House with Exceptional Poinciana Tree, Pre Hurricane Iwa (1982)

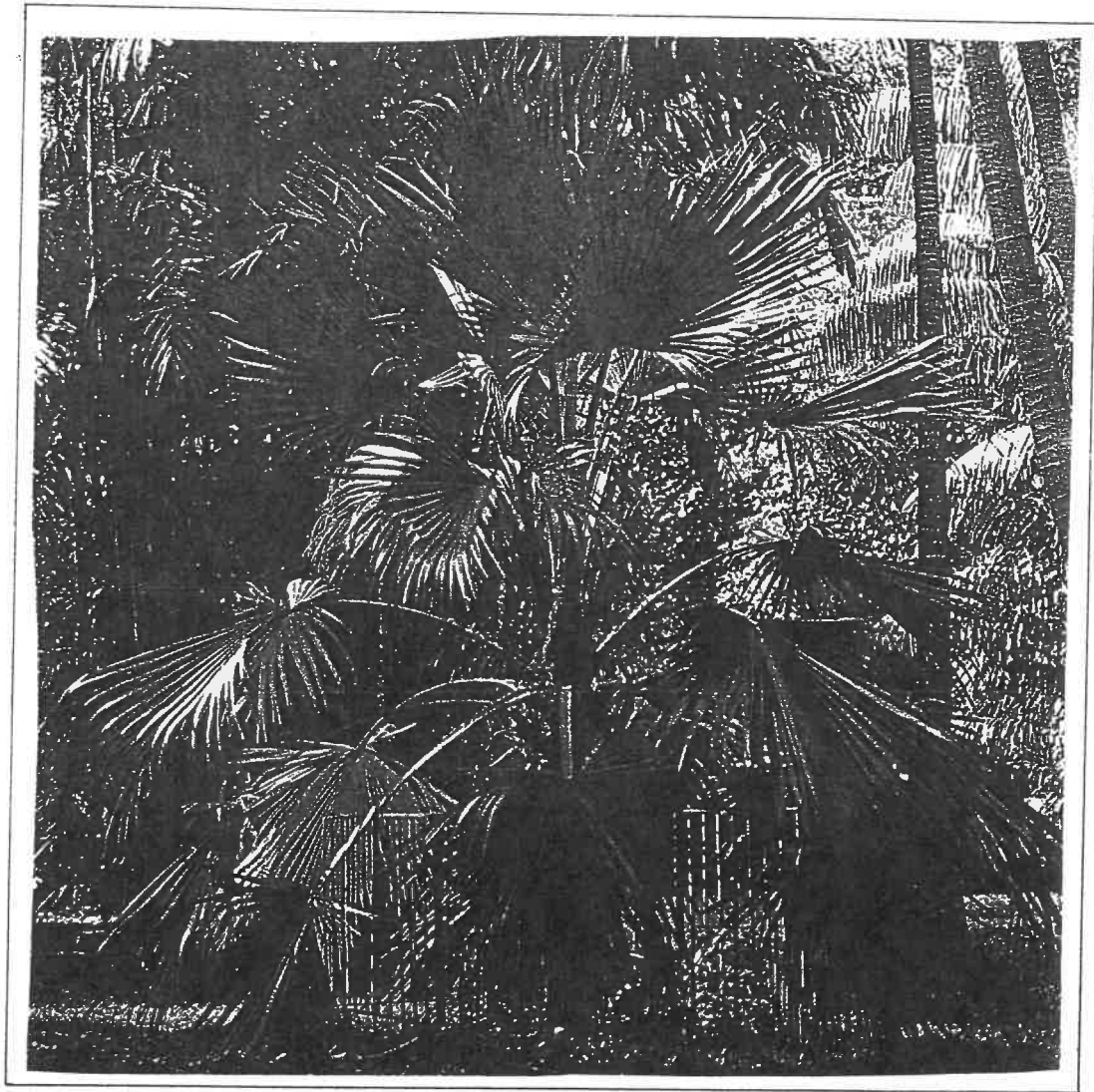


Fig 45

Dwarf Loulu Palm (*Pritchardia macrocarpa*) from The Outdoor Circle (1982)

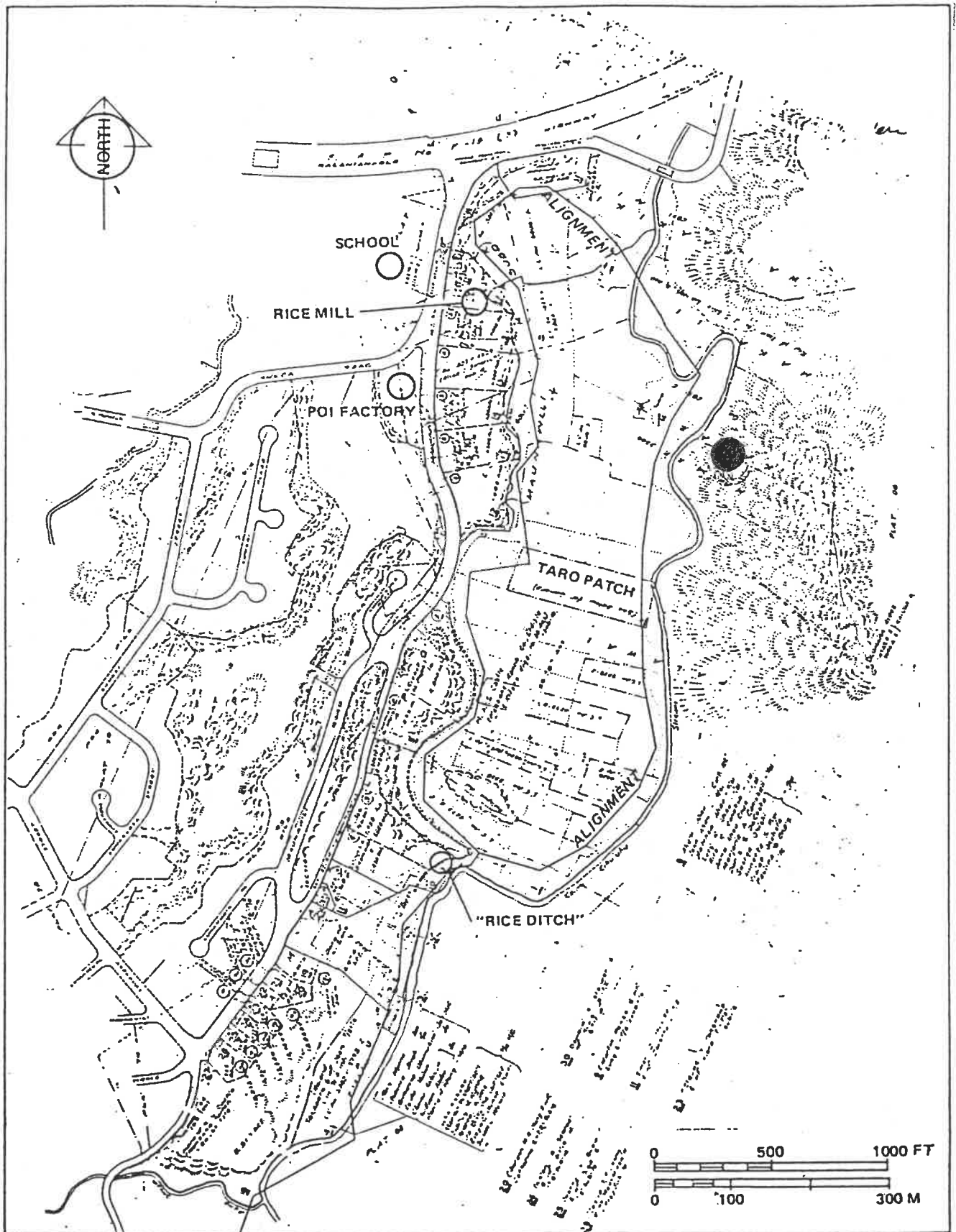


Fig 46 Map Showing Poi Factory, Rice Mill, School. Black Dot Shows Location of Wahine/Kane Stones (Toenjes and Donham: Dept. Public Works Map, Environmental Assessment Map, 1986.



Fig 47 Boki and Liliha from William I. Brigham (1899),
Hawaiian Feather Work, Bishop Museum, Honolulu.



Memories of Maunawili Girl Scout Camp

The above snapshots were taken in 1947 or 1948 when the Girl Scouts camped for two weeks at a time at Maunawili. The photo on the left was taken on the steps of what is now the caretaker's cottage on the right side of the road.

I remember the white house (two-story) on the left side of the road was used as sleeping quarters, and to the left rear of this house was our "ti leaf" slide where we sat on loulu palm leaves and went down.

"Queen Emma's bathtub" was to the left of the now caretaker's cottage and on the right was another house used for housing us.

We had campfires, hikes along the flumes to a waterfall. Shampoo ginger, fern, lokelani and quava were plentiful

Myrna Sen
06/24/88



Fig 51 King Kamehameha III, who redistributed the lands to provide the Kingdom, the Crown and the Commoners with Titles to the Land (The Great Mahele, 1848) (picture from the Archives of Hawaii)



Fig 52

Queen Lydia Kamaka'eha Dominis Lili'uokalani (1838-1917) was inspired in Maunawili to write "Aloha Oe"

