

June 1, 1979

23 pages

The first 14 1/2 pp. of not much use to us now, as they report ~~on~~ her then unpublished book on Hawaiian newspapers (which appeared this year, 1985). Thus, the book is a better source now.

Pages 15-23 deal with land ownership in Manoa, mostly with how to locate items of original ownership and how to trace transfers.

Page 19, RJ's presumption that Kaahumanu's house was at the Frazier house.

Pages 21-22 her skeptical remarks on Ualakaha as meaning "rolling sweet potatoes."

CSB

Manoa History Project

Interview by _____

Rubelite Kenney Johnson

June 1, 1979

RJ What Bea told me is that you were interested in my talking of the thesis, so I thought I'd just go over and give you a brief history of the thesis. The first history of "The Hawaii Newspaper" was written by Mary Kawena Pukui, and that's on file at the museum, and "Mookini", a little pamphlet on the history, is just an extension of what Kawena did. The advantage of the "Mookini" is that it simply expanded what she did and then provided two lists for the papers, one alphabetical for every listing, the name of the newspaper, is all catalogued.

X What if we want to know what papers appeared in any given year. Is it chronological?

RJ For example, 1834, the first two newspapers started then, so you find that under 1834. If you wanted to know what papers were running in 1857, all you have to do is look under 1857, so it's convenient that way. If you're interested in any one paper, then you can go to the alphabetical list in there and find what you are looking for, and then at the end, the last list will give you a list of editors, who edited what papers; and you can sum up the history in that what we find out is that although there were a hundred titles within a span of a hundred years between 1834 and 1947, that many of the names were just transitions in major ownerships of those papers, that is, one company absorbed another and just incorporated the editors and the reporters and continued absorbing two of these. Or one church would start here and have one paper becoming eventually

another paper. He may have three newspaper names of really essentially one editorship and one controlling board, so it's interesting to see these developed.

So publishing here, I'm talking here about journalistic publishing, began really at Lahainaluna Seminary to teach the Hawaiians to write and to run media. So in 1834, Kalama Hawaii was really a school newspaper, and what's interesting there is that missionary's policy at Lahainaluna Seminary was to devote one of the pages in the Kalama to the Hawaiian scholars for anything they chose to write, and it didn't have to have anything to do with the church whatsoever.

So the first entry was the chant, the Kanikau for one of the chiefs who had been killed in battle. Therefore, from the very beginning, from the first issue of the paper, you get Hawaiiana, with all the religious doctrine, religious music as in church. Essentially, it was really a teaching organ, but the Kalama was under Lauren Andrews, and in 1834, while that was going on in Lahainaluna, the other newspaper began with the Mission Press in Honolulu, that is, there were two mission presses going on at the same time, so what Kalama Hawaii was to Lahainaluna Seminary, Kekumu Hawaii, meaning the Hawaiian Teachers' guides, was to the Honolulu Mission. I quote here from commentary on those papers, "Natives write more and more for it, that is, for the Kumu Hawaii and the Lawa, and we hope it may prove more and more useful as their intelligence increases, that is, in journalistic writing and production and also our skills in adapting it to their wants." So many, many traditional Hawaiian songs are in the Kumu Hawaii and the Lawa as a testimony to this

policy reflecting the liberal attitude of the established missions. So in 1837, the Mission began a newspaper for children, Kekumakamalii, the children's teacher, which was also a newspaper program. It was followed in 1841 by the Nonanola, Ka Konanola, meaning "the ant", and masthead carried the lines from the Proverbs, "Go to the Ant, thou sluggard; consider its ways, and be wise." So these two, the Kumukamalii and the Nonanola, were for inculcation of scripture and religious teaching, edited by Richard Armstrong. These two were followed then by the Elele Hawaii, but Elele Hawaii took the place of the Kumukamalii Children's Teacher and the "Ant", the Nonanola. So we are moving now from 1834 up through 1841, and we see that the Mission Press was dominant on the Protestant side, but in 1852, the first Catholic newspaper was published in Hawaii, called Kemaupana Ihanaia, meaning "works accomplished", something to that effect. It was followed very rapidly by many other names. The Hale Manalo was another newspaper which dealt with the history of the Catholic mission in Hawaii, edited and contributed to by the Bishop Loui Mai (?) Gray. So we have these two missions vying for support for the Hawaiian people. Leading to a period of editorial conflict and journalistic conflict between Protestant Mission on one hand and the Catholic Mission papers on the other. So the spokesman for the Protestant side was Benjamin Parker. Reverend Parker ran the Pokuloa, meaning the "far star" or "resistent star", so the answer from the Catholic press was the Calvinist Star, Nokahokulokakalawina, and then the Calvin numbers, Na Helukalawina, and then in 1859, the Christian flag, and

Kahaikelipiano, but by that time the animosity between these editors, the Protestants and the Catholics began to subside. The High Kelipiano became more of a Catholic church newsletter. We have the government entering also into journalistic activity, apart from the mission. The first paper there was the organ of the Department of Public Instruction called the "Hawaiian Flag", Kahai Hawaii, and it followed essentially the same format which was the beginning with the Lawa and the Kumu Hawaii in 1834, so by 1859, that is, toward the beginning of the Kamehameha IV period, we see essentially a conflict between these editorships being answered, not solely through the government newspaper, The High(?), but by a young enterprising son of a missionary, an experienced professional journalist who broke from both the government newspaper editorship and the Mission editorship and set up the first independent Hawaiian newspaper that is independent of government control and independent of church control. Now he started really with an English paper. He just bought out the Pacific Commercial Advertiser from the previous owners and ran it, and that is still the Honolulu Advertiser today. In his long career as a journalist and as a publisher, he also started what is now the Star-Bulletin. It had several names, but the name under which it was best known was The Evening Star. So Henry Whitney, son of Samuel Whitney, is, you might say, the grandfather of the present modern-day English daily in Hawaii. So he had two tracts all the time, the English Daily on one hand and then the monthly Hawaiian papers, which became daily.

So I would say that he was perhaps the most successful publisher

in Hawaii, both in the English and the Hawaiian media. His experience came from work on the New York Commercial Advertiser first and then on the government paper, The Polynesian, locally. Whitney's Hawaiian newspaper, the Na Kuakoa, this one, has a interesting map here over the years these were changed, but they were very colorful and very curious. They have this here Ka Kekilohanapuukelonokalahi Hawaii, meaning Kilohana is the top of it that you wear on the outside. It's the one that has designs. You wear several layers, and the inside layer are not designed. It was just plain. _____ which is the outside or the finished products of the Hawaiian people, Kalaheohawaii. So it had the longest history; it ran for 66 years, the longest life of any newspaper begun by the missions or begun by the government or begun by the Hawaiians, but it wasn't the one that survived into the second world war. It died out before the last Hawaiian newspaper gave out in 1948, which was printed in Hilo of the Hoku Hawaii, the Hawaiian Star.

In 1865, and by this time Kamehameha IV had died, the Aokoa came into being. It was the best competitor for the Kuakoa, but it eventually merged with Whitney's paper. Between these two, the Kuakoa and the Aokoa, that's where most of the information comes that anthropologists at the Bishop Museum frequently refer to in the Hawaiian ecological notes, and recent publications and translations by Kawena Fukui, such as ruling chiefs, Andy Emerson's Peliahikiaka derived by and large from Kuakoa, Keaukoa, Naiakuni Kaleokalahui, are largely from Keaukoa. So between the Kuakoa and the Aokoa, the input of Hawaiian history, legends, and songs increased substantially. So what you find

here of Manoa, in pages 279 to 290 from the Hawaiian ecological notes, in large parts _____ Hawaiian _____ papers. However, in the same period, that is, in the 1850's the Hawaiians began to get anti-Catholic. They knew that the editorship of the Catholic newspapers was controlled by that mission and it had its own voice. They knew that the government newspaper were essentially the Protestant voice; that is, the government had many of its outlets through and policy influenced by prominent leaders of the legislature who were also missionary decendants or missionary for foreigners per se. So David Kalakaua founded Kahoukuapapakipika at the same time that Henry Whitney introduced the Kuakoa. Kalakaua called his paper the Star of the Pacific. It had a life of about three years, but it gave the Kuakoa a real test. Financially, it couldn't hold out for very long because of the membership with the Hawaiian membership in the Protestant church. However, one thing that Kalakaua accomplished was perhaps that it increased the native voice in the Kuakoa and Aokoa.

In the meantime, the religious papers continued. These were the separate newspapers, now independent of the church. So the church continued strictly with church stories for children, so Kawaihāo started two papers in the 1860's. One they called The Dawn, Kealalula, largely for children; and the other, church business and church news came out in the Olive Branch, Kalauoliwa. The Catholics had the same input into Kahaikatolita, and was the first time they used that name the Catholic Flag. But Kalakaua, between 1860, following the demise of the Hokuakapakepila, was not satisfied with transient

government. So in 1870, he started another paper called Kamanawa, The Times. That ran but it was also shortlived. In his support came Walter Murray Gibson. In 1873, when the Manawa went out, when it disappeared, then Gibson came in in 1873 backing Kalakaua and backing an anti-American stand, anti-foreign stand in the papers and attracted many of the Hawaiians on the outer islands, particularly on Molokai. So his first paper was an English-Hawaiian paper which he began after being ex-communicated from the Mormon Church in 1864, a newspaper which he called the News, New Roles? commemorating the slogan "Hawaii for the Hawaiians", that was when it was first used, and the other "Hawaii for the Hawaiians" papers then followed with that slogan in using Murray's thrust. So the Ko Hawaii Ponohi used it opposing reciprocity, so all the papers then opposed reciprocity, that is the sugar agreement, that is lifting the tariff on sugar in Mainland USA. That was the great issue of the times. So these little non-church papers and non-government papers that sprang out all over in a sense gave a great effort to Walter Murray Gibson's "Hawaii for the Hawaiians".

In these papers, well in the meantime, Gibson purchased the Pacific Commercial Advertiser, and he started in addition to the new Hoo, the Wednesday Messenger in Hawaiian called Kaelelekoopuu and the English parallel to that was the Wednesday Express, so he ran as Whitney did an English paper and a Hawaiian paper. In the Hawaiian paper, the emphasis was on sketching Hawaii's past history, national and heroic, inviting Hawaiian opinions on political issues.

So when Kalakaua became King, Walter Murray's support for him through the papers attracted the King, and he made Murray Gibson Minister of Foreign Affairs. Those who were not in favor of many of Gibson's stands, then opposed him, and finally the King had to let him go; Gibson resigned himself after opposition grew. He resigned his government post as Minister of Foreign Affairs in 1887. So in 1874 to 1878 in this very politically very intense critical period, there were only two Hawaiian newspapers that were running successfully. One was the Kuakoa, but by this time the editor came under an Anglican, or English church-oriented editor, Charles Hopkins. He started also Kalahui Hawaii. In 1884, a paper much like the Hokupakipika which Kalakaua started in 1861 as a rival to the Kuakoa was published by the Kawainui brothers. These were prominent Hawaiian publishers, Joseph and Benjamin Kawainui. They started Kua Hawaii Paiaina.

What happened then was the Kuakoa absorbed the Kawainui journalism. It became then two papers in one and it was called Kuakoa Ko Hawaii Paiaina Huia. So by this time, the Kuakoa absorbed the Aokoa; it absorbed Kawainui's paper; and it was still called the Kanapikipukoa. It added the clientele on all those papers. Now essentially these three papers then were against the censure of the King (Kalakaua), and secondly, was against allowing haoles to be elected to the legislature. Now the Kuakoa had been been fighting the Paiaina _____?_____ so it just incorporated it into its larger format. The merger in 1891 of the Kuakoa and the Kua Hawaii Paiaina became, as I said before, Kanukupukoakoa, that is the independent newspaper, and

Kua Hawaii Paiaina e Huiia joined with the Hawaii Paiaina. So that brought the Kawainui expertise in Hawaiian matters in with the liberal thrust of the Kuakoa under Henry Whitney, who was still active. In the 1890's, approaching the problems that beset Liliuokalani following in Kalakaua's, absorbing his problems, and then into the years following or during the establishment of the provisional government, it was J. Kawainui, as editor of the Kuakoa, having formerly been with the Kua Hawaii Paiaina, was the first Hawaiian editor to support the provisional government. After the overthrow of the Monarchy, he used his editorial column to help the country into a new period. In other words, he stopped the anti-annexationism of the Paiaina. He stopped the argument about not having hades in the legislature, and he said, "All right, let's make the best of the situation as best we can." That would be in the 1890's. But let's go back now to what happened in the 1880's. There was a first literary journal in the Hawaiian language which was also established, called the Kahoupuuokikai. This is the Star of the Sea paper. Kalakaua was editor. So this is toward the end of his reign. When he ran the other papers, he was not yet King, but in 1883, with his involvement on Kaopuakika, he became the editor, so Kalakaua edited three papers during a period of ten years. The Hoopuapapakapika, the Star of the Pacific, Kamanawa, The Times, and Kahoupuakikai, the Star of the Sea. Now the 1880's, as we look at the list of papers, we realize that this is the period of massive growth of Hawaiian newspapers to 14 competing papers. It was also the time of the emergence of two very radical Hawaiian leaders in politics, one John E. Bush and

the other Robert W. Wilcox. Wilcox went to Italy and came back. Both of these men were different from some of the other Hawaiian editors in that they started off as anti-annexationist and pro-Royalist, but with one difference. They wanted to keep the Monarchy a limited constitutional Monarchy, that is, keeping the same control of the King and keeping the House of Nobles and the Representatives having powers to check the authoritarianism of the King.

After the constitution, Iliu was dissatisfied with the growing loss of power, more powers taken from the King and given to the Legislature, that Bush and Robert Wilcox, both when they began to run their own papers, speaking out against the Kuakoa and papers pro-annexationist such as the Kuakoa, ran an anti-annexationist and pro-Iliu line. But Namahi, who helped the Queen write the constitution that brought the overthrow of the Monarchy, the direct reason for that happening, Namahi ran his papers from Hilo. There were a number of papers in Hilo by the _____ Robinson(??) family, but Namahi was pro-Iliu all the way, that is, he wanted the 18--the Vienna constitution changed back but one designed to remove the limits of the King so that you had something essentially like Kamehameha III's powers when he was King. One of the things Iliu wanted was to return the rights to the King to appoint the members of the House of Nobles.

Well, Bush and Wilcox seriously disagreed because they wanted to keep some more pro-democratic sense of limited constitutional monarchy, so now they became pro-annexationist but anti-Iliu in their papers. This was just about when the Monarchy began to

fall and you had the papers started by Bush, Kaleokala Hui, and the other by Wilcox. Now as you know, the Monarchy fell, and these two men were still prominent in publishing. The Kuakoa in the meantime was very happy that the country had finally been annexed, and Kawainui ran the Kuakoa, though not so much in resignation as in acceptance, trying to accept change.

But Bush and Wilcox were not happy. So they changed their stance from one of anti-annexationism (that annexation having been accomplished!), and changed their line to Hawaii for the Hawaiians as "Home Rule", that is, they helped to form the Home Rule Party. So after the overthrow of the Monarchy, there were papers that remained "Royalists". This is the Holomua, Kaleo Kalahui Kamakainana and Kaluhagana, but since they couldn't get their ways, then they started in 1901, right after annexation, the Kuakoa, the independent "homerula" vote for home rule, the Home Rule Independent with Poepoe, editor. The publisher and owner of the paper was Charles Nahu, who was the first delegate to Congress elected on the home rule party platform. He was president, owner, and publisher of the organ of the Home Rule Party. So essentially then the Hawaiian papers that were pro-Royalist before annexation then became pro-homerule and anti-Republican, anti-Democratic Party. We didn't have a Democratic Party then, I don't think. Oh, yes, I think we did. Do you know? I think the Democratic Party was organized later after this time. Republican Party was the upholding faction to home rule. Jonah Kuhio Kalaniana'ole was that Delegate and he inspired a number of editorships on the paper. John Wise and Steven Desha then were spokesman for the Republican side in in

their newspapers.

The papers then sort of settled down into the new situation, and between 1928 and 1935, the 14 papers dwindled to about one or two. So you can only deduce from that that the great Depression had a tremendous effect on the ruling of financial affluence of the Hawaiian newspapers. One paper continues, the Nawahipi Kahoupuu Hawaii until 1947-1948, following World War II. That was the last gasp of the Hawaiian press. The church organ remaining is what we would recognize as Kalama Hawaii and the Nonanola. The Laoliwa is now Fahoaloha and is still running as a church Hawaiian newsletter. We've got a University Hawaiian paper run by students. It's strictly church news, but it's published in Hawaiian. (It's a tradition that began in 1834.) I think it has a Hawaiian editor. I haven't met him yet, but I've seen articles about him in the papers. I don't know how it's doing or what its circulation is. It's strictly church news.

Now, what I'm going to say is this. After we came up with this one for _____ Kuakoa its 66 years, this one is arranged _____ chronologically. You can go through and see what was happening day by day and article by article and page by page. It doesn't tell you what kinds of things are in here, that is, there is no topic index, subject index, to this index of the paper. Not only that, this index is not a self index. For example, if you're looking for something on Manoa.

END OF A SIDE OF TAPE

_____ so that kind of work, which is just simply technical, hasn't been done, and if to be done, this work of

course has to come first and then the other, but it's not useful until that is done, not that useful, for in fact your purpose, finding Manoa history. This little thing here, we brought out from (??) Kukiahailono(??) which followed within a year or two, is now in the tri-centennial Castle review(??), when the Castle(??) is opened 2076 with the _____ was with the project in 1976 _____ bi-centennial. This is the bi-centennial issue of the Hawaiian language newspapers and was conceived primarily to call attention to the fact that this hasn't been done.

What kind of things are in the paper? Well, these kinds. We tried to keep the selection as close to the purpose of the bi-centennial as much as possible, but not to use this as a Hawaiian political movement spokesman. Not at all. Nor to eulogize the American presence in Hawaii or that kind of thing, but simply not to antagonize the United States of America in its role either. So it was a tightrope for the editors to walk, while the board who handled this project preferred to see the United States roasted by taking the politically exciting things that were written by the Hawaiians during critical periods in their history. Of course, there's a lots of that. So I went back to the board and asked them to allow us to treat not just politics or history, but also traditional literature, and I got my way. So the first entry in here has to do with the tradition of the flood, and then the second are the shipping lists that had never been published. We find Bernice Judd's works on voyages of ships, but up to a certain date, and some of these are listed for Lahainaluna in the 1834, Kalama Hawaii, ships

visiting Lahaina ports in that year and previously. So we wanted to show that the papers had another list that should be added to Bernice Judd's. But we didn't do all of the lists since we didn't have much time. Laws, early laws, articles in genealogy, disagreements between the genealogists, then the kind of education at Lahainaluna. The Kalama and Punahaluna(??) published trigonometric exercises done by old Hawaiian scholars at Lahainaluna, learning geometry, algebra, and trigonometry, and they put those kinds of things in the paper, and on and on and on. The Great Mahele laws. Early attempts in Hawaiian list: the roster of students in Lahainaluna; very, very exciting articles of Hawaiian adaptations of American folk songs, civil war songs; and then we covered the period up until Pearl Harbor, the editorial articles on the invasion and up to '77; then finally a tribute to the Hawaiians that are in chant form. This was the kind of thing done in Kukini Hailoa(??). So there are a hundred titles over a century. Two papers have been completely indexed, but they are small: Kahapaloikalaina, that are fully indexed with a Master's thesis. The other one is Kahoopuu o Hawaii. That was to be a PhD dissertation, and since the Kuakoa _____ years since he took off a year or two just to compile the data for this one, you can imagine, if he was doing it full time, of course, it would take a lot less time, but as we are doing it pieces here and there, it took us that that amount of time doing it the hard way. So over 66 years of Kuakoa, I would say doing as a full time job, you got 66 years ahead of you to pour through each paper for every day that the paper ran in the same way that an editor would have to spend the same amount of time writing those papers that ran that long.

But if you're looking for Manoa, and you're trying to sift through the Hawaiian, you'd have to do it page by page. What is in the Sites of Oahu is what Kawena Pukui translated. I remember Margaret Titcomb's comment 20 years ago whether it would take Kawena 500 years to translate what's in the _____, and of course, essentially, that's the Hawaiian newspaper. So I suggested yesterday to Evelyn Trapido here that perhaps one way to go at this Manoa history is to go to the land indicator awards, and I noticed on the chart that she gave me on Manoa, you do have the land grant number wherein the original owner is listed. Just for my own purpose, I looked through the land indices of Hawaii this morning, and I found that there were 38 small pieces, sections within the upper area designated as Manoa, 21 of these...

W What year is that you are referring to?

RJ It started in 1848, but it goes into the 1850's. What you will find there are what people were given the original grant and where they were, and you can consult the court records to see what happened in the transactions for the land, and there may be just a few things in there that might be interesting because the Hawaiians are "talking". They're saying, "Oh, well, you know my tutu lives over here at such and such a place and we marked our boundary line like trees and stuff(??) you know where the famous stone or such and such is." You may find something like that. Oh, yes, and, "Our families were the keepers of the heiau such and such in Manoa", or "My tutu kept that spring such and such a place." Pele we know she too busy to come in the valley except now and then. There may be little references of the sort

you are interested in. There's all the other gobbledygook of the land sites and the animosities and all the contradictions in the testimony or what have you. All in all I think you may come out with a lot more than you realize now.

I've been looking at this record and there were I think about 21 of those little parcels that remain as the pieces from which the commoners got grants. That's on this side of my list, and there were 17 on this side which are not listed in the awards to people, that is, the small kuleanas. These over on this side belong on another list, that is the list of one where they give it to the Crown. I found none; that is, Kamehameha III set aside no land in Manoa as Crown land. Secondly, I checked the Konahiki list and found that no land was set aside for the Konahiki in Manoa. I checked the list with the Alii and found that the prominent owners, that is, who got grants at the time of the Great Mahele were Queen Emma's family: Akahi, though he's probably a chief, relative of Queen Emma, and the other was Matthew Kekuanaoa, but Kekuanawa is not listed in the Great Mahele, therefore I think he inherited land from Akahi. The other is Charles Kanaina, father of King Lunalilo. ABC FM got the largest award, three hundred and some odd acres. I found, too, that of these small kuleana grants for Manoa made to Hawaiians, none of them were over ten acres. Evidently the chiefs got a little more, that is, the lesser chiefs, so the grants over there are above ten acres. So the large land owners were: one Kauno Ohua who got 35 acres, Wailele Beckley, part-Hawaii, Beckley got 36 acres, and the largest land holder was Kalaiheana with 66 acres, and these are all shown on your

charts. What you do is to list them, these lands, on this side that were not in the indices awards for non-alii. Indices, it's entitled "Land Indices Award", and the section I'm quoting from is a partial list of names agreed upon by the Mahele to belong to the more important aliis and chiefs and conferred to them by award of the commission to buy land title. What you have to do I think is if we're doing this genealogically, then you would check on Kanaina, check on Akahi, and you'd see who got lands from them and that you can break down the history of the families, Hawaiian families, that way, consistently who got lands in what family and in what place.

W Here's a sample of one of the surveys. This is for John II.

RJ He had land here. Did he buy it, or did he get it from his wives? He had a number of wives.

W It just describes his land. I don't think _____
?_____. This is just a deed, part of the deed. (??)

The question comes up to us that some of these lands don't appear in the Mahele, though they're listed on the chart, and I looked over here to find it. It's that the grant was made before the Mahele. A lot of Molokai land is that way. A lot of land was given out before the Mahele, so you had only these little pieces left that were put into the Mahele.

W They weren't required to register at that time?

RJ No, because the King, those lands were given before Kamehameha III's time. If you go down and check, you will see that if you see a lot of acquired lands in Molokai before 1848, and a lot of the names in the 1848 grant, which are non-Hawaiians. They were made also before the Mahele, so that those families claiming under those English names or whatever, Spanish names--sometimes

you find a Spanish name--and there was one Tahitian property owner up here Tute, chaplain to King Kamehameha III. A lot of these people are really part-Hawaiians by the time 1848 comes along even though their names are English, their surnames were taken, but they're not really haoles, they're hapa-haoles already, registering their claims from their fathers' names though the land came down from their mother and claim is made on that basis. So I suggest that land title search as one alternative to try to scan the Hawaiian newspapers for Manoa material, for the papers are still in a largely untranslated stage.

W Kekuanao? Is he the one who was the husband of Kinau?

RJ Yes.

W And he did have quite a bit of land didn't he?

RJ Kinau, the daughter of Kaheihai alii. That was Kamehameha IV's father. He married Kinau and he had another wife from whom Ruth was born. I think he takes his claim from possibly Akahi, because Akahi got land here in Manoa from the Great Mahele, but as a chief, and it doesn't say how many acres, then you'd have to, on the other grants(??), yes, you find how many acres he got, but it won't tell you how many acres he had. You have to go back down to the court records and see how much he had and where, though looking at Kekuanao's land in Manoa, you can more or less assume that Akahi must have given his share to him. There was also another startling thing. You have two Kolowalus in Manoa--one upper Kolowalu and the other lower Kolowalu, and no lands were given of course up here in the mountains, but Funahou had a large share of the side there that adjoins

Palolo. Punahou got up there on the mountain, besides the large grant on the other side down by Punahou. Why if they did what my tutu did on Molokai, the Hawaiians just gave the land. My tutu gave the land where the first Mormon Church was erected in Molokai. We still have the family property behind that, but the front part was given away.

M I called the Catholic church to find out where the actual lands are and they said they acquired in several different purchases from the early 1800's to early 1900's.

RJ They bought from somebody?

M They bought several parcels from Department of Education and had a master list of all the properties from Catholic church, and then after that So that's how I _____.

RJ There is a list in the Great Mahele, in the awards, showing what lands were released, that is, forfeited by the chiefs when the Mahele was effected, and nothing was surrendered in Manoa of that kind that is Alii property, but the Akahi grant shows not free from the commutation fee, so he didn't surrender it, that is, they were lands that they could have had but they wouldn't pay the commutation fee.

W Evidence of Kaahumanu's residence in Manoa, and would there have been any connection between Kaahumanu and Akahi ?

RJ Possibly. I mean how did Akahi come to have it through Kamehameha III, but I don't know where Kaahumanu's residence was. I suspect it's down there where the Seventh Day Adventist's place is. Is there where it is? I don't know. I haven't, you know, studied Manoa that well so I don't know who

owned what where. I have neglected to mention that besides the Hawaiian newspapers, it may also be fruitful to check through the early Japanese papers, and the Portuguese wrote quite a lot, too. Now, you don't know what they said about Hawaii. So if you have someone who can handle Japanese, best start with the Nippuujiji because that was the first paper, and then there is the Hawaii Hochi

W But they're not that old.

RJ Yes, but they talked a lot to the Hawaiians. So you may find stories there, and their experiences in Hawaii. I'm sure they wouldn't be quiet about what was going on.

W Do you know who would be interested in working on the legends of lower Manoa? Because we really don't have anyone working on it now.

RJ You'd have to get a scholar who could go through the paper and just--this would be everything, just looking for anything on Manoa and then translate those. That's how Kui ____?____ wrote his history of Hawaii. He got someone to go through the papers specifically for certain things and then have them translated, and I think that's what you would have to do with the Kuakoa. Now we have indexed the 1862 to 1863, but I haven't been able to get funding for another issue. It's hard to get money for things like this that don't sell. If we could find somebody willing to give money away for a non-profitable research? Well, I tried to interest the American History Foundations on the mainland and they're always shot down on the basis of history being too "local", because there are too many of them, and though we point out time and again that there are other things

in it. I mean these papers are not like live newspapers. They're really literary journals. They just don't see the importance of it right now.

PR _____ Evelyn gave us a legend to read the other day that refers to the area where the old _____ home as being a menehune lodging, and the daughter of _____ was called Kumamalu(?). On all of the maps of this _____ area, there's a triangle shape in which I would imagine _____ or marker of some description with the name Ulumalu.

RJ Means a "shady girl".

W That's what it means, and Kumumalu, who was supposed to be the daughter of a menehune chief.

RJ It probably was Hulamalu, because sometimes L and M are indistinguishable, that is, the L phonic. You have the R and the L but it's also the L and the N. It's not Kulamalu, it's Kulumalu.

W Kulu means "to drift", but the name of the map area is Ulumalu.

RJ Well then it's just a retention of the K, that is it's a conservative K that has been dropped and then dropped to Ulu or Kulu. Still means the same thing. I think Ulumalu.

W We don't know which came first, but that isn't a reference to a heiau, is it?

RJ Well, I don't know right offhand. I would have to study it.

ET This is just fascinating, you know, wondering what _____. When you spoke on Micronesian _____ place name, yet the handout sheet had Ualakaa on which I think you translated that night as _____. Is that right?

RJ No, Ualakaa has been mistakenly translated as "rolling sweet

potato", but it's just a name of one of the floating island paradises, that is, it can be pronounced Ulu, Ulukaa, or Ualakaa. It has to do with rowing, but I don't think it's "sweet potato". I think the legend came about just from the etymology of the word, but rather than Ualakaa, the paradise. You see, the Kanihunamoku was one paradise, Waka was one, Paili was another, Kuwaihelani, and they came in two forms, one they were floating low lands on the sea with a floating lands in the sky, so obviously this refers to the one in the heights, the Ualakaa, the paradise. I know that they always say that when Kamehameha came here, the sweet potatoes were rolling down the hill, they were so large, and this and that, but I can't believe that they would raise sweet potatoes on the hill.

PR There were gardens that were much lighter???

RJ But not where they would roll down.

MY Pictures show all these patches of gardens all up the front of Ualakaa and Round Top. I know the gardeners there in early 1900's. They used to come down to Manoa with their produce.

RJ I favor the other interpretation because it makes more sense to me.

ET Well this is from the book that Mary Alexander wrote on the Punahou history, and I think she got from her father or grandfather William Dewitt Alexander. It has something similar. In a remote time, brothers Kane and Kaneloa came to Oahu on a pointed cloud from the land of Kuahelani, one of Kane's twelve islands in Heaven. As the sun went down, they set out to Manoa valley on the way resting at Keapapa, now called Punahou. Kaneloa teased Kane for water. Kane, a kindly god, courteous in all his ways, smiled because he could hear the

noise of the water. He thrust his staff into the ground and water gushed forth in abundance. So that's the second legend of Kapunaho. The usual one you hear is about going...

RJ Is that the legend though that associates Waiakeakua with Kane and Kaneloa thrusting his staff and water comes out from Kawaikapuna.

ET I don't think we have that one.

RJ That's the one that's painted in the Chemistry Building. Kane and Kanalua's thrusting the staff in, getting Waiakeakua falls. It's in the Chemistry Building, where you see the two gods with the spear in thrusting into the mountainside.

W I wonder what the source was for that.

W She's in front of the Board of Water Supply(?). See what that one is at the Board of Water Supply ____.(?)

RJ The one at the Chemistry Building is about that one, is about the falls up here, Kawaiakekua falls.

ET Have you ever heard of Manoa being referred to as Waikiki Uka?

RJ No, I haven't. Have you heard of Waikiki Kahi? Because if you have, Uka, then you have Kai(?).

W No, that's what remained as Waikiki.

RJ Because sometimes they will say Waikiki Uka meaning above Waikiki. -