

Mann

"Pukao maomao is a lele name, not
a land name. you can't find it
listed." 24

"... a name 600 years old." 25
cannot "represent a green door."
It would be the first grass house
that I ever heard in my life that
had any door, let alone a green
door. That's the land name.... 26
Trig stations ... on prominent spots....
... not where people put grass houses." 26

Negros

a husband (Sarya 22)
The Maid at Luan (Ibid 9)

19 September 1986

Dear Mr. Mann:

As you can imagine, our typist-transcriber had some difficulties staying with the materials on Hawaiian land, and got considerable education too. I think she has done quite well! This is where we are some ten weeks after.

The redmarkings indicate inquiries or uncertainties, which you should clear up. You may cut out, add to, or change anything you want to, for this is an interim copy.

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Aloha,

B. Krauss
Manoa History

Incl.: 25 pp. typescript of interview, 6/27/86

JOHN CLINE MANN: INTERVIEWED JUNE 27, 1986

CM: My name is Cline Mann. I'm a registered land surveyor in the State of Hawaii. I've been practicing for just 40 years and I have a good background in Hawaiian language and Hawaiian land history nurtured originally by my mother--in the language. My father also was far better than mother in Hawaiian, although being haole, and particularly in the names of the land's history from my father. This interest I didn't realize I had until after I got out of college. I realized that I had been interested in it all the time I was growing up. And I found myself rather alone amongst my peers in this particular knowledge. I love it. Instead of going on to engineering, where my degree is, I chose to stay in surveying and am now particularly "expert," as they would say, in Hawaiian land matters. I testified in the courts in the State of Hawaii and also in the Territory of Hawaii, in the First Circuit, Second Circuit, Third Circuit, the United States District Court, Land Court of the Territory and the State of Hawaii in about 40 different land cases--all different, all interesting. We're engaged in a few right now. I was connected with the infamous suit by the Crocker heirs against other Crocker heirs, including Richard Smart, which was a jury verdict rendered in his favor. The issues related to land commission awards, oil patents and other things like genealogy are very interesting.

I think the thing to do first is the whole island chain, all of the islands divided into what we call ahupuaas. The aupa is the basic land division. These divisions were made approximately 600 years ago and followed in general the natural features, like ridges, of most of the ridges, less often the water courses and occasionally straight lines across the terrain from prominent peaks to another prominent peak. These divisions were made 600 years ago. The names were given about 600 years ago. You cannot change the land name; you cannot change the land boundary. You can cut it up, you can develop it, you can give your own tract names and all that. All you're doing is adding names to something but you cannot change, for example, the ili of Wailupe, a portion of the ili of Wailupe on this island. It was purchased by Robbie Hind and at his death they developed it and called it Aina Haina. Now two generations of people have grown up there, and I suppose you could make all kinds of money in a bet, but not one of them will say they live in Wailupe. There is Aina Haina, which is a tract name; the land name is Wailupe. And this goes on and on all over Hawaii.

So we have these ahupuaas. There are about 1500 in the whole Hawaiian Islands, and some of them . . . most do not have ilis. There are two kinds of ilis: An ili is a subdivision of the ahupuaa. There are only about 500. The ilikupono is a land; it's an entity in itself, it stands by itself. Yet also, the boundaries of the ilis were _____ 500 years ago and their names were given 500 or 600 years

ago, we don't know when exactly. Most of the ilikuponos are on the island of Oahu. I would say 85% are on this island. And most of that 85% are in the ahupuaas in Waikiki, Honolulu, Kalihi, perhaps Kailua and Kaneohe. Most are in Waikiki, and here we are in Waikiki, and so naturally the accent is on the ilis here. Most of the other kinds of ilis are local names; their boundaries are ill-defined; they've just degenerated to local names, their boundaries don't exactly, where one place ends and another place begins, which is another thing: places. We have a book put out some years ago by ^{PUKU!}~~Kupu!~~ and Albert. I wish they'd consulted somebody who knew land; they don't. And some of the most horrible statements are made in that. They failed to recognize that places are not equated to lands, and they talk about places all over the place, but they never talk about the ahupuaas and ilis; as a matter of fact the word "ahupuaa" appears two times only in that book, [^]one in the glossary where ahupuaa is described as a land section, and then they proceed through several hundreds of pages to talk about land section, land section, land section. It's almost as if they should have put "land section" in the glossary. It's an ahupuaa. When you find ahupuaa in the glossary you think they're going to give you all of these ahupuaas and tell you what they are. Only one ahupuaa is identified as an ahupuaa, and that's over on the windward side of Koolauloa.

Ilis, back to ilikuponos. This is all important to the talk to be given in Waikiki. One of the characteristics of

ilikuponos is that 95% of them are comprised of more than one section. In other words, they are leles. Now lele has been defined in many ways and I can dispute more of the definitions by the actual facts of the matter. Usually you hear that an ili or lele is a detached portion. You have a main section, a lele. I can give you cases here in Waikiki where the main section is identified as the lele. So that's exactly backward. My definition matches the actual facts of the matter. At any time you have more than one section, each is the lele of the other. Now that definition will fit every situation, absolutely every situation. It doesn't matter whether it's big or small, or how close it is or how detached. I'm thinking . . . I'll try to remember . . . if I forget it, remind me. I'll give you two good examples of the lele, the so-called lele of something being actually much bigger than other pieces. Some of the ahupuaas notably on this island, particularly in Waikiki and Honolulu, are comprised entirely of ilis. The ahupuaas could be assigned to a chief or a high-ranking person. But if there were any ilikuponos in that, they stood apart; they could be given to somebody separately so that the ahupuaa owner didn't have jurisdiction or dominion over the detached pieces within. That's quite important. And of course, to make matters worse, all of those ilis mostly were detached sections, so when you say "Pawaa" you think of where Pawaa Theater was. But really Pawaa comprises six different sections. If you can think of an ili being cut up into odd pieces and shuffled

around, and another ili cut up and shuffled around, and another ili, and then you put them all together and do this to them, and say they all had a different color, you see Pawaa here, Pawaa here, Pawaa here, Pawaa here, Kahoiwai, Kahoiwai, Kaiipu, Kaiipu. To a newcomer it just doesn't make any sense at all, but that's the whole, that's the scheme of things. Rarely you have the . . . ahupuaa has a lele too. Like on this island, Paipaialua, which is on the west side of so-called Kawela Bay, has a piece of it, which is a lele, right in the middle of the adjoining land of Waialele. So the ahupuaas sometimes are detached. Most of the time that feature is defined to ilis. So we have 1500 ahupuaas, 500 ilis, most of which consist of many more than two pieces scattered. And most of the ilis are on this island. Ninety ahupuaas are on this island. Now one of the features of the ahupuaa is that there is no pattern as to the size.

On this island we don't have big giants like on the island of Hawaii; we don't have any tiny, tiny ones like Maui. Not only do they differ in size, they differ in configuration. I supposed everybody has seen the classic description of an ahupuaa. Everyone copies; nobody does any original homework these days. They just copy what everybody else wrote and wrote and wrote and wrote, "a pie-shaped piece that starts from the top of the mountain and goes to the sea." Well, just think of it: Where can you find a pie-shaped piece except on the island of Kauai, which is pretty round and it's possible to have radio _____ but it doesn't. ✓

You couldn't possibly _____ because two have two mountain ranges. Each range furnishes a base for the ahupuaas coming down to the sea. Strangely enough not all ahupuaas _____ on the sea. On this island Wahiawa is entirely landlocked.

They all have different qualities. Some have water, forests, fish ponds, _____ lands. Relatively few when you look at the have total number, a tremendous number have no quality at all--covered with lava, no mountains, fish ponds, no color. So you can't say the ahupuaa has all these things. You can say the ideal ahupuaa goes to the sea, has a fish pond, lots of taro, lots of forests that go to the top, river . . . Moanalua would be a good one, Heeia I'm thinking of. But how about ones that don't have any color, any mountains--just barren. Go around Hawaii and you can go miles and miles and miles and see nothing but goat country, land by the way that the government was selling at 12 1/2 cents an acre in the 1850s. You have this tremendous variety about what ahupuaas are. On this island, then, we got 90 and the most important one, in my view, is the ahupuaa of Waikiki. I picked on this particular ahupuaa many times because I liked to either anger or delight people. I don't how many times you've seen a description from well-known, good writers--Zalberg for one, an excellent writer. As recently as five years ago he wrote of Waikiki as being that little smidgen of land about one-and-a-half square miles bounded by the sea, bounded by the Ala Wai Canal, and Kapahulu Avenue. Well,

just that one description turns you off. How old is the Ala Wai Canal? You know, it wasn't even completed until the '20s

I: 1927.

CM: When was Kapahulu laid out? After they filled out the land around what used to be Maki island, ~~used to be~~. So all of a sudden they're telling you that Waikiki is that little area. Those tourists eat this up and that's it. The minute you step out of that area you're not in Waikiki according to these dodos. But what is Waikiki? It's an ahupuaa and it's a medium-sized ahupuaa on this island. It's just about the same size as Kailua, Kaneohe--roughly 20, 25,000 acres. It's interesting because the boundary on the ewa side is not too far from where we are sitting. The Honolulu and Waikiki boundary starts down about where Kewalo Basin is. And down there is a piece of the land of Kuluwaieho, which is a part of Punahou. It's covered by the same title as Punahou School. That would be down by the Kewalo Basin area. Boundary 1 is kind of northeast; it gets up to about Sheridan Avenue, generally follows Sheridan Avenue to Beretania Street, zigzags up and comes out about where the Makiki Station is. There is a cross toward Roosevelt and hits the peak there. So everything that side is Honolulu . . . you're on the Kewalo boundary; everything this side is Waikiki.

So you get to the top of Konahuanui you come back along Koolau range to the boundary of Kuliouou and Moanalua which everybody in Hawaii Kai would say is "Hawaii Kai." I hope I'm not boring you, but my experience in the past has been

that if you don't understand the ahupuaa ili and where you are, then you're going to be frustrated when you do any study of this valley, that valley. People get mixed up with valleys, calling them ahupuaas when they're really just local names. A typical example is Manoa and Makiki and Palolo also. Those three valleys are not lands.

Let's go back. I started down here at Kewalo Basin. You got to remember that virtually everything makai of Ala Moana is reclaimed land. It's land that's either filled up, fish ponds that belonged to the adjoining land and _____ when you see a fish pond being filled up, it's very difficult to do under present regulations. The fish pond has the same status as fast land.

This purple area is Kukuluaeo. It was the sand . . . the salt lands belonging to the land of Kukuluaeo, which was given up by Lot Kamehameha to the government. But, out of that land had already been carved, the land that was given to the American Board of Commissions and Foreign Affairs (ABCFM, the Congregational Ministry, the original missionaries), under Claim 387 land commission award, not land court, and that comes up a dozen times. . . 387 was the number that was assigned to the claim by the missionaries, and that number is preserved through all the islands of the territory. The different designators, apana which means section--apano this, apano that, apano that--all on all the islands you see award 387. It was always for the missionaries, and they were for school and church purposes. They're scattered on this island

too. But the most prominent one in Waikiki is the number that was assigned that became Punahou School. The salt flat long ago was separated, and I don't know the title history there, but it must have been deeded away by the trustees long, long ago, occupied by the Victoria Ward people.

Back to the boundary, it swings Koko Head direction, goes up pretty much along Sheridan, cuts across (zigzags, this was just a rough line, I have a more defined boundary on another talk I've given recently on the ilis of Kewalo in Honolulu and Opu which you'd love too because we're in Opu and Margaret lived in Opu in the old days), well, it cuts across to where the old Lunalilo Home was, which is very near where the Makiki Station is on the ewa side, cut across right on the gore between Mott Smith and the continuation where the old Lunalilo Home itself stood and the pasturage and the dairy going mauka in what was now Roosevelt High School. The boundary is on the ewa side so that the lower portion of the Lunalilo Home was Honolulu, the upper part in Waikiki. What we call Makiki is a local name, and it is comprised of a good number of ilis I was talking about which were further divided into leles. We'll come back to that. The boundary gets to the ridge, goes right up the ridge, passes over Nahuwena right before the Hogsbeck over the Hogsbeck up over Tantalus and up to Konahuanui. Here's Nuakaha in here. Now you're looking down into Kailua. Along the crest is upper Pawaa, and we get into Waialae Nui (actually quite a ways back here), well, Palolo in this area, and then we get into

*Errote
his
use of
"gore"*

Waialae Nui, Naeialae Iki, Wailupe (one section of it), Nui (one section of it) Kuliouou, come down along what is known as Moanalua (this is the ancient boundary between Koalaupoko and Kona, by the way). Kona used to be everything from Moanalua out to this line here. And years later the legislature in its non-widsom, I think, decided it would remove the name "Kona" and call Honolulu everything from Moanalua, which is out here, all the way out to and past this line including Moanalua. Moanalua is the largest ili we have on this island that belongs to Waimanalo, even though it's on this side of the range.

Down to the sea and then back along the sea, that is the ahupuaa of Waikiki. In the Mahele there are approximately just about 90 ilis that make up this land, and all of them are segmented into leles and they are all mixed up, and if I gave you colors for every one of them, it would all be like a jigsaw puzzle that is ready to be put together.

On the names, the best way to remember is this. The ili would have the main name. In the Mahele book you'll see only the ili names. All the leles have their own names too. It's just as if you have the name "Smith" and you had all the keikis--you have John, Mary, Jackie, Elizabeth--the ili name is like the family name--Smith. If you look in the Mahele book you'll only see "Smith" or its equivalent in Hawaiian. But every lele had its own name too. The confusing thing is that as the sections have _____ on, many of the lele names have been forgotten. I've not been able to find the name of

this name up here. We know the land name, "Kikio," but I don't know and I've never been able to find the lele. We do have the lele "Kapuo," where the Outrigger and the Elks and Margaret and I live, the real estate people call it the "Gold Coast," which makes me cringe. Every time I hear this phraseology I know my rent is going to go up. On the other hand, sometimes the lele name survives and the ili name gets washed out, and many of your government ilis (you see, lots of the ilis that were assigned to the government and were subsequently sold, by golly you pick up your map of Manoa), a lot of those land names are not Smith, Brown. It's the kids' names, so a lot of those names you see . . . you probably go to the Mahele, how come the government got this. Everybody knows that the land of _____. A lot of times the lele name. So in Manoa we can pick out some that ^{are} a bonafide ilis names, and some are lele names. And the government has so many of the lands that nobody could tell you now whether it's a lele name of what ili. We know the name is Mary but is it a Smith, a Brown, a Kealoha? That's unfortunate. Some of the early surveyors that wrote the descriptions of the _____, I would be curious to know, for example, what land name was recited. If you ever got an original, did you get your original name there?

I've not found a kuleana further up mauka from the sea than that one. Well anyway, there's Waikiki. Getting back to leles and pointing to Kahala, which is described as being a lele of Kaniwai--you know where the Kaniwai Park is and

where the University of Hawaii athletic field is--it's all part of that section of Kaniwai. It used to be Bishop Estate but they sold it or had it acquired by the Territory. But described as a lele, Kaniwai is Kahala, which it is, but it is the only one described as a lele. But it must be at least six or eight times as big as what was called the other definition as being the main one. The smaller detached piece is a another reversal just like this. My favorite ahupuaa is Kapahulu because that was one of Lunalilo's lands. It's got to be the most important because I think we'll all agree that the most important landmark in Hawaii . . . throughout the world . . . is Diamond Head. If that is the most important landmark, then the land situated in it must be the most important ili which is Kapahulu. It's in two pieces as you can see because the tip of Waialae Iki extends across it and cuts it in half. Kapahulu then goes all the way up to the top of Maunalani Heights. So if Diamond Head is the most important landmark, then I think Kapahulu must be the most important ili. And if the ili isn't situated in Waikiki, then that must be the most important ahupuaa. Does my reasoning follow? Which means that everything else in Waikiki is the most important.

There were so many lands. Believe it or not, at the time of the Mahele, which was 1848, most of the knowledge of the lands--their locations, their names, who they belonged to--were all in the noggins of the people that knew, the special people that for years and years had always known

whose land, what boundary, kahunas if you will (they would certainly be a kahuna in respect to ~~to~~ the boundary), locations and boundary edge. No maps--at the time of the Mahele there were no general maps of the whole territory of the kingdom of Hawaii. So everything in the Mahele is off the top of somebody's head. They had compiled lists from December 1847. The Mahele started over a month later so they compiled lists of who was ^{to} ~~the~~ get what land, what high chiefs were to get this. After that was to take place what would the government get, what would the crown get? When you're talking about 1800 ahupuaas and ilis, it's a wonder that they only dropped or forgot perhaps a hundred or two. Now in the Mahele, if we could only turn the clock back, the Mahele between the king and the chiefs and _____, all lands not listed above shall be assigned to the crown, that there would be no such thing as unassigned land. Anything that was forgotten at least ended up in the crown and under the crown commission. Of course you might argue, "Well, after the overthrow, the confiscation of the crown lands, it would have come back to the government anyhow. Who knows, the king had the power to sell out of his own land inventory, as he did prior to the death of Kamehameha IV. One important ili that should have been listed for Lot Kamehameha. Lot was adopted in the Hawaiian fashion, hanaied--the way they used to do things years and years ago. Grandparents would adopt grandchildren who would be raised as their own children and inherit their estates. Lot was taken over by his grandmother

and her then husband early in his life from the time of his birth. He was known as Hoopiliwahine because that was Mrs. Hoopili, Hoopili being the son of Keeamoku, order of King Kameeamoku, (?) who had gotten a huge number of lands as being one of the main chieftains who had brought Kamehameha to the throne. Kameeamoku had land--Punahou was in his inventory, Moanalua, and Opu. Unfortunately in the Mahele Opu is not listed, but his konohiki, his luna took care of Opu, collected the rents, and exerted all the dominions of ownership. After Kamehameha V's death his estate was probated, and after a challenge as to her paternity, Ruth Keliikulani was adjudged his heir. It was a jury verdict, by the way. It was challenged by Kanaheina on the theory that Kekoanola (?) was not the father of Ruth. I happen to subscribe to that theory. But we can't turn the clock back. Ruth did inherit, or she was assigned the estate. Upon her death she willed to, as we all know, her cousin Bishop, and upon her death a trust was created. So the trustees of Bishop Estate, about 1880, had custody of Opu. Along comes the Attorney General Varney Thurston, who files suit to eject the trustees from Opu on the grounds that it was unassigned land. Unassigned land means it was not awarded under Lot's LC award, land petition award 7715, and it hadn't been granted to anybody by the government so therefore it must be a government land. That's a rule in case that comes right down today that if it's now awarded or granted, it must be governed. There are certain exceptions. So, all of a sudden

they get a verdict below in the Circuit Court, it's appealed and it goes to the Supreme Court. The Supreme Court upheld that verdict. Well, I wish the time I made this map I had not put together a speech I gave in January concerning the ili of Opu. I guess you should go to the top of Tantalus. The Tantalus rig Station--look, the boundary between Waikiki and Honolulu would be here--you can't see the map, it's not a very good map at this point, but everything I'm covering now is Manoa valley below. Everything here is above, the Tantalus Heights area. Substantially everything from Wilder Avenue to the top of Tantalus continuing on to the place where you can look down into Manoa Valley and then around back, along Punahou here, down to, almost to Wilder but not including the block where the Old President Hotel is, from Nehoa Street to Makiki, that block is all known as the land of Anapuni. That is a lele name, it's a lele of the ili of Pawaa, which was assigned to John Ii. That's five or six pieces of Pawaa, and that one down here is a street called Anapuni, which is a lele of Pawaa. So don't think that of being an Opu. Come back along Wilder, zigzag around a piece of property awarded to Lot Kamehameha about Kewalo Street (Kewalo Street not being in Kewalo, by the way _____), but zigzag up to the top, but excluding another big piece of Pawaa along the boundary here, and excluding a piece of triangle back here, it's odd shaped, called Kaloki, the land of Kaloki, an ili assigned to somebody else. Substantially what I outlined, excepting these pieces of Pawaa and Kaloki,

including right where Margaret used to live, is all of Opu. That was the decision rendered in 1888. Well, that opened up Pandora's box. If that's true, then everybody decided let's check and see if all these other lands are listed. They found another going on Mrs. Bishop's inventory, the Bishop Trustee, they found another twenty lands that were in the same category as Opu, including all the land of Kanakakai, the lower part of Kaakaukui, which is generally the area now know as Kakaako, and a small ahupuaa and kau called Pauauau and seventeen other lands. The crown commission had about ten lands, including Kuliouou and Keaau in Waianae. They're not there, they're not assigned to the crown, so whether the legislature decided to compromise, Bishop Estate gave up title to all of the twenty except the three I gave you, and the minister of the interior was authorized to issue grants, bonafide grants to those lands to the Bishop Estate. They were lenient with the crown commission. They said, "What the heck, just make it so, we'll just assign those lands and add it to the crown. All those lands were confiscated at the time of the overthrow and eventually were granted out, and some remain as government land now, or public land. Keaau, as you know, is one land right past Makaha. Opu, however, was the thing that sparked this; then it was compromised. I suppose if the Supreme Court had ruled otherwise, or the legislature could very well have said, "Didn't we get all this from King Kamehameha III in the first place? Why don't we just declare by legislative action that it's owned by the

Bishop Estate?" Then if it happened, I suppose the Bishop Estate would have been subdivided, and Margaret Young would have been paying lease rental to the Bishop Estate all these years.

I: Tell me the difference. That was when the ~~your~~ land grants came in then? What's the difference between a grant and a royal patent. . . royal patent 3535? ✓

CM: There're two kinds of royal patterns. It's confusing as hell. A royal patent . . . grant, so many royal patents are called grants but they are really royal patent grants or for all sales of government land prior to the overthrow, or land patent grants, sales of government lands after the overthrow. Now there's another class of royal patents which is in a different category completely. Suppose you have an LC award like . . . This is "C" in the English version. "C" means court. OK, this is an LC award, signed by the commissions. They must have gotten RP on it. What happened is that the Glad Commission gave Bishop awards for land. This confirmed the earlier one-third title that was deemed to be in the award already, plus the king's one-third. There was still another one-third interest to be paid for, and you did it by going down to the minister of the interior and getting a royal patent. So there's two kinds--a royal patent on an LC award, which is the same type of thing here, but don't have reference to the RP . . . I have a book in the car and we can chase this thing down later. It's a difficult thing to explain and a difficult thing to understand, but ~~it~~ ✓

it's a bonafide royal patent grant, where you have consideration given which indicates a purchase, say by Mr. Schmidt to the Territory of Hawaii, then that would have been signed.

A poloki is another thing. A poloki was divided one-half to the crown and one-half to the konohiki. The one-half to the crown eventually became government land under the confiscation _____.

I: But now, going up Makiki Heights here, you know where Raymond and Margaret Smith live at the intersection there, where Makiki Heights Drive comes down on Tantalus Drive right there, _____ told me that was homestead land. Now where did that come from? ✓

CM: Well, there was a land named Kaiwiokaiou, a little piece that goes up into the stream which was divided in the Mahele. The konohiki at the time, David Kaouliokamoa was awarded only the part that was fenced in. A lot of the time the chiefs had only one small land, and it had to be divided some way so they chose to give him just the part that was enclosed, leaving the balance in _____. It's rather interesting. ✓

I: The homestead feature was interesting to me because it went above where the Cooke's have all that land, where Spaulding Place is now, right above that. I wondered if the homestead part came down as far as . . .

CM: You're getting almost into the boundary of Pawaa, because the upper part of Pawaa was to Ii and later acquired by the government who then treated it as government lands. And

you're wandering as you go up Tantalus road. Remember that new subdivision right after Makiki hits Tantalus? You're almost into the boundary of Pawaa, but they were treating it as government land already, having acquired it from the Japanese estates. ?

I: Ii owned land up on Ferdinand, for instance the house that was used on the Manoa tour. It has a little church. It used to belong to my friends of the priest--I was married there--but it's Ii land. And Ferdinand is in Manoa definitely.

CM: Right. Here again, everything in Manoa is Waikiki. I guess sooner or later we got to get into Manoa. Now let me tell you what Makiki is. Makiki is nothing more than a valley, and it embraces the upper leles of certain ilis. Obviously it embraces Opu; it embraces the upper Pawaa lands but not the lower Pawaa lands. Kaliiokaiou, the one I just mentioned, I suppose Poloki because Makiki boundary I suppose (it's a local name), but the same thing applies to Pauoa. Up here is Kikiou. What is this you might ask? Well, it's a piece of Kapahulu, which lies right in the middle of it. So the name of that lele is Kaea, right in the middle of another ili. This is Palolo Valley. I suppose if we could see the ridge, the valley is probably somewhere in here. OK? Sooner or later you don't see ridges on either side. Suppose you can see a lot of the valley, but this is all of Palolo. But you've got Waikele, you've got Pukele, upper Kapahulu, upper Kekiou--they're all in Palolo Valley. And the same thing goes for Manoa--ilis and leles in Manoa, which are all part

of Waikiki. Your map will show a mixture of land names and family names and children's names.

I: You're got Punahou just down there. Was Punahou owned up there by your Palama place at the upper part of the valley?

CM: What happen is the actual survey claim of the Punahou for the missionaries did not include the land. It only included the salt flats. The general area around the school actually goes up the slope.

It's a very simple explanation. When the land commission was inactive in 1845-1846, the acts provided for a commission to receive claims and to adjudicate claims and then issue awards. There was a cutoff date of February 14, 1848, for all claims to be in, and no claim not in could be adjudicated. The commission continued until March 31, 1855, on the claims that were registered--12,000 claims registered. There were received in registered books both in English and Hawaiian. The courts picked the word "claim" for those that were filed in the foreign (meaning English) register. They used the word "kuliana" for the same word in the Hawaiian version. So wherever you see the description or an award in English, you'll see "CL" meaning "claim," and you'll find kuliana "M" meaning kuliana numbers held for the same claim or like claim. Also, when they eventually published the first index of the claims some years later around 1880, they published the title page in two versions--claims and kuliana. You're looking at the lexicon of the department, their own dictionary. So kuliana in that instance means claims.

Kuliana means a lot of other things--rights, ownership, title, but when you're talking about kuliana numbers, you're talking about claims. They were all numbered consecutively when they were received by the Land Commission.

That's a larger definition. If you go back to the awards, for example, suppose you had a kuliana claim 2,000 in the same fashion, and that was right in the middle of Moanalua, which is claim 7715 to lot, this is also known as kuliana too. Thousands of acres of kuliana _____ 7715. There could be a small claim inside of a big claim. When you're talking about kuliana you're generally talking about the small ones within the big ones. Very few people think of kuliana as being an ahupuaa.

Whenever you have a deed--is it still in your family--any portion of it been sold . . . still in tact? If you look at the description I'm sure that it would say a portion of RP such an such, LC award such and such to so and so, and that would bring the royal patent into play, the royal patent being evidence that you had satisfied the government's interest in that. Grant comes much, much later. If you buy government land today you get what is known as the land patent grant. You pay a good sum of money for it.

Now this is another thing. How many times have people _____? The law required all patents to be signed by the king, and the kuhionui from that time was administered through the interior. After the overthrow your grants were signed by Governor Dole and the Minister of Interior. Those

were blanket (?) grants issued by the republic. Then after territorial status under the Organic Act the government was required to sign as well as the commissioner of public lands. Then when statehood came, the commissioner of public lands now signs. Lilioukalani had no chance to do any more than sign three or four under the constitution. Any patents on awards were signed by the king and _____. The LC awards were signed by at least three of the commissioners--maybe Lee, maybe Iwawani Ii, Kekaulahao, Jerry Robertson, or J.A. Smith. What was that, G.M. Robertson? Do you see William L. Lee . . . ? Oh, he died. How about W. L. Lee, how about John Ii . . . does it say Iwawani Ii?

I: It says Ii, Robertson, Kekaulahao, and Smith.

CM: A.A. Smith. He was the original clerk, and when one of the commissioners died he was put on as a bonafide commissioner. They had to be at least three. Rarely have I seen all five, but that's the award. The RP that came on that would be signed . . . what was the date . . . ? It had to be about 1853 or 4.

I: '52.

CM: So the patent could be signed any time after that. If it was before 1854 it would be signed by Kamehameha III and Kamehameha IV. Actually if you didn't have a patent on it today you'd get an "L", the land patent on an award signed by Susu^{no}no. That's right.

I: Grandfather's royal patent has these restrictions on it too

which were interesting in that if you cut a tree you'd have to replace it with another tree. You could have the necessary domestic animals for the family but no hogs or pigs. Within ten years there was to be a government road to the 40' right-of-way provided, and there were a couple of other items in there.

CM: Now that came out of Kolowalu. Kolowalu is a land, it's an interesting thing, the kainaina . . . Lunalilo . . . in a Mahele he was only given the taro lands so that all the rest of Kolowalu remained in the government. As a matter of fact right down near the Kewalo Basin, right in that area is a piece of Kolowalu. A lele, here is another one way up mauka.

Pukaomaomao is a lele name, not a land name. You won't find it listed. The question is, it's a lele of what and it's hard at this stage to tell because the government had a whole bunch of lands, different lands, and they're all grouped together. They were in the habit of grinding out boundaries that didn't necessarily coincide with the land boundaries. Even today, if they have three lands they'll cut right across and destroy the boundaries of the original land. So I really can't tell you what ili Pukaomaomao belongs to.

Anytime you see a grant number such and such, that's the sale of government land to somebody. He purchased it for a good price too in those days. Right here. Grant 204, grant 200, we happen to know that grant 152 is in Kolowalu. Here's another piece of Kolowalu. Now this Kolowalu was covered by Kalaia (?) and his title . . . 8550. His Wailele, which went

to the _____. There is a bonafide ili, that's an ili name with kuliana in it. ✓

Exactly as it appears in the Mahele is getting Waialele. So that's a private title. When you see "LC ing" that's private. When you see grant somebody, that's government lands we sold somebody. A lot of times the chiefs and others . . . Lunalilo purchased lots of government land, it wasn't his own personal land that he inherited from his mother _____. Occasionally you see a grant that does not really represent an actual sale. Sometimes since then the division is necessary. It was a grant by survey, but the person was entitled to it already by the Mahele. The key to it is to look and see what the consideration was. If you see the consideration was one dollar, you know all he was doing is getting the paper in touch with that title. It's really not a bonafide purchase. If it had been covered by the Mahele, the name here would not be to him. The law says it has to go back to the original awardee or person who is entitled to it. ✓

I: If we keep hearing that that was where Kaahumanu was . . .

CM: I assume you have good evidence of that.

I: About three or four missionary diaries mentioned that her home was in Pukaomaomao. Not in Hawaiian.

CM: The government is determined that that is where Pukaomaomao is. It is obviously there by granting. Then somewhere, I've got to tell you, you'll never get me to believe that Pukaomaomao, which is a name six hundred years old, ✓

represented a green door. It would be the first grass house that I ever heard in my life that had any door, let alone a green door. ~~That's~~ the land name, and the survey office perpetuated the name by giving the name to _____, which is typical. We like to pick on the best local names to preserve it.

The trig (?) stations are always put on prominent spots that you can see from one to another. And that's not where people put grass houses. You're usually down where there is water, where there's access, shade, where it's comfortable. Trig stations are the worst place to put a house on. You can do it at Rocky Hill, but that's modern day. You can build a road up there.

- I: We have two Puupueos apparently, one near the Chinese cemetery which is what Bea Krauss remembers when she was a child, but _____ it has it where Puu_____ is.
- M: I bet if you looked at all the Puupueos, you'd probably find a dozen on every island. It's a marvelous name. Here's another thing about land. And for the same reason the other Puupueos were local names. Getting back to land names, remember I said there were 1800? At least 500 of them are repeated twice or more.