

TOPOLINSKY, John  
LECTURE & DISCUSSION w/ at Lyon Arboretum, date unknown  
32 pp.

COMMENT: Very strong on genealogy of a group of Hawaiian/Tahitian blood...alii..chiefly... from 1820's to today. Especially Prince Tute (Cook) of Huahine who became a missionary here. References also Kaahumanu. Mr. Topolinsky has done a Master's thesis on the descendants of Tute, among whom is his wife. Title: "Nancy Sumner, Hawaiian High Chiefess, 1839-1895." There is mention of Bufando property in Manoa.  
But very little here for Manoa history. *EMB*

PAGE

- 1 Kaahumanu "was the strong woman" of the K dynasty (1820's); desire to link with Tahiti princely families.
- 4 Hawaiian Almanac of 1892 mentions Tute getting Manoa land from Boki. Letters from Dr. Barf (sp?) to Queen Komari IV in Tahiti.  
White stone house, fenced, and walled. JT has a picture of this house, later rented by Montano family.
- 5 Land grant lease 1864 of 16 acres of Manoa land and the house too.  
  
Here Tute had a school for alii and court retainers (1826?).  
  
Kaahumanu lived at Puelani Drive.
- 8 Tute died 1853 at residence in Manoa, age 77. Born 1781. In Hawaii "upward of 32 years" = 1826
- 12 THE SCHOOL IN MANOA From Chamberlain's diary.
- 13 House in center of Manoa.
- 14 Montano's added an extension to the Tute house. The photo is of the expanded house. No longer known where it was.
- 28 FIREMAPS OF Honolulu as source of residences.
- 30 He found the Manoa land grant lease.

John Topolinsky

Origins are from England, Tahiti, and Hawaii. And who was at one time established in the valley. Before I go on into the lecture for discussion which is very informal, if you have any questions, please don't be afraid to ask.

Let me give you an idea of Hawaii in the 1820's. I'll paint a picture so we can get into the study of the people.

As you know the 1820's was a very crucial time for the Hawaiians who were going through the cultural transitions, and cultural learning, and cultural shock. You name it, they had it. And it was also a great time for travelers coming here, not only Europeans but other Polynesians. It was the will or the wish of the Hawaiian government at that time who was headed by Kamehameha II, actually Kaañumanu, you know, she was the strong woman, to solidify the monarchy, to make it strong, not only in having it recognized throughout the world but to introduce to it other blood line groups such as Tahiti. And as far back as we know, the relationship between Hawaii and Tahiti has always been strong.

Even after the years of isolation, or during the years of isolation, Tahiti was never forgotten in the chants and the mele of Hawaii.

For some reasons, culturally, the Hawaiians were close to the Tahitians in many respects and viewed them as good candidates to marry in the royal family. With this came also the introduction by them, in 1827, introduction to Christianity from Boston. At about the same time, in Tahiti, also a cultural change into the Western way of life and also the emergence of Christianity in the form of the organization called The London Missionary Society under which Mr. Ellis had something to do with it too. They were very successful in certain areas of Tahiti in baptising the royal family of Tahiti, the *Ronahi's, the King*, and all of the upper echelon within Tahitian society. Among these converts were several

Tute, or Tute was the name given to him which means in honor of Capt. Cooke's arrival at bay. He was named Tute by his father King Komrai I. So to commemorate the visit he was called Tute. Throughout my research I find the variation in spelling of the name. It spelled T-U-T-E. When he came to Hawaii, it was spelled K-U-K-E or K-U-T-E, and he was known as Reverend Tute. When he joined the London Missionary Society as a convert, he gave up his rank and position as a prince, and he gave up alot of wordly things and came steadfast in the Christian religion. And he was married to the high chiefess *PAMAWE* from *Huaheine*. Tute was born in *Huaheine* just before the coming of the first Christian missionaries.

It seems that Tahiti had had more sucess in Christianizing as people than the Hawaiians did. And because of Kaahumanu along with the missionaries here, haole missionaries as well as local missionaries were concerned that if the Christian religion was not solidified here, if it was not adopted completely that government would fall to bits, everything would be chaotic, completely chaotic. So they saw the religion as a guide, as a means, to survival in the changing world. If we can understand this, we can understand the role the missionary played, Also among the Hawaiians, and why there was great acceptance of the new religion among the people, prior to that we know that Kaahumanu had destroyed the tabu system that was off their own doing.

So the Hawaiian, generally speaking looked at the Christian religion as a path to salvation, as a road to success in the Western world, and a road to acceptance by the Christian nations.

I get very bored and very tired of hearing the slant against the missionaries, It becomes <sup>an old</sup> old hat after a while, and you begin to wonder what is really true. Of course it is true. You must remember that they are human beings too and they did their best under the conditions. We never hear of the deaths of the children of the missionaries. But there were many. Of the loneliness between husbands and wives and children

when the kids had to back to New England to go to school. So we must look at their side their side as well to make a realistic and picture that is in perspective.

Because of the lack of religious success in the islands, Kaahumanu through the name of Kamehameha II. sent messages to King Komari of Tahiti, to have their missionaries step up here to Hawaii to strengthen the Christian cause here because of their great success. I think you're familiar with Elli's report on his travels and he brought up several missionaries was one of them and . Tute comes much later, in 1826, Auna's wife got very homesick for Tahiti and he was discharged from his mission call here, <sup>and he was sent back</sup> And Tute and his wife and his family took his place.

The first record we have of Tute was written by Reverend Barf, in the files from the London Missionary Society states, "A young native by the name of Tute has gone to the Sandwich Isle to take Auna's place. And Auna has gone to Tahiti, back to his home country. They are both actively employed, and I pray they will be much use to the Hawaiian people."

In our possession is the diary of Tute, fragments of course. The original diary was lost by my wife's aunt, Mrs. Emma Allen. She was a Holt, Emma Weed Holt, who married Mr. Allen.

Before she, before it was misplaced, the archivist at that time was Mr. Taylor. Was. Mr. Pierce ever... No Marg Jones. She had smarts enough to have this thing typed. There is a copy at the archives and we have a written manuscript - a second hand manuscript-not in his writing which lists the arrival of Tute and of his encounter aboard his ship and how they almost died on the way over because his ship got in a storm. He quotes in his own words, and paraphrasing that. "If it wasn't for the hand of God that we would never have reached the islands."

They arrived in Honolulu in 1826, July 24, Monday. They were taken to the home of Liliuokalani's mother-hanai <sup>(Sister)</sup> mother, they lived at Puuoa, <sup>the</sup> stone house.

Tute and his family were housed there. The first thing they did was give thanks to the Lord for safe arrival.

Then they found him quarters-gave him a piece of property in back of the palace where the royal school was going to be built later.

I have an <sup>e</sup> <sup>^</sup> excerpt here from Leah Chamberlain's diary. Dated, Monday 24 July 1826, "The schooner arrived <sup>from</sup> the Society Islands, Richard Carlton, esquire British <sup>C</sup> <sup>o</sup> <sup>u</sup> <sup>n</sup> <sup>c</sup> <sup>i</sup> <sup>l</sup> was commander of the ship. Tahitian, by the name of Tute and his family were commended by Reverend Barf Cain aboard his passengers. And they came as missionaries to reside in the islands to supply the place of Auna and his wife, the Tahitian missionaries who accompanied Mr. Ellis previously."

Evidently, he became a very good friend of Dr. Chamberlain. And was very close to them as well as to Amos Cook and his wife.

He was a very devout Christian. And when I say devout I think I can say it in the sense of the word. You do not sway back to the old religion of the Tahitians. He was not given in to superstitions or to the old religion of the Hawaiians. He was so <sup>R</sup> <sup>^</sup> stong to the point, <sup>that</sup> where his daughter rejected him and she felt that since she was a princess by birth, that she should carry on this title; regardless that her father was a missionary, he was still a prince by blood. Later on in my talk, I'll bring her in and show you how there was a rift between father and daughter for part of her life.

Later Boki, took a liking to Tute and his family. It is recorded here in the Hawaiian Almanac of 1892, "Among both these numerous retainers in Manoa, was a particular friend named Prince Tute, a Tahitian, the memory of whose evangalistic labors has long survived him." Tute selected a small, several pieces of land in the middle of the valley. There is record of his living here in the valley, records and letters written by Dr. Barf to Queen Komari IV. Described was a very frugal, a very upright man, a very sober, very serious man. And he built a house, a white stone house and fenced it and cased it in a

we have  
wall. The only picture of the house is this. This was later leased or rented by the Montano family. The Montano's were cousins to the Sumners. Mrs. Montano was the former Mary Jane Fairweather and the writer of several songs.

Is that Fairweather related to Fongs?

Oh yes. According to the land grant at the Bureau of Conveyances recorded a lease between Nancy Sumner Ellis, who was the granddaughter of Prince Tute and Abraham Mantano, the lease of 16 acres into Manoa Valley with the residence that which formerly belonged to Prince Tute, this was 1884.

It was from this Manoa residence that he set up a school also for the Alii and court retainers to teach them the gospel of course and to teach them the Bible along with it. Also Western customs along with English, very little English.

He spoke very little English. It was quite successful that Kaahumanu, you know that she lived in the valley, of Puelani, with her sister. Puelani drive. There is a street in the drive. My adopted grandmother used to live ~~missed~~ ~~teh put~~ leave up in the drive, she told me this.

It was in this area where he practiced the protestant religion until he was called Chaplain to the royal family, Kamehamea II, III, & IV

In his diary he records the intimate things in the court, what happened. He was at the death bed of King Kamehameha III, and of records the day and time of the death. And records the funeral ceremony to the tee. The wailing, the chants, the durges, the loying at state, to which his family were commanded to attend along with other people.

We have also in our possessions several letters written by Tute, which I have a photograph copy. This is to Tute, from Queen Komari IV., this was written in 1849. And she was, in this letter, she was asking about the arrangement that the Hawaiian government had made with the French government to send one of the Princesses to marry Kamehameha, which was Moses Kamehameha. Kekuiwa, was rebellious. The letter

The letter says Moses had died of measles previously and that though he had died of measles the betrothal was still on. Well, she arrived in 1849 aboard the French Captain Tronalhan, who blew the port up to bits seeking reparation in the Hawaiian government for shipping Catholic priest<sup>out</sup> in the years prior to that. When Princess Nito, who was the niece of King Komari arrived, with more of Tute's children and grandchildren,<sup>she</sup> was surprised and a bit upset to find that the engagement was somewhat in limbo. And sensing a disgrace, Kamehameha III tried to marry her off to Kamehameha IV, and the V was much younger than her. In her ~~own~~ words in her Tahitian diary, she said she had nothing to do with it, and refused to marry any of them. And went to live with her cousin was the ~~the~~ daughter of Tute at that time. At that time *Moanalua* was married to William Kealoha Sumner, who was a high chief. So while this princess lived in her house of her cousin. She met her cousin's in-law's brother, John Kapilikea Sumner, who at one time was the owner of Makapu, Moanalua, and several other pieces and also of this too. <sup>Well</sup> ~~While~~ she married Sumner and the arrangement between the royal families never took place. So in payment of this, to save the face of the Hawaiian crown, Nito was awarded a piece of crown land, which is out of precedence. The crown land was situated in Nuuanu upon which the Lowry's built their mansion, was called Niniko. And this bit of crown land was sold to the Lowry's in 1892 if I'm not mistaken. So the marriage, which was never consummated<sup>M</sup>, resulted in the marrying of a part-Hawaiian high chief. Also resulted in ties of the Hawaiian and Tahitian government to give it strength.

Tute had much sway in government. He was one of the witnesses at the interview between the British Captain who took away the Hawaiian flag, along with the King and Queen, with the Queen Regent<sup>it</sup>, which was Kek at the time. And he was one of the witnesses that heard the conversation between British govt. and Hawaiian govt.

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Kamehameha III had confided in him a lot, personally; this is not in any history book for several reasons. My wife's people have been very closed-mouth about their background and they still are. In fact my wife sort of questioned me why I came up here tonight. I am still getting permission to use these things. She didn't want me to sound like a bragging session.

Because of their close mouthness about their family, a lot of the things are kept out of history books. But my thesis brought to light a lot of facts that interweave in the Hawaiian government and society at the time. We are talking about which was really relevant and pertinent to bring out which tells us there are many things in Hawaiian history which we don't know about which are kept secret. Today, and so, which cautions us to be aware of <sup>new</sup> things and new developments, not be so straight laced in terms of that's the only history there is; no there are others. Many families have kept things quiet for various reasons. Tute's wife died several years after her arrival; 1832, I think it was. Let me read a part of my thesis "On Sunday, the 2nd of September 1832, a Hawaiian girl was seen carrying a bowl of coffee and soft bread from Mrs. Bingham's home to Prince Tute's house. This is on the plain called the wild area plains at that time. His wife Tamare was ill. Church services were had as usual. Rev. Mr. Bingham at length came in. Before the prayer, he mentioned that <sup>the</sup> prayer of the church were requested for Tute ~~Wahine~~ or Tamare, <sup>who was very sick.</sup> After the close of the services, Mr. Bingham went again to her house <sup>and found</sup> ~~upon~~ her dying. Tamare entrusted to her daughter Manaula and Alheha her personal and real property, and said, "when my husband comes, tell him Tute wahini has passed away and to say Aloha and love from me."

The presence of her two daughter and a lady named Rebecca and Tane, a man, Tute Wahine died. This revealed something in the man's nature in terms of adherence to ~~his committed~~ Christianity. Though his wife was dying, he still rendered

services in church which he had to do. In other words he felt her dying was not all that bad because she was stepping into another realm of the resurrection.

The following afternoon, Monday, September 3, the little girl, Manala, witnessed the <sup>interment</sup> of her mother. The body was carried to the meeting house followed by Tute, his 2 daughters and friends of the deceased. Rev. Hiram Bingham read an appropriate sermon. At the close of the service the <sup>remains</sup> ~~remains~~ were conveyed to the grave which had been prepared near the enclosure of the mission Children's plot. We have found her tomb which is facing diamond head on the right side of the enclosure of the mission children's plot.

It's a stone affair, which was piled over with old chairs <sup>and</sup> bricks and rocks.

As they placed her body, her casket, into a small crypt, <sup>and</sup> placed rocks, and stone, and stone slabs upon it. Tute remarried to a Hawaiian woman to a Hawaiian woman <sup>Kawela</sup>, though her inherited some property in the Hotel St., Richard St. area.

Now up to the time he died, he was a devout Christian, ~~and~~ he died in 1858. The newspaper carried his obituary and it was rather unusual in those times to carry an obituary on the front page. But because of his prestige, his success here in the islands and his popularity, <sup>he</sup> was accorded that. This appeared in the Pacific Commercial Advertiser Dec. 9, 1858. "Died on the evening last at his residence in Manoa yesterday. Mr. Cook commonly called Tute, age 77 years, having been a resident of these island upward of 32 years. He was born at <sup>Huahine</sup> of the Society Islands of the year 1781. His parents named Tute <sup>Ulu</sup>. But they being in some way connected to the Royal family of Tahiti, the king of his father gave him the name of Tute or Cook in honor of the celebrated navigator Capt. James Cook, when he visited the Society Islands. It appears that when very young, he became a religist, and always looked upon as ~~extreme~~ good missionary of extreme example. He was a great favorite of King <sup>Koari</sup> and a great friend of Rev. Mr. Barf, who in several letters

have spoken of him in the highest terms of praise.

It is said that his body was int<sup>er</sup>red in the steps of Kawaih<sup>a</sup>o Church. I haven't pursued this matter forward. It is family legend. We know that from his probate, that a casket was prepared of koa and a bronze plaque was placed on it. It doesn't say where it was int<sup>er</sup>red. But from all family accounts and legends, it said that it was int<sup>er</sup>red under the Kawaih<sup>a</sup>o church steps. Now, we don't know which step or which area. And we know that the ground have changed from years to years. We know where the Hall is now, which once was burial of many, many people. So I haven't approached Rev. Akaka with this little bit of history. I might <sup>some day</sup> ~~osmedya~~. I'd like to know where he is buried. We don't know where he is burried.

After his death, it sort of left a free hand for his daughter, Manaula to do as she pleased. She was a very strong little woman, very aristocratic within her thinking. Coming here as a child, she picked up Hawaiian ways very much. She was in the court of Kamehameha III. She was one of the 14 women who sat at the banquet table of Lord George Paulette when the flag was restored.

She was one of the chief<sup>ess</sup>, they called chief<sup>ess</sup>, regardless of Tahitian background, to sit at the kings table at court. It was much greatly respected at court. She fell in love with William Sumner and were married, <sup>the first</sup> the first Tahitian marriage at the old meeting house, which was later Kawaih<sup>a</sup>o Church, was married by her father.

The thing that interests me the most about the people, was their adaptation to the <sup>TRAPPINGS</sup> ~~trackers~~ of the western world, their clothing, their eating habits, their utensils, their homes. It was just amazing on some of the slides, the portraits I have will give you some idea of their total involvement in the incoming western and outside activities.

To Maunaula, who was the daughter Tute, was born Nancy Wahine Kapu Sumner, who married Charles Ellis. From Nancy Wahine Kapu Sumner came Victoria Kuilei Sumner-Ellis, Mrs. Eugene Bufando, my wife's grandmother.

Now I might also mention from Tute's line comes another branch of the family from his daughter Maui, who married William Chapman, vice counselor to

Tahiti, from America, who came here to live with the Summers. It seems that

in the ~~old~~ <sup>a while</sup> time when ~~they~~ <sup>she</sup> could not bear him any more children, she gave her sister to her husband, as was the aristocratic practice; and William Sumner

Kealoha Sumner wanted a son, but Maunaula could not produce any more children, so she gave her younger sister Maule to her husband to mate.

From this mating, <sup>which is</sup> called Punalua, which was not a recognized legal mating in the western sense, which caused a lot of problems. With this mating came a

daughter Elizabeth Sumner who married Achuck. From the Achucks come the O's family. All of the O's family. There was a problem here in <sup>this</sup> the mating.

Maule Chapman, the other daughter of Tute, was a very devout Catholic, and had guilt feeling after this mating occurred and after <sup>R</sup> ~~her~~ <sup>the</sup> birth to her what

was called manowahe child, or illegitimate child. There was a faction family <sup>that just started</sup>

You have the legal descendants of Tute, and the one bastard side, and this feud lasted for some 60-70 years. Until maybe 8 years ago, until I brought the 2 families together at a dinner after I wrote my thesis. And it was mended, which was good. The younger generation feel that we must pull together regardless of what happened in past. It happened and that's it. We're not responsible for it.

So my wife descended through Maunaula, the oldest daughter of Tute. Their family inherited all of the property that was on Hotel and Richards St. which the YW, <sup>where</sup> the parking lot is now. All the property in Koolau, Poke, on

Oniawe Street, and all of the Sumners in 1839, By Kamehameha III which was sold to the Damien family in 1884 for <sup>20</sup> to 40,000, I can't recall.

But their family suffered several things, which was common to many part Hawaiians. Which was a reliance on the trustess to the estate and not an active part of the control of their estate. Until finally in 1931, the last remnants <sup>of</sup> the Tute's family, was the <sup>small</sup> Manoa lands which was sold to the Portugese family and that was the ending of all of their wealth, prestige, and their affluence. And this is one of the things that made my wife

*nothing here*

Tape I Side 2

I've been married to my wife for 13 years. It's been good. I've been able to become their family historian and have been given priviledge to much of their documents. I brought, this is a very poor picture, but the best I could do, this is a royal family of Tahiti, this is King Komari the first. I'm sorry to say we have no pictures of Tute, <sup>no</sup> at all. But they, Rev. Barf, describes him as a very tall, a man of 6 feet, a very handsome looking man, a very comely looking person. A very strong individual, committed to whatever he did. Okay, are there any questions. I feel like I'm rambling.

Yes, I have several questions. First, How early after Cook did Tahiti and Hawaii establish contact? or reestablishment?

I think it was during the time of the missionaries with the London Missionary Society traveling between here and the Soccity islands.

Was that after 1820 then?

Oh no, before that, way before that-1816. Tute's diary recored baptism of his daughter 1816 Manaula. They were strong protestants.

That was in Tahiti then?

By then the missionaries had already been made contact here with Hawaii. The Tahitian Missionaries were already here from Keualoh with

I thought 1820 was kind of the year considered of the missionaries arrived. Oh, I'm sorry, Tahiti received the message of the gospel first and then it was after 1820, 21, right, exactly.

I have recorded also, in the it was called not ~~the Sandwich Isles~~, it was a periodical put out by the London Missionaries Society that stated Kamehameha I, this was <sup>about</sup> 1816 desired for a union between the Kamehamehas and Komaris back as far then. So it was actually started by Kamehameha I. About 1819 or about thereabouts. The tabu system was fallen right shortly after. So his desire to strengthen the monarchy was even before the coming of the Protestant missionaries. It never took reality until 1849. It was <sup>a</sup> disaster.

Well in the period between Cook and say 1820, there was information about the 2 <sup>groups</sup> even though there were not missionaries.

Question?

- I'd like to know more about the school. Obviously it was the first school in Manoa.

Exactly. It was just a blurb by Chamberlain. That's it. There was nothing more I could find.

- In Chamberlain's diary.

Yes.

Just a minute. I'll give it to you later.

And this picture is the original house. The photograph of Tute's right? It's been, it was worked over for structural purposes, but it is the original

house that he built.

• You know where that is?

According to what I have researched. They said that it was in the center of the valley. I don't know where the center is.

It is where they claimed the Montano family was, that divided the fork.

Would that be the center of the valley then?

They had a <sup>u</sup>diary that was suppose to have gone up to Woodlawn.

Uh huh. Okay. I haven't been able to locate it at all. Yes?

Was Tute's diary in English?

It was in Tahitian and Hawaiian. I translated it with the help of Mrs. Pukui. The Tahitian, I sent it back to Tahiti, and my wife's cousin sent it back in English. They are still in contact with the Tahitian family. And so the ties, although it has been many years, the ties are still been preserved. Four~~s~~ years ago when Preincess \_\_\_\_\_ Komari died, before she died she wrote to us and said remember the Tahitian saying which says the red of the malo that binds the family together; the red malo which is ~~is~~ symbols of royalty. NO Matter how distant the time was, she said the blood lines are still connected together. So they gave us much, much information. We save all of her correspondance, everything. Since she has <sup>passed</sup> past, we are writing to two other cousins <sup>Mme F.F.</sup> Clark, Alexander Holitz who's in charge of the printing.

This is a copy, a photograph of J. Montano. He was from South America, Brazil. I thought he was Hawaiian until I researched. He is not. And he married Mary Jane Kekulani Davis Fearweather, granddaughter of Captain George Bentley. Also the 3<sup>rd</sup> cousin of Nancy Sumner. She married Mr. Montano, from her previous marriage to Davison her daughter was Emma Elliana Davison Taylor. You know Emma Taylor. She was the Kuhianai for the Maakawa. It was at her home here in the valley in 1927. She was the first to bring in

Tahitian and Maori scholars at her *services* -- reception to discuss Hawaiian geneology, Hawaiian religion and compare them to which my wife's grandmother was invited as Tute's great granddaughter. And they exchanged much ideas on the different beliefs of the Polynesians groups. And this was all reported in the Hawaiian newspaper which I have a copy.

What's her racial background?

She's Hawaiian. And English. But she had 1/16 Hawaiian. Rather fair, very attractive. Okay. did I show this to you all. This is an extension that the Montanos built on to the home of Tute. It's the residence they had leased from the Sumners, Nancy Sumner Ellis.

Is it in the valley?

Yes it was. But not anymore. It's lost.

Where there walls around it? Where there might be remnants of?

There could have been sure. We were told there was a stone wall. But I haven't seen it.

Can you speak of Rev. Barf. Are there any record available for research? Where?

Yes. U.H. microfilm room has all the correspondance of the London Missionary Society on microfilm between all Society Islands, Hawaii, and South East Asia. Fantas<sup>?</sup> etc. Some of it in Tahitian, most of it in English. What's not in English is translated already, by the missionaries. So it was really good for me in my resource. Other questions. Yes.

Since only the Alii adopted the western ways, the *COMMON* people didn't get exposed to it that much.

You might say they came in later. After the Alii had set the style. Then, they mimiced or tried to at least.

Much later.

Yeah, well, 20 yrs. or so. By 1850, Hawaii was supposedly *A*nglized, westernized by then.

From the reports we get, and statistics, census taken of how many Hawaiian speak English, how many Hawaiian are going to school.

Clothing, houses.

Yes. right, yes. The photograph, sort of bear that out to you.

Even by 1850?

Oh yes, yes, yes, yes. You must remember the old palace was built in 1843  
 Kek for his daughter Victoria. The Sumners, Captain Sumner's home was  
 to the Ewa Mauka corner where the barracks is now. The Sumners own<sup>d</sup> the property,  
 and across from the street too for many, many years. And it was the desire for  
 the Kamehameha family to keep the Sumners close because of the Tahiti<sup>d</sup>in  
 connection but because of also Sumner's wife, who was the descendant of Kamehameha.  
 Remember Captain Sumner, who was ordered by Kaahumanu to take the  
 Catholic priest to California, of which we have his diary, part of it. He tells of  
 what he did with his two sons. It's interesting. But, I hope now I'm not  
 confusing. Genealogy is very confusing. In the line of my wife's family you  
 have a Tahitian string which is the Komari, then you have Sumner which is from  
 North Hampton, which was Baron Sumner the Baron's of North Hampton. Captain  
 Sumner came in 1807 as a cabin boy after running away from home because he  
 was disinherited by his father. Who was the second son, not the eldest. The  
 primogeniture took precedence. And he was kind of rebellious ~~so~~ he married high  
 chieftess Kekū, who was the sister of Captain Becker's wife.  
 And this Hawaiian strain that married into the Sumners were descendants of those  
 that had Kamehameha as a baby from Kohala. So Kamehameha has remembered this  
 all down the dynasty. I can see this in my research how they have been given  
 land and property, and taken care of. So the families had much to be proud of and  
 though they were closed mouth, they were very proud and very <sup>conscious</sup> conscience of what was  
 known as the aristocracy class. Hawaiian of the aristocracy can be very you know,

punctual when it comes to who belongs where and this is why my wife's family, coming from the senior line of this whole gang of ancestor kept their genealogy because it was their right. And it was their right to disseminate, or give genealogy to the jr. siblings. If they didn't want it they never got it. The O's family is an example. They never got their genealogy until six years ago, till I gave it to them, after my wife's grandmother died. She would have nothing to do with it because of the rivalry. You know way back then. Today we feel my wife does, that it is to be shared with those Hawaiians. Not to be held. Shall I show my slides.

Who was she?

That was Mary Jane Montano, she married. Yes that was her husband.

2 or 3 Robinsons were teachers at

in the 1880's-1890's. If you can identify some of these photos.

Sure of course.

I don't have my notes.

Relation to Avis, George Sumner.

No relation at all. That Sumner came much, much later from America. The Sumner I speak of are from England, and they had no male heir to carry on the Sumner name. Here is a, before I show the slides, I had a picture of Tute's daughter, Maule, whose descendants are the McVay's, the Wee family, Sis McInerny, is a McVay, no she is a Holt, her mother <sup>Smart</sup> May Wee. From this <sup>the</sup> Tahitian line, Slim Holt was from the same family.

Slim Holt.

Yes. Right.

Was this the daughter of Maule?

Yes this is a photograph of her.

Did they live in the valley?

No, they lived on what was called Sumner's Island in the harbor. We have photographs of the old harbor, before it was dredged in 1906. It was a sand spit walled in by rocks, and there was a beach home there. When Maule had the child from her brother-in-law, they were sort of put there, I don't know why. Just like they were banished almost. But he reared his daughter from Maule, and sent her to Punahou. One of the <sup>early</sup> her families.

And she got married to

AhChuck.

And they didn't live here either.

No they lived on Maui and Hawaii. But he was in the plantation business.

Oh that one.

Yeah. And when Ahchuck <sup>last</sup> to go back to Canton to die. He had 3 wives back there. After he died ~~he~~ married again to . She had one daughter, Nalani Ahchuck. This is the daughter of Nalani O's as a child. And Mrs. O's, James O's wife, Anathasia was her name. I'll pass this around. She was the daughter of William Sumner Jr. and Maule. This was ~~her~~ William Sumner's illegitimate daughter <sup>+</sup> Nancy Sumner. They were half sister and half cousin. She attained prominence <sup>N</sup> at the court <sup>of</sup> Kamehameha IV. She was a court lady. She was also had an affair with Lord Baresford in 1869 when the Duke of <sup>Edenburgh's</sup> ~~Emoror~~ came on his tour of the Pacific. <sup>D</sup> The very proud and haughty woman, and Mrs. Taylor in her memoirs remembers her for her haughtiness and pride. NOTHING ELSE OF HER beauty. This is a picture of my wife and our daughter when she was young. I'll go on and show the slides. This is the portrait of Maunaula. The eldest daughter of Rev., Prince Tute. This was an old pastel portrait which is falling to bits — so I had it photographed.

Beautiful.

Now there is another portrait of her which we have an original done by John Stanley, who painted the Indian, the Indian portraits of California in 1860's. He was the same fellow that did portraits of Kamehameha III,

Queen Kala in 1849, which shows her to be more polynesian in this one. It shows her to be more Polynesian in this one. It shows her hooked nose. And maybe somebody said the some American Indian got there some where or some Jewish blood. She is pure Tahitian as far as we know. She was the eldest daughter of Tute who came here in 1826. And was reared here in Hawaii. She married William Keloaloha Sumner. He was hapa <sup>haku</sup> haute, half white. He was a son of Captain Sumner and his Hawaiian wife . His brother married the Tahitian Princess that was turned down by the Kamehamehas. This is Nancy Sumner. The daughter of Manaula and very, very beautiful, very knowledg<sup>2</sup>able. She was brought up by the Royal school after it was terminated by the Cookes and then it became the Royal school. Her mother wouldn't send her to the Royal school because her mother did not like Reverend Cook because of his stern<sup>N</sup>ess. And his approach she says was too democratic. She didn't like that everybody had the same class. She didn't like the American <sup>side</sup> ~~acc~~ of democracy. So she kept her daughter out of the <sup>+</sup> school and sent her to finishing schools like Mrs. Gummer's girl's school, then <sup>Royal children's</sup> Oahu Girls Charity School. And then she had several private tutors. When the Royal school was reinstated 1853, 54. She attended with Liliuokalani and several other part Hawaiian alii children along with several other missionary children, the Squinteen family, the Halls, and this one fellow, I forgot. She was a most attractive woman. Here is another portrait <sup>of</sup> here. They're small min<sup>atures</sup>. Artists had a way of making it almost too western, I think. Maybe that's what they saw in her, see. The dis<sup>b</sup>appointment of her life as her father said, <sup>that</sup> she married beneath her station. She married a coachman, Charles Ellis, who was a pure Hawaiian. He was adopted by Edward Ellis. Ellis's sister was a protegee of Doctor<sup>e</sup> Judd, lived in the Judd home and was buried in the Judd plt. It was

a little bit of interesting background in <sup>which I will come to</sup> ~~the~~. But when she married her coachman, she was disinherited from her family. The only lands that sustained lands was the lands from her grandfather Tutu. She had inherited those lands from her mother, because her father cut her off without a penny. And as a result she was stripped of all title to any of the family Sumner land, and lived poorly. Her monthly salary was \$2,000 a month and she could not sustain <sup>was not</sup> it enough for her living, you know, back then it was a lot of money. She had to cut down on her servants. She had to cut down on everything. And her life was rather miserable towards the end. So it was this branch of the family which my wife descends from. This is my wife's great grandmother and because of her greatgrandmother's decision to marry a commoner, it was pre-destined their material wealth up to the present time. This is a coronation invitation of Kalakaua, Kapiolani, given to Nancy Sumner in 1883. She was among several hundred that were asked. But we have one still, so I thought I'd show this to you.

Even though she fell to disgrace, the Kalakauas regarded her as a woman of high rank. The intrigues in court, is just fantastic here. You'd think that the Europeans monarchs <sup>is</sup> have some colorful history; you should read some of the intrigues at court. This is a pasted portrait of Elizabeth Sumner, the daughter of Maule and William Sumner Jr., the half sister of Nancy Sumner. She was court lady to Princess Like Like. She was betrothed to Prince Lilihoku, the air-captain but died of typhoid, and then she was, her marriage was arranged by her father to marry Ahchuck the wealthy plantation owner. And she married Ahchuck, not for love, but for necessity and upward mobility, which was very important for the Summers. She didn't have that much materially. So this was a way to enhance her lifestyle and her children's.

Was Ahchuck a Fong.

No that was his friend a Fong. His partner.

Why was it considered upward mobility?

Because of Ahchucks wealth. So it is a marriage what I call dynastic marriage-a marriage of conveniency. There was no love there. She had many love affairs. She was very popular with visiting ships captain along with Prince Likilike. They had a kind of mean crowd; and was called fast women. But they discrete, very discrete, you cannot find these in public. They are in diaries written in Hawaiian or sometimes in code. I had to get Mr. Kukui to tranlate something written in Hawaiian pig Latin of a love affair that happend in court. She wrote you know the song Sonoe that queen, she was the co-author with Queen Liliuokalani. And Sonoe is a triangle between her and two lovers on court. And it's veiled in poetic words. You can't tell. This is another portrait of her with Like Like. Now look at the western clothing, and I'm wondering if they went around like that all day, becuase the heat would have killed them.

Are these paintings or ~~gano~~<sup>Diagrams</sup>-types or etchings and minatures. They are pastel

Who did them?

We don't know.

We have them. They're falling apart. I photographed them so we could get. This is my wife's grandmother Mrs. Eugene Bufonda, Victoria Sumner. This we have. <sup>This is a portrait.</sup> She was the duagher of Nancy Sumner. She was more Hawaiian. her features she looked more like her father.

It was ironical to know tha Tute's descendants became very strong Catholics. Nancy Sumner, her mother embraced the Catholic faith and they're very strong adherence to Catholocism until my wife married me and became a Morman. You see, I'm a Morman. Was kind a shock. It was through her

that the genealogy was kept secluded. Very gracious woman, a very beautiful woman was educated At Sacred Hearts Convent. Went to the Dominican Girl's School and San Raphael. <sup>RAFAEL</sup> Were the first Hawaiian students there to enter in <sup>1905</sup> 1905. And learned to play piano. Her brothers was William Sumner Callis who played music with Sonny Puna and the musicians in the early 1920's. Her other brother John Sumner Ellis was the first Hawaiian \_\_\_\_\_ in 1906. Not Cary McKinzie. We have proof of that. They lived quite well until her husband Bufando died and then the estate went *to nothing*. Very bad. This is a photograph of her wedding, her marriage announcement, in the San Francisco Chronicle newspaper to Eugene Bufando, and her bridesmaid Aggie Wee. Aggie Wee was her cousin. She was Tahitian, Hawaiian and haole, European. Aggie Wee was wife to German Council <sup>what's his name</sup>. It escapes me now. But there home was on the corner of Alexander Street and Beretania. There is a rest home on it now, it's been torn down.

Her husband was the head <sup>Tanaka</sup> cursor of the Rio De Jenrio for the American ship line and traveled the world and each port he picked up a lot of these. An had a portrait of him in a Japanese kimono. When she married him, she was late in her twenties. And it was a marriage of love and a marriage of also upward mobility because the Bufando's of San Francisco <sup>were</sup> called the upper crust of old San Francisco aristocracy. They had their own cliques there. She married into his family, which elevated both of them. And it was very important to them in those days. <sup>So</sup> it was a very good marriage. But it didn't last long because he died very young.

This is a dinner scene at the Bufando home at Alexander Street. Bufando is sitting on the left, and then his son Laten, Bufando's brother in-law is sitting to his left on the floor. You see him? Bufando's brother in law is

sitting to his left on the floor. You see him? Bufando's brother in law is holding the hand of his wife, which is Eva Bufando, the sister of the father. They had come here from San Francisco, ~~He is~~ on their honeymoon. She married Benjamin Chickary <sup>of the piano</sup> of the Keano family. This was a <sup>little</sup> Hawaiian supper given at the home of Bufando, with some friends that attended. Sitting next, the woman with the beaded dress at the neck you see, Ali Kluni, Mrs. Kluni, Olivia Kluni, she was a Mortenson. And then next to her is Bufando's mother, Laura. Laura Louise Bufando, who on this trip came to live with her son after the San Francisco earth <sup>quake</sup>, and died here, lived here and died here. To the right, the young man standing, <sup>the Hawaiian fellow,</sup> is the brother of Bufando's wife, William Sumner Ellis, now here is the dining room table for the dinner for the visiting sister. Note to the right, the King Kalakaua side, that the family purchased after the palace auction after 1900. That was sold to the palace several year ago.

So it is back in the palace.

Oh yes, Bufandos mother is in the left foreground and towards the right we see a child with a ribbon. The child mother to the right with the white blouse is Lulu Mckwain, Pat, who married Judge Quinn, later. That's <sup>Emma</sup> Emma Mckwain sitting left off her mother <sup>who is</sup> when she was my wife's mother's aunt. And that's Willy Stone to the far right.

I was just looking at the decorations on the table. They really went all out in those days. And there's a Chinese cook in the back somewhere. Each family had a cook, a maid, and a yard man. And the bigger your home was, the more you had employed.

Very high ceilings too.

Yes, aren't they beautiful. From what I've heard these cooks were skilled not only in preparing local food but European dishes. Because these people entertained very well. As evident as what <sup>is</sup> shown in the pictures. Were so informal today and I wish I were living back then. I think I am born out of my time. I really feel that way. This is a portrait of Princess Ninoto Sumner that came here to marry Prince Moses. This is the cousin of....

Tape 3

Because she was the niece of Queen Komari she was awarded the same right as an Alii and received a funeral <sup>accordingly.</sup> ~~any way.~~ The article appeared in San Francisco, but the funeral was here at the Catholic Church. She is buried <sup>along</sup> with the Sumners across from Straub Clinic at the old Catholic cemetery. There's a monument, an ~~abolyss~~ <sup>obelisk</sup> made of red granite, that is Kalakaua ~~abolyss~~ <sup>obelisk</sup>, but its granite. Under this <sup>monument</sup> ~~his her,~~ her husband, Nancy Sumner, Princess Mainaula, and several others. William Sumner is buried there too. I think it was called St. Anne. <sup>?</sup>

Any questions, that's the end of my slides on the family.

\*Going back to the origin of the Hawaiian as having come from the <sup>Marquesas</sup> ~~Marcases~~ and then various people have talked about later migration, the implication is fairly soon after the <sup>Marquesas</sup> ~~marcases~~ that there were Tahitians. Do you think. Now this is further back from the one you, you're talking about.

Tuketa is the one that came before Tute.

\*So actually earlier then:

Sure.

\*the time you're talking about.

Right. Some establishment. true

\*Marriage

Got heavier along the way. I brought, I wasn't allowed to take away any of the family earnings. But I brought. I sneaked this out. This is the award Kamehameha awarded to the family. It was awarded to the family because to the connection to the Kamehameha dynasty and because of their service to the crown.

\*What was your wife's name?

Bufando. She was the great, great granddaughter of Tute.

\*Do all the heriloom belong to her. I mean are there other branches of her family who also have.

Yes, the Davis family in Kaneohe, they have two things. The O's have nothing.

\*What O's is that?

Kenneth O.

She has what left of the early looms, the rest sold to the Bishop Museum in 1921 after her grandmother died, for \$700.00. 400 pieces of Hawaiiana, along with Kahili and everything. But you see at that time she couldn't get a better but outside, and they needed the money desperately, they were very, very poor..

I was wondering how they were going to private schools and still survive and during the depression too. I asked my mother-in-law how they survived? and she said very, very carefully. And I asked her if she had to keep her image up and she said of course. She said the women of today <sup>seem to be</sup> are a lot more free than they were.

She said in her day women were reared to be <sup>good</sup> hostess and reared <sup>in</sup> the fine points in life. I'm glad she reared my wife the same way. Because I wouldn't have it any other way. It was much different <sup>from</sup> our time. Much, much different

And you ladies know that it is too bad that we don't have it now because it destroyed good womanhood. My mother-in-law says you can tell a lady by how she walks, how she sits, I can sit and listen to her for hours and hours.

But today she says they're all liberated and <sup>because of this</sup> that's fine for today.

I hope I haven't rambled on. There's alot more. I married my wife in 1966. My thesis, I finished my M.A. in 1975, two intensive years of research, putting my thesis together and formulating copies of my thesis. Five drafts until it was done. "Nancy Sumner, Hawaiian High Chiefess, 1839-1895."

\*Is it in the library?

Yes it's in there. It's also in the archives and at the Mission Children's Society.

\*Is there a library that you used down there?

I didn't use the library down there, it was rather inadequate. I used the archives, the Bishop Museum, and most of the information came from my wife's family's letters and document<sup>s</sup>. And the microfilm file here at the university. Their Hawaiian Room also. Maybe because the area I dealt with they didn't have anything recorded on.

\*Were all letters kept?

No, my mother-in-law recalls an incident, the death of her mother-in-law, Mrs. Bufando, that 2 trunks were ordered burnt. She actually sifted through letters and invitation in small pockets<sup>diaries</sup> and put them in fire except for a few things that she stashed away. The comment was, you can't live on old memories. However to us of the younger generation who want to know what happened back then, this leaves gaps. So my thesis, as a result of it, <sup>I have had to</sup> make assumptions on the basis of the knowledge that was there. There were missing letters. I had to abridge much of it you see. What has been retained in the family, which is not much, has been given entirely to my wife. Her two brothers are not fond of anything concerned. So my mother-in-law says it goes to the one who takes care of it, and that's how it should be.

\*Do you have anything on the Manoa Church?

No I don't

\*Did you have to have any training at all in going about doing this research?

Yes.

\*Is there a course at the university?

There is a course at the University called Research 400, I think it is. It is an individual thing where you go out and research and write up term papers and your professor goes over them. As an undergraduate, History was my major, so we had a course, university, on the mainland, Brigham Young, where I went to. Where you had to take a course on research note card, notetaking, everything. I was prepared for my masters even before I got there. I had to present my senior paper before a panel. It prepared me. When I went for my masters, I took more courses that gave me better techniques of research, weighing information, what is true, what is false, what is legends. There was much I couldn't put in my thesis because it was based on too hearsay. I had to keep a lot of it out you see.

\*What about your family?

There's a saying among Hawaiians that we never talk about our background, that's true. Because you ask, I'll just mention that mother is a Rankin. Her mother was Katy Mersenberg and her grandfather was Johnny Cummings of Waimanalo Plantation.

\*The John Cummings family lived where the Washington School is now.

Yes.

\*What's the

My father's Polish, from Canada.

\*I'm sorry you didn't hear Miriam Woolsy Reed talk to us about her family and the Kuleana down here on Oahu Avenue.

Well, her sister was my god mother, and she was very close to our family. In fact I remember as a child going over to the old house. And she was my teacher in many things Hawaiian. And she told me about the Kuleana.

\*Miriam's sister?

Yes.

Tele Rose. I have fond memories of her, very fond memories.

\*Now as far as your own family goes, you got much of this Morman. ?

No, my mother became a Morman; before that they were Catholic but they kept that too. And the Cummings and Mersberg always kept their genealogy. And I'm in the process of writing something about them.

\*Good

-Is there a course at the University that tells you how to show a genealogical chart?

No, there is one in Laie, where they have classes in genealogy. They tell you how to go about it basically.

\*As a child, I went to primary classes and Philly Resberg was one of my teachers.

Oh yes, that's my aunt. When I went to Utah I went to stay with her. Oh yes. She is no longer alive. Let me show you this book before I close. This is a handwritten compilation of my wife's genealogy which we took from the original documents. My mother-in-law still has the original documents. And it is written <sup>in chart form</sup> in Hawaiian chant and later broken down into family groups and descendants. Now, <sup>we</sup> have also broken <sup>it</sup> down into family groups and descendants. Now, have also broken down into family charts. But sometimes it gets too out of hand and you have to limit and carry it on to the next page. I might <sup>add</sup> also <sup>one</sup> that alot of information also came from my wife's grandmother's cousin, Mrs. Taylor, Aowahi Taylor. The Bekley family kept volumes of genealogy. That's another great family that failed to nothing. And the Afongs were also included in this, along with the Wacks family and many, many other hapa-haole families here in the islands, they connect. I've written all <sup>the information</sup> that we have and have two copies of this xeroxed, one in the vault, one with me, and then one with my mother <sup>we have</sup> for my children. And to be passed with the idea that they are to share it with their descendants.

\*We hear that the valley is divided, with a line. One side for the Alii, on the

other side for the Kanaka. In one book it says that it goes from Puuluaheni to Rocky Hill and another one from Paliluaheni to Rocky Hill, and we don't know where the Puuluaheni or the Paliluaheni is, do either of you know where it is?

I am sure we can find it.

\*We asked Sam Elbert.

Did he know?

\*Well, he is going to ask Mary Kukui. She is the source for it in the first place.

\_I thought we did find one of those things.

\*Yes but I'm dubious, I brought that big map along. We have a map of <sup>M</sup>Manoa that the group found <sup>showing</sup> Many of the home sites before 1880

-Was your family in the valley? or your wife's family?

Oh yes they were. Tute's descendats were. In fact they were here till 1931, till they lost their property.

\*What part of the valley?

I don't know, you see the other part of our research which I am doing now. Is the lands that this family amassed. So I am down at the <sup>conferences</sup> every chance I can get <sup>Xerox-ing</sup> things you know for copying, demarcations of land area. I won't know until about six months, then I can give you <sup>an</sup> answer. I've got the Honolulu area drawn out from their fireman's map. When Sumner's and where they lived, where there house were situated. Also, <sup>Nokapu</sup> residence are still there, remnants are still there. I've got pictures of that too. I'm very thorough. I'm going to the end.

\*When you say you can say where the houses are, were, how are you getting that.

Maybe I should be more specific. I'm speaking of the firemaps of Honolulu, 1850-1890. That drew the roads of Honolulu and <sup>placed</sup> each house in its area for, you know, the fireman.

\*Where do you find it?

It's in the archive. And then what I did was put a piece of thin paper over and

trace it with pencil and took it home.

\*Don't the maps give house lot numbers?

I don't know how far they go back.

\*Quite a way, but I don't know definitely how far they go back. But they do have house numbers. and these had the residence people who own the house.

\*Yea

And that I'm just getting into also.

\*John, you said your wife's family, that means the Sumner family, lived in Manoa till 1931.

Nancy Sumner Bufando, yea

\*Do you know where that house

No, I don't, when they sold it, they sold the whole thing to a Portugese family, I forgot the name. My mother-in-law told me.

\*Not the Terrace family?

I think it could be.

\*I know where they live.

That's up there yeah?

\*On the other side

Let me check I'm not sure.

\*That goes all the way back to Kukus land.

Yes his land grant.

\*Cause he had several parcels.

He had three parcelets all together there were 16 acres, all total. The land grant I have here is poor, and it gives the land area I can't read it. I'm getting another copy made. As soon as I get them, I'll give you folks a copy. Would you want one?

\*Sure, oh yes.

I'll give you a copy of the house.

\*Yes, they are photos?

This photo I got from the archives from Ahowano Taylor's scrapbook. I looked at it and came across the Manoa land grant lease, that the Mantablos had for the Summers and it gave a description of the tiu. I had it photographed and I have the negatives. So I'll just donate it to the group. Any information I'll give you, even of the one of the party down here, Mrs. Taylor. Anything else.

\*How successful, how did you go about infomation, getting people to talk, or even finding information. at the archives, I spend hours down there and leave home with nothing. I am sure you did the same many times.

Actually I started researching in 1959 on my own side, my own background after I graduated from High School. I've been there and they know me, bless their hearts. So I've been able to come up with idea<sup>s</sup>, hunches, which they have been able to track down for me, just hunches. I don't know if they do that for everyone; I don't think they do. There is a card catalog, a private collection for individuals; did you go through that ~~to help you~~.

\*no not yet.

I've taken the Sumner name, and people associated with them and looked at their things, and branched out. You'd be surprised what you can find, tons of things.

\*All takes<sup>i</sup> time.

If you like those things like I do, it's a trip in the past. I've been able to do that. With my in-laws, Mrs. Pakui told me she said, YOU have to, you can't be aggressive with old people like that when it comes to personal <sup>records</sup> rewards. You have to be unassuming and then show sincerity sensitivity. You can't ask right off, until they are ready to volunteer their information or else you are not going to get it. The worst thing to do is say, can I have this, can I have that. They'll even deny their background. They'll deny everything. Is this an avocation or an allocation?

*knowing?*

Oh this is an avocation, I'm a school teacher by trade.

\*oh

My mother-in-law is still watching me. Checking me out. Because it's good — it keeps me on my toes. I like sitting with matured people, older people. I love it. More than my own generation. I can't stand my generation. I love the old people, because they have a lot to offer. I'm more comfortable with them, than I am with my own age.

\*You're too knowledgeable.

No, no. I feel that a lot <sup>that is</sup> has to be offered <sup>is</sup> from the generation above me, way above me.

\*Two generations back, probably more likely to talk to you than the first generation back. Because it's something they're <sup>lived</sup> too close to and pushed it <sup>in the</sup> back to their minds. The second generation back they are good old days, and love to talk about it to somebody who is interested. When I went to see my wife's uncle Ken Oles, <sup>he</sup> was very <sup>keen</sup> ~~recedent~~ about talking about speaking to me about anything in his family. So I had to bring all of my stuff down to his home. When I began to show him what I had, then he began to open up slowly. To them, the past is still alive. And many of them were hurt by it, you see, it's still painful. I can see why, and I don't push it.

Yes they are. I've been told it's a sign of their bringing up. Is that true.

\*Probably so.

The ones that know about your background are the ones that count, are close to you. That's why I don't volunteer myself unless I'm asked, and I don't elaborate.

\*You ought to be proud of it.

I am very proud of it.

\*Wait till you're a grandfather.

\*A great grandfather.

Okay, it's cool. Anything else. Any questions?

\*I have a question, it isn't related to something you spoke about, and it's really for the whole group. The Kaahumanu Wall which is running along Wilder Avenue, I've found written about in two sources, and I'd like a source further back. It's written in Mary Alexander's book about Punahou. She says that Kaahumanu, the wall was built to keep cattle out of the mauka lands, it was stretched from Punch Bowl to Moiliili. It was orderd built by Kaahumanu and she enlisted the chiefs, who each had to build a <sup>gabione</sup>, and some how they recruited workers. In <sup>Nanae</sup> Kupui and Alber's place <sup>main</sup>s of Hawaii, it says that it was built by prisoneers. I told this to Hawaii expert, and although she couldn't give me any other source, she says probably by Catholic prisoneers. That isn't in any book that I found.

\*Do you know who told me that? Was Senior Kekomanu.

\*And he is around.

\*Alaska

\*Oh shux.

\*He was on Maui for a while.

\*Where in Alaska?

\*I don't know.

\*There is another article on Punahou history, written about the land written by Jackie Ran and Dr. McFay. It says that some John <sup>Lee</sup> <sup>Ii</sup>, land that John <sup>Ii</sup> <sup>Lee</sup> owned in the name of the Manoa Church was bought by Pu<sup>u</sup>hahou.

Okay, the land that he owned was close to Tute's because <sup>Ii</sup> <sup>Lee</sup> was also part of <sup>Ii</sup> <sup>Lee</sup>'s following. So conformation I got was the land, one parcel of land that Tute owned was close to John <sup>Ii</sup> <sup>Lee</sup>'s. How interesting.

\*We have it on the map. Richard Armstrong has some land there too.

Any question?

\*How about some refreshments!