

***HISTORIC, CULTURAL AND ARCHAEOLOGICAL RESOURCES:
THE WAI'ELE PARCEL, LOCATED IN HALEPUA'A, PUNA DISTRICT
(TMK 3-1-4-3-003 and 037)***

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February 2018

This report was prepared as an attachment to the Suggestion Form for Lands and/or Property Entitlements for Acquisition, to be submitted to the County of Hawai'i Public Access, Open Space and Natural Resources Preservation Commission (PONC). Information provided here is based on limited documentary research and a brief inspection of the subject property, conducted in February 2018. Though limited in scope, the information supports the conclusion that this property is significant as an intact cultural landscape. An important archaeological complex is present that appears to be relatively undisturbed since the land was last occupied by the Native Hawaiian communities located at the villages of Koa'e, Hale Pua'a, Wai'ele, Maka'a and Kahuwai. In addition, the plant community is still representative of the traditional cultural landscape that resulted from multiple generations of kua'aina stewardship. Together with the active volcanism of the region, these landscape elements are intertwined with history and tradition, beginning with the earliest Polynesian settlers and their recognized deity. Places such as this are wahi pana; they possess both tangible histories and metaphorical connections to the spiritual realm, and allow the history of the land to be seen as integral to and often indistinguishable from the sacred powers that define culture and religion.

A brief introduction to the physical setting of the property is provided here, followed by relevant historic background and a summary of the findings of a field visit to the property.

Location and Physical Setting

The Wai'ele property is located in the makai portion of Hale Pua'a Ahupua'a, between the shoreline and the Kapoho-Honolulu section of the Puna Trail/Ala Loa Aupnui/Government Road. Elevation ranges from 120 feet at the southwestern corner, to sea level along the 2,116-foot shoreline boundary (Figures 1 and 2). The property currently consists of two TMK parcels (noted above), and acreage is currently recorded as 165.3 acres (Figure 2). These parcels were recorded as two purchases of Government Land (Grants 2331 and 2749) by David K. Kapahe'e in 1857 and 1861. Additional discussion of the land grants is found below, and the Royal Patent entries are found in the Appendix.

The property is located within 800 feet north of the 1960 Kapoho Lava Flow, which made significant changes to the shoreline and covered nearly all evidence of human activity in coastal Pu'ua, Kula, and parts of Kapoho, including the Village of Kapoho. This volcanic episode also deposited cinder up to six feet thick over the village of Koa'e. The lava flows on which the property is located have an estimated age of 400-750 years B.P., using radiocarbon years (Wolf and Morris 1996; translates to A.D. 1200-1550 in calendar years). Early government surveys and tax maps of the area depict a well-defined lava formation that crosses the central portion of the property. The coastal section and the upper portions of the property express a lower, flatter topography. This can be seen on the 1902 government survey map compiled by Cook (Figure 3).

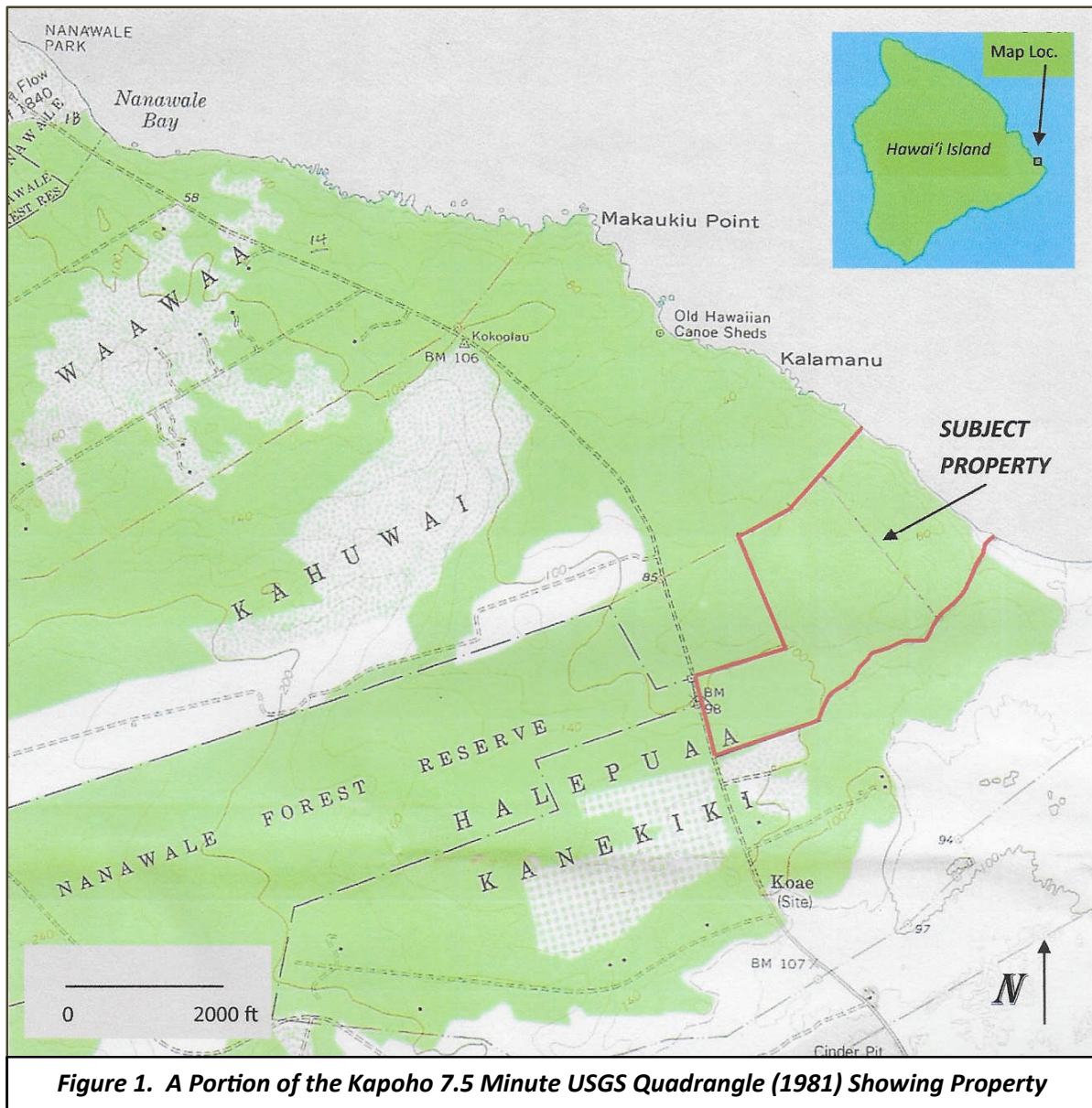
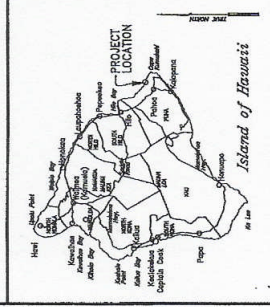
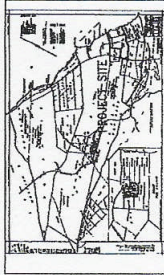
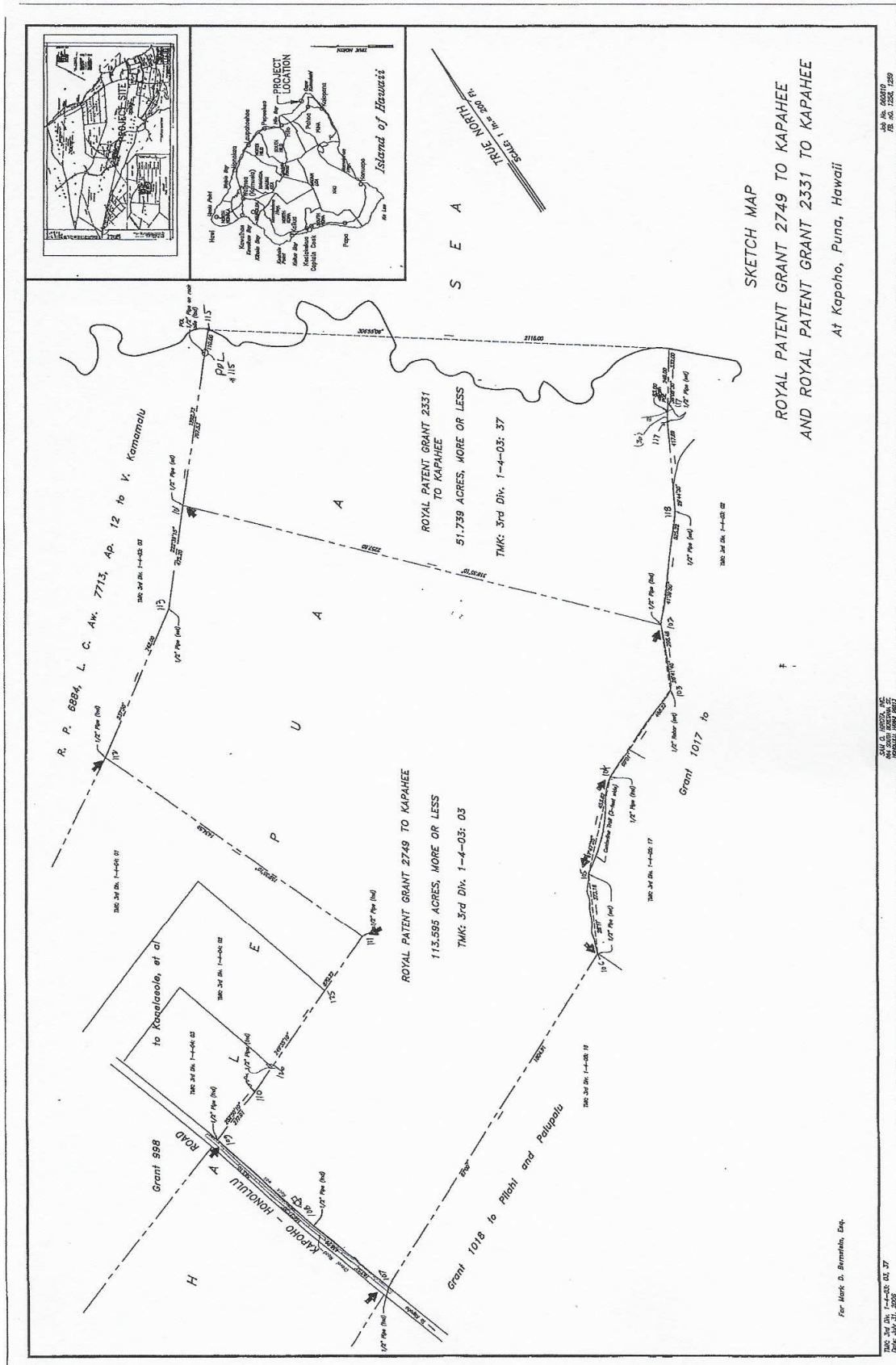


Figure 1. A Portion of the Kapoho 7.5 Minute USGS Quadrangle (1981) Showing Property

The edge of this flow is quite apparent when traversing the property and it has been modified with walls, facing and terracing along many sections. Intensive agricultural use is indicated for the flat, less undulating areas, and numerous walls were observed within this area, suggesting use as either a field system, animal paddocks, or a combination of both. As shown in Figure 3, the Puna Trail/Government Road follows a flat area between flow edges in this section of the coast. An undulating minor flow edge, not depicted on the map, is present along the makai side of the Government Road. A rock wall sits atop this edge, fronting the Wai‘ele property. This wall is of considerable age, as indicated by the size of trees roots that have grown on it since it was built. A section of the wall has been taken out for a pull-over, and there is one driveway-sized break for vehicular access, although no road is apparent at this location.



TRUE NORTH
SCALE 1" = 200'

SKETCH MAP
ROYAL PATENT GRANT 2749 TO KAPAHEE
AND ROYAL PATENT GRANT 2331 TO KAPAHEE

At Kapahe, Puna, Hawaii

FOR MARK D. BERNSTEIN, ESQ.
DATE: JULY 21, 2006

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Figure 2. Current Survey (2006) of the Wai'eale Property, Courtesy of Bouslog/Sawyer Charitable Trust, Mark Bernstein, Trustee.

Note the southern boundary on alanui i kahakai

A more complete description of the natural vegetation found on the property is found elsewhere in this Suggestion Form. For purposes of this discussion, it is important to mention a number of traditional cultural plants and important nineteenth/early twentieth century introductions that were observed on the property during the brief visit in February 2018. Observations were limited to the southern boundary area, between the Government Road and the shoreline. In the flat area mauka of the lava flow, multiple mature kukui trees were observed, in addition to coconut, hau, breadfruit (ulu) and mango. Lau hala is very common, and no doubt reflects the once-predominate Puhala Forest landscape that was an important resource for the production of superior hala products, for which Puna was once famous. The extent of this forest was mapped by Loebenstein in 1895, who depicted it extending across the pahoehoe and 'a'ā flows of Kula, Koa'e, Kanekiki and Hale Pua'a (Figure 4). The traditional trees are represented with quite large, mature examples, and the mango trees have been documented at over 100 years in age. The land in this area has not yet been overrun with the more invasive tree species that are common in many areas of Puna.

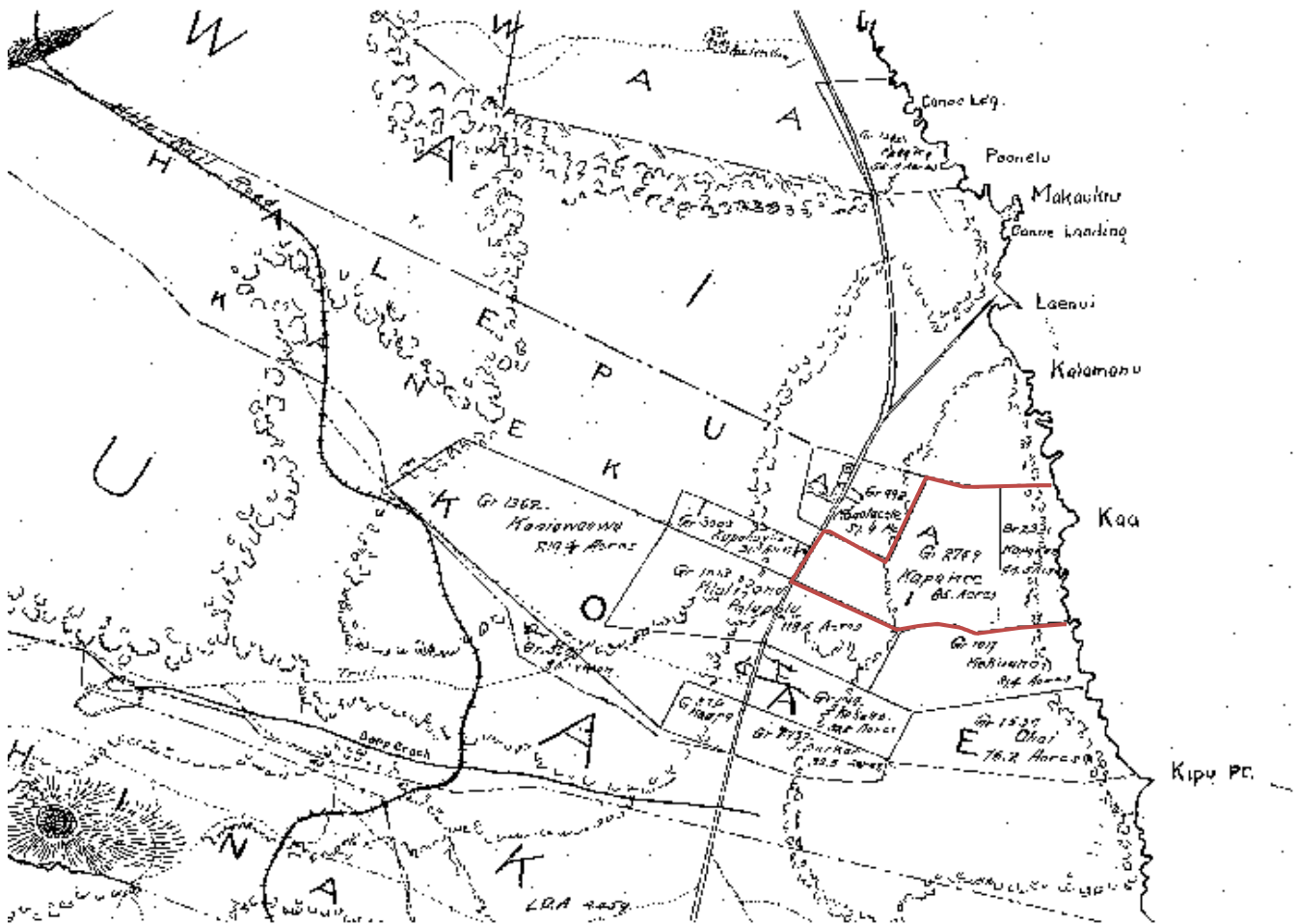


Figure 3. A Portion of Government Survey Reg Map 2191 (Cook 1902 Tracing) Showing Lava Flows in and Around Grants 2331 and 2749 to David Kapahe'e

Traditional Context

The first settlers of Puna have yet to be identified and the dates of first settlement are not known for this region of Puna. In fact, the dates of first settlement for even the well-studied regions in Hawai‘i have not been established beyond reasonable doubt. As archaeological and material dating science has advanced, the evidence needed to establish the time of first settlement has remained elusive. Current re-analyses of archaeological dating samples has revised the projected dates of settlement from AD 300-750 to AD 1000-1200 (Kirch 2011).

The revised first settlement dates derived from re-examined radiocarbon dates and other environmental indicators of human presence (i.e., dated Polynesian rat bones and anthropogenic soil layers) are bringing the archaeological chronologies in closer alignment with Emory’s estimate of AD 1150 that was based on linguistic analysis; and with Fornander’s and others’ estimates that were based on oral histories (Kirch 2011). As indicated in the mo‘olelo, people were living at shoreline village areas such as Kahuwai, Waiaka‘ea, Kahonua, Pū‘āla‘a, and Pohoiki during this early settlement period; and the mo‘olelo provide more detailed information regarding the early settlers of Puna than what can be gleaned from the archaeological record.

Certainly the most prominent early settler of the Puna District is Pelehonuamea (Pele of the Sacred Earth), who according to King Kalakaua, arrived in Hawai‘i during the time of Kamiolo, *circa* A.D. 1175 (See Clark et al. 2014). She arrived with several siblings (five brothers and eight sisters per Fornander 1996:61), including Hi‘iakaikapoliapele, who became famous for her epic journeys and battles across the Hawaiian Archipelago; and Laka, Goddess of the hula. Both sisters figure prominently in Puna mo‘olelo, along with Pele. According to Kamakau (1964), Pelehonuamea and her companions arrived in Hawai‘i between the time of Paumakua and La‘a or La‘amaikahiki (Kamakau 1964:68). Her activities in Puna are recorded along the Puna coast from Ha‘ena to Pohoiki and south. At the time of her arrival, the lava flows at Wai‘ele would have been just starting, and therefore could have been directly associated with her arrival, rather than attributed to the preceding fire deity named ‘Ai La‘au, who had dominion over the island and resided at Kilauea. ‘Ai La‘au watched Pele working in the region and, “Trembling dread and heavy fear overpowered him. He ran away and was entirely lost” (Westervelt 1916).

There are indications that the area around Koa‘e and Hale Pua‘a were within or immediately adjacent to a chiefly center, which was well established prior to ‘Umialīloa’s visit to Kūki‘i Heiau *c.* A.D. 1550-1600. Prior to ‘Umialīloa’s reign, the six districts of Hawai‘i Island were relatively autonomous, with the chiefs recognizing a *mō‘ī* (ruler), but not directly ruled by this person. In the early sixteenth century (*circa* 1525), ‘Umialīloa aspired to direct political control of the entire island, which required the submission of district chiefs. The Puna chief at that time - Hua‘a - refused to comply with ‘Umialīloa’s demands and was killed in battle at Kuolo in Kea‘au (Kamakau 1992:18).

Fornander describes ‘Umi’s travels in Puna as the *mō‘ī* of Hawai‘i Island after his defeat of Hua‘a:

In making his tours around the island, *Umi* erected several Heiaus, distinguished from the generality of Heiaus by the employment of hewn stones. Such, among others are the Heiau of *Kukii* in the hill of that name, overlooking the warm springs of Kapoho, in the district of Puna and of *Pohaku Hanalei*, in the district of Kau, above the wooded belt of the mountain. (Fornander 1996:101)

The warm springs noted above are shown on Loebenstein’s 1895 government survey map at the northern base of Pu‘u Kūki‘i/Pu‘u Kūka‘e in Kula Ahupua‘a (Figure 4). Kūki‘i Heiau is located approximately 1.3 miles south from the Wai‘ele parcel, and is named in a number of mo‘olelo. This area

of natural warm springs has since been covered with lava and the former topography, with the exception of Pu‘u Kūki‘i, is altered; however, its former presence reflects other natural springs that are present in similar locations of general elevation to the north and south. The place name Wai‘ele translates literally as either black kapa dye or “a fresh water hole, dark spring covered with growth” (Pukui and Elbert 1986). It is therefore possible that one or more springs may be present on the property.

Based on the mo‘olelo of Hanaka‘ulua, a Puna chief, it would appear that a heiau existed at Pu‘u Kūki‘i prior to ‘Umi’s visit and construction activities, which occurred after the death of Hua‘a. Hanaka‘ulua lived at Kūki‘i at the time that Hua‘a was the chief of Puna. Hua‘a and Kulukukua, the Hilo chief, were both courting Hanaka‘ulua’s daughter, Kamalālāwalu, famed throughout the islands for her beauty. The mo‘olelo of Halemano and Kamalālāwalu includes Kumukahi, who is named as the brother of Kamalālāwalu. In Beckwith’s (1985) summary of Fornander’s translation, Kamalālāwalu was brought up in seclusion, and courted by both Hua‘a and Kulukukua, but was guarded by her brother Kumukahi and 800 dogs. The story of Halemano involves intervention by Halemano’s sorceress sister Laenihi, who restores his life twice, while coaching him on how to woo Kamalālāwalu, who moves to O‘ahu. In the end, he wins Kamalālāwalu back during a *kilu* game, but is no longer interested, and she returns to Hawai‘i Island (Beckwith 1985:524).

The formation of the Pu‘u Wai O Pele cinder cone, dated to 200-400 years B.P. (Wolf and Morris 1996), no doubt had a significant effect on the distribution of habitation, agricultural and ceremonial areas in the vicinity of Wai‘ele, but it may not have directly affected the immediate area. During the 1600’s, a well-known chief named Keli‘ikuku reigned over the Puna district. A prophet disclosed to him that Puna would be covered in lava by Pelehonuamea and the land would be made uninhabitable. Keli‘ikuku was on O‘ahu at the time he was told this, and on his return, he stopped at Makahanaloa in Hilo, where he observed the massive destruction of Puna, and hung himself in despair. The Pu‘u Wai O Pele and Pu‘u Kea cinder cones may have been formed during this episode, which would have moved the resident population either north or south to avoid destruction.

The place name Koa‘e may be after that of Koa‘e, sister to the well-known Puna Chief, Kahawali. Koa‘e is described as living in Kula. Kahawali, his wife and two children lived near Kapoho, and his mother lived at Kūki‘i (Ellis 1979: 208-210; Beckwith 1985:191). Kahawali was known as the chief who refused his holua sled to Pele, representing herself as an elderly woman. In response, Pele released a lava flow that chased him to the top of Pu‘u Kea, then to the shoreline, where he grabbed his brother’s canoe and paddled out to sea (Ellis 1979:208-210). All of Kahawali’s family members were left to perish in the lava flow, which would have been after the formation of Pu‘u Kea and Pu‘u Wai O Pele. This flow apparently did not reach Wai‘ele or Hale Pua‘a, based on the geologic age of surface lava at these locations. It no doubt caused movement of the local population, and may have increased the population in areas to the north and south of the flow.

The island of Hawai‘i was under the unified jurisdiction of Kalani‘ōpu‘u, son of Keawe, beginning *circa* 1754. He appointed chiefs as landlords over the *moku*, *ahupua‘a* and smaller land units. According to Kamakau, “He himself was known for his war excursions and his unjust treatment of his commoners and young people. He was a father without love for his people” (Kamakau 1992:115).

Kalani‘ōpu‘u’s reign was generally peaceful for a short time, until he invaded Maui and took control of Hana and Kipahulu. This started a long period of warfare that was ongoing when Cook arrived in 1778.

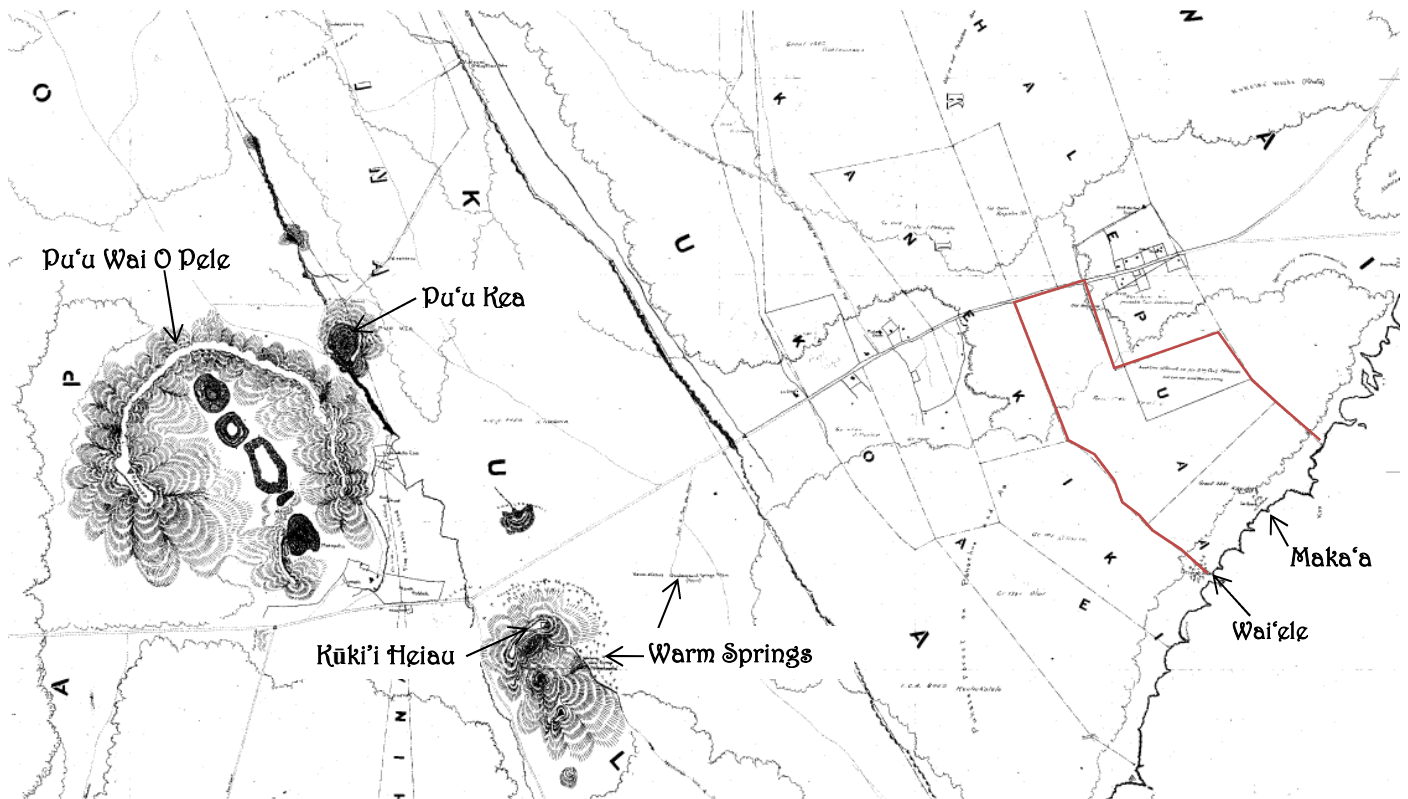


Figure 4. A Portion of Government Survey Map Reg 1777 (Loebenstein 1895) Showing Pu'u Wai O Pele, Ku Ki'i Heiau and Warm Springs in Relation to Wai'ele Parcel

Maintenance of a large army by Kalani'ōpu'u required diligent tax collections from the maka'āinana, requiring access to all parts of the island. It was during this time that the trail that circled the island (Ala Loa) was given particular attention. The route of the Ala Loa generally reflected the location of population centers as well as natural constraints. It appears that the location of the Ala Loa Aupuni (Puna Trail/Government Road) as shown in early 19th century maps may have followed the route selected and improved during the time of Kalani'ōpu'u. Alanui i Kahakai, such as the one that leads to Wai'ele would also be expected to date to this time, or earlier.

As he aged, Kalani'ōpu'u became greedier and seized more property and products of the land, resulting in a rebellion started by Imakakoloa, a Puna chief. Kalani'ōpu'u sent an army to Puna in order to squash the rebellion. After a long fight, Imakakoloa escaped and remained hidden among his people for over a year. Finally, Kalani'ōpu'u sent a *kahu* named Puhili to find Imakakaloa. Beginning at the southern border of Puna at 'Oki'okiaho, Puhili burned every home and village, and the land from the coast to the uplands in search of Imakakaloa. He was eventually found on a small islet and taken to Ka'ū to be killed as a luakini offering. It was this offering of Imakakaloa by Kamehameha that set in motion his ascendancy to kingship (Kamakau 1992:108-109).

Settlement Pattern and Resources

Permanent settlement in Puna concentrated along the shoreline and in the coastal zone, with locations established near reliable fresh water sources, accessible agricultural lands (soils, wetlands) and good ocean fisheries (McEldowney 1979). A number of coastal villages were designated on maps by government surveys in the nineteenth century. The information recorded on Loebenstein's 1895 survey map shows that two places with coconut groves were known along the coast within the Wai'ele property (Wai'ele and Maka'a) and the village of Hale Pua'a was immediately mauka (west) of the property (Figure 4). Nineteenth century traveler accounts also describe Hale Pua'a and Kao'e, located along the Government Road. Each locale included a church by the late nineteenth century, and according to Loebenstein's notes, this was the largest population center along the Ala Loa in Puna:

The first settlement met with after leaving Hilo by the sea coast road, is at Keaau, a distant 10 miles where there are less than a dozen inhabitants; the next is at Makuu, distant 14 miles where there are a few more, after which there is occasionally a stray hut or two, until Halepuaa and Koae are reached, 21 miles from Hilo, at which place there is quite a village; thence to Kaimu where there are only a few scattered settlements here and there. (Loebenstein 1892)

At the time of first settlement, taro was the primary starch staple; sweet potato was a later introduction (c. 1500's) that may have allowed greater flexibility in agricultural uses. Direct evidence of traditional land use in lower Puna is somewhat limited due to the extent of historic lava flows and intensive agricultural practices (sugar and ranching). In unaffected areas, archaeologists find evidence of a continuous cultural landscape comprised of homes in the midst of gardens, trails, shrines, burials, utilized caves, pāhala, wells and a plethora of modifications for agricultural and aesthetic purposes.

The reliable rainfall patterns for lower Puna would have provided greater security to farmers, and also increased the value of this region as a desirable place to grow food. Handy and Handy (1972) make the following observation:

One of the more interesting things about Puna is that Hawaiians believe, and their traditions imply, that this was once Hawaii's richest agricultural region and that it is only in recent time that volcanic eruption has destroyed much of its best land. Unquestionably lava flows in historic times have covered more good gardening land here than in any other district. But the present desolation was largely brought about by the gradual abandonment of their country by Hawaiians after sugar and ranching came in.

(Handy & Handy 1972:542)

Residents of coastal Puna traditionally excelled in the production of lau hala mats, containers and clothing; and hala groves were encouraged in the rocky lands that were less amenable to intensive cultivation. Pāhala - planting areas in lava depressions with soil created from mulch and burned hala branches and leaves - were also very common in this area of Puna. Some of the items Puna residents were known for include large woven containers for portable gardens (Handy & Handy 1972:542), hogs, gray kapa ('eleuli), mamaki bark kapa, fine mats made from young pandanus blossoms ('ahu hīnano), mats made from young pandanus leaves ('ahuao), olonā cordage nets and capes, and feathers of the 'ō'ō and mamō birds (Kamakau 1992:106). Inland communities reportedly supported themselves through the manufacture and trade (or sale) of mamake, olonā, and bird feather products (Holmes 1985 quoted in McGregor 2007:163). At the time of Loebenstein's survey in 1895, a band of *hala* (referred to as puhala brush) existed across several Puna ahupua'a, a very short distance from the shoreline. Through the years, many of the pandanus (hala) groves along the Puna coast have been destroyed by lava and development, and some have been allowed to flourish. The hala groves that remain in the region are considered culturally important and some have been listed in the Hawai'i State Inventory of Historic Places in order to help ensure their continued protection. A remnant of this puhala zone is present in the Wai'ele property.

The Puna district was also famous for excellent ‘awa, which requires constant moisture and limited sun exposure (Handy & Handy 1972: 192). The root of this pepper variety (*Piper excelsum*) produces a narcotic drink that was and is used in social, ceremonial or medical contexts throughout Polynesia. One of the popular Puna ‘awa varieties (‘awa kau lā‘au) grows in trees, at the juncture of branches (Pukui & Elbert 1986:33). Extensive ‘awa production was apparently in full swing through the nineteenth century in the immediate area of Kapoho and Pū‘āla‘a. In 1877, Robert Rycroft purchased a preexisting commercial center at Pohoiki from R. Oliver; included in the sale was cultivated and uncultivated ‘awa, which Rycroft marketed as “Puna Awa” and delivered to buyers at Ma‘alaea, Lahaina and Honolulu (Clark et al. 2014:35-36). It is probable that Rycroft purchased ‘awa from Puna residents for resale, in addition to the crops grown on his leased land

Pulu, extracted from hapu‘u tree fern, was an important economic plant product in Puna. The fibers were traditionally traded, and beginning in 1851, sold to an expanding world market. According to McGregor, “At its peak, in 1862, Hawai‘i exported 738,000 pounds of pulu worldwide to San Francisco, Vancouver, Portland, Oregon and Australia. It sold for 14 to 28 cents a pound” (McGregor 2007:161). In the 1870’s government leases in Puna specifically stated that pulu stands could not be gathered, or allowed to be gathered (Bureau of Conveyances Liber 40:250-251; quoted in Maly 1999). Other important plants known to grow in Puna include wauke, used in the production of kapa; ‘ohe (bamboo); ipu (bottle gourds); ti or ki; kukui, breadfruit, kou, hau, olanā, and numerous other plants.

Access to a wide array of ocean resources was a primary factor in the location of Hawaiian coastal villages. Fish, including shellfish, were the main source of protein and were salted, dried or raised in ponds to ensure an uninterrupted supply. Everyone knew how to obtain fish, and resource areas were used according to age and gender (Titcomb 1972:1). For villages located inland, the shoreline was accessed via mauka-makai trails or alanui, which were generally wider, more permanent, and designed and constructed for more expeditious movement of people and goods. The alanui i kahakai (trail to the shoreline) at Wai‘ele is an excellent example of such a trail. It was constructed with kerbstones along the sides and paved with lava rocks as well as large waterworn boulders, no doubt obtained from the beach at Wai‘ele. Observed sections of this alanui exhibit raised causeways that would have allowed travelers to move through marshy low-lying areas with ease. The section of the alanui that forms the boundary between Kapahe‘e’s Grants and Kekuanu’s Grant (1017) is called out in the boundary description of Grant 1017, indicating that it was present prior to issuance of this 1852 Land Grant (See Appendix). The mauka portion of this alanui appears to go into the area of Land Grant 1018 to Pilahi and Palupalu, and head toward the Village of Koa‘e. A second branch trail may have been present, connecting Wai‘ele with the Village of Hale Pua‘a.

Previous Archaeological Work

Limited records research conducted to date indicates that no formal archaeological survey reports have been submitted to the State Historic Preservation Division for the Wai‘ele property. This is not unusual, given the absence of development or permitted activities on the property, which would have triggered the required studies.

In 1982, the Division of State Parks conducted a reconnaissance survey of the mauka portion of Hale Pua‘a Ahupua‘a, in connection with the Nanawale Forest Reserve (Yent and Ota 1981; see Fig 1 for location). The survey identified numerous features reflecting what they describe as an agricultural complex, with likely habitation sites interspersed Yent and Ota recommended preservation of this

complex "...as a significant remnant of a cultural pattern" (Yent and Ota 1982:16). They also indicate that, "The high number of coastal villages in this vicinity implies a large population which would have required an extensive subsistence agricultural system to support the population" (Yent and Ota 1982:16). The canoe landings at Kauhawai were a very short distance from Hale Pua'a Village, and it is likely that the people living in the areas of Koa'e, Hale Pua'a and Kauhawai formed a strong and well-integrated local population.

The types of features observed mauka of the Puna Trail in Hale Pua'a are similar to many features seen within the mauka portion of the Wai'ele property. These include modified outcrops, modified lava depressions (planting holes), mounds, walls and terraces of all shapes and sizes, and larger enclosures, most likely for livestock. Features observed in the shoreline area, at and near Wai'ele exhibit characteristics of extended habitation and/or possibly ceremonial activities.

At least six archaeological studies of various scope were conducted in the adjacent land of Kauhawai between 1968 and 1989, with the permission of Bishop Estate/Kamehameha Schools. These studies have focused on documenting the extensive remains at Kauhawai Village, as well as elevated trails found in the vicinity. Additional studies may be ongoing, but the results have not been shared with the public through submittal to the State Historic Preservation Division. The presence of this well-preserved and relatively intact village and ahupua'a adjacent to the Wai'ele property increases the ability to properly interpret its cultural resources, and increases the significance of both areas.

Observed and Expected Findings

The field visit conducted at Wai'ele in February 2018 was limited to a few hours and did not include detailed mapping, descriptive recording, or vegetation clearing for photographs. The purpose of the visit was to ascertain the presence/absence of archaeological sites and provide a general discussion of their density and nature. A number of features observed at Wai'ele have been discussed in the preceding pages and are summarized here.

One of the more significant sites observed is the alanui i kahakai (trail to the shoreline), which forms the southern boundary of the property. As noted above, this is a paved, kerbstone trail with areas of waterworn boulder paving and raised causeways. Its designation as a boundary indicates that it was considered a public access route and not part of the private properties (Land Grants) located on both sides. The connection point of this alanui to the Puna Trail/ Government Road is currently not certain; additional research is needed, as well as fieldwork to determine if it is still extant. The presence of the alanui indicates that there was continuous movement of people from the shoreline at Wai'ele to various locations mauka, such as Koa'e and Hale Pua'a Villages. The presence of a canoe landing is likely at this location, and there are indications that an important ceremonial or chiefly site was present, creating a likely reason for the construction and maintenance of the alanui as opposed to a standard foot trail. Additional research and fieldwork is needed to test this interpretation.

During the site visit, extensive cultural features were observed on both sides of the alanui, along its entire course to the shoreline. These features include high and low walls of various lengths and orientations, modified outcrops, faced and informal mounds, planting holes, terraces, enclosures, a vertical-walled circular depression that may represent a spring/well, and modified lava berms. Also observed were high, faced terraces that may represent nineteenth or early twentieth century agricultural activities. These were observed to the south of the trail, on the adjacent parcel. Actual counts of the

agricultural features could not be obtained due to time constraints. Based on the observations of a single transect walked from the Government Road to the shoreline, it would appear that there are hundreds of cultural features, most of which are in good preservation.

A number of unique features were observed along the coastal flat at Wai‘ele. These include a large platform and terrace complex reflective of either high status habitation or ceremonial purposes, with attached enclosures. Adjacent to this site is a rectangular enclosure constructed with massive walls roughly 3 meters high and two meters thick. Two additional enclosures were observed in the near vicinity, both with narrower and lower walls, in good condition. Slightly inland was seen a high platform roughly ten by six meters on the surface and two meters in height. This could have functioned as a pāhale (house site) and/or could have ceremonial purposes. In the near vicinity is a large walled enclosure with an interior area of at least 20 by 30 meters, which appears to be part of a more extensive enclosure complex. The extensiveness and excellent condition of the coastal sites is rather remarkable, although it appears that the large platform/terrace complex nearest the shore may have been impacted by a tsunami at some point in the past.

The location and history of Wai‘ele together with Koa‘e, Hale Pua‘a and Kahuwai tells us that a populous community created a unique cultural landscape in this area of Puna that is not duplicated anywhere else. A brief visit to Wai‘ele can show anyone who walks the alanui i kahakai that this property is of significant cultural and historic value and should be preserved as a traditional cultural landscape. There are very few of these places left; some are not available for the public to visit for inspiration and learning. These are the wahi pana that teach all people of Hawai‘i about the traditional values that nourished and maintained the land, not as simply land, but as family. As noted by McGregor, “The regenerative power inherent in the lands and atmosphere of Puna are reflected in the role and contributions of the *kua ‘āina* of Puna to the perpetuation of Native Hawaiian culture through the twenty-first century” (McGregor 2007:143). Together with Kahuwai, Hale Pua‘a can become a beacon of restorative energy for the people of Puna and Hawai‘i.

In the context of state and national preservation standards, the archaeological resources of the Wai‘ele property should be viewed as interconnected elements of the landscape rather than individual sites or features. With only limited information, it is clear that this landscape is significant under multiple National and State Register criteria. As with most places of this import, its significance will only grow as new information is gathered from the local community, historic research and archaeological fieldwork. The property holds great potential as an educational, cultural and community inspiration.

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Appendix: Text of Land Grants in and Around the Wai'ele Property

- Land Grant 1017 to Kekuanu, 1857
- Land Grant 2331 to Kapahe'e, 1857
- Land Grant 2749 to Kapahe'e, 1861

Land Grant: 01017

Grant Number(LG)	01017	Source Book:	5
Grantee:	Kekuanu	Acreage::	81.4 Acs
Ahupua`a	Kanekiki	Year	1852
District:	Puna	Cancelled	False
Island	Hawaii	TMK	3-1-4-03, -05
Miscellaneous			

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No. 1017, Kekuanu, Kanekiki, Ahupuaa, District of Puna, Island of Hawaii, Vol. 5, pps. 473-474 [LG Reel 2, 01078-01079]

Helu 1017

Palapala Sila Nui.

Ma keia palapala Sila Nui ke hoike aku nei o Kamehameha III, ke Alii nui a ke Akua i kona lokomaikai i hoono ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, ua haawi aku oia ma ke ano alodio ia Kekuanu i kona wahi kanaka i manao pono ia ia, i keia Apana aina a pau e waiho la ma Laepaoo a me Kanekiki, Puna ma ka Mokupuni o Hawaii; a penei hoi ka waiho ana o na mokuna:

E hoomaka keia ma ke kihi Hikina ma kahi ahupohaku, ma kahakai, a e holo

Hema 27 1/2° Komohana ma ko ke Aupuni 40.42 Kaulahao

Hema 63° Komohana ma ko Kehuko aina 12.00 Kaulahao

Akau 23 1/4° Komohana ma ko Pilahi & Palupalu aina 17.22 Kaulahao

Akau 18° Hikina ma ke alanui i kahakai 3.38 Kaulahao

Akau 35° Hikina ma ke alanui i kahakai 3.60 Kaulahao

Akau 38 1/2° Hikina ma ke alanui i kahakai 5.44 Kaulahao

Akau 61° Hikina ma ke alanui i kahakai 3.55 Kaulahao

Akau 35° Hikina ma ke alanui i kahakai 6.85 Kaulahao

Akau 28° Hikina ma ke alanui i kahakai 15.95 Kaulahao a hiki i kahi pohaku nunui ma kahakai, alaila holo ma kahakai, a hiki i kahi i hoomaka'i.

Koe ke kuleana o na Kanaka.

[page 474]

a maloko o ia Apana 81 4/10 Eka a oi iki aku, a emi iki mai paha.

Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka Waihona waiwai o ke Aupuni i Kanakolu 50/100 dala (\$30.50). Aka, ua koe i ke Aupuni na mine minerale a me na mine metala a pau.

No Kekuanu, ua aina la i haawiia nona mau loa aku no, ma ke ano alodio, o no kona mau hooilina, a me kona waihona; ua pili nae ka auhau a ka Poe Ahaolelo e kau like ai ma na aina alodio a pau i kela manawa i keia manawa.

Ai mea e ikeai, ua kau wau i ko`u inoa, a me ka Sila Nui o ko Hawaii Pae Aina, ma Honolulu, i keia la 24 o Dekemaba 1852.

(Inoa) Kamehameha

(Inoa) Keoni Ana

[Land Patent Grant No.1017, Kekuanu, Kanekiki, Ahupuaa, District of Puna, Island of Hawaii, 81.40 Acres, 1852]

01017 - No maps found.

Reference: 569239915 | Doc: 25648 | Date Time: 1/28/2018 4:42:26 PM

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Land Grant: 02331

Grant Number(LG)	02331	Source Book:	12
Grantee:	Kapahee	Acreage::	49.5 Acs
Ahupua`a	Halepuaa	Year	1857
District:	Puna	Cancelled	False
Island	Hawaii	TMK	
Miscellaneous			

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No. 2331, Kapahee, Halepuaa Ahupuaa, District of Puna, Island of Hawaii, Vol. 11, pps. 351-352 [LG Reel 4, 00449-00450.tif]

Helu 2331

Palapala Sila Nui.

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomaikai i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope Alii, ua haawi aku oia ma ke ano alodio ia Kapahee i kona [left blank] kanaka i manao pono ia ia, i kela Apana aina a pau e waiho la ma Halepuaa, Puna ma ka Mokupuni o Hawaii; a penei hoi ka waiho ana o na mokuna:

E hoomaka ma ke kahi Hikina o keia ma ka pohaku nui ma kahawai oia ke kahi Akau o ka aina o Kekuanu, a e holo ma ia iwi aina Hema 28 1/2° Komohana 15.95 Kaulahao alaila ma ko ke Aupuni
Akau 58° Komohana 23.40 Kaulahao ka iwi o Kahuai alaila ma ia iwi
Akau 34 1/2° Hikina 11.85 Kaulahao i kahakai alaila ma kahakai i kahi mua.
49 1/2 Eka

Koe ke kuleana o na kanaka

[page 352]

a maloko o ia Apana 49 1/2 Eka a oi iki aku, a emi iki mai paha.

Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka Waihona waiwai o ke Aupuni i na dala he \$18.50. Aka, ua koe i ke Aupuni na mine minerale a me na mine metala a pau.

No Kapahee ua aina la i haawii nona mau loa aku no, ma ke ano alodio, o no kona mau hooilina, a me kona waihona; ua pili nae ka auhau a ka Poe Ahaolelo e kau like ai ma na aina alodio a pau i kela manawa i keia manawa.

Ai mea e ikeai, ua kau wau i ko`u inoa, a me ka Sila Nui o ko Hawaii Pae Aina, ma Honolulu, i keia la 25 o Pepaluele, 1857.

Kamehameha
Kaahunamanu

[Land Patent Grant No. 2331, Kapahee, Halepuaa Ahupuaa, District of Puna, Island of Hawaii, 49.5 Acres, 1857]

02331 - No maps found.

Reference: 581142528 | Doc: 26869 | Date Time: 1/22/2018 2:23:43 PM
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Land Grant: 02749

Grant Number(LG)	02749	Source Book:	13
Grantee:	Kapahee	Acreage::	85 Acs
Ahupua`a	Halepuua	Year	1861
District:	Puna	Cancelled	False
Island	Hawaii	TMK	
Miscellaneous			

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No. 2749, Kapahee, Halepuua Ahupuaa, District of Puna, Island of Hawaii, Vol. 13, pps. 153-154 [LG Reel 4, 01313-01314.tif]

HELU 2749

PALAPALA SILA NUI

Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV, ke Alii nui a ke Akua i kona lokomaikai i hoono ho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho; a no kona mau hope alii, ua haawi lilo loa aku oia ma ke ano alodio ia Kapahee i kona [left blank] kanaka i manao pono ia ia i kela apana aina a pau e waiho la ma Halepuua, Puna ma ka Mokupuni o Hawaii, a penei hoi ka waiho ana o na Mokuna.

E hoomaka ma Kahi Kumu ule ma ke Alanui Appuni [Aupuni] ma ka palena o ka awa o lilihi[?] me Palupalu, e holo ma ke alanui

Akau 20 1/2° Komohana 15.20 Kaulahao, e hahi alua pohaku me ke Kahi hema, o ka aina o Kaula aole

Akau 63 1/4° Hikina 4.65 Kaulahao i kahi hema komohana, alaila

Akau 60° Hikina 13.20 Kaulahao

Akau 30° Komohana 21.76 Kaulahao i Kahi Pahaha ma ka [?] Kahawai, alaila

Akau 34 1/2° Hikina 7.20 Kaulahao, alaila ma ka palena o Kapahee

Hema 38°[?] Hikina 33.40 Kaulahao, alaila me Kakuano

Hema 35° Komohana 6.85 Kaulahao

Hema 61° Komohana 3.55 Kaulahao

Hema 38 1/2° Komohana 5.44 Kaulahao

Hema 35° Kaulahao [Komohana?] 3.6 Kaulahao

Akau 18° Komohana 3.38 Kaulahao alaila ma ka [?] me Palupalu

Hema 58° Komohana 28.35 Kom [Kaulahao] i kahi i hoomakai.

Maloko 85 Aka [Eka]

Kole[Koe] [?]no ke Kuleana o Kanaka

[Page 154]

A maloko o ia Apana 85 eka a oi iki aku, emi iki mai paha.

Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni

\$31 87 1/2.

Aka, ua koe i ke Aupuni na mine minerala a me na mine metala a pau.

No Kapahee, ua aina la i haawiia, no mau loa aku no, ma ke ano alodio a no ko

mau hooilina, a me ko waihona, ua pili nae ka auhau a ka Poe Ahaolelo e kau like ai ma na aina alodio a pau i kela manawa i keia manawa.

A i mea e ikeai ua kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina ma Honolulu i keia la 1st o May, 1861.

(Signed) Kamehameha

Kaahumanu

L. Kamehameha

[Land Patent Grant No. 2749, Kapahee, Halepuua Ahupuaa, District of Puna, Island of Hawaii, 85 Acres, 1861]

02749 - No maps found.

Reference: 569239915 | Doc: 27289 | Date Time: 1/28/2018 4:32:21 PM

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