

An Overview of Cultural Resources relating to Anini, Halele'a, Kaua'i:
Including the 'ili of Anini, Hanalei, and portions of the Ahupua'a of Kalihikai & Kalihiwai

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Introduction and Background

In January 2015, Papa Kaiaulu, led by Kumu Mehana Blaich Vaughan, undertook an effort to thoroughly study an area popularly referred to as “Anini,” encompassing three historically distinct land divisions on Kaua’i’s north shore. The project was initiated in partial response to ongoing and proposed development taking place in nearby Princeville and focused on three aspects of interest to local stakeholders and residents: culture, ecology, and policy/economics. The report presented here focuses on the first theme of “culture.”

Our project team strove to develop a base of understanding, focusing on first defining the physical area of interest through historic place names, descriptions, and stories. Marine resource management was an initial theme, as the area is particularly well known for its large fringing reef. However, we began our research not in the field, but in the archives, searching first through old government documents, maps, and records to establish place names and keywords that we could use to search online databases. We guided our archival and library research efforts by striving to address key questions:

1. What are the traditional boundaries and cultural features of Anini?
 - a. What are the traditional place names in the area known as Anini today (Anini stream to Kalihiwai stream)?
 - b. Where are the ahupua‘a boundaries that dissect the area known as Anini today (Hanalei/Kalihikai/Kalihiwai)?
2. What traits characterize the natural environment of Anini and surrounding areas?
 - a. What are the winds and rains of Anini and the surrounding areas?
 - b. What are the names and locations of streams, springs, and freshwater sources?
 - c. What were the terrestrial material resources of the area and how did communities move/trade/utilize these?
3. Which ‘ohana have ancestral ties and other connections to Anini?
 - a. Which ‘ohana / kūpuna received LCAs in this area during the Māhele?
 - b. Which ‘ohana still have kuleana, own land, and/or live in Anini today?
 - c. What are the kupuna and kupa‘āina concerns for their wahi today?
4. What are the mo‘olelo and mele of Anini that teach us about its cultural significance, and particularly what do they teach us about its fisheries?
 - a. What are the documented mo‘olelo about Anini?
 - b. What mo‘olelo do kūpuna and kama‘āina of Anini know and share about this ‘āina today?
5. What are the culturally significant marine species in Wanini?
 - a. Why are these certain species culturally significant?
 - b. How did/ does the Anini kūpuna understand marine resource health and abundance (spawning cycles, moon phases, etc.)?
 - c. What are the traditional and customary practices associated with these species?
 - d. What are the current issues that the kūpuna and kupa‘āina face today that interfere with their fisheries and traditional practices?

Ultimately, we answered some of these questions, ran out of time to fully explore others (Kalihiwai names and land claims), and realized the limits of insight offered by literature research alone. In March of 2015, our class was able to visit Anini, which enriched our understanding of storied places, ‘ohana, relationships, natural resources, and history. The conversations and direct experience guided and strengthened our revision efforts for this paper. During our huaka‘i, we learned that some of the old names and stories may have been forgotten as the landscape and communities have changed. The following report strives to bring some of these names and stories back. We would like to point out that we are malihini to the area; we do not claim to be experts but instead hope that by providing a window into the archived past, we can support readers and community members in their effort to envision and create a vibrant future for their ‘āina.

Palena & Inoa ‘Āina: Boundaries & Place Names

Project Area: Area known as “Anini Today”

This project’s area of focus is popularly referred to as ‘Anini or Wānini. Yet the area referred to encompasses several distinct land divisions, including the ahupua‘a of Kalihiwai and Kalihikai, as well as ‘Anini/Wānini proper, an ‘ili of the Hanalei ahupua‘a. Perhaps the imagined boundaries of this ‘āina shifted gradually following the naming of Anini Road, which cuts from Kalihiwai, across Kalihikai and ends at ‘Anini, or with the shifting communities. Regardless, we focus here on understanding the traditional Hawaiian place names and histories of this broader area. In the following section, we provide a brief overview of the geography of this area as documented by historical maps, testimonies and certificates of the Boundary Commission, and archaeological studies.

Overview of geographical context and research process

“Anini Today” is located on the mokupuni of Kaua‘i, in the moku of Halele‘a on the north east side of the island. Kaua‘i’s six moku, starting from the east and moving counter clockwise around the island are: Ko‘olau, Halele‘a, Nāpali, Waimea, Kona, and Puna. The moku of Halele‘a includes nine ahupua‘a, again moving from east to west: Kalihiwai, Kalihikai, Hanalei, Waioli, Waipā, Waikoko, Lumaha‘i, Wainiha, Hā‘ena.

To carry out our research, we relied heavily on maps and surveys made during the times of the Hawaiian Kingdom and the Territory of Hawai‘i (early 1870s through 1910) and obtained from existing online databases of digitized materials. These helped us familiarize ourselves with this place and locate various wahi pana, markers, and features on the land. We utilized multiple sources to cross-reference place names and spellings which were often inconsistent between maps, times, and/or different surveyors and cartographers. We also consulted the comprehensive online Catalog of Hawai‘i Place Names compiled by Lloyd Soehren.¹ In general, we base our conclusions on the most

¹ This catalog is searchable online at <http://www.useapencil.org/soehren/multisearch.html>

consistent information across multiple independent sources, incorporating insights shared by community members on names and locations following our visit in March 2015.

After developing our initial place names listing, we searched for other historical documents in the Hawai'i State Archives. These searches primarily yielded old photos and aerial photos from the 1950s and early 1960s, which we later found mosaicked online.² From this, we also learned that searching for government-related resources under "Anini" even as early as the 1840s tended to yield more resources than searching under "Wanini," at least at the State Archives, and found this also to be true when searching the Hawaiian newspaper database, nupepa.org.

'Ili of Anini, Hanalei

We begin at the 'ili on the eastern side of the Hanalei ahupua'a known to most as Anini. While multiple published sources on place names suggest its name derives from the word 'anini, meaning "stunted or dwarfish," it is possible that the name refers to ānini or wānini, a tree endemic to the Hawaiian Islands of the scientific name *Eurya sandwicensis* in the Pentaphylacaceae family (Fig 1). A third and more convincing explanation and anecdote are offered by F. Wichman (1998) for Wainini, referring to "poured or spilled water." Wichman notes that



TH says that after a road sign was pointed which read Wanini at the time road signs were first being put up, Walter Sanborn of Hanalei shot off the W with a shotgun, irate because the name had been misspelled. However, people started calling the area 'Anini because they thought the gunman had now corrected the spelling. TH says neither Wanini or Anini has any meaning as far as naming this land goes and says the correct name is Wainini, since there were springs in the cliffs that oozed water which dripped down the face of the cliff and could be collected."

Another explanation for the name Wainini emerged from one interview with Verdelle Lum, who suggested that Wainini referred to the small muliwai (stream/estuary). Although the Wainini explanation seems most probable, because old documents refer to the area as both Anini/Wanini we will use the ambiguous form "Anini" with no diacritical markings in the following section.

Anini's inclusion in the Hanalei ahupua'a is somewhat unusual as it deviates from a "normal" pattern of boundaries following a watershed ridgeline. Earle (1978) writes that Anini "greatly increases the length of the coast (6.9 km) and incorporates a large area of coral reef into the Hanalei ahupua'a."

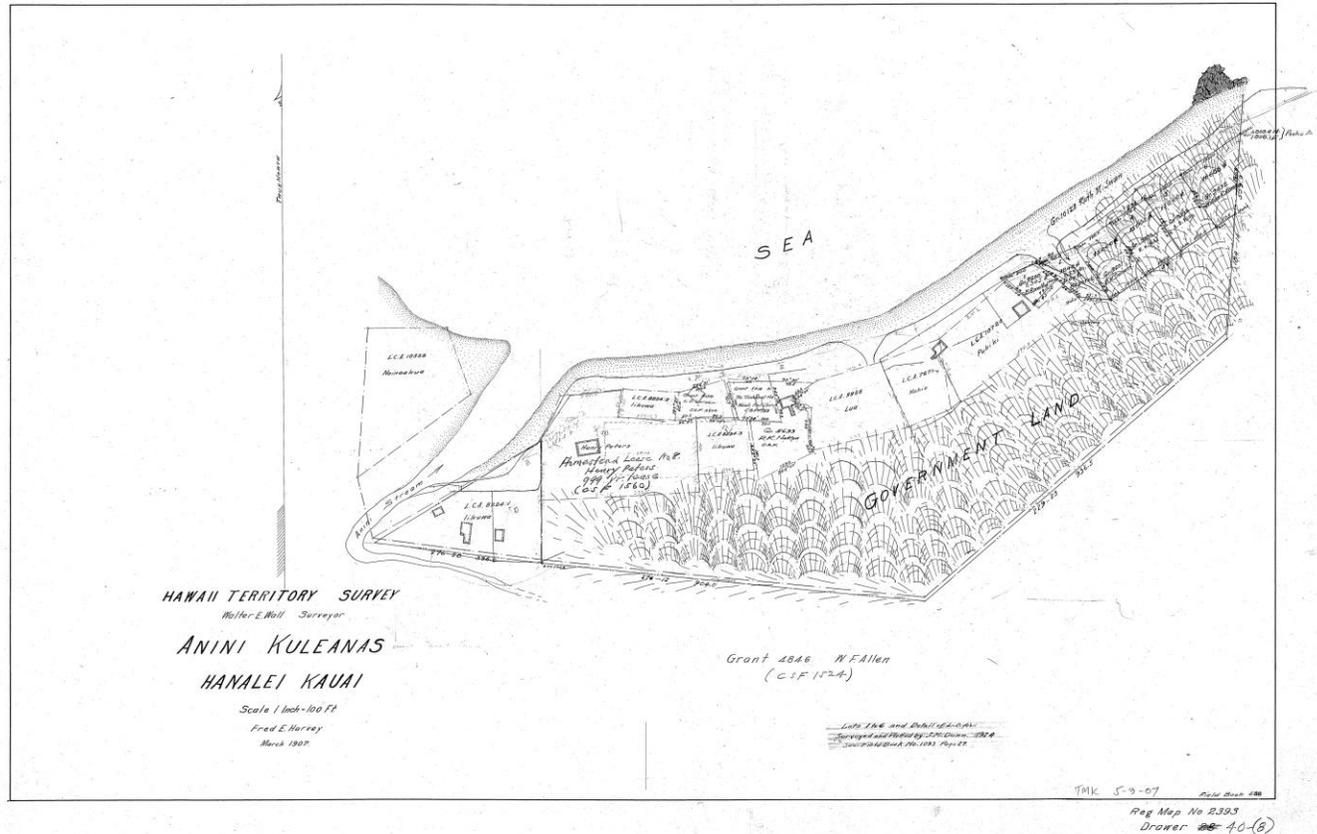
² <http://www.soest.hawaii.edu/coasts/erosion/mosaics.php?sArea=princeville>

Within Anini, places of note are its waters, both fresh and salt, and Kānaka, described later in the Māhele section. [Table 1](#) below identifies place names within Anini, many of which are associated with kuleana lands (see Figure 1). On maps, the muliwai and stream of Anini is almost always drawn, although not always labeled. When it is labeled, it is always labeled as Anini, suggesting that the ‘ili name may have been drawn from the stream. The name Mamalu is also reflected on an 1872 map (Figure 2) in the location of Anini (“Anini” appears nowhere on this map), suggesting that Mamalu was a more distinct or important feature for the surveyors at that time.

Table 1. Anini place names

Name	Location	Notes	References	Translation
(Muliwai o) Anini	Anini, Hanalei	Mouth of Anini stream	Native Register (NR) 10328	Lit: Estuary/river mouth of Anini
Māmalu	Anini, Hanalei	Name of Nainoakua’s kuleana land at Anini; name of the sea/ fishery in front of the pā hale located west of Anini stream; (location from 1872 map by Gay suggests ‘āina to east is Māmalu)	NR 10328 , Wichman papers- Hanalei , pg 10 Hanalei Reg 0165	Lit: Shady, protected
Pahoa	Anini, Hanalei	Land area on the Na Pali side of Anini stream directly behind the beach.	Wichman papers- Hanalei , pg 15	Untranslated; Wichman: “short dagger or tired fence or fence set on fire”
(Kaialapao o) Po’omane’o	Anini, Hanalei	North of Mamalu	NR 10328 , Wichman papers- Hanalei , pg 10	Lit: Sea tunnel / cave / channel of Po’omane’o. Po’omane’o: “itchy head,” itch like that caused by eating undercooked kalo or certain fish. <i>Kaialapāo’o MV suggestion: sea path of the pāo’o</i>
(Alapi’i o) Pu’upehu	Anini, Hanalei	west of Mamalu	NR 10328	Lit: Ascent of Pu’upehu. Pu’upehu: “Swollen hill” now covered by Princeville development
Mo’omo’oiki	Anini, Hanalei	Name of Kahio’s kuleana land at Anini.	NR 7671 Wichman papers- Hanalei , pg 15	Lit: Small strips of wauke to be beaten together into kapa
Keokeo	Anini, Hanalei	Fishpond on the Ko’olau side (east) of Mo’omo’oiki	Wichman papers- Hanalei , pg 15	Lit: white or clear
Pōhaku ‘āweoweo	Hanalei	“A large boulder on the reef used for fishing. [Kekahuna] [Kel HD]”	Wichman papers- Hanalei , pg 10	Wichman: “big-eye fish rock”
Pōhaku ‘ū’ū	Hanalei	“A rock by the sand	Wichman papers-	Wichman: “parrot fish rock”

Figure 1. Anini Kuleanas, 1907



Anini's eastern boundary is well documented since this 'ili boundary is also the Hanalei/Kalihikai boundary. It begins at a channel named Hololoa and extends mauka to the rocky point Kalaehonu up to Puueokau and the kula lands of Kakahewa, and ending at the pu'u (hill) and heiau of Kapaka. As Kingdom and Territorial government surveyors walked the land and interviewed Kānaka, landmarks and placenames were documented along the boundary (Table 2). The western and southern boundaries of Anini, however, are not well documented in text, although from several maps Anini appears to be confined by Puu Pehu (to the west) and kula lands to the south/mauka of the coastal strip and community (see Reg [2393](#), [1833](#), [2257](#)).

Figure 2. Plan of Hanalei, 1872

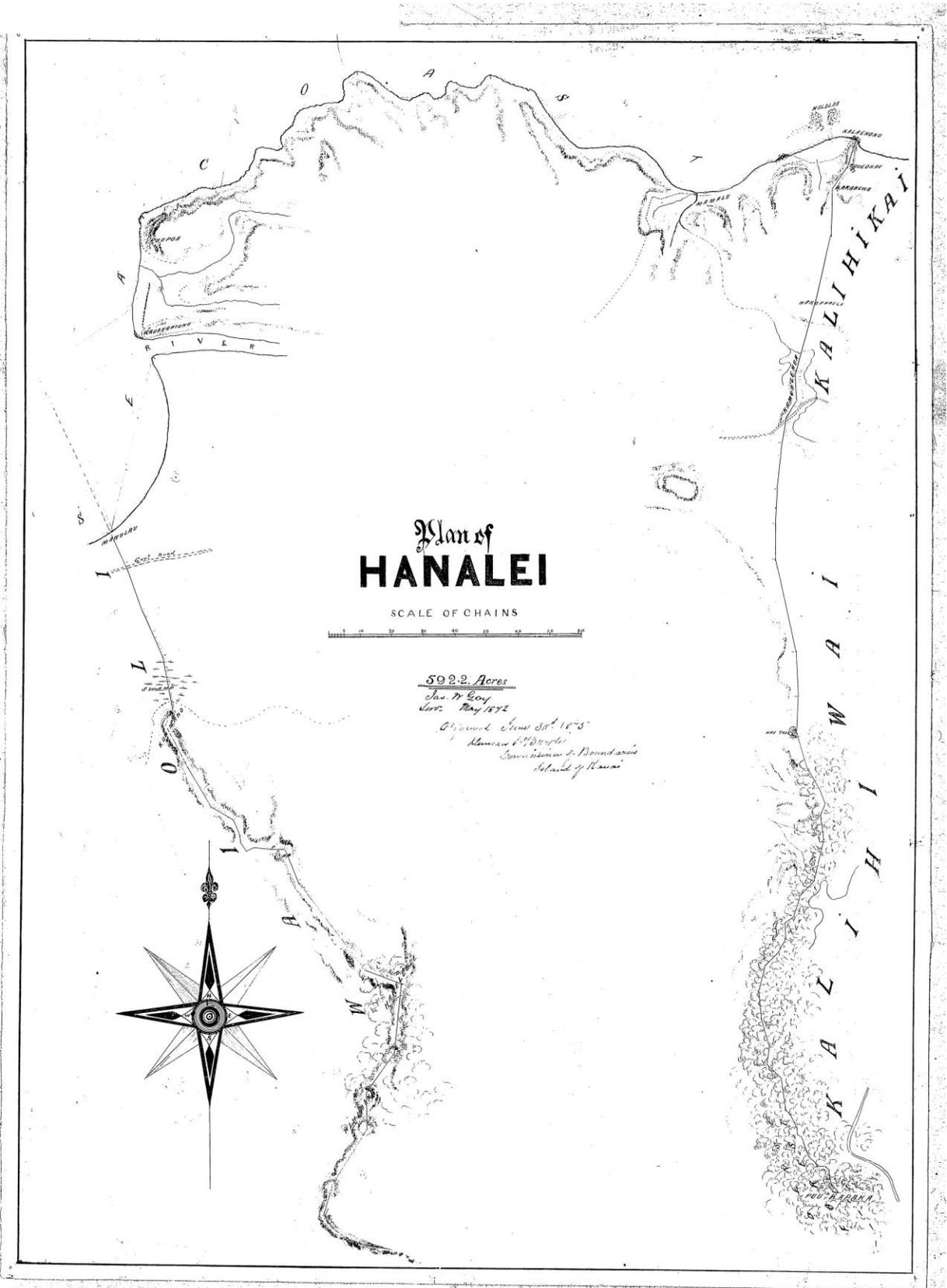


Table 2. The Anini/Hanalei-Kalihikai boundary from shore up to Kapaka

Name ³	Location	Notes	References	Translation ⁴
Hololoa	Kalihikai/ Hanalei	Spring bubbling up from the reef, boundary marker	Wichman papers-Hanalei , pg 3	Lit: long journey (sailing)
Hololoa , Holokoa (BCTH), Hūlōko‘a (Wichman)	Kalihikai/ Hanalei	Channel in reef, ledge outside of break in reef, boundary between Kalihikai and Hanalei fishery.	Plan of Hanalei map (1872)- Hanalei Reg 0165. Hanalei Reg 2257 WIDE w/ Anini (1904). Boundary Commission Testimonies (BCT), Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Lit: long journey (sailing) Hūlōko‘a (Wichman): “swelling coral heads”
Kalaehonu , Kalaehohono (Reg2257)	Kalihikai/ Hanalei	Rocky point, stone on beach, boundary point between Kalihikai and Hanalei *an 1893 map spells this as “Honono,” and 1904 map , 1874/5 BC survey , and 1905 BCT spell it “Hohono”	Plan of Hanalei map (1872)- Hanalei Reg 0165. BCT, Hanalei (1874). Hanalei Reg 2257 WIDE w/ Anini (1904). BCT, Kalihikai/Kalihiwai (1905). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Lit: forehead or headland of the turtle; *Kalaehonu mentioned in various mele Wichman: Kalaehohono= windy point; he places “Ka la‘a honu” further east in Kalihikai
Puueokau	Kalihikai/ Hanalei	Boundary point, about 170 feet elevation	Plan of Hanalei map (1872)- Hanalei Reg 0165. BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 2	Untranslated; Wichman: “season full of food”
Kakahewa	Kalihikai/ Hanalei	broad kula	Plan of Hanalei map (1872)- Hanalei Reg 0165. BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 2	Untranslated; Wichman: “hit by mistake”
Nakoahaili , Nakoahaele Haili (BCTKK)	Kalihikai/ Hanalei	broad kula	Plan of Hanalei map (1872)- Hanalei Reg 0165. BCT, Hanalei (1874). Wichman papers-Hanalei , pg 4 BCT, Kalihiwai/Kalihikai (1905). Wichman papers-Kalihikai , pg 2	Untranslated; Wichman: “ghostly warriors” Lit: spread

³ Bold text indicates names for which we have a greater degree of certainty

⁴ Translations by Wichman are included, but they seem to be based on literal translations of words...

Kamoolehua	Kalihikai/ Hanalei	ridge	Plan of Hanalei map (1872)- Hanalei Reg 0165. BCT, Hanalei (1874). BCT, Kalihikai/Kalihiwai (1905). Wichman papers-Hanalei , pg 4 Wichman papers-Kalihikai , pg 2	Untranslated; Wichman: “the red lizard”
Kawa	Kalihikai/ Hanalei	“broad ridge with stones at boundary”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 4 Wichman papers-Kalihikai , pg 2	Untranslated; Wichman: “the great noise”
Kaulaahakea, Kaulaokakea	Kalihikai/ Hanalei	“rocky ledge above government road”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated; Wichman: “place of a sacred banana variety”
Kapuakekua	Kalihikai/ Hanalei	small mound	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated; Wichman: “the child on the back”
Kapuhaili, Kapukaili	Kalihikai/ Hanalei	kula land	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated; Wichman: “the ghostly trumpet”
Kaunaapi	Kalihikai/ Hanalei	“residing place of chiefs Kauonohi and hula house”	BCT, Hanalei (1874).	Untranslated
Kaunuakolea	Kalihikai/ Hanalei	“starting place for races to beach”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated, possible: the altar of the kolea
Kapualioanini, Kapualeonanini	Kalihikai/ Hanalei	“sharp narrow ridge between 2 gulches”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated
Kapualiokaohi, Kapualiohaohi,	Kalihikai/ Hanalei	“sharp narrow ridge between 2 gulches”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 3 Wichman papers-Kalihikai , pg 3	Untranslated
Kahekawai	Kalihikai/ Hanalei	small stream between Kapualiokaohi and Mahani	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 4, 10	Untranslated
Mahani	Kalihikai/ Hanalei	“flat ridge with banana bushes”	BCT, Hanalei (1874). Wichman papers-Hanalei , pg 4	Untranslated; Lit: to pass silently, smooth
Kapaka Puu Kapaka, Puu Paka	Kalihikai/ Hanalei	Heiau and pu‘u; highest point of Kalihikai ahupua‘a (~1060 feet) and junction of Hanalei and Kalihikai with	BCT, Hanalei (1874). F. Wichman (1998) Wichman papers-Hanalei , pg 4 Plan of Hanalei map (1872)- Hanalei Reg 0165. Kalihikai Reg 0149.	Untranslated; Wichman: “the rain drop”

		Kalihiwai; note: large peculiarly shaped stone with hollows	Kauai Reg 1395 (1901) ,	
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Ahupua'a of Kalihikai

The boundaries of Kalihikai and Kalihiwai are not as well documented in landmarks as the Kalihikai/Hanalei boundary. Table 3 below includes points along the Kalihikai/Kalihiwai boundary from shoreline to the top of the Kalihikai ahupua'a at Kapaka, along with other place names that surfaced from other 19th century government records. This list is by no means exhaustive, but hopefully serves as a starting point for further research.

Table 3. Kalihikai place names

Name	Location	Notes	References	Translation/notes
Keawaiki , Keawaihi (Wichman)	Kalihikai/ Kalihiwai	headland	Kalihikai Reg 0149 Kauai Reg 1395 (1901) Wichman papers- Kalihikai , pg 2	Wichman: "the peeled awa plant," Lit: the small cove; this is near the headland documented by USGS in 1963 as "Ka Lae o Kowali"
Maheu Pu'u Maheu	Kalihikai/ Kalihiwai	pu'u	Hanalei Reg 1366 , Kauai Reg 1395 (1901) , Wichman papers- Kalihikai , pg 2	Wichman: "hill of the Maheu/Meheu wind"
Puuhenui Puuhenui	Kalihikai/ Kalihiwai	Point between shore and Puu Maheu, 560 ft. elev	BCT, Kalihikai/Kalihiwai (1905) , Wichman papers- Kalihikai , pg 2	Wichman: "hill where the large 'ohe plant grows"
Kapaka	Kalihikai/ Kalihiwai	See description under Kalihikai/Hanalei boundary in table above		
Kaapahu	Kalihikai/ Hanalei	stream	BCT, Kalihikai/Kalihiwai (1905)	Untranslated
Pouli	Kalihikai	stream	BCT, Kalihikai/Kalihiwai (1905)	Untranslated
Kawaa	Kalihikai	stream? Same as Kawa on Kalihikai/Hanalei boundary?	Kalihikai Reg 0149	Untranslated
Kaiki	Kalihikai	'Ili 'aina in Kalihikai	LCA 8266, LCA 11249	Untranslated
Kaluhapa	Kalihikai	'Ili 'aina in Kalihikai	LCA 8266	Untranslated

Kapapala	Kalihikai	'Ili 'āina in Kalihikai near coast	LCA 11250	Untranslated
Kaholaiki	Kalihikai	'Ili 'āina in Kalihikai	LCA 11250	Untranslated

Ahupua'a of Kalihiwai

Kalihiwai, as with Kalihikai, is an ahupua'a that we were unable to thoroughly investigate. While the ahupua'a itself is full of wahi pana, especially near the eastern boundary, synthesizing all of the information from the surveying and boundary commission documents has proven to be formidable. Below are some key coastal landmarks and selection of sites:

Table 4. Kalihiwai place names

**along shore, boundaries; selection of streams, pu'u, and 'āina associated with land claims*

Name	Location	Notes	References	Translation
Ka lae o Kowali	Kalihiwai	Headland between Keawaihi (Keawaiki) and Hanapai	Wichman Papers-Kalihiwai , pg 4	Wichman: "the headland of Kowali"
Hanapai	Kalihiwai	Small bay and landing to east of large fringing reef; used to be a canoe landing place.	Wichman Papers-Kalihiwai , pg 4	"lifting (perhaps as by waves) bay"
Kaihalulu	Kalihiwai	East of Kalihiwai stream on coast. Kaumana's kuleana in Kaihalulu; a narrow strip of beach on the eastern side of the Kalihiwai river mouth; heiau	LCA 9128, Wichman Papers-Kalihiwai , pg 4	"Roaring sea"
Ka puka a Moe/Kapukaamoi	Kalihiwai	Headland between Kalihiwai bay and Niu stream on eastern edge of ahupua'a	Wichman Papers-Kalihiwai , pg 4	Wichman: "fishing hole of Moe"
Niu	Kalihiwai/ Kīlauea	Stream flowing into ocean between Kapukaamoi to west and Kauapea (beach) to east; east of Puukumu	Wichman Papers-Kalihiwai , pg 2	Lit: coconut
Kaluawiwi	Kalihiwai/ Kīlauea	Ditch above Niu	Wichman Papers-Kalihiwai , pg 2	Wichman: "the insecure pit" or "the emancipated companion"
Nāmāhana	Kalihiwai/ Kīlauea	Peak at 2650 feet; border of Kīlauea, Kalihiwai, and Anahola	Wichman Papers-Kalihiwai , pg 2	Lit: the twins

Kokoiki	Kalihiwai/ Anahola	Peak at 2814 feet, highest point on Makaleha range; also called Nāmāhanaiki	Wichman Papers-Kalihiwai , pg 2	Lit: small carrying net
Haleone	Kalihiwai/ Anahola	Peak at 2007 feet on ridge from Kokoiki	Wichman Papers-Kalihiwai , pg 2	Wichman: “sand house”
Puueu	Kalihiwai/ Anahola	Peak at 2750 feet, boundary for Kalihiwai, Anahola, Kealia; 1880 nickname of “Tip Top”	Wichman Papers-Kalihiwai , pg 3	Wichman: “rascal or mischevious hill,” “owl hoot hill”
	Kalihiwai/Kealia boundary: ** no boundary marker documentation found by Wichman** Wichman Papers-Kalihiwai , pg 3			
Makaleha	Kalihiwai/ Kapa’a	Peak at 2800 feet	Wichman Papers-Kalihiwai , pg 3	Wichman: “glancing eyes”
Leleiwi, Puu Leleiwi	Kalihiwai/ Kapa’a	Peak of 3131 feet	Wichman Papers-Kalihiwai , pg 3	Wichman: “flying bones”
Pueo	Kalihiwai/ Kapa’a	Peak of 2410 feet, southwest of Leleiwi	Wichman Papers-Kalihiwai , pg 3	Lit: owl
Pehauola	Kalihiwai/ Wailua	Peak of 2870 feet, where Kalihiwai, Kapa’a and Wailua meet	Wichman Papers-Kalihiwai , pg 3	Untranslated
Wekiu	Kalihiwai/ Wailua	Pu’u, peak	Wichman Papers-Kalihiwai , pg 4	Lit: summit
Uluawaa	Kalihiwai/ Wailua	Pu’u, peak	Wichman Papers-Kalihiwai , pg 4	Wichman: “collection of canoes
Keahua	Kalihiwai/ Hanalei	Peak of 1905 feet where Kalihiwai, Wailua, and Hanalei meet; boundary follows “ridge dividing Pouli and branch of Kaapahu stream.”	Wichman Papers-Kalihiwai , pg 4	Wichman: “the mount”
Mahani	Kalihiwai/ Hanalei	Flat ridge mauka of Kahekawai stream, makai of Kapaka, the peak where Kalihikai, Hanalei, and Kalihiwai meet	Wichman Papers-Kalihiwai , pg 4	Lit: smooth
Maheu Puuohenui	See Kalihikai/Kalihiwai boundary notes for these wahi pana; also described here: Wichman Papers-Kalihiwai , pg 4			

Keawaihi/iki				
Kawaipulea	Kalihiwai/ Hanalei?	ridge and small stream running to Kalihiwai River; from here the Kalihiwai/ Hanalei boundary runs to Waialeale	BCT. Hanalei (1874)	Untranslated
Puukumu	Kalihiwai	Stream drains eastern plateau and flows into sea at Kapuakaamoe	Wichman Papers- Kalihiwai , pg 9	Wichman: "hill of red stalked kalo, base of hill"
Kahilihoho Stream	Kalihiwai	Stream, begins at junction of Halalulani Stream and Pohakuhonu Stream at about 350ft. elevation; ends at junction of Puu Ka Ele Stream and Kilauea Stream at about 320 ft. elev.		Untranslated
Hoopouli Falls Pouli stream and Waihunehune falls?	Kalihiwai	Elevation 560ft. on Kalihiwai River Stream draining slopes of Keahua; joins with Kaumoku and feeds Kalihiwai river	USGS 1963, Wichman Papers- Kalihiwai , pg 9	Lit: darkened, dark night/eclipse
Kaahaolona	Kalihiwai	Lo'i given by ali'i Kihei to Kaumuali'i	Wichman Papers- Kalihiwai , pg 13	Olonā cord
<i>The place names below are associated with Land Commission Awards for which we do not have extensive digital records. One can use the claim numbers to search for the award and native and foreign registers and testimonies (see Māhele 'Āina section). Below is merely a sample of the place name information available in such records.</i>				
Kaaumaluna	Kalihiwai	Adjoins east side of claim no. 8129 by Heke in Kaaumalalo		Untranslated
Kaaumalalo	Kalihiwai	Claim no. 8129 by Heke "5 lois all in one piece in Kaaumalalo."		Untranslated
Kaauwailalo	Kalihiwai	Claim no. 10958 by Wahahua "No. 2 is 5 lois in Kaauwailalo."		Untranslated
Kaauwailuna	Kalihiwai	Claim no. 10075 by Mahina "5 lois & kula adjoining in Auwailuna"		Untranslated
Kaauweiki	Kalihiwai	Claim no. 9840 by Kikoi "in Kaauweiki, Kalihiwai...houselot 2 lois & some kula adjoining...all in one piece."		Untranslated

Kaauwelalo	Kalihiwai	LCA w 9262 to Kunihinihi “Alima loi maloko o ka ili o Kaauwelalo...” Perhaps a corruption of Ka-auwailalo, the lower ditch	Untranslated
Kaehu	Kalihiwai	LCA w 10647 to Pupu “Apana 1. Umi loi maloko o Kaehu.”	Untranslated
Kahapoi	Kalihiwai	Claim no. 9285 by Kekaululu. “No.3 is 1 loi called Kahapoi.”	Untranslated
Kahoi	Kalihiwai	Bounds mauka side of claim no. 8127: 2 by Heau in Paa	Untranslated

The experienced and constructed environment

To investigate how Kānaka conceptualized and utilized their environment, we broadened our research to include the whole ahupua‘a of Hanalei, Kalihikai, and Kalihiwai. Up until now, our definition of “Anini Today,” focused on the area between the Kalihiwai and Hanalei rivers. The following section details winds, rains, and archaeology remaining in the area. While winds are associated with precise locations along the coast from Kalihiwai to Pu‘upōā, most rains are associated generally with Hanalei. Rains appear to be less important or at least less well documented for Kalihiwai/kai and Anini. One might suspect that the cultivation in the kula lands and irrigation (flood) management in the lo‘i of Hanalei would require attentiveness to the rains while kai-oriented activities would require attentiveness to winds and currents.

Many archaeological sites were destroyed through agrarian activities (sugar, cattle, and rice milling) as well as older and more recent developments. Even heiau, larger than house sites or fields were difficult to re-locate in the 1930s following Thrum’s surveys (Bennett, 1931).

Makani/Ua

In the epic tale of Hi‘iakaikapoliopole as retold by Ho‘oulumāhie, Pele calls to the winds of Kauai, naming both winds and their specific locations in sequence between Anahola and Wainiha.

“...He Maheu ka makani o Kalihiwai He Pi‘inae ka makani o Kaihalulu He ‘Ohilani ka makani o Hanapai He Naenaepāmalō ka makani o Kahale‘ala He Moa‘eka‘iuko‘olau makani ma waho ‘Ōlelo ke kupa o ka ‘āina, ua mālie Ua ‘au Koa‘e He Nau ka makani o Kalihikai Ho‘olale ka makani o Kalaehonu He Kū‘ula ka makani o ‘Anini	Maheu is the wind of Kalihiwai Pi‘inae the wind of Kaihalulu ‘Ohilani is the wind of Hanapai Naenaepāmalō is the wind of Kahale‘ala Moa‘eka‘iuko‘olau is the wind below The natives of the land say, when it is calm Koa‘e is the current (<i>or the koa‘e soars?</i>) Nau is the wind of Kalihikai Ho‘olale is the wind of Kalaehonu Kū‘ula is the wind of ‘Anini
--	---

He Paehahi ka makani o Kaiholena He Ōlauniu ka makani o Pu‘upōā...	Paehahi is the wind of Kaiholena... Ōlauniu is the wind of Pu‘upōā
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From a different source (Wichman, 1998), we have more detailed interpretation, along with Hanalei rains. All of the following descriptions are derived directly from Wichman’s notes and interpretation:

Table 5. Kalihiwai-Hanalei wind and rain names

Name	Wind/ Rain	Location	Notes	Translation
Na‘ena‘epāmalō kahale‘ala	Wind	Kalihiwai	Na‘ena‘e flower is endemic flower to Kaua‘i. Fragrant flowers were beaten into kapa for chief/chiefs, as a perfume to arouse as they moved.	“dried na‘ena‘e blossoms of the fragrant house”
Kaualoku-o- Hanalei	Rain	Hanalei	Hanalei was celebrated for its many rains, especially this one.	“soaking rain of Hanalei”
Hehipuahala	Rain	Hanalei	rain associated with Po‘okū	“stepping upon pandanus flowers”
Kauhā‘ao	Rain	Hanalei	fell over Hīhīmanu; named for it gentle showers that follow one another like members of a chief’s entourage that came in procession in sections or divisions	“gentle rain”
Kū‘ula-o-‘Anini	Rain	Anini, Hanalei	A rain favored by the fishermen	“red Kū of Anini”
Hanalei-iki	Wind	Hanalei	a gentle wind just above the river mouth	“small Hanalei”
Hau-ka‘e‘e-o- Hanalei-iki	Wind	Hanalei	gentle wind blows	“dried up dews of Hanaleiiki”
Hau-mu	Wind	Hanalei	life-giving winds	“silent dew”

Hau-‘ōma‘o	Wind	Hanalei		“green dew”
Lū-hau-o-Hanalei-uka	Wind	Hanalei		“scattered dews of upland Hanalei”
Līhau-o-Lanīhuli	Wind/ Rain	Hanalei	when this wind blew, the fishermen considered it a lucky omen and went to the river or sea	“gentle cool rain of Lanīhuli”
‘Ō-lau-niu-o-Pu‘upoa	Wind	Hanalei	rougher winds of Hanalei	“coconut-leaf-piercing wind of Pu‘upoa”
Pae-hahi-o-ka-iholena	Wind	Hanalei	rougher winds of Hanalei	“row of trampled iholena banana trees”

‘Āina: lo‘i and loko i‘a

Searching the literature, we found most useful information on lo‘i and landscape from the testimonies offered to the Land Commission and some from the Boundary Commission Testimonies and notes. While lo‘i were not extensive lowland fields as seen in Hanalei through Hā‘ena today, many kuleana included lo‘i (see Mālama ‘Āina section). During interviews, one interviewee (Gary Smith) suggested kalo growing was not possible at Anini and Kalihikai due to the hard coral substrate, but both testimonies and interviews suggest otherwise, and that lo‘i were located not in the flat areas, but along the pali, behind the pā hale, and set back from the shore.

The only reference to a fishpond comes from F. Wichman’s notes on Ke‘oke‘o, a fishpond to the Ko‘olau side of Mo‘omo‘oiki, the name of Kahio’s kuleana in Anini. One might wonder if the small line of pohaku still in the shallow water were once part of that fishpond or fish trap.

Due to time limitations, we were unable to thoroughly explore evidence for cultivation on the upper kula areas above Anini and Kalihikai. References from kanikau (See Mo‘olelo ‘Āina section) do suggest, however, that these areas were known for hala groves.

Heiau

Kalahihi, Kalihiwai

- *east side of Kalihiwai valley on the bluff shoreward of the government road just before it turns down into the valley. Thrum states: "Of pookanaka class. Foundations only remain, indicating it as of large size." Nothing but a few stones in the cane fields marked the site pointed out for this heiau, and as the situation was a poor one, it is possible that the location is not correct' –Bennett (1931)*

Kauonoli, Kalihiwai

- *on east bluff of Kalihiwai valley on a little mound, near a bend in the Puukumu stream. Thrum says, "Destroyed years ago after used as a cattle pen" No rocks now remain – Bennett (1931)*

Kaihalulu, Kalihiwai

- *said to have been located on the hill just inland from the government road where it turns to go down into Kalihiwai valley on the eastern side. Thrum describes it as "A small, high-walled heiau of pookanaka class dedicated to Kane and Kanaloa. Destroyed years ago to help build a mill." The site pointed out has a fine view of the valley –Bennett (1931)*

Kihei, Kalihiwai

- *This heiau measures 50 by 20 feet and is built up 5.5 feet at the front while the back is against the base of a bluff and faced for 4 feet on the inland end. At the back is an 8-foot extension built up 8 feet high, but only 3 feet wide. No paving remains and the walls are of broken stones that look recent. Thrum describes it as, "A small heiau built by a chief of same name. Its walls were 8 feet high, and at his death its paving was removed and he was buried in his canoe in the enclosure." –Bennett (1931)*
- According to Wichman (1998), it was the last heiau built on Kaua'i and was named after one of Kamehameha's envoys

Maheu, Kalihikai

- *paved platform 18 by 21 feet on top of Maheu peak. There is a fine view of the valley and country all around. River stone as well as local rock is used in its paving –Bennett (1931)*

Po'okū, Hanalei

- *short distance from the government road on a knoll marked on the map as 'Pooku.' Only a few stones remain to mark the location of this heiau which Thrum describes as "an unenclosed heiau of about two acres in area. Of luakini class, terraced down on all sides from the central platform. –Bennett (1931)*

- On a 1904 map of Hanalei (Reg 2257), it is located on the east bluff above Hanalei valley; coordinates provided: 159°28'03.66", 22°12'21.65"

Kapaka, Hanalei

- *Thrum describes this structure as 'a paved open platform heiau without walls; stones set edgewise traversing through. Kane its deity. Said to have had connection with Kapinao at Waiakalua in its workings.' This site has had many stones removed, or covered over with vegetation. The river stones seem to cover the top of the hill for a diameter of about 75 feet. The extent of the heiau could not be accurately determined. The stones set edgewise traversing through could not be found. –Bennett (1931)*
- This heiau is located atop Pu'u Kapaka on the same east bluff of Hanalei valley as Po'okū

Summary of Findings

Centers of activity in Anini through Kalihikai focused largely on the coast and coastal resources, given the prevalence of names and winds from coastal locations. While Anini served to support and supplement the larger ahupua'a of Hanalei with an abundant nearshore fishery, it was by no means dependent on Hanalei given its seemingly abundant freshwater and lo'i resources. Kalihikai was a similarly abundant fishery with plenty of water resources for lo'i and other staple crops, though both Anini and Kalihikai supported smaller populations than the much larger ahupua'a of Kalihiwai. We have fallen short of doing Kalihiwai justice in this analysis of place names and suggest future research continue there.

Researching places has revealed a number of confusing and potentially conflicting names. Some names are spelled in multiple different ways,⁵ and some of the same place names are located in different spots on different maps.⁶ Some documents provide different names for what seem like the same feature.⁷ Similarly, literal translations based on a given name or spelling may preclude consideration of other spellings/potential names. As resurrecting names continues, caution should be exercised to explore the full range of possibilities for place names, particularly where information from different sources is conflicting. Perhaps the best approach should be plurality.

⁵ Nakoahaili, Nakoahaele, Nakoahalii, etc

⁶ Kalaehonu, Kalaehohono(u)

⁷ Niu, or Puukumu demarcating Kalihiwai/Kilauea boundary at coast?

Palena and Inoa 'Āina References

Bennett, W. C. (1931). *Archaeology of Kauai*. Honolulu, HI: Bernice P Bishop Museum.

Earle, T. (1978). *Economic and Social Organization of a Complex Chieftdom: The Halelea District, Kaua'i, Hawaii*. Ann Arbor, Michigan: The University of Michigan Museum of Anthropology.

Wichman, F. B. (1998). *Kaua'i: ancient place-names and their stories*. University of Hawaii Press.

** See also toolkit for guide to digitized maps and archival resources

Mālama ‘Āina: Historical Land Tenure

The Māhele: An Overview of the Process

In 1848, Kamehameha III (Kamehameha III) and his advisors initiated a process, known today as “the Māhele,” through which private ownership of ‘āina became codified in to the laws of the Kingdom. The “Māhele,” or division, was based on the premise that all the ‘āina in Hawai‘i was held in common by three parties with vested interests. These three parties included the Aupuni (Government, represented by the Mō‘ī, or King), the Konohiki / Ali‘i (Chiefs), and the Maka‘āinana / Hoa‘āina (Common people). Each of these parties was determined to have an undivided one-third interest in all the ‘āina in Hawai‘i. Thus, a process was established through the Māhele event of 1848 and the Kuleana Act of 1850 to allow each of these parties to divide out their interests. It is important for researchers of historical land tenure and title in Hawai‘i to understand the Māhele as a process that included multiple steps, each of which produced the documents we now access as resources today for a number of important research purposes.

The first important step in the Māhele process to understand is what a number of scholars now call “the Māhele event of 1848.” This Māhele event involved the Mō‘ī, Kamehameha III, and 252 Konohiki / Ali‘i who gathered together and divided out their one-third vested interests in nearly all of Hawai‘i. During this event, each Konohiki presented their claim to Kamehameha III, and once agreed upon, was awarded the ‘āina “koe na‘e ke kuleana o nā kānaka ma loko,” subject to the rights of the Native tenants living on those ‘āina. Similarly, the Mō‘ī retained a portion of the ‘āina for himself (which became known as the “Crown Lands”), and set aside the remainder for the Aupuni (which became known as the “Government Lands”). This event produced the Buke Māhele, or Māhele Book, which documents the ahupua‘a and/or ‘ili that were claimed and secured, or relinquished by Kamehameha III and each Konohiki. The original Buke Māhele can be found at the Hawai‘i State Archives in Honolulu, and digital copies of it can be accessed online via the [Hawai‘i State Archives website](#).

Once the one-third interests of the Mō‘ī and Konohiki had been divided out, a process needed to be established for the Maka‘āinana to divide out their interests in the ‘āina they lived on, farmed, and had kuleana to. In 1850, the Kuleana Act was passed in to law, establishing a process for maka‘āinana to secure fee-simple title to their ‘āina by submitting a claim to the Board of Commissioners to Quiet Land Titles (Land Commission), or by purchasing Government Lands at a rate of \$0.50 per acre. Those who chose to register their claims with the Land Commission first had to submit their claim in writing to the Commission. This document is known as a Native Register (NR), or Foreign Register (FR) if the claimant was a foreigner. Next, each claimant needed two witnesses to testify on their

behalf, describing their knowledge of the claimant's 'āina and confirming that the claim was legitimate and uncontested. These testimonies are known as Native Testimonies (NT), or Foreign Testimonies (FT) if the claimant was a foreigner. In some cases, NT were also translated to English and presented as FT. Once the Land Commission had received these testimonies and a survey of the 'āina claimed, they rendered their decision to award to deny the claim. If awarded, the claimant received a Land Commission Award (LCA), which included the LCA number, awardee name, the metes and bounds of the 'āina, and a sketch map of the 'āina awarded. Often times, but not in all cases, awardees also sought a Royal Patent (RP) on their LCA, which served to further solidify their fee simple title to the 'āina they were awarded. All of these original documents can be found at the Hawai'i State Archives in Honolulu, and digital copies of nearly all these documents can now be found online at OHA's [Papakilo Database website](#) and the [Ancestral Visions of 'Āina \(AVA Konohiki\) website](#). Indices of the Land Commission Awards can be found at the Hawai'i State Archives, organized by place name, awardee name, and award number.

Those who chose to purchase their 'āina directly from the Government similarly needed to submit a written claim to the Government and have a survey conducted on their 'āina. These claims, submitted to the Kingdom's Department of Interior, can be found at the Hawai'i State Archives. Once the Government received payment and the transaction completed, the purchaser received a Royal Patent Grant (RPG) from the Government. Not to be confused with a Royal Patent (RP) on an LCA, this document, confirmed the purchaser's fee simple title to the 'āina purchased. All RPGs can be found on Microfilm at the Hawai'i State Bureau of Conveyances in Honolulu. Digital copies of RPGs can be purchased for a fee online on the [Waihona 'Āina Database website](#).

As a result of the Māhele, approximately 2,000,000 acres (49%) were held as Government Lands, 1,000,000 acres (25%) were held as Crown Lands, 1,000,000 acres (25%) were divided out to the Konohiki, and 28,658 acres (1%) were awarded to Maka'āinana as Land Commission Awards via the Kuleana Act (Preza 2010, 20). Of the 2,000,000 acres held by the government, Maka'āinana purchased 652,521 acres as RPGs. Hawaiians purchased 167,290 acres (26%) and non-Hawaiians purchased 485,230 (74%) acres (Preza 2010, 138). In total, approximately 17% of all the 'āina in Hawai'i was thus acquired by Maka'āinana in the Māhele, including both Hawaiian and non-Hawaiian citizens of the Kingdom.

To learn more about the Māhele process and the archival documents associated with the Māhele, consult the following recommended resources:

- Beamer, Kamana (2014). [No Mākou ka Mana: Liberating the Nation](#). Kamehameha Publishing.

- Preza, Donovan (2010). “The Empirical Writes Back: Re-examining Hawaiian Dispossession Resulting from the Māhele of 1848.” Unpublished M.A. Thesis. Dept. of Geography, University of Hawai‘i, Mānoa.
- Kame‘eleihiwa, Lilikalā (1992). Native Land, Foreign Desires: Pehea Lā E Pono Ai? Bishop Museum Press.
- Chinen, Jon (1958). The Great Māhele: Hawai‘i’s Land Division of 1848. University of Hawai‘i Press.

Anini in the Māhele

As is described in the previous section, the project area, known as Anini today, encompasses the ‘ili of Anini in the ahupua‘a of Hanalei, the ma kai region of the ahupua‘a of Kalihikai, and the western ma kai portion of the ahupua‘a of Kalihiwai (See map). For the purposes of this report, table indices of all the Land Commission Awards in the ‘ili of Anini, Hanalei, the ahupua‘a of Kalihikai, and the ahupua‘a of Kalihiwai have been compiled from the original index of Land Commission Awards and reproduced here. (Note that reference information for NR/FR and NT/FT has not yet been compiled.) In each of these three areas, a few Land Commission Awards nearest the coast were analyzed and summarized, along with their accompanying Native/Foreign Registers and Testimonies, in separate tables. All five of the LCAs in Anini were included in this analysis and summary. These select LCAs were also mapped on Google Earth (Note that one LCA in Hanapai, Kalihiwai has not yet been mapped.) Digital copies of a majority of these documents have been gathered and stored on the project’s Dropbox.

Buke Māhele

In the Māhele event of 1848, the ahupua‘a of Hanalei, which was originally held by H. H. Haalilio, was relinquished to Kauikeaouli (Kamehameha III), who in turn retained the ahupua‘a as one of his personal lands, a Crown Land. A majority of the ‘ili of Anini in this ahupua‘a, described in the following section, was later divided out as Land Commission Awards and Royal Patent Grants. In the same Māhele event, the ahupua‘a of Kalihikai was awarded to Aarona Kaliiahonui, and the ahupua‘a of Kalihiwai to William Charles Lunalilo.

Anini, Hanalei, Halele‘a, Kaua‘i

Location	‘Ili	Awardee	LCA	Bk.	Page	R.P.	Bk.	Page	NR	FR	NT	FT	Area	No. of Pcs.
Hanalei	Anini	likuwa	8224	6	163	7005	26	431					1 Ac. 2 roods 12 rods	3
Hanalei	Anini	Kahio	7671	5	32	—	—	—					1 rood 37 rods	1
Hanalei	Anini	Lua	9956	5	31	2918	13	299					0.75 Ac.	1
Hanalei	Anini	Nainoakua	10328	6	160	5045	20	315					1 Ac. 1 rood 7 rods	1

Hanalei	Anini	Pukiki	10720	6	160	5046	20	317					1 Ac. 16 rods	1
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A total of five Land Commission Awards were awarded to Kānaka in the ‘ili of Anini, Hanalei,. All of these LCAs are concentrated along the coast in this ‘ili and included house lots, lo’i (wet land kalo patches), and kula (dry land cultivated areas). Brief descriptions of each of these five Land Commission Awards are provided in the table below.

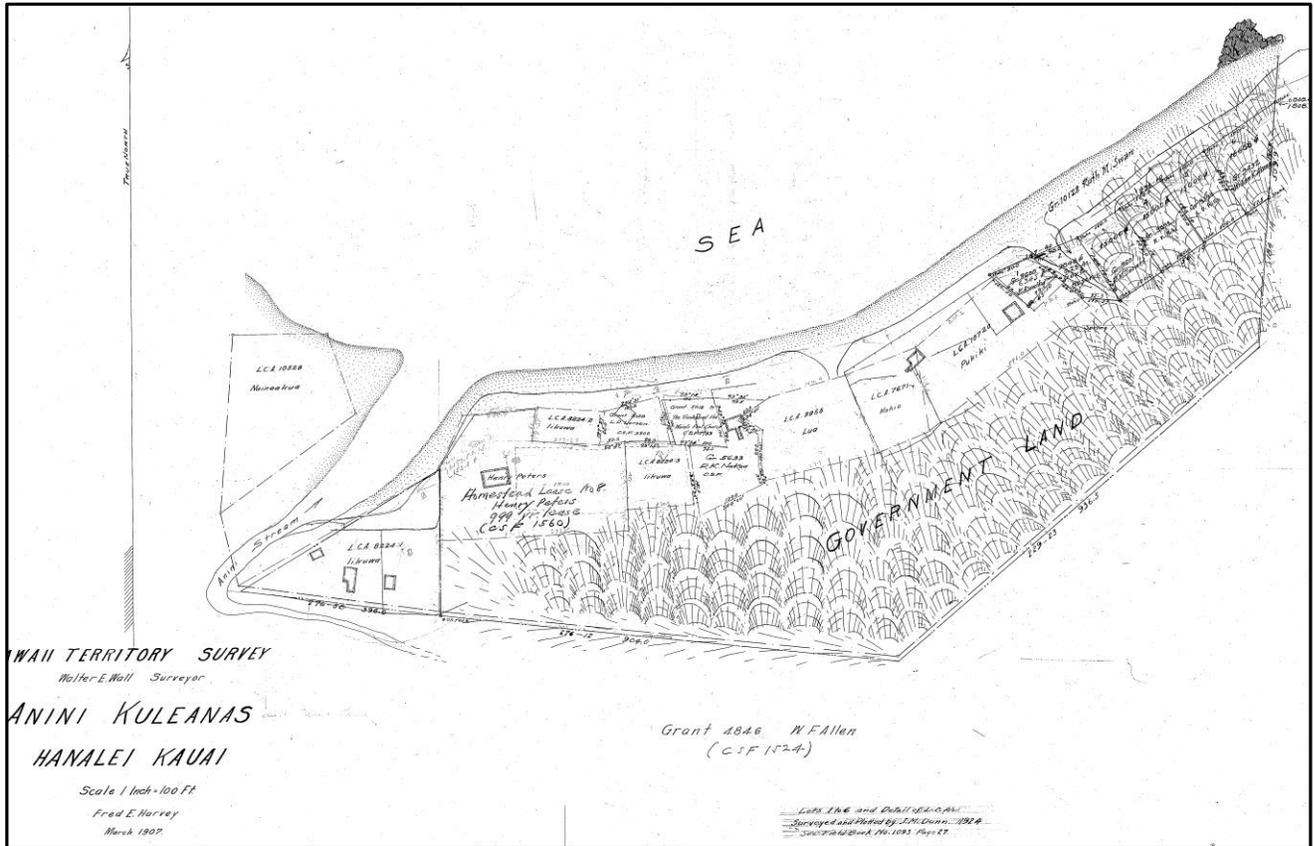


<u>LCA #</u>	<u>Awardee</u>	<u>Location</u>	<u>Native Register</u>	<u>Native/Foreign Testimony</u>	<u>Land Commission Award</u>
8224	Iikuwa	Anini, Hanalei	Jan. 28, 1848: Lived on ‘āina in Anini since time of Kaumualii.	Kanihaalilo testified: at Anini, a house lot, a large lo’i with some smaller lo’i, and some kula land. Two parcels: a house lot and 9 small lo’i. Received land from Keokikaula in 1844. Kahio testified in agreement.	May 5, 1851. LCA indicated it is “Maloko o Anini, Ahupuaa o Hanalei, Halelea, Kauai.” Three parcels awarded, including 10 lo’i and a house lot. Place names mentioned: Anini, Pali o Anini.
7671	Kahio	Anini, Hanalei	Jan. 28, 1848: Submitted under names Keahi & Kahio. Moomooiki is the name of this ‘āina in Anini, which	Lua testified: at Anini, Hanalei, a house lot, 6 lo’i, and some kula land. Land given by konohiki to Kahio in 1847. Kanihaalilo testified in agreement.	May 1, 1851. LCA indicated it is “Maloko o Anini, Ahupuaa o Hanalei, Halelea, Kauai.” House lot and 6 lo’i awarded.

			was Kahio's parents and he has lived on it until about 50 yrs old at time of testimony.		
9956	Lua	Anini, Hanalei	Jan. 28, 1848: Lived on 'āina in Anini since time of Kaumualii.	Kahio testified: at Anini, Hanalei, 6 lo'i, some kula, and a house lot. Received land from Keokikaula, as his cousin, in 1839. Pukiki testified in agreement.	May 1, 1851. LCA indicated it is "Maloko o Anini, Ahupuaa o Hanalei, Halelea, Kauai." Lo'i and kula awarded.
10328	Nainoakua	Anini, Hanalei	Jan. 17, 1848: Lived on 'āina since time of Kaikioewa, and parents lived there since old times. 50+ yrs old at time of testimony. Name of 'āina is Mamalu at Anini; on the north side is "ke Kaialapao o Poomaneo"; on the east is the "alapii o Puupehu"; of the south is "ke kai o Mamalu"; on the west is the "muliwai o Anini." Signed by witnesses Naholowaa, Ikuu, Paho, and by Nainoakua.	Ikuu testified: at Anini, Hanalei, 2 large lo'i, 3 small lo'i, kula, and a house plot. Land received from parents in 1839. Kahio testified in agreement.	Nov. 24, 1851. LCA indicated it is "Maloko o Anini, Ahupuaa o Hanalei, Halelea, Kauai." Nine lo'i and house lot awarded.
10720	Pukiki	Anini, Hanalei	Jan. 28, 1848: Lived on 'āina in Anini since time of Kaumualii.	Kahio testified: at Anini, Hanalei, one loko (fishpond) named Keokeo, five small lo'i, kula land, and a house lot. Received the land during the time of Kaumualii and has lived there since. Lua testified in agreement.	March 20, 1851. LCA indicated it is "Maloko o Anini, Ahupuaa o Hanalei, Halelea, Kauai." Six lo'i, house lot and loko called Keokeo (Keokea?) awarded.

In addition to these five Land Commission Awards, nine Land Grants were also purchased in Anini. These grants include: Grant 3158 to L. D. Larsen, Grant 5018 to The Trustees of the Waioli Protestant Church, Grant 5633 to Robert K. Nakea, Grant 8600 to E. Kawika, Grant 10128 and 8601 to Ruth M. Swan, Grant 9098 to R. K. Achi, Grant 9198 to A. D. Hills, and Grant 9432 William K. Akana. Additionally, Homestead Lease No. 8 (a 999-year lease) was granted to Henry Peters (See Registered Map No. 2393 below). While research on these grants and lease is beyond the scope of this project, they are noted here as lands representing perhaps a later generation, following the Māhele, which lived in this area. Some of these lands remain with the descendants of the original grantees today, including the Paik 'ohana (LCA 10328), the Peters 'ohana (Homestead Lease No. 8), the Nakea 'ohana (Grant 5633, presumably), and the Oneha 'ohana (LCA 10720 & Grant 8600). Further

research is necessary to determine when each of these grants were purchased, and whether they were Royal Patent Grants (pre-1893) or Land Grants (post-1893). Original documents for these grants can be found at the Hawai'i State Archives or the Hawai'i State Bureau of Conveyances in Honolulu.



Registered Map No. 2393. "Anini Kuleanas, Hanalei, Kauai." Hawaii Territory Survey, 1907.

Kalihikai, Halele'a, Kaua'i

Location	Ili	Awardee	LCA	Bk.	Page	R.P.	Bk.	Page	NR	FR	NT	FT	Area	No. of Pcs.
Kalihikai	Kahilei	Kamiona	7585	6	331	—	—	—					2 roods 37 rods	1
Kalihikai	Kaiki	Ikuia	8266	6	328	5040	20	305					2 roods 31 rods	1
Kalihikai	Papaula	Kapuhae	9129	6	332	5007	20	237					3 roods 31 rods	2
Kalihikai		Keliiahonui, A.	11215	10	500	8183	35	353					2362 Acs	1
Kalihikai	Kaiki	Hulihia	11244	7	677	—	—	—					1 rood 42 rods	1
Kalihikai	Kaiki	Mose	11245	7	678	4897	20	17					1 rood	1

Kalihikai	Kaiki	Puhi	11246	7	679	5044	20	313				1 Ac	1
Kalihikai	Kapapala	Kekoa	11247	7	680	5038	20	301				2 roods 33 rods	2
Kalihikai	Kaiki	Keolanui	11248	7	682	7155	26	695				1 rood 14 rods	1
Kalihikai	Kaiki	Kaunakahi	11249	7	682	7156	26	697				1 rood 24 rods	1
Kalihikai	Kaholaiki	Kahakamoku	11250	7	683	4898	20	19				2 roods 30 rods	2
Kalihikai	Nuila	Kuanaio	11253	7	685	3882	16	523				1 Ac 1 rood 38 rods	2
Kalihikai	Nuila	Naea	11254	7	686	5371	21	397				1 Ac 20 rods	1
Kalihikai	Nuila	Ezera	11255	7	686	3881	16	521				1 ac 2 roods 15 rods	1

In the ahupua'a of Kalihikai, a total of fourteen Land Commission Awards were awarded to Kānaka, including LCA 11215 to Aarona Keliiahonui for the entire ahupua'a. All of these LCAs are generally concentrated in the ma kai region of Kalihikai, below the lowland kula plains and coastal ridges. Four LCAs with parcels located along the coastline were selected, summarized, and mapped. All of these LCAs included multiple separate parcels, including house lots along the shore and lo'i kalo ma uka of these coastal parcels. Brief descriptions of each of these four Land Commission Awards are provided in the table below.



<u>LCA #</u>	<u>Awardee</u>	<u>Location</u>	<u>Native Register</u>	<u>Native/Foreign Testimony</u>	<u>Land Commission Award</u>
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8266	Ikuā	Kaiki & Kaluhapa, Kalihikai	1848: Lived on 'āina since time of Kaumualii. Three parcels claimed—a house plot, lo'i kalo, and kula.	Mose testified: at Kalihikai, a house lot in Kaluhapa, 10 lo'i in the 'ili 'āina of Kaiki, and 2 lo'i in the 'ili 'āina of Kaluhapa. D. Papohaku was alive at the time when Ikuā received the 2 lo'i and house lot, during the time of Kaikioewa. 10 lo'i were given by claimant's father in 1839. Kekoa testified in agreement.	July 1, 1853: Awarded 3 parcels—parcel 1, 10 lo'i in Kaiki; parcel 2, a house lot in Kaluhapa [near coast]; parcel 3, "āina kalo" in Kaluhapa.
11249	Kaunakahi	Kaiki, Kalihikai	Not located	Kukahi testified: at Kalihikai a house lot in Kaiki, and 3 lo'i. Lands given from konohiki in the time of Kaikioewa. Kaunakahi died in 1853, and are now being held by son. Kamoā testified in agreement.	July 29, 1854: Awarded 2 parcels—parcel 1, house lot in the 'ili of Kaiki; parcel 2, three lo'i
11250	Kahakamoku	Kapapala & Kaholaiki, Kalihikai	Not located	Not located	July 29, 1854: Awarded three parcels—parcel 1, house lot in the 'ili of Kapapala (near shore); parcel 2, one lo'i in the 'ili of Kaholaiki; parcel 3, two lo'i in the 'ili of Kaholaiki
11246	Puhi	Kaiki, Kalihikai	Not located	Nuka testified: in Kaiki, Kalihikai, a house lot and 3 lo'i. Lands given to Kaaia, the konohiki, and then to Puhi who lived there till his death in 1848. Land now in possession of his son. Pule testified in agreement.	July 29, 1854: Awarded two parcels—parcel 1, house lot in the 'ili of Kaiki (near shore); parcel 2, three lo'i.

Kalihiwai, Halele'a, Kaua'i

Location	'Ili	Awardee	LCA	Bk.	Page	R.P.	Bk.	Page	NR	FR	NT	FT	Area	No. of Pcs.
Kalihiwai	Hanapai	Alahipa	11065	6	333	7186	26	731					2 roods 23 rods	2
Kalihiwai	Auwaelalo	Kea	9260	4	425	5342	21	339					3 roods 29 rods	2
Kalihiwai		Kekaululu	9285	6	335	7431	27	619					1.50 Ac.	2
Kalihiwai	Kamohio	Kekoa	9148	4	433	5316	21	287					1 rood	1
Kalihiwai		Kikoi	9840	4	420	5195	21	45					2.25 Ac. 10 rods	1
Kalihiwai		Lunalilo, W.C.	8559-B	10	489	8173	35	313					8600 Ac. Ahupuaa	1

Kalihiwai		Mainui	10072	6	336	8125	35	125					1.50 Ac. 31 rods	1
Kalihiwai	Kaehu	Manewa	10078	4	421	7849	30	341					1 rood 9 rods	1
Kalihiwai	Kaihalulu, Kaholo	Kupihea	9221	4	426	4943	20	91					3 roods 38 rods	1
Kalihiwai	Auwaeluna	Mahina	10075	6	335	7929	33	9					3 roods 30 rods	1
Kalihiwai	Halawaia	Kaina	9051	6	337	7959	34	41					3 roods 12 rods	1
Kalihiwai	Hale, Molaiupua	Mauale, I.	10091	4	434	4981	20	185					1 Ac. 2 roods 33 rods	1
Kalihiwai		Heke	8129	4	426	7615	28	393					2 roods 28 rods	1
Kalihiwai		Keoki	9281	6	339	4851	19	577					2 roods 16 rods	1
Kalihiwai		Kunihinihi	9262	6	336	5315	21	285					1 rood 32 rods	1
Kalihiwai	Paa	Makuakane	10090	6	326	4935	20	93					3 roods 29 rods	1
Kalihiwai	Paa	Wahalua (Wahahua)	10958	6	338	4318	17	633					2 roods 19 rods	1
Kalihiwai	Kaehu	Pupu	10647	6	336	5196	21	47					1 Ac. 2 roods 21 rods	2
Kalihiwai	Kaihalulu, Mokuula	Kaumana	9128	4	430	4051	17	99					1 rood 13 rods	1
Kalihiwai	Kamohio, Paa	Naehu	10434	4	422	5272	21	199					1 rood 21 rods	1
Kalihiwai	Kuaihau, Paa	Sila	11030	6	337	3854	16	467					2 roods 7 rods	1
Kalihiwai	Mohio, Piopio	Nohomalie	10318	4	439	5265	21	185					1 rood 28 rods	1
Kalihiwai	Paa	Heau (Keau)	8127	6	333	5318	21	291					3 roods, 14 rods	2
Kalihiwai	Paa	Kaina	9071	6	337	7959	34	41					33 rods	1
Kalihiwai	Panui	Manaka	10079	4	424	7643	28	481					27 rods	1
Kalihiwai	Waakau	Pepeiaonui	10596	6	331	7806	30	201					3 roods 27 rods	1

In the ahupua'a of Kalihiwai, a total of twenty-six Land Commission Awards were awarded to Kānaka, including LCA 8559-B to W. C. Lunalilo for the entire ahupua'a. All of these LCAs are generally concentrated in the ma kai region of Kalihiwai, a majority of which are located in and around the Kalihiwai river valley and bay. Three LCAs with parcels located along the coastline were selected, summarized and mapped (Note: Location of LCA 11065 in Hanapai, is *estimated* based on TMK map). All of these LCAs included multiple separate parcels, including house lots along the shore and lo'i kalo ma uka of these coastal parcels. Brief descriptions of each of these three Land Commission Awards are provided in the table below.



LCA #	Awardee	Location	Native Register	Native/Foreign Testimony	Land Commission Award
9128	Kaumana	Kaihalulu, Kalihiwai	1848: Lived on the 'āina since time of Kaumualii. Signed by witnesses Palao, Makaliuwaa, and Manewa.	Kauaole testified: at Kalihiwai, a house lot at Kaihalulu, five lo'i and kula land in the 'ili of Moku'ula. Received land from konohiki in 1837. Kamakaimoku testified in agreement.	Sept. 4, 1851: Awarded two parcels. Parcel 1, 'āina lo'i in the 'ili of Moku'ula; Parcel 2, house lot in Kaihalulu.
9221	Kupihea	Kaihalulu, Kalihiwai	Claimed three parcels: house lot, lo'i kalo, and kula land. Lived on 'āina since time of Kaumualii. Signed by Kupia (Kupihea) and Hipa.	Kaunuana (sp?) testified: at Kalihiwai, four large lo'i, one small lo'i, five lo'i, and a house lot at Kaihalulu. Fifteen lo'i kalo in the 'ili 'āina of Kaholo. First and third parcel were given by konohiki during the time of Kaahumanu, and the 15 lo'i were from his father, Alahipa. Pepeiaonui (sp?) testified in agreement.	July 4, 1851: Awarded three parcels—parcel 1, house lot in Kaihalulu (along shore); parcel 2, five lo'i in Auwelalo; parcel 3, 'āina kalo in Kaholo.
11065	Alahipa	Hanapai, Kalihiwai	1848: Claimed two parcels in Hanapai: a kula land, and some lo'i kalo. Has lived on land since the time of Kaumualii. Signed by Alahipa and two witnesses, Manele and Kekolohe.	Kauaole testified: in the 'ili of Hanapai, a house lot, 5 lo'i, and a kula and. Received the land from his parents. Kamakaimoku testified in agreement. (Pali name: Lilikoi)	July 15, 1851: Awarded two parcels: Parcel 1, 'āina kalo in the 'ili of Hanapai; parcel 2, house lot.

Summary of Findings

From Anini to Kalihiwai, the communities that lived in these areas during the time of the Māhele seemed to have lived very similar lifestyles. Settlement patterns along this coastal stretch were fairly uniform in the Land Commission Awards selected for analysis and in general among those that were not summarized in this report. In all the LCAs selected for analysis, Kānaka were awarded a house lot near the coast and irrigated lo'i kalo lands not far ma uka. In Kalihiwai and Kalihikai, these were often separate parcels of land, but in Anini, single parcels included both a house and lo'i.

Based on these records, we can conclude that all of these 'āina were abundant in fresh water resources, fertile 'āina, and abundant marine resources. In Anini, as can still be seen in some places today, springs flowed down from the pali of Anini where terraced lo'i were distributed along its base. Some have described the name of this 'āina as being associated with these trickling springs, a contraction of Wainini (pouring water). Accordingly, kama'āina of Anini had access to fresh water, lo'i kalo, and an abundant fishery, all within a relatively small vicinity. A similar landscape offered similar resource access to the kama'āina of Kalihikai as well.

In Kalihiwai, however, a larger river and valley landscape seems to have made the distribution of ma uka lo'i kalo lands and ma kai house lots a bit more distant. For example, the ma uka lo'i kalo of Kupihea (LCA 9221) in Auwelalo was approximately one mile distant from his ma kai house lot in Kaihalulu. In all three of these places, primary residences seem to have been located near the coast, presumably due to the abundance of marine resources, which made fishing a gathering the most common practices among kama'āina from these areas.

Traditional Konohiki Management

Konohiki	Location	Estimated Year	Reference
Peke	Kalihiwai	1850	K. Maly, Hana Lawai'a, (2003)
C. Kanaina	Kalihiwai	1852	K. Maly, Hana Lawai'a, (2003)
S.P. Kalama	Kalihikai	1850	K. Maly, Hana Lawai'a, (2003)
Akana	'Anini	1950	K. Maly, Hana Ka Lima, (2003)

During the Mahele records, Ali'i and Konohiki awardees of ahupua'a and other land units with ocean fisheries were required to publically record their i'a ho'omalū (protected or taboo fish), which was usually one each per land. The following figures/ tables are from Kepā Maly's research in the Hawai'i State Archives (HSA) collection on traditional fisheries. Maly conducted oral interviews on every island that documented kūpuna knowledge of fishing practices and management. On a side note, we noticed that these Konohiki names did not show up in our LCA research.

May 18, 1852			
C. Kanaina; to Keoni Ana:			
... I hereby tell you the Restricted Fish (la kapu), of my several lands, those which I desire to restrict:			
<i>Inoa Aina</i>	<i>Inoa Ia</i>	<i>Kalana</i>	<i>Mokupuni</i>
Honuapo	<i>Ohua Manini</i>	Kau	Hawaii
Kapualei	<i>he Kala</i>	Kona	Molokai
Waialua	<i>he Hee</i>	Kona	Molokai
Kawela	<i>he Hee</i>		Kona Molokai
Kalimaohē	<i>he Hee</i>	Lahaina	Maui
Kapahulu	<i>he Hee</i>	Kona	Oahu
Kaalaea	<i>he Hee</i>	Koolaupoko	Oahu
Kapaka	<i>he Hee</i>	Koolauloa	Oahu
Laie	<i>he Hee</i>	Koolauloa	Oahu
<u>Kalihiwai</u>	<u><i>he Akule</i></u>	<u>Koolau</u>	<u>Kauai...</u>

[HSA Int. Dept. – Misc.]

Figure: Kepā Maly's 1852 I'a Ho'omalū compiled list from the HSA research.

Interior Department No. 11 (n.d.c.a 1850)

<i>Aina</i>	<i>Konohiki</i>	<i>Ia Hoomalu</i>	<i>Laa Hoomalu</i>
Kekaha	Kaumualii	<i>Hee</i>	
Kolo	Lainaholo	<i>Hee</i>	
Nualolo	Kapuniai	<i>Hee</i>	
Apana 2. (Napali & Halelea)			
Awaapuhi	Aea	<i>Oio</i>	<i>Koa</i>
Honopu	Moaike	<i>Hee</i>	<i>Kauila</i>
Kalalau	Pilipo	<i>Hee</i>	<i>Kukui</i>
Kolokini	Pilipo	<i>Moi</i>	<i>Kukui</i>
Pohakuao	Pilipo	<i>Hee</i>	
Hanakoa	Mokuohai	<i>Moi</i>	<i>Kukui</i>
Hanakapiai	Keahiaka	<i>Oio</i>	<i>Ahakea</i>
Haena	Kekela	<i>Hee</i>	<i>Lehua</i>
Wainiha	Daniela	<i>Oopu</i>	<i>Manene</i>
Kapaloa	Daniela	<i>Hee</i>	<i>Lehua</i>
Kiilua	Daniela	<i>Amaama</i>	<i>Ohiaha</i>
Polo	Daniela	<i>Kala</i>	<i>Ahakea</i>
Puaaloliloli	Daniela	<i>Uhu</i>	<i>Koa</i>
Kaelieli	Daniela	<i>Oio</i>	<i>Koa</i>
Lumahai	Niuloahiki	<i>Amaama</i>	<i>Manene</i>
Waikoko	Kamehameha III	<i>Hee</i>	<i>Koa</i>
Waipa	Koukou	<i>Hee</i>	
Waioli	Daniela	<i>Oopu</i>	<i>Ohiaha</i>
Limunui	Kahua	<i>Oopu</i>	<i>Ohiaha</i>
Maoia	Kahue	<i>Aholehole</i>	<i>Ohiaha</i>
Kalehuahale	Kahue	<i>Oopu</i>	<i>Ahakea</i>
Puhipae	Kahue	<i>Hee</i>	<i>Ahakea</i>
Puapuahoi	Kahue	<i>Hee</i>	<i>Ohiaha</i>
Hanaleiiki	Kahue	<i>Uhu</i>	<i>Ahakea</i>
Palikoe	Kahue	<i>Hee</i>	<i>Ahakea</i>
Mahaaaua	Kahue	<i>Opelu</i>	<i>Lehua</i>
Ohiaile	Kahua	<i>Oopu</i>	<i>Kauila</i>
Kilua	Kahue	<i>Oopu</i>	<i>Ohiaha</i>
Kalihikai	S.P. Kalama	<i>Hee</i>	<i>Ohiaha</i>
Kalihiwai	Peke	<i>Amaama</i>	<i>Ohiaha</i>

Figure: Continuation of K. Maly's I'a Ho'omalua research.

Mo'olelo 'Āina: Historical and Modern Accounts

Story of Kahuoi (Pōhaku Alaulauā)

The mo'olelo of Kahuoi is about Kahuoi's preparation to marry Koananai, but instead finds her with another man, Kalalea. It is told from the point of view of Kahale'ala, Kahuoi's kahu, who has been sent to gather Kahuoi's wedding garments from Kahuoi's grandmother in Kahiki. When Kahale'ala reaches Kahiki, Kahuoi's grandmother urges Kahale'ala to stay in Kahiki and not return to Hawai'i. She explains that Kahuoi is dead and Koananai has married someone else. Kahale'ala returns from Kahiki to find his charge and instead finds that, in humiliation, Kahuoi has laid himself in the ocean at 'Anini and become a stone. In grief, Kahale'ala chants a mournful chant in his honor.

The pōhaku that Kahuoi becomes can predict the abundance of i'a (especially the alaulawā, akule and 'ū'ū) all around the island of Kaua'i. If the fish are running near to this stone but not surrounding it, fish will not surround all around Kaua'i. But if fish surround the stone, the island of Kaua'i will be abundant with fish. Five months later, Koananai is pregnant, and she later starts to crave the he'e from Kalihikai, mixed with the urchin from 'Anini and poi from Hā'ena.

Kahu'oi Mo'olelo (Hawaiian)	Kahu'oi Story (English)
(Kahale'ala, kahu of Kahuoi, is sent to fetch Kahuoi's wedding adornments from his grandmother Poloahikanaloa in Kahiki)	
<p>‘Ī aku ‘o Kahale’ala, “‘Ī mau kāhiko e male ai i ka wahine āna.”</p> <p>A lohe ka luahine no kēia mau hua’ōlelo, huli a’ela ‘o ia, a wehe a’ela i ke po’i o ka ipu i waiho ai nā mea ‘ike, a hāliu ihola ‘o ia i lalo, a nana maila i Hawai’i nei, a ‘ike maila i kāna mo’opuna e noho ana i loko o ke kai, a ‘o ka wahine ho’i, ua ho’āo a’ela me ke kāne hou, no laila, “‘O Kahiki nā kēia, noho iho; ‘a’ohe Hawai’i e ho’i aku ai.”</p> <p>I ka lohe ‘ana o Kahale’ala i kēia mau hua’ōlelo, ‘ano ‘ē a’ela kona mau helehelena, a ‘ī maila, “‘A’ole au e noho me ‘oe, e ho’i ana nō au, a inā ua make ‘i’o ku’u haku, a laila, ‘o ko māua make pū nō ia.”</p> <p>‘O ko ia nei kū a’ela nō ia a ho’i maila, ‘o ka ‘au ‘ana mai i ke kai loa, mai Kahiki mai, a pae ana i Hawai’i nei. A hiki kēia i ‘Anini, a i nānā iho ka hana, ‘a’ohe kā hānai, ‘o ko ia nei uē a’ela nō ia me ka leo nui:</p>	<p>Kahale’ala then said, “Adornments to marry his wife.”</p> <p>The old woman heard these words, she then turned and opened the lid of the bowl that the powers of knowing was left in, she looked down, and looked toward Hawai’i, and saw her grandchild sitting in the ocean, and as for the woman, she had married another man so she said, “This is Kahiki, stay; there is no Hawai’i to return and dwell in.”</p> <p>When Kahale’ala heard these words, his face became troubled, and said “I will not dwell with you. I will return, and if my lord truly died, then we shall die together.”</p> <p>He then stood and left, traveling on the vast oceans from Kahiki until landing in Hawai’i. He reached ‘Anini and then looked, his charge was not there, this is when he wept vociferously:</p>

<p><i>Ku'u haku i ka ua nui o Hanalei, Lei ana 'o Lū'ia i nā hala o Po'okū, Kū au e hele, ha'alele au iā 'oe, 'O 'oe kā ka 'uhane i luna o Hihīmanu, Me he manu lā 'o Pu'upōā e 'au nei i ke kai, 'Akahi au a 'ike i ka mea nui lā he aloha, Aloha 'o-e, aloha nō ho'i au ē. A pau kēia uē 'ana a Kahale'ala i kona haku.</i></p> <p>'O ke kumu o kēia make 'ana o Kahuoi, he make hilahila, no ka nele 'ana i ka wahine, no ka mea, ua ho'āo a'ela 'o Koananai me ke kāne hou. No laila, ua holo manawa 'ino akula 'o Kahuoi a moe i ke kai o 'Anini. Aia ia wahi i Kalihikai ma 'ō aku.</p> <p>A 'o kahi kahu ho'i 'o Hanapai, holo ho'i ia a moe i ke one. Ua kapa 'ia nō ka inoa o ua 'āina lā ma ka inoa o ua kanaka lā. Aia ia wahi ma 'ō aku o Kalihikai.</p> <p>'O Kahuoi ho'i, ua lilo ia i pōhaku i'a no ia wahi a hiki i kēia manawa. Penei kona mo'olelo: Inā e pī'i ka i'a a pili i ka pōhaku 'o Kahuoi, a puni 'ole ua pōhaku nei i ka i'a, 'a'ole nō e puni ana 'o Kaua'i nei i ka i'a.</p> <p>Aia nō a puni ua pōhaku lā i ka i'a, a laila, he i'a wale nō ma nā wahi a puni 'o Kaua'i nei—he 'alalauā ka i'a, he 'ū'ū, he akule, a me nā i'a nō a pau.</p> <p>Ua make kēia po'e a pau i Hawai'i nei, a ua make 'o Kahale'ala i Kalihikai lā o luna aku, a ua kapa 'ia ka inoa o ia wahi ma muli o ka inoa o ua kanaka lā a hiki mai i kēia lā.</p> <p>Ma 'ane'i, e waiho kākou iā lākou i loko o ka make, a e huli a'e kākou a e nānā hou iā Kalalea a me Koananai, no ka mea, i ka hala 'ana nō o nā malama 'elima, ua 'ike le'a 'ia ua hāpai 'o Koananai. 'O ka hele ho'i ia a hiki i ka 'ehiku o ka malama, 'ono a'ela 'o Koananai i ka he'e o Kalihikai.</p> <p>Huli a'ela 'o ia a 'ī akula i ke kāne, "Akahi maila kā ho'i ku'u 'ono i ka he'e o Kalihikai, waiho mai a mōkole, poke iho a piha ka ipukai, hui pū iho me ka 'ina o 'Anini, 'o ka poi 'ono a'e nō o Hā'ena.</p>	<p><i>My lord in the great rains of Hanalei Lū'ia is adorned by the hala of Po'okū I stand to go, to leave you, It is you the spirit above Hihīmanu Much like a bird of Pu'upōā swimming in the sea I have just seen the greatness of affection Affection for you, sympathy for me. This ended the lamenting of Kahale'ala for his lord.</i></p> <p>The reason for Kahuoi's death was because of shame, from the lack of a wife, because Koananai married another man. So Kahuoi went quickly and laid himself to die in the ocean of 'Anini. This place is a little beyond Kalihikai.</p> <p>And as for Hanapai another guardian, he went and laid to die in the sand. This place was then named after him. This place is located beyond Kalihikai.</p> <p>As for Kahuoi, he became a fishing rock for this place til this very day. Here is his story: If the fish run and come close to the rock named Kahuoi, and the rock is not surrounded by fish, Kaua'i will not be surrounded by fish.</p> <p>Only when the rock is surrounded by fish only then will everywhere on Kaua'i have fish—'alalauā is one fish as well as 'ū'ū, akule and all the other kinds of fish.</p> <p>All these people died here in Hawai'i, Kahale'ala died just above Kalihikai, and this place was named after him until this day.</p> <p>Here we leave those in death and return again to look at Kalalea and Koananai; because after the passing of five months it was evident that Koananai was pregnant. At the coming of the seventh month, Koananai craved the octopus of Kalihikai.</p> <p>She turned to her husband and said, "I have just had a craving for the octopus of Kalihikai left to turn pinkish, chopped up and put in a deep bowl and mixed with the urchin of 'Anini and the delicious poi of Hā'ena.</p>
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The Epic Tale of Hi'iakaikapoliopele

This is a story of Hi'iakaikapoliopele's journey to return Lohi'auipo (Pele's lover), back to Pele's crater home. From this tale, we were able to learn several wind and place names that are associated with our project sites of Kailihiwai, Kalihikai and 'Anini.

(See Wind & Rain Names Table.)

Ka mo'olelo o Hi'iakaikapoliopele

Ha'i 'ia iho e Ho'oulumāhie, unuhi 'ia a pa'i hou 'ia mai e M. Puakea Nogelmeier

Pele, calling to the winds of the lands between Anahola to Wainiha:

"I ka pau 'ana o ka hea 'ana o ua Pele nei i nā makani o Anahola, ho'omau akula nō 'o ia i ke kāhea 'ana i nā makani o nā 'āina ma waena o Anahola a hō'ea i Waihina, a 'o ia iho kēia.

He Nihiaumoe ka makani o Kalalea

He Aomuku ka makani o 'Aliomanu

He Kaipiha ka makani o 'Aliomanu

He Puea ka makani no Pāpa'a

He Kūkulukauila ka makani no Ulu'oma

He Lalawe ka makani no Pūweuweu

He 'Unumāhele ka makani o Halele'a

He Ho'okololilo ka makani no Moloa'a

He Kāmoe ka makani o Pīla'a

He huikai ko Lepeuli

He Haliokaunuunu ka makani lele o Ko'olau

He 'Imolani ka makani o Kī'ala

He Ala'ololī ka makani o Kealaaka'iole

He Waiko'ele ka makani o Ka'apuna

He Āhea ka makani o Waiakalua

He Uhao ka makani o Kāhili

He Waimio ka makani o Kīlauea

He Aopo'omuku ka makani o Nihokū

He 'Aekai ka makani o Moku'ae'ae

He Kauape'a ka makani o Nānāhana

He Uhimokihana ka makani o Kaunulehua

He Koakumu'ole ka makani o Kahilikolo

He 'Akeuanu ka makani o Kauape'a

He Maheu ka makani o Kalihiwai

He Pi'inae ka makani o Kaihalulu

He 'Ohilani ka makani o Hanapai

He Naenaepāmalō ka makani o Kahale'ala

He Moa'eka'iuko'olau makani ma waho

'Ōlelo ke kupa o ka 'āina, ua mālie

Ua 'au Koa'e

He Nau ka makani o Kalihikai

Ho'olale ka makani o Kalaehonu

He Kū'ula ka makani o 'Anini

He Paehahi ka makani o Kaiholena

He Ōlauniu ka makani o Pu'upōā

He Līhau ka makani o Lanihuli
He Hīnano ka makani o Lule
He Haoko'olau ka makani o Halele'a
He Hauka'e'e ka makani o Hanalei Iki
He Lūhau ka makani o Hanalei Uka
He Lū'iapō'aihau ka makani aloha o Kanaloa
E ala Kahaumū, makani aloha
E ala Kahau'ōma'o, makani aloha
E ala ke Paniwai, makani aloha
E ala! E ala!! E ku'u mau hoa hele o Kaka'e'e nei lā
E ala, e Līhaupuako'olau, ku'u makani aloha.....

Huakai Makaikai ia Kauai

English translation provided by No'eau Peralto

KA LAHUI HAWAII. Buke 2, Helu 34, Aoa 1. Augate 17, 1876.

Huakai makaikai ia Kauai.

[Kakauia no ka LAHUI HAWAII e Mr. D. Keaweamahi.]

[Koena mai kela pule mai.]

Haalele maua ia wahi, holo aku a iho i ke kahawai o Puukumu, o ka palena keia e moku ai o Koolau a me Halelea, pii ma o hele aku o ia wahi a kiei ana ia lalo o Kalihiwai, he muliwai keia, iho aku a hiki ilalo, a i ka nana ana i kahi e hiki ai ma o, nui no ka pilikia, mawaena aku o ka muliwai, hohonu loa, a ma ka nuku muliwai hoi, popoi mai ka nalu, puluelo kahi kapa ke iliki mai, he pono na ke kai maloo. Oia paha kahi pilikia o Kauai ma ka hele ana, a ma kekahi mau wahi e ae, maikai no.

Haalele maua i keia muliwai, pii ma kela pale a hoea iluna o Kalihikai. Kipa maua ma kahi o Mr. Peter Nowlien, ua hookipa ia maua me ka maikai e Mr. Peter Nowlien a me kana lede Mrs. Lahela Peter Nowlien, he mau makamaka oluolu loa keia i na malihini, he heahea, he

Ka Lahui Hawai'i. Book 2, Number 34, Page 1. August 17, 1876.

A Journey on Kaua'i.

[Written for Ka Lahui Hawaii by Mr. D. Keaweamahi]

[Continued from previous week.]

We left that place, and continue on down to the stream of **Puukumu**. This is the boundary that separates Ko'olau and Halele'a. We climbed up from that place and peered down at **Kalihiwai**, a river. We walked down to it, and as we looked around there, there was a big problem. The middle of the river was very deep, and at the mouth of the river the waves were crashing. The shore was drenched as the waves hit. It was necessary to wait until low tide. That is perhaps one of the more difficult places to travel on Kaua'i, while at other places it is rather pleasant.

We departed this river, and ascended to the top of the other side until we reached **Kalihikai**. There we visited the place of Mr. Peter Nowlien. We were gracefully welcomed by Mr. Peter Nowlien and his wife, Mrs. Lahela Peter Nowlien. They are pleasant welcoming hosts of visitors. They are hospitable, joyful,

<p>kaeee, he akeukeu, a aia maluna o laua ko maua mahalo piha. A mai ia laua mai, ua loa hou he mau lio no maua e holo loa ai i Haena.</p> <p>Ua haalele maua ia Kalihikai i ka hora 11 A. M., a hele aku la maua ma kapa kahakai a haalele au i ke alanui aupuni iuka loa, a ia maua e hele nei, hele aku la maua a hiki i keia wahi pohaku, o Kahuoi ka inoa. Penei ka moololeo o keia wahi pohaku: "Ina e lana ana ka aweoweo make a puni keia pohaku, alaila, e ai ana ko Kauai poe a puni i ka ia, a ina o kekahi hapa wale no o ka pohaku kai puni i ka ia, alaila, o kekahi hapa wale no o Kauai ke ai i ka ia, pela no ka a hiki i keia wa.</p> <p>Haalele i keia wahi, hele aku o Wanini ia, a hala mai ia, ku ana maua i ka pali o Hanalei, alawa mai la i hope, e punohu mai ana na hala o Luia, aia no hoi mauka ae o ke alanui iloko o ka ulu hala o Pooku, he heiau. A nona keia mau lalani mele a'u e puana ae nei:</p> <p style="padding-left: 40px;">"Kani ka pu a ka ua i ka laau, Lele ka poka i ka hala o Luia, O-le lua i ka maha o Pooku."</p>	<p>sociable, and upon them is placed our sincerest gratitude. From them, we received some horses to ride to Hā'ena.</p> <p>We left Kalihikai at 11AM and we traveled along the shoreline, as I had departed from the upland government road. And as we were going along, we came to a stone by the name of Kahuoi. This is the story of this stone; "If the floating dead 'āweoweo completely surround this stone, then all of Kaua'i's people will eat fish. And if just a portion of the stone is surrounded by the fish, then just a portion of Kaua'i will eat fish. And that is how it remains to this day.</p> <p>We then left this place and went to Wanini, and after passing through this place, we arrived at the cliff of Hanalei. There we glanced behind us and saw the hala of Luia spread out, and ma uka of the road, there in the hala grove of Po'okū is a heiau. And for it are these chant lines I am saying: "The 'conch' of the rain is sounded in the forest, The coil of the hala of Luia flies, Resounding echo on the side of Pooku."</p>
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Pulu ia ka Ua Maule o Luna

English translation provided by No'eau Peralto

<p>Ko Hawaii Pae Aina, Volume V, Number 39, 30 September 1882.</p> <p>"Pulu ia ka Ua Maule o Luna" [<i>He kanikau no Maria Kalipo</i>]</p> <p>Aloha ke one o Kalihiwai I ka i-a hoonuu pu no me keokea Kuu kaikoeke mai ke kula o Kalihikai Aloha Kalaehonu i ka paio a ka makani Aloha Papaiki me Huoi E hoi ka ui o Wanini ua ahiahi E Maria Kalipo hoi mai kua—a Kuu aloha pau ole ia oe—a</p>	<p>Ko Hawai'i Pae Aina, Volume V, Number 39, Sept. 30, 1882.</p> <p>"Drenched by the Faint Rain from Above" [<i>A song of mourning for Maria Kalipo</i>]</p> <p>Aloha to the sands of Kalihiwai Of the fish that swells with white sands My sister-in-law from the plains of Kalihikai Aloha to Kalaehonu, struggling in the wind Aloha to Papaiki me Huoi [Kahuoi?] The beauty of Wanini returns, it is evening Oh Maria Kalipo, let us return, My endless love to you,</p>
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A hiki mai no ko aloha e uwe no au Mrs. Ka-la Kahee.	Until your aloha returns, I will cry. - By Mrs. Ka-la Kahee
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Mele and Poetry

Kalihikai Song, by David Kaonohi

English translation provided by No'eau Peralto

Kalihikai Song (Hawaiian)	Kalihikai Song (English)
Moani ke ala o ka lipoa, Onaona i ka ihu ke honi. I laila hoohihi ka manao, I ka hu'ikoni i ka puuwai.	Wafted is the fragrance of the lipoa, Attractive to the nose when smelled. That is where my desires remain, With a throbbing ache in my heart.
HUI: Nani maoli no o Kalihikai, I ke kaomiia e ke kehau, Na wai e ole ka iini, I ke kona ae a ka makemake.	Chorus: Truly beautiful is Kalihikai, Firmly massaged by the misty breeze, Who can deny the desire, When the want is unyielding.
Makemake no au a e ike lihi, I ke kai ne hone i ka iliili, Alia oe a e hooheno mai, A la'i pono iho ka manao.	I desire to catch a glimpse, Of the teasing appeal of the 'ili'ili in the sea, Wait a while and cherish it, As your thoughts are stilled in contentment.
Hakuia e David K. Kaonohi Kalihikai, Kilauea, Kauai.	Composed by David K. Kaonohi Kalihikai, Kilauea, Kaua'i

Aloha Anini, by Alice Namakelua

English translation by Kimo Alama Keaulana

This beautiful mele was composed in 1959 by Aunty Alice Namakelua. Although the tune was lost for this song, its words describe the characteristics of the 'āina and community there that remain: 'olu'olu, mālie, aloha. In all the Anini interviews, no matter if they were born and raised in Anini or simply visited on occasion, there was a deep sense of aloha for Anini that permeated every conversation and interaction we had, and this mele does a wonderful job at capturing that within its lyrics.

Aloha Anini (Hawaiian)	Aloha Anini (English)
Aloha Anini e waiho nei 'Olu'olu I ke ahe ā ka makani.	Love to Anini laid out before me, So pleasant in the gentle blowing of the breeze.

He'olono I ka owē mai ā ke kai Ne'e mālie nei I Kalaehonu.	Listen to the murmur of the sea That swishes smoothly at Kalaehohonu.
Ka luli mālie lau o ka niu Ho'oheno ana me Pōhakuka'a	The lazy swaying of the coconut palm leaves is lovingly serenading Pōhakuka'a.
Ha'ina 'ia mai ana puana Aloha Anini he 'āina nani.	The story is told, Love is Anini, a lovely land.

Ka He'e Nui O Wanini, by Nick Castillo

This was a really short oli composed and translated by Nick Castillo of Kaua'i that talked briefly about the Wanini men that would gather he'e on their canoe. They would use a lure to get the he'e and pull them in from the reef. This oli complemented Ku'ualoha's lecture in our class about he'e from 'Anini. She said that that they used to have to toss the he'e off the canoe because there were so many. However, once DLNR created their rules and regulations for he'e and allowing one-pound size limits, the he'e population declined.

Ka He'e Nui 'O Wanini (Hawaiian)	Ka He'e Nui 'O Wanini (English)
Lu'u kakou I ke kai, nana kakou ke 'ike kameleona O ke kohola	We dive into the ocean, everyone look, see the chameleon of the reef
Kolo kolo 'oe i luna, o na mea apau 'A'ole pau a uhi, Kou pio e	You creep and creep all over, everything you see Not pausing until covering your prey
Ho'i mai na kane o Wanini, I luna o ka wa'a He 'imi I ka 'eu, he'e nui e	Here come the men of Wanini, Traveling on their canoe Searching for the mischevious, big octopus
Maka'ala 'oe , 'ike I ka luhe'e E hele mai ana nou pilikia, Pa'a 'oe kupaka no kou 'ola	Watch them now, see the lure Coming for you, big problem now, Oh no you're stuck now fight for your life!
E huki 'oe, e huki lakou, Mai ha'awipio Huki, huki, huki e, mai ku'u i ke kohala	You pull but they pull back, Don't surrender, don't give up Pull, pull, pull, but don't let go of the reef
Ha'ina 'ia mai ka puana, o ka he'e nui Ho'i mai na kane, 'Ono ka he'e nui e	Thus my story ends, about the big octopus Once again the men, oh how good da tako was!

Ka Maka o Ka Haku, by Kalikolihau Hannahs and Kellen Paik

“This mele ‘ohana pays tribute to the family of Julia Kamaka and James Kahaku Paik. The names of their eight children are woven into these lyrics that honor the family and their home in Kalihikai on Kaua‘i’s north shore. Puana ka hali‘a no Kalihikai, henoheno i ka maka o ka haku.”

<p>‘Ōnohi maila i Kalihikai Māmalu ke kamani pūliko Henoheno i ka maka o ka haku</p>	<p>Here in the heart of Kalihikai A kamani tree shades its offspring A place cherished in the eyes of the lord</p>
<p>Lei ana Wanini i ka lei nani Kahelelani o ke one kāhela Weoweo me he lei lehua</p>	<p>Wanini is adorned with a beautiful lei Kahelelani shells gracing expansive sands Glowing as red as a garland of lehua</p>
<p>Hika‘a lani ke ‘li‘i kuewa ‘Ō‘ili ‘o Maleka, pa‘a i ka luna Nokenoke hoe a pae aku nō</p>	<p>The wandering chief looks heavenward Mars is revealed, ensconced above Guiding the chief’s steady progress home</p>
<p>Puana ka hali‘a no Kalihikai ‘Āina kamaha‘o o nā mākua Henoheno i ka maka o ka haku</p>	<p>Fond memories for Kalihikai abound This wondrous land of our parents Cherished in the eyes of the lord</p>

Wanini Poetry by Ku‘ualoha Ho‘omanawanui

Ku‘ualoha Ho‘omanawanui was born and raised in Kaua‘i from Wailua Hawaiian Homesteads and ‘Anini. Today, she is an Associate Professor of Hawaiian literature in the English department at the University of Hawai‘i at Mānoa. Ku‘ualoha’s research interests are on place-based literature, as she has explored this through several publications particularly writing about Wailua and ‘Anini. During her brief time with our class, she expressed that her specific interest in this ‘Anini project is to understand:

- 1) What happens when sense of community goes beyond the sense of what the eye can see?
- 2) What happens when communities (‘Anini) are displaced?

In Ku‘ualoha’s two poems (below), she discusses her emotional connections to ‘Anini. We were able to identify several key elements from her poem such as: concerns and/or issues addressed about ‘Anini, culturally significant species (mauka and makai), fishing or other traditional practices, and special features (such as wind, rain, or place names).

Ka Muliwai, by Ku‘ualoha Ho‘omanawanui

forthcoming in Hawai‘i Review, Spring 2015

Ka Muliwai, written by Ku‘ualoha Ho‘omanawanui, reflects on her childhood playing in the Anini stream. Throughout her poem, Ku‘ualoha mentions several different issues or

concerns for Anini such as: loss of place names, disconnect/ displacement of locals, increase in development, nitrogen-rich fertilizers and chemical pesticides from the resorts causing algae blooms and suffocating the reefs. Ku'ualoha also briefly talks about some questioning whether Hurrigan 'Iwa or the expansion of resorts and golf courses was the main reason for the changes in the stream flow. She also discusses important resources in Anini both mauka and makai, as well as different fishing practices such as scoop net and prawn traps. Lastly, she mentions special place names/ features that Anini is known for such as the Hehipuahala rain and the Pōhaku Hānau Manō.

Ka Muliwai

*Nobody knows
the name of the river
at the end of the road
which turns ma kai from the highway
two paved lanes, winding down
to the county park, before
narrowing; now, a bumpy strip of sand swept asphalt,
unkempt, parallel to the beach
trickling to a sandy track that stops
at the muliwai*

*Not tūtū mā who grew up here
not Google Earth
not government satellites silently spying from space
too small for the tourist guides
that direct visitors
around the island*

*But it is our childhood playground,
inherited from our mākua and kūpuna
this muliwai:
we leap from large lava leviathans
shouldering the muddy bank splash!
curling our feet in fear
of touching soft dark tree leaves settled deep
on soft sand below green-tinted waters
of the pinch of Samoan crabs scheming
to pinch tiny toes
a dozen strokes across its breadth
to the crunchy coral-strewn shore fronting aunty Lizzy's house
at the muliwai
we carve sand castles from her banks
and hastily dig moats
to imprison invisible pua
swiftly swept in scoop nets*

*along warm shallow shoreline sandbar
plop ōpū down on course sand
pluck pink-patterned Kahelelani,
paper and puka shells,
our favorite adornments
from the muliwai duck overripe guavas
impromptu dodge ball
the air is thick with sweet smells
mosquitoes sing songs insistent
in our ears
our laughter echoes
off valley walls
devour ripe mountain apples
sweet juice bursting in our throats
sticky mango sap covers our fingers
we tip toe around uncle's lo'i
so as not to disturb it
the cool mud sucking on our toes
wet bare feet padding on fragrant damp earth—
maka'ala: thorned hala, dried leaves scattered
from trees aunties and tūtūs have weaved from
for generations
inspect a low-hanging 'ulu—not ready yet
reemerge from the thicketed forest
at the muliwai
In the afternoon the tide lifts itself
onto dry sand
the sun sinks slowly
shadows stretch along the shore
seaweed sways in the current
to and fro
kaholo to the left, kaholo to the right
to the beat of Kanaloa's oceanic rhythm
limu 'ele'ele—tūtū's favorite to gather
for ōpū stew
climb the hill to the ranch
ōpū is the cheapest cut
simmered all day on an open fire
near the muliwai
On moonless Muku nights in summer
We lay on the cool sand
gaze at the brilliant constellations
adorning Wākea's universal expanse above
as uncle, who has sailed Hōkūle'a,
patiently explains their patterns and purpose
guiding our kūpuna thousands of miles across Moana Nui*

*listening to the lapping sounds of the ocean
our shared pathway, a sea of islands
connecting ancestors across the Pacific
starting there—
at the muliwai
When the royal resort was built
on the sweeping plains above
condominiums and golf courses
replaced the cattle grazing;
nitrogen-rich fertilizers
and chemical pesticides
seeped into the soil
the Hehipuahala rain couldn't help but
sweep the poisons into the sea
blanketing the sandbar with algae blooming
a soggy carpet of suffocation
at the muliwai
Tūtū said the he'e were once so abundant
they would have to throw them back
from the wa'a—honu too;
in my fifty years
I never saw a honu there, not once
although one weekend in high school
we swam with a sting ray
off the muliwai*

*when we are young
we walk with uncle among the large pōhaku
scattered along the sandy strand
on the north side of the muliwai
he stops at one near the point
and tells us this is where the manō hānau
in the shallow, protected waters
of the muliwai
I tell tūtū, who says everyone knows
but when I tell my science teacher
he says that's ridiculous;
he's never been
to the muliwai
they said Hurricane 'Iwa
changed the stream flow
the wide river became a narrow trickle of a stream
I think it was the expansion
of the resort above
Google Earth shows
an aerial view*

*of the narrow sliver of water winding
crookedly through the uplands
patiently meandering to the sea
surrounded by three golf courses
visible by flat, manicured greens
dots of sand traps
a desolate contrast
to the beach, to the 'āina
to the muliwai
rippling
into the sea
below*

Aloha Wanini: Ownin' Ain't Knowin', by Ku'ualoha Ho'omanawanui

Published in 2006 in boundary 2 33:2, Duke University Press

Similar to her Ka Muliwai poem, this poem by Ku'ualoha Ho'omanawanui shares a similar layout if issues/concerns, important resources, fishing practices and special places/features. The issues/ concerns expressed in this poem are: the transformation of land to vacation homes and beach front mansions; issues with access; changes in the freshwater due to the plantation; lack of local community presence; pollution; and a Lack of proper beach etiquette. She discusses specific mauka and makai resource, as well as fishing knowledge about when to catch the right fish, and how the fish travel on their set "trails."

Aloha Wanini: Ownin; Ain't Knowin'

*Dat Mainlan' haole man
tink he own da land cuz one piece pepa;
Brah, dat's not how we own land
we know—
An ownin' ain't knowin'.*

*Dat Mainlan' haole man
tink he own da land jus' cuz can;
he not _āina raised, nevah will be—
He errec' one "No Trespassing" sign
and put one chain across da front gate
Brah, dat's not how we own land
we know—
An ownin' ain't knowin'.*

*Da sun stay comin' and goin'
Da tide stay ebbin' and flowin'
An still dey no can see.
Small kid time, Unko allatime tell,
Da fishin's stay easy if you know da "trails."*

*See, da fish no travel in schools,
dey travel on trails dey kahv tchroo da wadda.
An ovah dea at da point iz da pōhaku hānau for manō
An aroun' da kawnah is da hala treez whea
Tūtū dem gaddah da bess leaves fo' weave.
No fo'get da secret spring dat feed da lo_i
on da hill behin' da hale
and da shampoo awapuhi: fo' clean yourself,
just squeeze
da cleyah cool fragrance ovah yo' head, eyez closed—
ladda, rinse, an hana hou um
da gingah drippin' sweet kine essence
raindrop riddim.
Get one hale 'cross da rivah
blown ovah since _Iniki
bamboo and PVC pipes wen bring da wadda down from da stream
Aunty Kauai and Aunty Lizzy
wen fish togeddah
Upapalu, menpachi, wana—all you need
No electricity, no driveway
just wade across the stream at low tide
(hahd fo' tell now, cuz da rivha stay low allatime
cuz da plantation up da hill wen tek all da wadda).*

*Eh, small kid time we wen jump in off da big pōhaku,
watch da oama jump, kinna scade a da Samoan crab but,
an we would float in da emerald green leaf-dyed wadda
rippling to da sand bar.
Jus' beyond da pōhaku _ele_ele at the point
whea da shahks would hānau,
we wen' lay all day on owa _ōpū on da fah side showa
an pluck da delicate pink Kahelelani shells wit careful fingahz
an drop dem in Dixie pepa cups
an ledahs we would separate um from the puka and papa kine
an string shell lei for sell to da touris'.*

*Summa time we would camp in da back yahd an tell gose stawries
owa go down da beach in front da house an mek one bon fiyah.
On da san' bah unda da beeg kamani tchree, da spring from da
back lo_i puka out. Summa time, get choke limu _ele_ele dea.
We pick some fo' grine wit Tūtū'z i_a stew,
an da res' we tchrow at each adda in one limu fight.
Ho, good kine fun!*

*Small kid time, e'ry house on da road had one _ohana stay
Now, nobody live dea: all vacation rentals; da ownahs no stay,*

*an no one kayah 'bout mālama i ka _āina,
an how da _āina mālama dem.
Da haoles dat come, dey tink jus' cuz dey pay big bucks
for live one week long fantasy, pretend das dea hale, dea beach
dey can do wat dey like.
Dey sit on da beach topless in da sun,
sip dea wine at sunset,
trample all ovah da limu,
leave dea kidz plastic toyz an' _opala all ovah da beach
wen dey leave.
Da new ownahz wen bus' da ole hale
build one new mansion allaway up da hill.
Get one jacuzzi now wea da banana treez wuz
An one reflectin' pool whea da lo_i wen stay
wit one bronze Buddah smilin' alla time
while da mynah birds shet on hiz head.
Dat Mainlan' haole man
tink he own da land cuz one piece pepa;
Brah, dat's not how we own land
we know—
An ownin' ain't nuttin'.*