

September 27, 2024

United States Department of the Navy

Email: PMRF-LBT-EA-Comments@us.navy.mil

Formal Notice Regarding Pacific Missile Range Facility Land-Based Training and Testing Draft Environmental Assessment, August 2024, EAXX-007-17-USN-1724424899 for the Island of Ka'ula — bit.ly/EAKaula

To the United States Department of the Navy:

My name is Terrill James Kane Alii Williams and I am writing my comments as a member of the 'ohana of Papapa through the paternal genealogy my great-great-great-great grandmother Keaouli Kapalehua from the island of Ni'ihau, a family historically known to have resided in Oma'umalua and Kamalino on the southwest side of the island of Ni'ihau in the early to mid 1800s prior to migrating to the island of Kaua'i and a family of which have direct genealogical links to the island of Ka'ula located southwest of Ni'ihau and even further to Moku Papapa southwest of Ka'ula; we are well knowledgeable of the traditional and customary practices of migrations to and from, inhabitation on, and visitations to the island of Ka'ula by our ancestors and the deeply religious significance of the island to them and us as living descendants today. I am demanding an immediate ceasefire of Ka'ula, a conducting of a full and accurate Environmental Impact Statement providing total disclosure of the US military's operations on the island of Ka'ula, preparation and implementation of a plan for the cleanup of Ka'ula, and for the Ka Pa'akai Analysis to be conducted.

My comments are outlined by the following points:

1. Past statements and reasoning by the US Navy of why not to bomb Ka'ula.
2. Absence of Ka Pa'akai Analysis, despite being required by law, in the "Relevant Laws and Regulations" section on pages 1-5 to 1-6.
3. The US military's myth that the island of Ka'ula is (or was) uninhabited.

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1. Past statements and reasoning by the US Navy of why not to bomb Ka'ula.

I am providing a record held in the Hawaii State Archives, and accessible online, that cites a Star Bulletin print published on August 19, 1971 with the following written:

"Kaula Rock too small for targetry, Navy says" (**Exhibit A**). That is very clear.

A similar sentiment is recorded in KAULA FILE OF GEORGE BALAZS PART 2 OF 2 1970s-1980s, a 127 file containing modern history concerning Ka'ula, including the past bombing by the US military, protests by Kaua'i residents, and numerous newspaper articles reporting on said history. In the last set of newspaper clippings published by the Honolulu advertiser July 18, 1978 are reasons, given during the times when the US military was bombing Kaho'olawe, as to why Ka'ula and other sites were ruled out. The following is stated:

"Navy explains why other sites are ruled out... Kaula Rock (Kauai) — too small, so too hazardous for on-island spotters during firing, little level terrain." (**Exhibit B**). Since that time, Ka'ula has not increased in size; rather it has decreased in size due to past bombings. This reasoning by the US Navy back then cannot now be backtracked.

Additionally in KAULA — HAWAII'S FORGOTTEN BIRD ISLAND published in the Journal of Hawaii Audubon Society, Volume 37, Number 6, the following is stated on Page 62, "It is interesting to note that throughout the crisis of World War II, the bombing of Kaula and its seabirds had not been considered necessary by the military for 'national security' or 'defense readiness'" (**Exhibit C**). National security and defense readiness cannot now be a reason for bombing Ka'ula.

There are no justifiable reasons for the US Navy to bomb Ka'ula.

2. Absence of Ka Pa'akai Analysis, despite being required by law, in the "Relevant Laws and Regulations" section on pages 1-5 to 1-6.

The Draft Environmental Assessment does not constitute Ka Pa'akai Analysis; this is clear as the Draft Assessment failed to identify the law that requires it in the "Relevant Laws and Regulations" section on Pages 1-5 to 1-6. Per Ka Pa'akai O Ka 'Āina v. Land Commission Use, State of Hawai'i, the US Navy, as representing a government agency, is required by mandate of law to use the Ka Pa'akai framework for any proposals that would impact Native Hawaiian rights. Furthermore, it requires consultation from the Hawaii State 'Aha Moku that is housed in the Department of Land and Natural Resources. As part of the law, because of the historical and cultural relationship of Ka'ula specifically to Ni'ihau and Kaua'i, the US Navy would have to be in communication with lineal descendants of the island of Ka'ula as well as the Kaua'i Island 'Aha Moku and the Ni'ihau Island 'Aha Moku that both are under the Hawai'i State 'Aha Moku housed under the State of Hawai'i Department of Land and Natural Resources. As a disclaimer, although I am a lineal descendant of the island of Ni'ihau and Ka'ula, I am not a representative of the Hawai'i State 'Aha Moku and therefore my comments do not constitute the mandatory consultation of the Hawai'i State 'Aha Moku that the US Navy is required to do per Ka Pa'akai Analysis nor do my comments constitute any form of consent for the US Navy to continue the bombing of Ka'ula; my comments in this formal notice are a clear warning to the US Navy.

3. The US military's myth that the island of Ka'ula is (or was) uninhabited.

First and foremost, the island of Ka'ula is currently inhabited by native flora and native birds — it being a designated Seabird Sanctuary under the State of Hawaii — and other native fauna on the island and in its surrounding waters; do not insult us by saying the island is uninhabited, otherwise it becomes even more obvious of the extent of the impact the past bombings have had on the island Ka'ula for which the US Navy is hiding. What is clear to me is that the US military's myth that the island of Ka'ula was or is uninhabited is an attempt to fabricate a justification for itself to continue bombing Ka'ula and attempting to convince others that it will have no impact on the health and safety on our people; though on Page ES-5 under "Public Health and Safety" states that "Ka'ula is uninhabited, and the public is restricted from accessing the island," I would like to be clear that we as Kanaka Maoli, for whom the US government recognizes as Native Hawaiians, are not the public but rather are a special population whose traditional and customary practices are also protected, and therefore we are not restricted from accessing the island of Ka'ula; because these traditional and customary practices include religious and spiritual practice, the spiritual health of our people, especially those of us with genealogical ties to Ka'ula, would be more than significantly impacted by any continuation of bombing of the island of Ka'ula. The US Navy has no legal authority to restrict our right to access the island of Ka'ula for many reasons elaborated on in this section.

A) Ali'i families relationship to Ka'ula

The following in regards to Ka'ula is cited from the book *NIIHAU: The Traditions of a Hawaiian Island*, written by Moses K. Keale of Ni'ihau along with Rerioterai Tava:

"This islet was a special rendezvous for the people during the summer months when they went to catch birds or to fetch olivine for their octopus lures. The natives of Niihau thought more of visiting Kaula than they thought of visiting Oahu or Kauai. In ancient times, Kaula was inhabited.

The Niihau association with Kaula has been a long one. The name often appears in old mele and legends. It has always been regarded as a very special place. It was one of the favorite places of [the god] Kane. In the language of the priesthood, reference to the west Kalakau really meant Kaula. Kaulanaula, as Kaula was known by early Niihauans, refers to the arc belonging to the red, or alii. Kaula, Nihoa, and Niihau are the three islands claimed by the red line or royal alii of the ahua, the highest alii blood lines." (Keale & Tava, 100-101). This has been provided for reference (**Exhibit D**). It is very clear that those knowledgeable in our history and who conducted adequate research know that Ka'ula was inhabited and that traditional and customary practices occurred and continue to be perpetuated. The Draft Environmental Assessment is incredibly negligent.

B) Undisrupted Access to Religious Sites on Ka'ula

The following is documented in KAULA — HAWAII'S FORGOTTEN BIRD ISLAND published in the Journal of Hawaii Audubon Society, Volume 37, Number 6 on Pages 61-62: "During summer of 1925, personnel of the Lighthouse Service succeeded in building a trail to the island's summit. On the top, two stone structures were found that were thought to be religious shrines. A shelter cave with a low stone wall across the entrance was also discovered. These findings confirmed the reports of Captain Cook that early Hawaiians periodically made visits to Kaula." (**Exhibit C**)

One heiau (religious temple) that we are well aware of is the Kanene'ene'e (Kane-ne'ene'e) Heiau located directly above the large cave known as Keanaoku (Ke-ana-o-Ku; the cave of Kuhaimoana), the cave of which is visible in many photos of the island of Ka'ula; it was consecrated by the kahuna alii (chief priest) Kahanaiakeakua in dedication to the god Kane. This heiau, its

history, and its location is well documented in KE MOOLELO KAAO NO KEAOMELEMELE, published in the Hawaiian language newspaper Ka Nupepa Kuokoa, Volume XXIV, Number 26, on 27 June 1885 — well before the illegal occupation of any of our islands by the US military began in 1893 — and has been provided for reference (**Exhibit E**). It also further expands on the residence place of Kuhaimoana as being a traditional location where the canoe paddles of our ancestors were left, and thus a residence place of our ancestors. In order to access the location of Kanene'ene'e Heiau that is directly above the cave in consistency with our protected traditional and customary practices, it requires landing by sea vessel at the lowest point and external surface of the island — the target zone — and traveling toward the northwest side of the island by foot along the ridgeline of Ka'ula.

C) The migration of the Pele family and Kuhaimoana's residence on Ka'ula

It is well known that Kuhaimoana (Kuheimoana), considered the guardian of the island of Ka'ula, was a living person in ancient times who, through his migration with Pele — his sister — and the rest of the family clan from Kahiki (Tahiti) to Moku Papapa to Nihoa to Ka'ula to Ni'ihau, that he was left to reside at Ka'ula and became the ali'i nui of the island; both Exhibit D and Exhibit E are references to this. Additionally, this is found in several stories documented in Hawaiian language newspapers, including in KA MOOLELO O HIIAKAIKAPOLIOPELE published in Ka Leo o Hawaii, Volume II, Number 617 on January 6, 1893, in Ka Moolelo Kaa o Hiiaka-i-ka-Poli-o-Pele published in Kuokoa Home Rula, Volume VI, Number 5 on January 31, 1908 and in — HE MOOLELO KAAO NO KAEHUIKIMANOOPUULO. NO KE KEIKI MANO A KAPUKAPU MA LAUA O HOLEI. KA HOUKA KAUA A NA MANO published in Ke Au Okoa, Volume VI, Number 36 on December 22, 1870 and Ke Au Okoa, Volume VI, Number 37 on December 29, 1870; these all have been provided for reference (**Exhibit F**), the later of two which relate his children Kupiopia and Kupiopia as the ali'i of the island of Kaua'i and his grandson as the ali'i of Ni'ihau.

D) Genealogical ties to Kuhaimoana in the larger Lahui Hawaii (Hawaiian Nation)

As mentioned previously, Kuhaimoana was a living person in ancient times; he has many living descendants today. Besides the ohana's of Ni'ihau who resided directly across from Ka'ula in being on the other side of the Kaho'omoa Channel, there are at least two documented genealogies that identify ancestral relationship to Kuhaimoana.

One such genealogy is that of Ho'opili-a-hae. From Ho'opili-a-hae, the ancestress of the Mahi clan, through Umiokalani come the descendants of Kauauanui-a-Mahi, including Alapa'inui-a-Mahi, Haae-a-Mahi, and King Kamehameha I along with all their living descendants today; this is documented in the Hawaii Tribune-Herald from Hilo, Hawaii published on August 31, 1980 on Page 46. Documented through Ka Mookuauhau o Ke Alii Elisabeta Kekaaniauokalani published in Ka Nupepa Kuokoa, Volume XVII, Number 9 on March 2, 1878 is further documentation of the children of Ho'opili-a-hae, including Umiokalani and Lonoikamakahikikapulani. Documented in the Hawaiian language newspapers through Hoike Oiaio, Haina Kupono, Kuhikuhi Pololei published in Ka Nupepa Kuokoa, Volume XVII, Number 14 on April 6, 1878 is the genealogy of Ho'opili-a-hae tracing back to the union of Kukahau'ula and Lilinoe — both of whom were ali'i known to have documented stories and burials associated with Maunakea — of which the father of Kukahau'ula was Kuheimoana (Kuhaimoana); as an ali'i genealogy bound to the traditional ali'i naming customs requiring direct descent to carry the name of a past ali'i, this name indicates a direct genealogical relationship between Kukahau'ula's father back to the more ancient Kuhaimoana, the ali'i nui of Ka'ula. These references are provided (**Exhibit G**). There are many living descendants today that come from this genealogy — including myself through my great-great-great-great grandmother Keaouli Kapalehua's maternal genealogy tracing to King Kamehameha I — and in such, it is a genealogy relating the connected sacredness of Maunakea to the sacredness of Ka'ula.

Another such documented genealogy is that of the famous hero Maui, from whom there are many, many living descendants today. In He Pule Hoola Alii: He Mele Kumulipo no Kaiimamao a ia Alapai Wahine, one of the cosmogonies of the Kanaka Maoli people and originally published in 1889, the genealogy of the union between Kuheleimoana and his wife Mapu'iaia'a'ala to Maui and his brothers is given in line 1981-1986. Documented by Samuel Kamakau, a well-known Hawaiian historian, in NA MOOLELO HAWAII NA S. M. KAMAKAU published in Ke Au Okoa, Volume V, Number 50 on March 31, 1870 is the story of the travels of Kane, Kanaloa, and Haumea from Kahiki and being seen off Keei, Kona, Hawaii by two fishermen, Kuheleimoana and Kuheleipo. Following this a traditional mele "Holo Mai Kane Mai Kahiki" giving an alternative spelling of Kuheleimoana's name as Kuhaimoana, followed by the genealogy from Kuheleimoana's wife Mapu'uaia'a'ala, who is also known as Ka'ulawena (Ka'ula-wena), to Maui-a-Wakalana (Maui-of-Akalana). In HE MELE KOIHONUA NO Ahukai Kauukualii published in Ka Nupepa Kuokoa, Volume VII, Number 25 on June 20, 1868, the same mele "Holo Mai Kane Mai Kahiki" is given where the name of Kuheleimoana is also spelled as Kuhaimoana. These reference have been provided (**Exhibit H**), indicating that Kuheleimoana is a dialect form of the name Kuhaimoana, and therefore establishes the genealogical relationship between the famed hero Maui — and therefore his living descendants — to Kuhaimoana, the ali'i nui of Ka'ula; this relates the connected

sacredness of Haleakala to the sacredness of Ka'ula. Maui's living descendants includes those who are descended from Punaimua and Hema, from La'amaikahiki who descended from Punaimua, from Hanala'anui and Hanala'aiki who descended from Hema, from Kaka'e and Kaka'alaneo who descended from Hanala'aiki, from Kakuhihewa who descended from Kaka'e and Kaka'alaneo, from Umialiloa who descended from Hanala'anui and also descended from Hanala'aiki through Kaka'e, from La'ielohelohe who descended from La'amaikahiki as well as Kaka'e, and from Pi'ilani who descended from Kaka'e —; like many Kanaka Maoli of the Hawaiian nation, my great-great-great-great grandmother Keaouli Kapalehua's maternal genealogy descends from each of these branches from the famous hero Maui.

Given what the world has seen regarding the efforts to protect Maunakea and to protect Haleakala, the US Navy should be very much consider what the Hawaiian people are willing to do to protect our sacred sites from further desecration, especially given our strong genealogical claims as a nation of people to the island of Ka'ula that we stand upon.

E) The lands of the 'ohana of Papapa from Oma'ualua and Kamalino, Ni'ihau directly across from Ka'ula

As mentioned in the beginning of this notice, I am a member of the 'ohana of Papapa of Ni'ihau and our family's traditional lands described in Royal Patent 1615 to Papapa — an allodial title to lands on the island of Ni'ihau whose boundaries are identified in Survey Notes for Royal Patent Grant No. 1615 to PAPAPA & OTHERS, Omaumalua & Kamalino, Niihau — are located on the southwest side of Ni'ihau facing Ka'ula and Moku Papapa; my family and I have a direct genealogical link to the island of Ka'ula. Provided in **Exhibit I** are the following:

- A map showing the location of Moku Papapa relative to Ka'ula, Ni'ihau, and Kaua'i
- "The Lost Hawaiian Island" written by Victor Lipman and George Balazs and published in November 1983. On Page 82, it references the following that was written in the journal of James Burney on March 16, 1779 while aboard the *Discovery* about 18 miles southwest of Ni'ihau: "One canoe belonging to some Kauai chief staid with us till Sunset, and then went towards the Island Kaula which was 4 miles distant to the SE, their business, they told us, was to catch red birds, and that next day they intended going to Mokupapapa for Turtle." On Page 87, the article then references the log of Captain Clerke, stating the following, "He wrote that to get to Mokupapapa, natives would ' lay a night at Kaula and very easily paddle there in the course of the following day.'" Ka'ula therefore also is a traditional rest stop for traveling to Moku Papapa for customary fishing practices. Bombing of Ka'ula would have a more than significant impact on marine life that migrates back and forth between Moku Papapa and Ka'ula and on the Native Hawaiian fishermen.
- Sections of "Rebirth of an Archipelago: Sustaining a Hawaiian Cultural Identity for People and Homeland" — written by Kekuewa Kikiloi and published by Kamehameha Schools — providing documented information and maps regarding Moku Papapa relative to Ka'ula and Ni'ihau and also recording that in 2003, Moku Papapa was relocated by the voyaging canoe Hokule'a.
- A section of KE MOOLELO KAAO HAWAII NO LAUKAIEIE. Ke Kino Kamahao Iloko O KA Punohu Ua-koko. Ke Kahulileole'a o ke Kuluuamoe o na Pali o Waipio Hawaii published in Ka Leo o ka Lahui, Volume II, Number 935 on May 7, 1894 regarding the story of the Kawelonakalailehua and his family in their migration from Ka'ula to Kamalino, Niihau and thus identifies the very direct relationship of families of Kamalino, Ni'ihau to the island of Ka'ula through a direct migration pathway.
- My affidavit of genealogy — filed on May 9, 2024 in the State of Hawaii Bureau of Conveyances — proving my genealogical ties within the family of Papapa and documentation of our traditional family lands located in Oma'ualua and Kamalino on the southwest side of Ni'ihau — a direct pathway of migration from and to the islands Ka'ula and Moku Papapa that are southwest of Ni'ihau. Of all of my family's genealogical ties to Ka'ula through my great-great-great-great grandmother Keouli Kapalehua on both sides of her family, it her father's genealogy that is the side that is within the family of Papapa that historically resided at Kamalino, Ni'ihau and which has the most direct link to Ka'ula. As such, I expect to be included in communications regarding any and all proposals concerning Ka'ula (and Moku Papapa for that matter) as a lineal descendant.

The island of Ka'ula was traditionally inhabited. We will not tolerate further desecration of Ka'ula for it is both our genealogical homeland and a religious site bound to our genealogies, hence the importance of the historical, documented worship of the god Kane at Ka'ula by my ancestors and its perpetuation in my name middle name, Kane Alii, as a descendant with a direct link. The past bombings of Ka'ula by the US military have disrupted our ability to continue our traditional and customary practices, and thus has had more than a significant impact. Myself and many others will no longer be restricted from accessing the island of Ka'ula, especially through the proposed target zone, and we will make the pilgrimage to worship at Kane-ne'ene'e Heiau on the

summit of Ka'ula and our other traditional and customary practices, including fishing and resting at Ka'ula en route to Moku Papapa, all of which fall under our protected rights; and if the physical structure of Kanene'ene'e Heiau can longer be clearly identified, it is a clear indication that the US military's past bombing of the island of Ka'ula has had a more than significant impact, unlike what all the projections in the Draft Environmental Assessment have made and what has been declassified and admitted to by the US military so far.

To reiterate, I am demanding an immediate ceasefire of Ka'ula, a conducting of full and accurate Environmental Impact Statement providing full disclosure of the US military's operations on the island of Ka'ula, to prepare a plan for the cleanup of Ka'ula, and for the Ka Pa'akai Analysis to be conducted.

Our beloved and sacred island of Ka'ula will be protected from continued desecration.

Ke aloha 'aina a ka mamo o ka mokupuni o Ka'ula,

Terrill James Kane Alii Williams
Member of the 'ohana of Papapa of Ni'ihau
Lineal descendant of the Island of Ka'ula
tkanealiw@gmail.com

Exhibit A

Browse Catalog / Hawaii State Archives
/ Finding Aids / Indexes
/ Subject Card Index
/ Subject Index Cards "K"
/ Subject Index Card "KAULA ISLAND"

SUBJECT INDEX CARD "KAULA ISLAND"

FILES

DOCUMENT TEXT Zoom

KAULA ISLAND

DESCRIPTION	SIZE	DATE	EXT
Subject Index Card "KAULA ISLAND"			

KAULA ISLAND

STAR-BULLETIN 1971 Aug. 18 p.C5 c.1
State and federal scientists winding up two-day survey of the sea-
bird population and marine resources at Kaula Rock. Sketch.

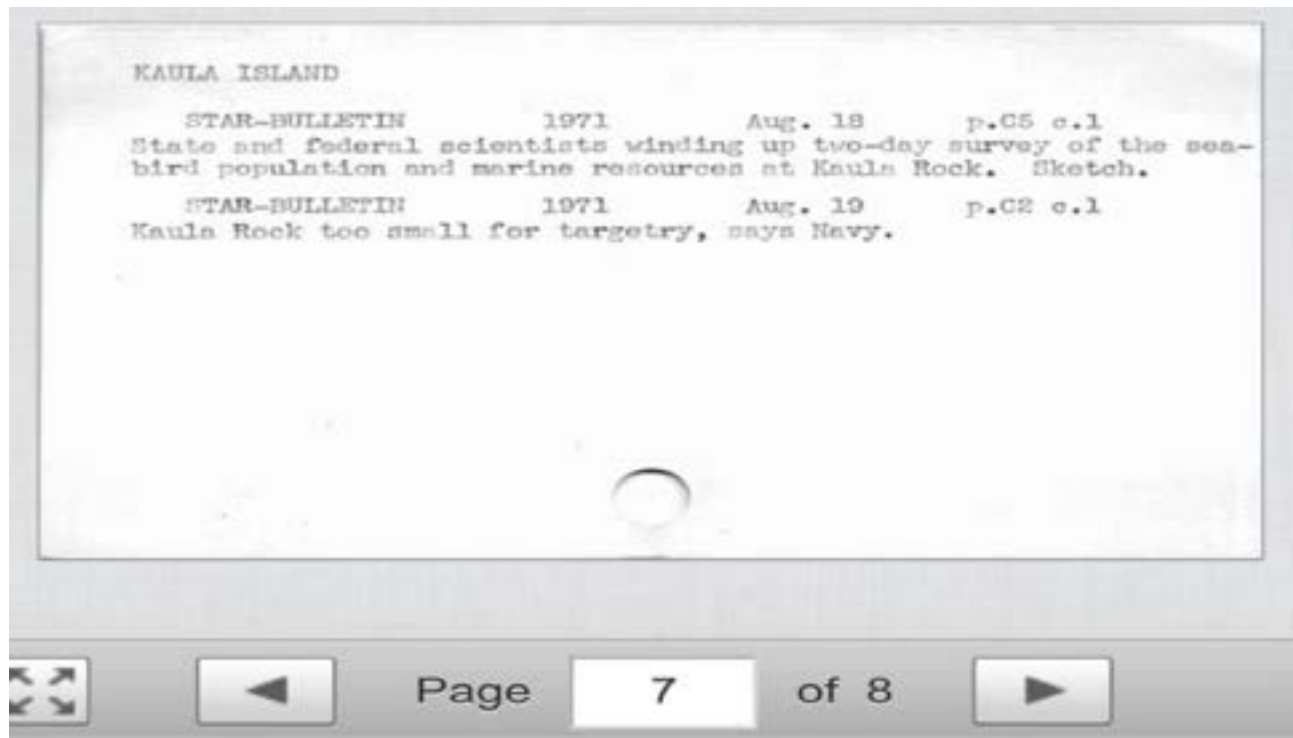
STAR-BULLETIN 1971 Aug. 19 p.C2 c.1
Kaula Rock too small for targetry, says Navy.

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RECORD INFORMATION

● **Title** Subject Index Card
"KAULA ISLAND"

● **Description** • Subject - KAULA
ISLAND



https://digitalarchives.hawaii.gov/item/ark:70111/HqK?fbclid=IwZXh0bG9hZW0CMTEAAR1N2tkixj4XASvto8FqSqhLVsk1epNS14v0gXqmtQuRd720imEhBRQH880_aem_GJjBPJmBjPnJj-T1bUCKAg

Exhibit B

KAULA FILE
OF GEORGE BALAZS
PART 2 OF 2
1970s-1980s

Navy explains why other sites are ruled out

Cost, distance, safety, size, proper legal authority, varied terrain — these are a few of the vital factors that all must work out favorably in choosing a military target site.

The Navy is happy with Kahoolawe because it meets these requirements, and more. It denies that other feasible alternatives exist.

Here is a list of some of the most common suggestions for alternative sites for military target practice — and some of the Navy's reasons for ruling them out:

- Artificial island — prohibitive cost.
- Sites outside the state (San Clemente Island, Johnston Island, the Aleutians) —

prohibitive cost, prohibitive travel time, undependable weather, populated areas nearby, inadequate terrain.

- Keolu Rock (Kauai) — too small, so too hazardous for on-island spotters during firing, little level terrain.

- Pacific Missile Range Facility, Barling Sands (Kauai) — an underwater range which lacks land targets.

- Makua Valley, Pohakuloa — close air support operations impossible because of noise impact, air space restrictions, possibility of overshoots hazardous to nearby populated areas, Pohakuloa beyond range of naval gunfire, bad weather and proximity to mountains for air operations.

- Leeward Isles — unusable because they are bird and wildlife sanctuaries, too small for naval gunfire training, air-to-ground and artillery training.

- Midway — three days travel time (one way); inhabited; bird and wildlife sanctuary; no terrain features.

Kahoolawe

KAULA FILE OF GEORGE BALAZS PART 2 OF 2 1970s-1980s

https://georgehbalazs.com/wp-content/uploads/2022/07/1970s-1980s-Part-2-of-2-Kaula-File-of-George-H.-Balazs..pdf?fbclid=IwZXh0bgNhZW0CMTEAAR3tl6tkfHV86tvkbGpHmpabddCV9X2bY6d8f0llmAkz1pPQwd7GF-oRSGo_aem_4DFRvcms0MQ9vgUVyhv9xg

Exhibit C



“KAULA — HAWAII’S FORGOTTEN BIRD ISLAND”, Journal of the Hawaii Audubon Society, Volume 37, Number 6

https://georgehbalazs.com/wp-content/uploads/2022/07/1976-Kaula-Hawaiis-Forgotten-Bird-Island.-Elepaio..pdf?fbclid=IwZXh0bgNhZW0CMTEAAR2Vdqs0NC6CD_2sqTLqD48Bp_qCEPRytaIXm2H441eVloemn3d2B24WqQ_aem8EI21h_S_SApWdupa22VLw

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When then, the individual was unable to reach the summit. The original reason for not including Kaula in the Presidential Order of the Lighthouse Service was the destruction of nesting seabirds by the military. The service, which brought this insignificant and isolated island to the attention of the public, also provided an interesting lesson in land acquisition and environmental degradation.

In December of 1964, Territorial Governor Farrington signed Executive Order 172 which set aside Kaula Island for public purposes as a United States Lighthouse Reservation under the control of the Department of Commerce. During the summer of 1965, personnel of the Lighthouse Service accompanied by a trail in the island's summit. On the top, two stone structures were found that were thought to be religious shrines. A shallow cave with a low stone wall across the entrance was also discovered. These findings confirmed the

reports of Captain Cook that early Hawaiians periodically made visits to Kaula.

Due to unfavorable weather conditions, Lighthouse Service personnel were not able to make another landing on the island until the summer of 1932. At that time an automatic gas light was constructed and put into service. The first and only published survey of the island's flora and fauna was also conducted in the summer of 1932. Results of this survey appeared in a Bishop Museum report and revealed that 25 species of plants and 16 species of seabirds were present, among them the greatest numbers were terns and gulls, and also, red-tailed tropicbirds, blue-faced, red-footed and hooded lorongs, boobies, and frigatebirds. White terns, petrels and shearwaters were also found. The biology of Kaula was clearly typical of the other isolated islands in the northwestern portion of the Hawaiian chain.

From 1932 on, information about Kaula is available for the 25 years following installation of the automatic gas light. It seems safe to assume that, except for yearly maintenance visits, the island and its seabirds were left in peace. In Washington, however, one significant event did take place during this period that would ultimately affect the island's safety. In 1929, the Lighthouse Service of the Department of Commerce was transferred into the U.S. Coast Guard. In 1947, 25 years after installation, the Kaula Light was permanently closed down. This action extinguished the island's hope for remaining unscathed.

The first admitted bombing and strafing by Navy and Marine Corps aircraft started in 1950. This was apparently initiated with the blessing of the Coast Guard. However, no records can be found which show that the Territorial Government, Congress or the President ever granted approval for bombing, or was even officially notified of this action. Between 1952 and 1965 the Coast Guard continued to limit jurisdiction over Kaula and, at the same time, apparently raised no objections to the military's delivery of all kinds of ordnance. In addition to the standard bombings, strafings and use of high intensity flames, this ordnance also at times included napalm and napalm missiles fired from submarines. Beginning in the 1960s residents at Kaula started to voice opposition to this senseless killing of seabirds, many of which are valuable to fishermen for locating schools of fish and detecting ocean current changes. People living on Kaula seemed to be the most concerned, probably because at night they could actually see what the military was doing. For most other residents in the state, Kaula was out of sight, and out of mind. In 1961 the Kaula Board of Supervisors officially asked the Navy to halt the bombing. This request was promptly and quietly rejected, as many other such requests have been during the years that followed.

In early 1965, members of Hawaii's congressional delegation were called upon for aid in the matter. In response to an inquiry by Rep. Peter Iiwa, the Department of the Interior (administrators of the National Wildlife System) stated that Kaula is "...an impressive value as a nesting area for certain seabirds." and that it is "...highly desirable that the island of Kaula be considered for National Wildlife Refuge status as an addition to the Hawaiian Islands National Wildlife Refuge." Further, Rep. Iiwa was told that everything possible would be done to have the island incorporated into the Refuge. Unfortunately, the Department of the Interior subsequently dropped the matter, after being told by the Navy that Kaula was vital to the war effort in Vietnam. Congressional groups on Kaula also agreed to stop campaigning against the Navy, after being told the same thing.

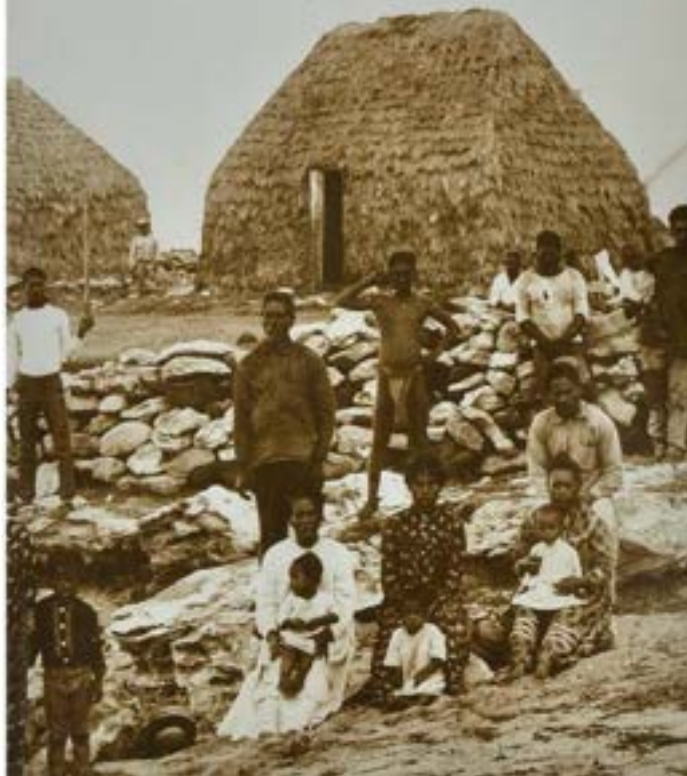
In March 1965, Rep. Spark Matsunaga publicly announced that jurisdiction of Kaula had been officially transferred from the Coast Guard to the Navy. The island's "give-up" therefore took place without organized opposition, in the name of national security. It is interesting to note that throughout the crisis of World War II, the bombing of Kaula and its destruction had not been considered necessary by the military for "national security" or "defense readiness." Kaula would again have drifted out of public eye after Navy acquisition, had it not been for the pilots of two Skyraiders from the aircraft carrier Ticonderoga enroute to Vietnam. On the night of Oct. 5, 1965 these pilots became "confused" (as it was later explained) and dropped eight 250 lb bombs on Kaula. It is interesting to note that the destruction of Kaula took place in an unpopulated area. Nearly two days passed before the Navy publicly announced the incident. In the meantime, members of Hawaii's congressional delegation were informed through newspaper sources. Senator Helen Funo announced the Navy of "gross carelessness," and Rep. Iiwa renewed her call for an end to bombing, both for the safety of people and the sake of the seabirds. Senator Daniel Inouye expressed "anger and dismay." In the end, however, the Navy refused to halt bombardments, even long enough for an investigation of the incident.

Exhibit D

NIIHAU

The Traditions of an Hawaiian Island

Rerioteani Tava
Moses K. Keale Sr.



Tahiti

Pele made the voyage from Tahiti in the south to Motu Papapa, Nihoa and to Niihau. All the gods who journeyed from Tahiti came first to Niihau before going on to the rest of the islands. This relates Niihauans to the high-ranking *alii*, or chiefs, who landed on Niihau and later left for Maui and

12 NIIHAU: The Traditions of a Hawaiian Island

Kauai. Below is but one of the ancient chants from Niihau about the islands of Tahiti and of the travels between Niihau and Tahiti. This one speaks of visitors coming to Niihau from the south.

*Ea mai ana ke ao iia o kama
Ea mai ana ma Nihoa
Ma ia mole mai o Lehua
Ua iho o pulu ke kahawai*

The rats cloud of the south comes,
It comes from Nihoa
From beyond Lehua
The rats has flooded the beach.

— Composed by Kawelomahouali

The people of Niihau remain firm in their belief of ties with the Tahitian people. The lower half of Niihau is teeming with legends, artifacts and petroglyphs relating to Tahiti and the Marquesas Islands. The *kupuna* made many ocean voyages back and forth to Tahiti using only the stars, winds, currents, birds and landmarks. Kapahee was the last to sail south, but his talent was passed on to his sons. Navigation was done during the months of the trades, both going and returning. Nihoans and Niihauans were of the highest royal blood lines from a long-forgotten but very sacred island, and as such they kept to themselves, except for visits to Kauai.

Kaula

The island of Kaula is approximately nineteen miles southwest of Niihau, across the Kahoouma Channel. It is a small, rocky islet with its highest point 550 feet above sea level. It contains between 108 and 136 acres. The U.S. Lighthouse Service formerly maintained an automatic beacon on the islet. This beacon was the second highest in the U.S. Lighthouse Service—it stood 562 feet above sea level. There are many birds, mainly

Place Names of Lehua, Kaula and Nihoa VIII 101

terns and boobys, on this islet; many migrate from Niihau. There are more than fifteen different species of plants. This islet was a special rendezvous for the people during the summer months when they went to catch birds or to fetch olivine for their octopus lures. The natives of Niihau thought more of visiting Kaula than they thought of visiting Oahu or Kauai. In ancient times, Kaula was inhabited.

The Niihau association with Kaula has been a long one. The name often appears in old *mele* and legends. It has always been regarded as a very special place. It was one of the favorite places of Kane. In the language of the priesthood, reference to the west Kalakau really meant Kaula. Kaulartaula, as Kaula was known by early Niihauans, refers to the arc belonging to the red, or *alii*. Kaula, Nihoa and Niihau are the three islands claimed by the red line or royal *alii* of the *ahurua*, the highest *alii* blood lines.

Exhibit E

mea i hoomana ia ai e ka lahui Hawaii nei. I ka holopono ana o keia mau noonoo ana o Kane ma, aia hoi, ua holo koke o Kahanaiakeakua maluna o ka waa a pae oia ma Niihau, malaila oia kahi i hoomaka ai e ao i ka oihana kahuna a me na mea a pau ana i ao ai, malaila oia kahi i hoike ai i ka oihana kuhikuhipuone kakaolelo a me ke kilokilo a me kuhikuhi ana i na kanaka i na ko'a lawaia ma Niihau, a pau kona noho ana malaila, ua holo aku oia a hiki ma Kaula, a malaila oia kahi i molia aku ai i kana mau mohai alana imua o Kane ma a me Keaomelemele, a kapa iho la oia i ka inoa o kana heiau o Kaneneenee.

Aia keia wahi maluna pono ae o ka lua o Kuhaimoana, kahi e huli pono la ma ke Komohana akau. O kahi keia e waiho ai ka hoe a ka poe hoe waa a ka poe kahiko e hoano ai i ko lakou ikaika, a he mau hana kahiko ia na lakou. A pau kona mau la kapu heiau maluna o Kaula, ua hoi mai oia a hiki i Kauai. Mamuli o keia mau oihana ike

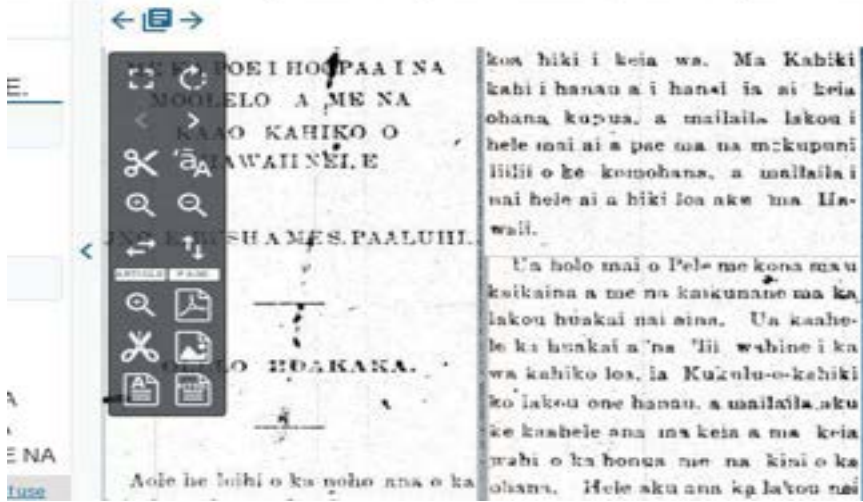
“... In the rightful going of these reflections of Kane folks, there indeed, Kahanaiakeakua was closely moving on top of the canoe and he landed at Niihau, at there is the place he began to learn the the kahuna profession and all the things to learn, at there is the place he was shown the professions of temple building, oratory, and enchanting and directing the people to the fishing shrines on Niihau, and he residence was finished there, he went until arriving at Kaula, and at there is the place he sacrificed his offerings in front of Kane folks and Keaomelemele, and he called the name of his heiau Kaneneenee.

This place is directly above the cave of Kuhaimoana, the place rightly facing the north West. This is the place where the paddles of the canoe paddlers were left and the ancient people revered their strength, and they are some ancient deeds by them. And his sacred heiau days were completed on top of Kaula, he left and arrived to Kauai...”

Ka Nupepa Kuokoa, Volume XXIV, Number 26, 27 June 1885 — KE MOOLELO
KAAO NO KEAOMELEMELE

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KNK18850627-01.2.4&dliv=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-kaneneenee----->

Exhibit F



“In Kahiki in the place this supernatural family was born and raised, and there they came from and land in the small islands in the west, and from there until arriving to Hawaii.

Pele went with her younger sisters and brothers on their journey from that land. The journey of the chiefs travelled in the very ancient times, from Kukulu-o-Kahiki being their birthplace, and at there the travelling from that and this place of the earth with the multitudes of the family . . .

They went and cutting in the changing of the nature of the sea, Pele understood the reef in the surface of the sea, while she smelled the napaku of seen by Mukupapapa in the west being seen; for not stopping was the desire of the chiefs, the journey for searching for a home of the chiefesses continued and took a short rest on Niihau, the journey was not ready for arriving at Kauai.”



Ka Leo o ka Lahui, Volume II, Number 617, 6 January 1893
— KA MOOLELO O HIIAKAIKAPOLIOPELE.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KLL18930106-01.2.3&div=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-mukupapapa----->



Ua nēe mai la no ua Pele nei i te hōia ohana, a he āna; a elike no me ka lakou hana i ua mōkupuni mua elua, xela no i keia mōkupuni. He mau māhōhōi iohi keia o ta nēe pāpa ana a ua Pelehōnuamea nei ma eia mōkupuni chulehu a kinikini vake; a o ka hōye loa, ua hōia mai la akou i kahi mōkupuni i kapaia o ka Moku-pāpa; mai iaila nai-lakou a hōia i Nihoa; a mai Nihoa māi a Kaula, ilaila iōnohō o Pele ia kaikunane noa ia Kuheimoana ia wahi. Na Pele no i eli i ka lua o ua Kuheimoana nei e noho ai a iōhōnu.

“Pele moved with her family, their deeds in the first in the two first islands, in that way so for this island. These were some long years of the foundation moving of Pelehōnuamea in many islands; the very last, they named the island called the Moku-pāpa; from their they came until arriving to Nihoa; and from Nihoa until Kaula, there Pele placed the brother of hers Kuheimoana at this place. By Pele indeed who had dug the pit of Kuheimoana to reside until the depths.

Similarly with the thing shown, Kuheimoana became the alii and guardian for the island of Kaula in the ‘haleliale poipu,’ of the sea.



Elike me ka mea i hōjkeia ne nei, ua lilo o Kuheimoana i alii a i kiai no ka mōkupuni o Kaula i ka “haleliale poipu,” a ke kai.
 Haalele iho la o Pele ma ia Kaula a holo mai la lakou a hōia i ka mōkupuni “palikala-hale o Niihau, i ke ko eli o Halalii;” a no ka loa ole ana o kahi kupono o nei mōkupuni e hiki ai ua Mōiwāline nei o he ahi ame kona ohana kaikaina a kaikunane ke noho, ua pae loa mai la lakou no ka Mōkupuni o Kawai; oia hoi, ka mōkupuni i kapaia ma kekahi mele kahiko loa, o “Kamawaelualani!”

Pele folks left Kaula and they went until arriving to the island ‘palikala-hale of Niihau in the hand dug sugarcane of Halalii;’ and not having obtained the correct place of the island for arriving the Queen of the fire and her family, younger sisters and brothers when staying, they landed at the Island of Kauai; it indeed is the island called in some very ancient songs, ‘Kamawaelualani!’”

Kuokoa Home Rula, Volume VI, Number 5, 31 January 1908 —
 Ka Moololo Kaaō —:o— Hiiaka-i-ka-Poli-o-Pele.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KHR19080131-01.2.2&srpos=&div=none&e=-----en-20--1--txt-txIN%7CtXNU%7CtXTR%7CtXTI-kuheimoana----->

le
KAAO NO
DOPUULOA.
ANO A
. LAUA O
UKA KAUA



oukou ka ai a me na lako a pa ke hiki oukou i Kauai, ke noho la no o Kupiopia laou me Kupiopia ua'ii nui oia ains, a o ka mau mau keiki aku no hoi, o Laukahi ke'lii ia ia o Niihau, aia nae ke hale alii o Kupiopia-i waho pono mai o Kalanipuu e kupono ana no i ua puu la, e kipa oukou o ka makamaka ia, eia ka maka la o kuu lei niho palaoa, e pua oe e Kaehuikimanoopuuloa a pela no oukou ke hiki aku i o Kupiopia la, aia kona haleahi iwana o Kauai me Niihau, o ka maka no keia's oukou hoi'ke aka ai, a hiki wafe oukou i Kaula i o Kuhaimoana la o ka maka

“ . . . and finished when you all arrive to Kauai, Kupiopia and Kupiopia are the alii nui of the land, and their child indeed is Laukahi, the alii he is of Niihau, there still is the royal abode of Kupiopia right outside of Kalanipuu, that hill is standing upright indeed, you all of the friendliness visit, here is the eye of my whale-tooth pendant, you secure it oh Kaehuikimanoopuuloa for you all when arriving in the presence of Kupiopia, there is his royal abode between Kaula and Niihau, the face of this of you all to show, until you all arrive to Kaula of Kuhaimoana . . .

... of the native Kupiopia, the alii of Kauai, and meeting with the guardian of the royal abode of Niumalu, this is a place of hunchback sharks . . .”

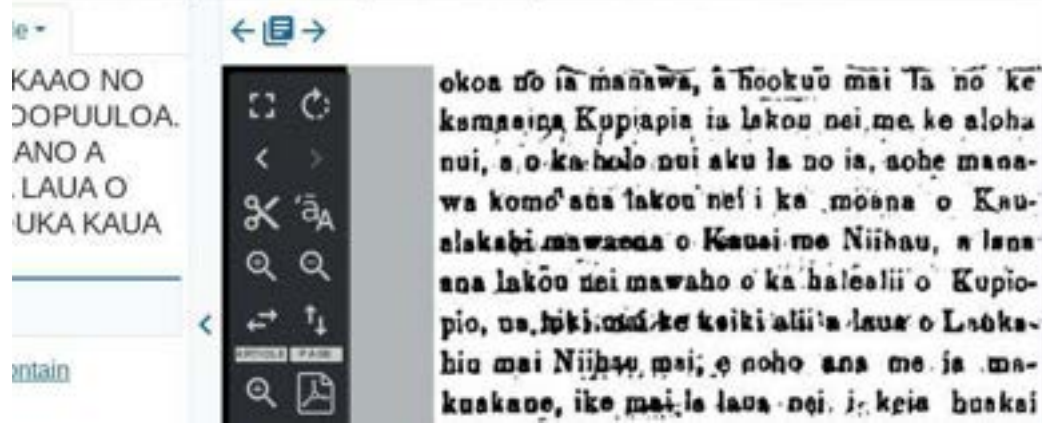
Ke Au Okoa, Volume VI, Number 36, 22 December 1870 — HE MOOLELO KAAO NO KAEHUIKIMANOOPUULOA. NO KE KEIKI MANO A KAPUKAPU MA LAUA O HOLEI KA HOUKA KAUA A NA MANO.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KAO1870122-01.2.14&srpos=&dliv=none&e=-----en-20--1--txt-txin%7CtxtNU%7CtxtTR%7CxtTI-kupiopia----->

le
KAAO NO
DOPUULOA.
ANO A
. LAUA O
UKA KAUA



lakou nei i kahi o ke kamaaina Kupiopia ke 'lii o Kauai, a halawai aku la me ke kiai oia hale alii o Niumalu he wahi mano kuapuu keia, a ninan akula o Kaehuikimanoopuuloa,



“ . . . and the native Kupiopia released to them with plenty love, and it was greatly going, no time they were entering the sea of Kaulakahi between Kauai and Niihau, they floating outside the royal abode of Kupiopia, the chiefly child of theirs Laukahiu of Niihau had arrived, living with this father. . .

at this time Kupiopia responded to his child Laukahiu, ‘You return with the visitors and visit at your place to celebrate and yours it is to release them,’ the agreeing of the child Laukahiu, and preparing greatly for going until arriving at his place in the foundation of Niihau, at Kawaihoa, at there is his residence, their resting, and preparing the celebratory thing of this prosperous child of the setting sun on the sea surface, and greatly celebrating until the chest was secured, at this time, their moving along until arriving to Kaula, the sacred island of Kuhaimoana, the coral cape.



Ke Au Okoa, Volume VI, Number 36, 22 December 1870 — HE MOOLELO KAAO NO KAEHUIKIMANOOPUULO A. NO KE KEIKI MANO A KAPUKAPU MA LAUA O HOLEI KA HOOUKA KAUA A NA MANO.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KAO18701222-01.2.14&spos=&dliw=none&e=-----en-20--1--txt-txin%7CtxtXN%7CtxtTR%7CtxtTI-kupiopia----->

ko loa ia no ia mau pali, malalo no nae o
Kuhaimoana ka noho ana, a ike mai la ia
Laukahiu ka moopuna a Kuhaimoana ka ai
moku o ia mau aiua, hookipa maikai ia la-
kou nei a moe malaila ia po, a so ae, ma-

me kana mau malihini a me ke keiki alii
Laukahiu o Niihau, makaukau mai la na
mea ai a pau, a o ka ai iho la no ia, a lue-
na nui iho la no na mea e pili ana i ka hua-
kai makaikai a na malihini i kakou o Tahiti
a hiki i ka hoi nui ana mai o lakou, a moe
nui aku la lakou ia po a so, makaukau na
mea ai, a pau ia, oloha aku aloha mai lakou
nei a pau, a hoi nui mai la na malihini, a hoi-
hoi aku la o Kupiopia i ke keiki ia Laukahiu,
a hiki ma kahi o kela makusikane Kupiopia,

“ . . . below still was the residing of Kuhaimoana, and seeing Laukahiu, the grandchild of Kuhaimoana, the ruling chief of these lands, nicely visiting them and slept there that night. . .

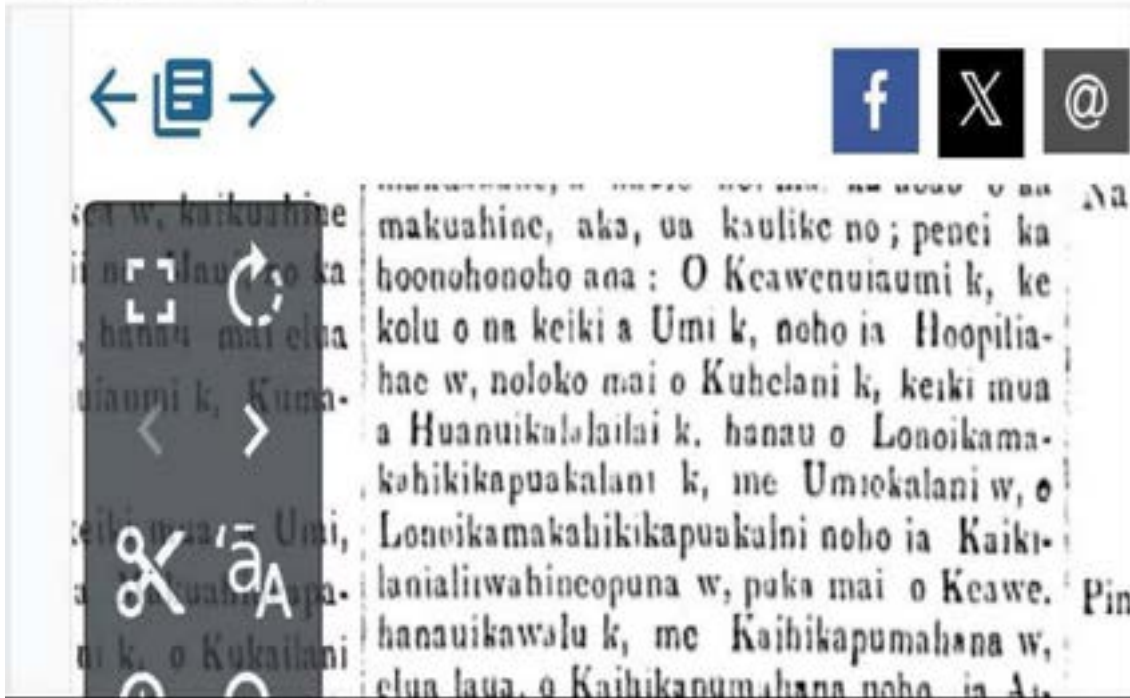
. . . with their visitors and the chiefly child Laukahiu of Niihau, all the food was ready, and the eating it was, and very pleasurable were the things about the visiting journey of the visitors in Kukulū o Tahiti and coming to the great return of their, and they greatly slept that night and dawn, the food ready, and eaten, they all fondly farewelled, and the visitors left, and Kupiopia was pleased to the child Laukahiu and arriving to the place of that father Kupiopia. . . “

Ke Au Okoa, Volume VI, Number 37, 29 December 1870 — HE
MOOLELO KAAO NO KAEHUIKIMANOOPUULOA. NO KE KEIKI
MANO A KAPUKAPU MA LAUA O HOLEI. KA HOUKA KAUA A NA
MANO.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KAO18701229-01.2.14&srpos=&dliiv=none&e=-----en-20--1--txt-txIN%7CtXNU%7CtXTR%7CtXTI-kupiopia----->

Exhibit G

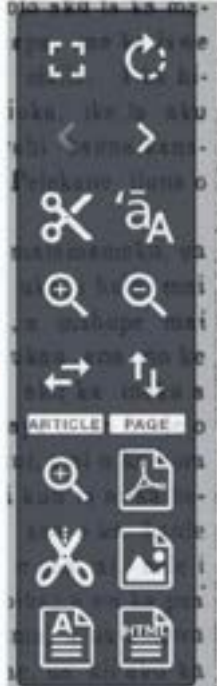
[Ka Nupepa Kuokoa](#) / Ka Nupepa
Kuokoa, Volume XVII, Number 9, 2
March 1878



Ka Nupepa Kuokoa,
Volume XVII, Number 9,
2 March 1878 — Ka
Mookuauhau o ke Alii
Elisabeta
Kekaaniauokalani.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KNK18780302-01.2.5&srpos=&dliv=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-umiokalani----->

Ka Nupepa Kuokoa / Ka Nupepa
Kuokoa, Volume XVII, Number 14, 6
April 1878



Pauwelua hanau o Akahi, oia kona pili ko-
koke loa ma o Keʻānāiʻāla.

He haina pūha no na kupuna o Lonoika-
makahiki-kapuakalani. Me nei ka hoo-
nohonoho ana. O Huanuikālāi kai noho
ia Molehai hanau o Kuhelani, Kuhelani no-
ho ia Lalanileo, hanau o Hākanāileo, Hāka-
lanileo noho ia Hoohōakalani hanau o Kana,
Kana noho ia Kopāakūakalani hanau o Ka-
napooilo, Kanapooilo noho ia Kaleikapu ha-
nau o Keauia, Keauia noho ia Hoomānīka-
lani hanau o **Kuheimoana**, **Kuheimoana** no-
ho ia Paepae hanau o Kukahauula, Kuka-
hauula noho ia Liliāe hanau o Loma, Lo-
ma noho ia Laskapu hanau o Lulānāloma-
akahauula, Lulānālomākahauula noho ia
Moenoie hanau o Paemoenoie, Paemoeno-
le noho ia Ohikiniho hanau o Haepae, Ha-
epae noho ia Hamui hanau o Hoopiliāhae,
i noho ake ai ia Keawenuiūmi loa o Lo-
noikamakahiki, na ke mele i hōhōlo loa'ku
o Lonoikamakahīkīkapuakalani. Ua nui no

Ka Nupepa Kuokoa, Volume
XVII, Number 14, 6 April 1878
— Hoike Oiaio, Haina Kupono,
Kuhikuhi Pololei.

https://www.papakilodatabase.com/pdn_upepa/?a=d&d=KNK18780406-01.2.5&srpos=&dliw=none&e=-----en-20--1--tx-txIN%7CtxNU%7CtxTR%7CtxTI-kuheimoana-----

Exhibit H

mau aha ma ke auo kino maoli, o Kaanani-
akea aha i hana ka laui a me ka hoona,
aka, na hoole nse ma na puhi o ka laui, a
na iho mai ma ia auo kino aha, a oia kino
ka i olelo ia o Kane, o Kaneloa me Haumea
mai Kahiki mai, a mai ke lewa mai, a he
mau kataka lawaia iwaho o Keei na mea
naa i ike ma. O Kuheleimoana o Kuhele-
leipo, na mai kataka lawaia ia i ike ma,
na poe aha nei e hele mai ana mauna o ka
ihi o ke kai. I ka ike ana o keia mau kaka-

mau ma i hana ka laui a me ka hoona
ka inoa o ka wahine i hele pu mai ma Kane
ma o Haumea, na ka mea o Hanmen ka wa-
hine hanaa kupanaha a haou wawa. Eia
ke mele a ka poe kahiko e unopopo ai.
“Holo mai Kane mai Kahiki,
Holo a ia iloko o ke kai,
Kekekeleau i ka moana,
O Haumea ke kaikuahine,
O Kaneloa ia me Kane,
E kii e ka ia kea i kai,
Laa i kuemaka o Kane,
Lashia i ke kanawai,
He mau lawaia i ka moana,
O Kuheleimoana o Kuheleipo,
E kaka ana i ka malie,
I ka la i ke poho malino,
I na la malino a Ehu,
Hekia i ke upena luclae,
E hoi kakou i ka uka,
E alana i ka pu awa hiwa,
Haawi i ke kaikuahine,
Eia oia ko Haumea i ke keiki,
I hanaa i kana hiapo,
O Kaulawena Konohiki Wawanakalana.”

O ka wahine i kapaia o Mapunaiiaala oia
o Kaulawena ke kaikuahine ia a Kuhele-
leipo me Haumea i oleloia, a mahea iki o Ma-
ui a Wakalana. O ka hele ana nse koia i

“... Kanenuiakea by whom the heavens and the earth was made but,
becoming the soldiers of the heavens, and they descending in godly
bodies, and it is the body said of Kane, Kaneloa, and Haumea from
Kahiki, from the heavens, and some fishermen outside of Keei are the
ones that first seen them. Kuheleimoana and Kuheleipo, these are the
fishermen that first saw, these godly people went atop of the surface of
the ocean.

...

... the name of the woman that went together with Kane folks is Haumea,
because Haumea is the wonderous birthing woman. Here is the song of
the ancient people to understand:

[mele]

The woman called Mapunaiiaala, she is Kaulawena, she is the daughter
of Kuheleipo and Haumea it is said, and slightly before
Maui-a-Wakalana...”

Ke Au Okoa, Volume V, Number 50, 31 March 1870 — KA MOOLELO
HAWAII. NA S. M. KAMAKAU.

https://nupepa.org/?a=d&d=KAO18700331-01.2.3&srpos&dliw=none&e=-----en-20--1--txt-txIN%7CtXNU%7CtXTR%7CtXTI-----&fbclid=IwZXh0bG9hZS9kaW50cmTEAAR2j2BDuwONRMdig_IFgdb0pAHD03ieFtiaewMbhdX36RIZpZTrkH7LnWvl_aem_ljhQGStH6X4SQOZbQijjDg



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iii,

12. Holo mai Kane mai Kahiki,
Holo a ia iloko o ke kai,
Ke kelekeleau i ka moana,
O Haumea ke kaikuahine,
O Kanalon ia me Kane,
E kii e ka ia kea i kai,
Laa i kuemaka o Kane,
Lashia i ke kanawai.

13. He mau lawaia i ka moana,
O Kuhaimoana, o Kubeleipo,
E kaka ana i ka malie,
I ka lai ku pahu malino,
I na lai malino a Ehu,
Huki i ka upena luelue,

14. A hoi kakou i ka uka,
E olua i ka puawahiwa,
Hoawi i ke kaikuahine,
Elua olua, ko Haumea i ke keiki,
I hanau i kano makahinpo,
O Kaulawena Konohiki,

15. O Wawana a Akalana,

Ka Nupepa Kuokoa, Volume VII, Number 25,
20 June 1868 — HE MELE KOIHONUA NO
Ahukai Kauukualii.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KNK18680620-01.2.1.7&srpos=&dliw=none&e=-----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-Kuheleipo----->



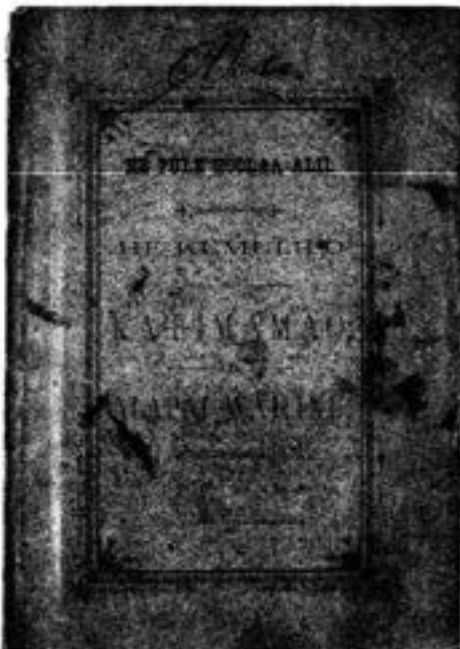
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Keehina ka umauma pa hiolo Neumea,
Nauau pupu pa umauma ilio ka wahine,
Ia kio laba na'lii,
Moe ia kamole i ka wahine o ka nahelehele,
Hanau o ole ka kane, o ha'i ka wahine,
O pupuu ke kane, o Kamahelo ka wahine,
O Manaku ke kane, o Hikohoale ka wahine,
O Kahiko ke kane o Kaea ka wahine,
O Lukahakona ke kane, o Koulamaikalani ka wahine,
O Iustouu ke kane, o Kawaomaaukele ka wahine,
O kii ke kane, o Hinakoula ka wahine,
Hanau o Ulu, hanau o Nansulu,
O Ulu ke kane, o ka Punuu ka wahine,
O Nana ke kane, o Kapulani ka wahine,
O Nanaie ke kane, o Kahaumokuleia ka wahine,
O Nanaielani ke kane, o Hinakinau ka wahine,
• Waikalani ke kane, o Kekasilani ka wahine,
• Kubeleimoana ke kane, o Mapuuiaaala ka wahine,
O Konobiki ke kane, o Hakaululena ka wahine,
O Waolena ke kane, o Mhuie ka wahine,
O Akalana ke kane, o Hinakeahi ka wahine,
Hanau Maui mua, Hanau Maui waena,
Hanau Maui Kikii, Hanau Maui a kamalo,
O ka Malo o Akalana i bumea,
Hookahua Hina, a keahi hanau he moa,
He huamo a ke keiki, a Hina i hookahua,
Ache hoi he moa o ka moe ana,
He moa ka ka hanau ana,
Alala ke keiki, ninau Hina,
Ache hoi he kanaka o ka moe ana he keiki ka,
He keiki aiwaiwa na Hinakeahi,
Ukiuki kialoa ma laua o kia akapoko,
O na kalkunane ia o Hina,
O na kia elua iloko o ke ana ha,
Paio haka Maui hina ua kia,
Kahe ka wai ula i ka lae o Maui,

He Pule Hoolaa Alii: He Mele Kumulipo
no Kaiimamao a ia Alapai Wahine:
Lines 1981-1986

Exhibit I

Mokupapapa — The Lost Island

MAP WITH LOCATION OF MOKUPAPAPA



*Two hundred years ago
Capt. Cook's men heard
numerous accounts of a
small sandy island near
Kaula. The island is
gone today. What
happened to it is a
mystery*

The Lost

On the afternoon of March 16, 1779, the two ships of Capt. Cook's third voyage, *Resolution* and *Discovery*, were about 18 miles southwest of Niihau. Capt. Cook was dead now, having been killed a month earlier on the Big Island. But the expedition, under the command of new captain Charles Clarke, had continued, and now, before leaving the Hawaiian Islands for good, had one final exploration to make.

They were looking for the one Hawaiian island they had heard about but not yet seen. Its name was Mokuapapapa and, as best the Englishmen could judge from accounts they had gotten from natives, it was located somewhere in the area of Kaula, the mile-long, unshelved crescent-shaped rock 22 miles southwest of Niihau. Described as a small, low, sandy island, Mokuapapapa was supposed to be visited by Hawaiians, who took turtle there.

In the late afternoon of March 16, in the open ocean, the *Discovery* encountered some Hawaiians in a canoe. The natives were on their way to Kaula, and then to Mokuapapapa. In his journal, James Harvey, *Discovery's* first lieutenant, recorded the meeting this way:

"One canoe belonging to some Kaula canoe stand with us till sunset, and then went towards the island Kaula which was 4 miles distant in the SE. Their business, they told us, was to catch red birds, and that next day they intended going to Mokuapapapa for Turtle."

Apparently the English sailors

*To avoid unnecessary confusion, the correct spelling is used for names of Hawaiian islands. In other English sources one may find names as John C. Beagle's *Journal of the Voyage to the South*.

Armed with a power-head in case of sharks, Don Moses scans the water below during the search for Mokuapapapa.



“The Lost Hawaiian Island” by Victor Lipman and George Balazs in November 1983

https://georgehbalazs.com/wp-content/uploads/2018/10/LipmanBalazs_1983_LostHawaiianIsland_HM-1.pdf

that these islands are often described as having supernatural characteristics of moving position upon their own volition, having the ability to appear or disappear at the will of the gods or, in some cases, stay suspended in the sky and heavens (Johnson & Mahelona, 1975; Tava & Keale, 1989).

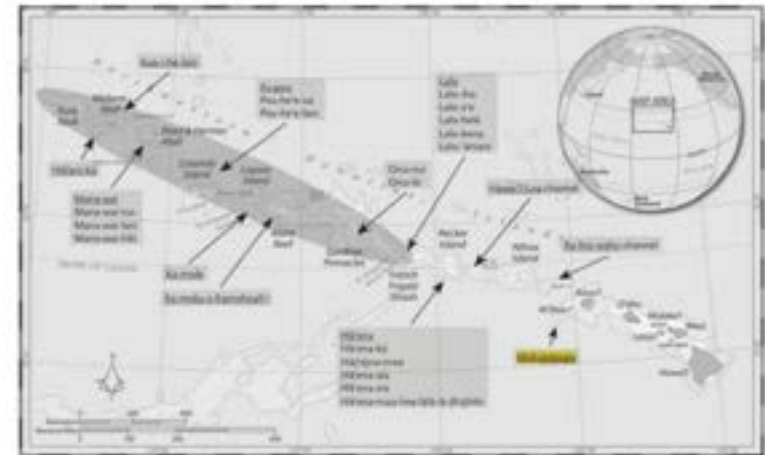
Presented below is the Kai'āikawaha genealogy of Hawaiian island names for the Northwestern Hawaiian Islands and propositions for their contemporary locations (moving east to west).

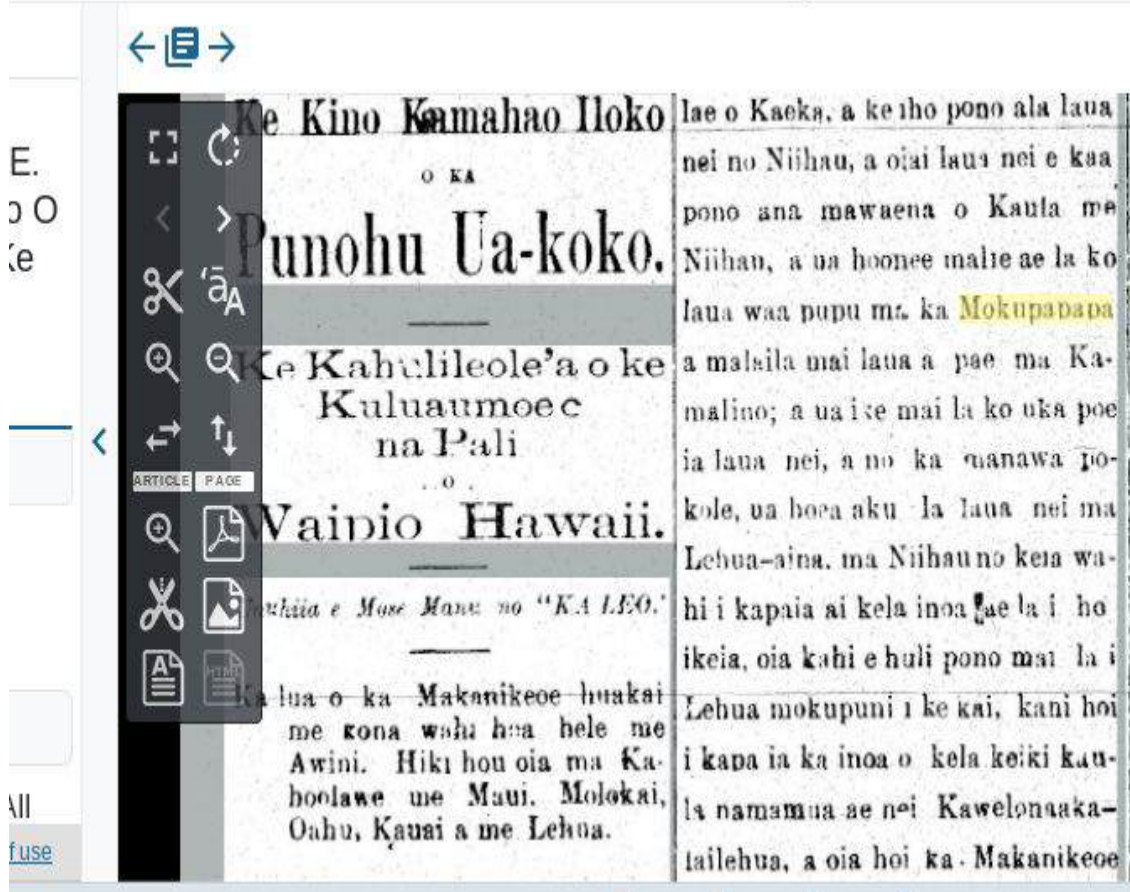
MOKU-PAPAPA is a noun that literally means "low flat island, as a reef" (Pukui & Elbert, 1986, p. 318; Pukui et al., 1974, p. 154). It is a single place name for a peripheral main Hawaiian Island off Ka'ula isles. It is proposed here that Moku-papapa refers to a small submerged seamount located less than 3 miles southwest of Ka'ula called Five Fathom Pinnacle. This is an important reference point in the sequence because there are a number of independent references that support this position, including (a) a native of Kaua'i's account in 1835 stating that "he honua na'i o Moku-papapa no Ka'ula," or "Moku-papapa is jostled at the foundation of Ka'ula" (Keo, 1835); (b) the chant of Pākū'i that states that Moku-papapa comes after Ka'ula, the closing border of the main archipelago; and (c) in Ka Mo'ōhelo Ka'ao o Hī'iaka-i-ka-poli-o-Pele (Poepoe, 1908-1913), Pele-honua-mea travels to Moku-papapa first, then backtracks to Nihoa, then back to Ka'ula and leaves Kū-hai-roana in a pit that she digs for him. In September 2003, this low, flat submerged island was relocated by the voyaging canoe Hōkūle'a on a return voyage from Nihoa in the Northwestern Hawaiian Islands.

“Rebirth of an Archipelago: Sustaining a Hawaiian Cultural Identity for People and Homeland” by Kekuewa Kikiloi, published by Kamehameha Schools

https://kamehamehapublishing.org/wp-content/uploads/sites/38/2020/09/Hulili_Vol6_5.pdf?fbclid=IwZXh0bgNhZW0CMTEAAR2zrOzbYRGGb4--ju-MhQ9X0a2ED6IM9v7Tj8wz4gmVK5J36A6vuPE6u0s_aem_SI2_UWHZeZTTGedRTel6eA

FIGURE 7 Map of the Hawaiian Archipelago with proposed correlations of ancient island names and place names with contemporary Northwestern Hawaiian Islands locations. The dark shaded area represents a region of 'Sina akua (deified islands of gods) where Hawaiian souls return after death to reunite with ancestors.

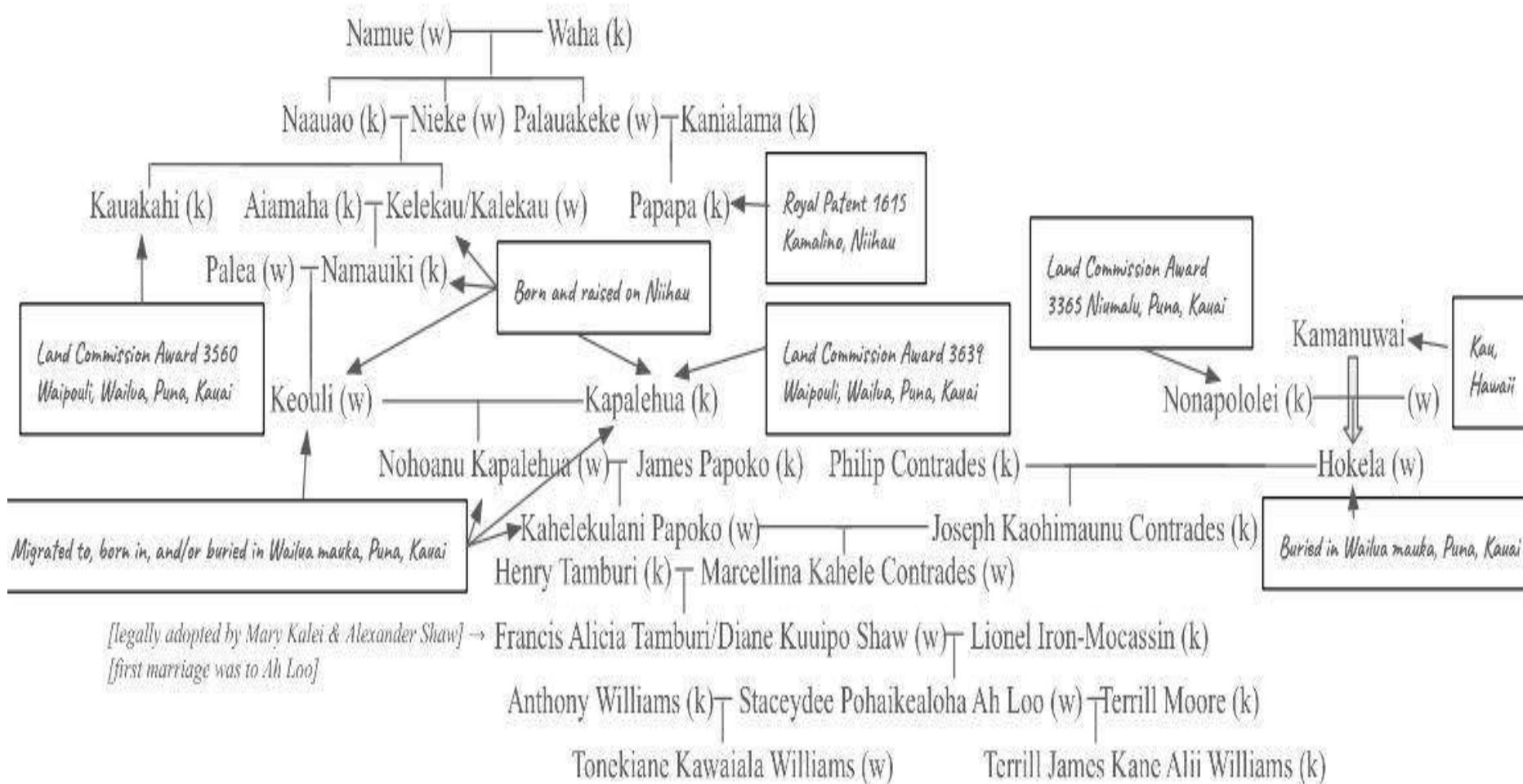


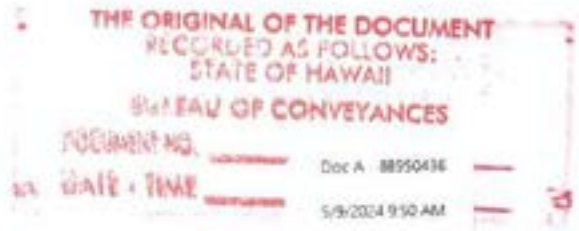


“... they were right for Niihau, and meanwhile they correctly travelled between Kaula and Niihau, their canoe calmly moved on from Mokuapapapa and at there they landed at Kamalino; the upland people saw them, and for the short time, they arrived at Lehua-aina, on Niihau indeed is this place, that name called having been shown, it is the place to directly turn to Lehua island on the sea, resounding indeed the name called of that prophetic child Kawelonaakalailehua. . .”

Ka Leo o ka Lahui, Volume II, Number 935, 7 May 1894 — HE MOOLELO KAAO HAWAII NO LAUKAIEIE. Ke Kino Kamahao Iloko O KA Punohu Ua-koko. Ke Kahulileole'a o ke Kuluuumoe e na Pali o Waipio Hawaii.

<https://www.papakilodatabase.com/pdnupepa/?a=d&d=KLL18930106-01.2.3&srpos=&dliw=none&e=----en-20--1--txt-txIN%7CtxNU%7CtxTR%7CtxTI-mokupapapa----->





LAND COURT REGULAR SYSTEM
(AREA ABOVE RESERVED FOR RECORDING INFORMATION)

After Recording return by Mail or Pick-up. Phone#: (619) 366-9077

Terrill James Kane Alii Williams
P.O. Box 790172
Paia, HI 96779

TITLE OF DOCUMENT: AFFIDAVIT OF: Terrill James Kane Alii Williams
TAX MAP KEY(S): (1)-1-001-001-0000
LAND COMMISSION AWARD:
ROYAL PATENT: 1615

This document consists of 39 pages.

State of Hawaii
County of Maui

This instrument was made on the 8th day of May in the year 2024 by Terrill James Kane Aii Williams who resides at P.O. Box 790172, Paia, HI 96779 upon first duly sworn desposes and sayeth:

First I, Terrill James Kane Aii Williams, am of lawful age and competent; and was born on September 20, 1996 ads proven by Birth Certificate (Exhibit A1/Mea A1)

Second That Staceydee Pohaikealoha Ah Loo is my mother and was born on January 20, 1970 proven by Certification of Live Birth (Exhibit B1/Mea B1).

Third That Diane Kuuipo Shaw, born on October 24, 1943, is the mother of Staceydee Pohaikealoha Ah Loo proven through Certification of Live Birth. (Exhibit C1/Mea C1) and therefore is my Grandmother.

Fourth Diane Kuuipo Shaw was adopted from her biological mother, Marcellina Contrades, and her original name was Frances Alicia Tamburi as shown in Amended Birth (Exhibit D1/Mea D1) and Birth Record (Exhibit D2). Marcellina Contrades therefore is my great grandmother.

Fifth That Kahele Papoko is the mother of Marcellina Contrades proven by Delayed Certificate of Birth (Exhibit E1/Mea E2) and Record of Issue of License to Marry (Exhibit E2/Mea E2) and therefore is my great great grandmother.

Sixth That Nohoanu Kapalehua is the mother of Kahele Papaoko proven by Record of Death (Exhibit F1/Mea F1) and therefore is my great great great grandmother.

Seventh That Keaouli Kapalehua is the mother of Nohoanu Kapalehua proven by Death Probate (Exhibit G1/Mea G1) and therefore is my great great great great grandmother.

Eighth That Keaouli Kapalehua was also known as Keouli as proven by Marriage Certificate (Exhibit H1/Mea H1) and Record of Marriage (Exhibit H2/Mea H2).

Ninth That Namauike is the father of Keouli proven by Death Probate (Exhibit I1/Mea I1) and therefore is my great great great great great grandfather.

Tenth That Kelekau is the mother of Namauike proven by Death Probate (Exhibit I1/Mea I1) and therefore is my great great great great great grandmother.

Eleventh That Kelekau was next-of-kin as first cousin to Papapa. Nieke is the mother of Kelekau, Palauakeke is the mother of Papapa. Nieke is the younger sister of Palauakeke by the same parents, Waha is the father and Namue is the mother, proven by Death Probate (Exhibit I1/Mea I1)

Twelfth That Papapa is the awardee Royal Patent 1615 proven by certified copy of Royal Patent 2944 Palapala Sila Nui, Ano Allodio (allodial title) (Exhibit J1), by certified copy of Royal Patent 1615 Palapala Sila Nui, Ano Allodio (allodial title) (Exhibit J2), and by certified copy of Survey Boundaries (Exhibit J3)

O teia mea palapala i hatu ia ma ka la 8 o Mei i ka makahiti 2024, na Terrill James Kane Alii Williams e noho ma P.O. Box 790172, Paia, HI 96779 e olelo me ta oiaio:

Etahi O au, Terrill James Kane Alii Williams, i hanau ia ma la 20 o Kepakemapa i ka makahiti 1996 i hooiaio na Birth Certificate (Exhibit A1/Mea A1)

Elua O Staceydee Pohaikealoha Ah Loo tou matuahine i hanau ia ma ka la 20 o Ianuali i ka makahiti 1970 i hooiaio na Certification of Live Birth (Exhibit B1/Mea B1)

Ekolu O Diane Kuuipo Shaw i hanau i ma ka la 24 o Okakopa i ka makahiti 1943, oia ka matuahine o Stacey Pohaikealoha Ah Loo i hooiaio na Certification of Live Birth (Exhibit C1/Mea C1), no laila oia tou tupunahine.

Eha Ua hanai ia atu o Diane Kuuipo Shaw mai tona matuahine pono o Marcellina Contrades. O ta inoa pono o Diane Kuupio Shaw mamua o ta hanai ana, oia o Frances Alicia Tamburi i hooiaio na Amended Birth (Exhibit D1/Mea D1) a me Birth Record (Exhibit D2). O Marcellina Contrades tou tupunahine kuatahi.

Elima O Kahele Papoko ta matuahine o Marcellina Contrades i hooiaio na Delayed Certificate of Birth (Exhibit E1/Mea E1) a me Record of Issue of License to Marry (Exhibit E2/Mea E2), no laila oia tou tupunahine kualua.

Eono O Nohoanu Kapalehua ta matuahine o Kahele Papoko i hooiaio na Record of Death (Exhibit F1/Mea F1), no laila oia tou tupunahine kuakolu.

Ehitu O Keaouli Kapalehua ta matuahine o Nohoanu Kapalehua i hooiaio na Death Probate (Exhibit G1/Mea G1), no laila oia tou tupunahine kuaha.

Ewalu O Keaouli Kapalehua, oia no o Keouli i hooiaio na Marriage Certificate (Exhibit H1/Mea H1) a me Record of Marriage (Exhibit H1/Mea H2).

Eiwa O Namauiki ta matuakane o Keouli i hooiaio na Death Probate (Exhibit I1/Mea I1), no laila oia tou tupunakane kualima.

Umi O Kelekau ta matuahine o Namauiki i hooiaio na Death Probate (Exhibit I1/Mea I1), no laila oia tou tupunahine kuaono.

Umitumakahi O Kelekau te kaituahine o Papapa. O Nieke ta matuahine o Kelekau, o Palauakeke ta matuahine o Papapa. O Nieke te kaitaina o Palauakeke na na matua hootahi, o Waha ta matuakane laua o Namue ta matuahine, i hooiaio na Death Probate (Exhibit I1/Mea I1)

Umitumalua Ua haawi ia ta Royal Patent 1615 ia Papapa i hooiaio na Royal Patent 2944 Palapala Sila Nui Ano Allodio (Exhibit J1/Mea J1), na Royal Patent 1615 Palapala Sila Nui Ano Allodio (Exhibit J2/Mea J2), a me Survey Boundaries (Exhibit J3/Mea J3).

The above instrument and information contained herein are true and correct to the best of my knowledge, are set-forth for cause, superseding and all previous denials of aforementioned. I may have made, and my signature and seal hereinafter are the voluntary act of my own hands and FURTHERMORE SAYETH NAUGHT.

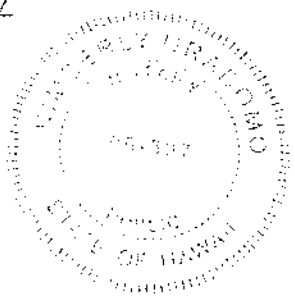
Subscribed, Sealed and Affirmed this 8th day of May in the year of our lord And savior, Two Thousand and Twenty-Four.

Terrill James Kane Alii Williams
Terrill James Kane Alii Williams

STATE OF HAWAII)
) SS:
COUNTY OF MAUI)

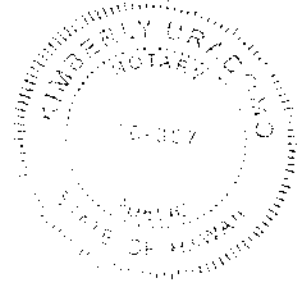
Subscribed and sworn before me this day: May 8, 2024

Kimberly Uradomo
Print name, _____ Kimberly Uradomo _____
Notary Public State of Hawaii Comm exp. 07-02-2026
My commission expires: _____ Second Judicial Circuit



CERTIFICATION
Document Date: 05/08/2024 Pages: 39
Notary Name: _____ Second Circuit
Document Description: Affidavit of Terrill James Kane Alii Williams
Notary Signature: Kimberly Uradomo

Kimberly Uradomo
Commission expires: 7/2/2026



CERTIFICATE OF VITAL RECORD

VERIFY PRESENCE OF WATERMARK - HOLD DOCUMENT TO VIEW

5530619

COMMONWEALTH OF VIRGINIA

DEPARTMENT OF HEALTH - DIVISION OF VITAL RECORDS

CERTIFICATE OF LIVE BIRTH

STATE FILE NUMBER: 145-96-062498

NAME OF REGISTRANT: TERRILL JAMES KANE ALII WILLIAMS

DATE OF BIRTH: SEPTEMBER 20, 1996 SEX: MALE

PLACE OF BIRTH: PORTSMOUTH, VIRGINIA

MAIDEN NAME OF MOTHER: STACEYDEE POHAIKEALDHA AHLOO

AGE OF MOTHER: 26

MOTHER'S PLACE OF BIRTH: HAWAII

DATE RECORD FILED: OCTOBER 11, 1996

This is to certify that this is a true and correct reproduction or abstract of the original record filed with the Virginia Department of Health, Richmond, Virginia

DATE ISSUED February 15, 2013

Janet M. Rainey
Janet M. Rainey, State Registrar

Do not accept unless on security paper with the seal of Virginia Department of Health, Vital Statistics in the lower left hand corner. Section 32.1-272, Code of Virginia, as amended.

VS 158



VOID WITHOUT WATERMARK OR IF ALTERED OR ERASED

CERTIFICATE OF LIVE BIRTH

STATE OF HAWAII
DEPARTMENT OF HEALTH



CERTIFICATE NO. 151 1970 - 000949

CHILD'S NAME
STACEY DEE POHAIKEALOHA AH LOO

DATE OF BIRTH
January 20, 1970

HOUR OF BIRTH
11.19 AM

SEX
FEMALE

CITY, TOWN OR LOCATION OF BIRTH
KAJLUA

COUNTY OF BIRTH
HONOLULU

MOTHER'S MAIDEN NAME
DIANE KUU IPO SHAW

MOTHER'S RACE
HAWAIIAN CAUCASIAN INDIAN

DATE FILED BY REGISTRAR
January 26, 1970

Exhibit B1 / Mea B1
Page 6 of 39

ANY ALTERATIONS INVALIDATE THIS CERTIFICATE

CERTIFICATION OF LIVE BIRTH

STATE OF HAWAII
HONOLULU



DEPARTMENT OF HEALTH
HAWAII U.S.A.

CERTIFICATE NO. 151 1943 - 000712

CHILD'S NAME
DIANE KUIIPO SHAW

DATE OF BIRTH
October 24, 1943

HOUR OF BIRTH
9:50 PM

SEX
FEMALE

CITY, TOWN OR LOCATION OF BIRTH
HONOLULU

ISLAND OF BIRTH
OAHU

COUNTY OF BIRTH
HONOLULU

MOTHER'S MAIDEN NAME
MARY KALEI

MOTHER'S RACE
PART HAWAIIAN

FATHER'S NAME
ALEXANDER SHAW

FATHER'S RACE
CAUCASIAN

DATE FILED BY REGISTRAR
October 29, 1943

Exhibit C1 / Mea C1
Page 7 of 39

AMENDED
BIRTH

Name SHAW, Diane Kuuipo

Reg. No. 713 712 Vol. 8

Place Honolulu

Date Oct. 24, 1943

Father's Name SHAW, Alexander

Mother's Name KALEI, Mary

Form VS-30-10M

		BIRTH	AMENDED
Name	TAMBURI, Frances Alicia		
Reg. No.	4082	Vol.	804
Place	Honolulu		
Date	Oct. 24, 1943		
Father's Name	TAMBURI, HARRY		
Mother's Name	CONTRADES, MARCELLINA		
See Amended Records, Reg. No. 712 Vol. 8			
Form VS-20-52M-APCO 285258			

DELAYED CERTIFICATE OF BIRTH

STATE OF HAWAII
DEPARTMENT OF HEALTH
RESEARCH AND STATISTICS OFFICE

FILE NUMBER **DB 3-00638**

1 FULL NAME OF REGISTRANT MARCELLINA		B MARRIAGE CONTRADES	
2 SEX Female	3 CHILDREN BORN TO MOTHER 4	A Total 4	B The Birth 4
4 DATE OF BIRTH (Month Day Year) February 3, 1908		5 PLACE OF BIRTH (Month Day Year) Kapahi	
6 PLACE OF BIRTH (City or Town) Kapahi		7 PLACE OF BIRTH (County) Kauai	
8 FULL NAME OF FATHER Jose		9 LAST NAME ContraDES	
10 FULL MARRIAGE NAME OF MOTHER Rose		11 PLACE OF BIRTH (County) Hawaii	
12 I DECLARE UPON OATH THAT THE ABOVE STATEMENTS ARE TRUE AND CORRECT TO THE BEST OF MY KNOWLEDGE.		13 SIGNATURE of Applicant <i>Marcella Conrades</i>	
14 DATE OF BIRTH Oct 24 1974		15 RELATIONSHIP to Registrant Self	
16 CURRENT ADDRESS (Number & Street, RFD or P.O. Box, Ct. or Town, State, Zip Code) 1311 Sixth Avenue, Honolulu, HI 96816			

NOTARY'S SEAL	State of Hawaii	Signature of Notary <i>George H. Tokuyama</i>
	County of Honolulu	Notary Public George H. Tokuyama
SUBSCRIBED AND SWORN TO BEFORE ME ON Oct 24 1974		My commission expires Sept 15 75

14. ABSTRACT OF DOCUMENTARY EVIDENCE — TO BE COMPLETED BY REGISTRAR

1	Type of Document Kapaa High & Int. School record, Kauai	Date Established Sep. 6, 1918
	Date of Birth or Age February 3, 1908	Place of Birth Kapahi, Kauai
	Father's Name Jose Conrades	Mother's Name Rose Conrades
2	Type of Document Bureau of Census record, Washington, D.C.	Date Established Jan. 1, 1920
	Date of Birth or Age 12 years	Place of Birth Hawaii
	Father's Name not shown	Mother's Name not shown
3	Type of Document Hawaii marriage certificate (Vol. 119 #184)	Date Established July 6, 1932
	Date of Birth or Age 24 years	Place of Birth Kapaa, Kauai
	Father's Name Jose Conrades	Mother's Name Manuiki Kahele
4	Type of Document	Date Established
	Date of Birth or Age	Place of Birth
	Father's Name	Mother's Name

15 SUPPLEMENTARY ENTRIES

16 NO PRIOR BIRTH CERTIFICATE HAS BEEN FOUND IN THE FILES OF THIS OFFICE AND THIS DELAYED BIRTH CERTIFICATE HAS BEEN ESTABLISHED IN ACCORDANCE WITH THE LAWS OF THIS STATE AND REGULATIONS OF THE STATE DEPARTMENT OF HEALTH. DOCUMENTARY EVIDENCE HAS BEEN REVIEWED WHICH SUPPORTS THE REGISTRANT'S CLAIMS REGARDING DATE AND PLACE OF BIRTH AND PARENTAGE.

17 SIGNATURE OF REGISTRAR <i>Walter B. Quisenberry</i>	18 DATE ACCEPTED OCT 25 1974
---	--

**THIS CERTIFIES THAT THE ABOVE IS A TRUE AND CORRECT COPY OF THE ORIGINAL RECORD ON FILE IN THE RESEARCH AND STATISTICS OFFICE
HAWAII STATE DEPARTMENT OF HEALTH**

Walter B. Quisenberry
WALTER B. QUISENBERY, M.D.
Director of Health

George H. Tokuyama
GEORGE H. TOKUYAMA
State Registrar

Date
Oct. 29, 1974

V-26

129

Record of Issue of License to Marry

District of Kauai County of Kauai

License Issued by A. M. Hansen Date of License Apr 14, 1944

Name of Male Keatua Kuapaka Age 17 Bachelor Married

Nationality Hawaiian Residence Kapaae, Kauai (2nd, 3rd, Marriage)

Name of Father Keupuni Keopaka Maiden Name of Mother Makua Keupaka

Race Hawaiian Race Hawaiian

Birthplace of Father { State or Country } Hawaii Birthplace of Mother { State or Country } Hawaii

Name of Female Masara K. Centrales Age 15 Maid Married

Nationality Hawaiian Residence Kapaae, Kauai (2nd, 3rd, Marriage)

Name of Father Pau Centrales Maiden Name of Mother Ahile Papoko

Race Hawaiian Race Hawaiian

Birthplace of Father { State or Country } Hawaii Birthplace of Mother { State or Country } Hawaii

Names of Witnesses Mohi Mauiki Pau Pau Pau

Place of Marriage Kapaae, Kauai

Ceremony to be Performed by _____

Copy sent to Registrar of Marriages this

14 day of April 1944

(Signed) _____
Agent to Grant Marriage Licenses

District of Kauai County of Kauai

PRINTED BY STAR BULLETIN, LTD.

TERRITORY OF HAWAII

RECORD OF DEATH

PLACE OF DEATH

County of Kauai
Township of Lihue
or
Village of Wailua
or
City of _____ (No. _____ Street)

If death occurred in a hospital or institution give its NAME instead of street and number.

If death occurs away from USUAL RESIDENCE give facts called for under "SPECIAL INFORMATION."

FULL NAME Kahale Papoko

PERSONAL AND STATISTICAL PARTICULARS

Sex Female Race Hawaiian
Date of Birth February 25th 1890
(Month) (Day) (Year)
Age 22 years 10 months 25 days
Single, Married, Widowed or Divorced single
Birthplace (State or Country) Lihue, Kauai
Name of Father James Kimo Papoko
Birthplace of Father (State or Country) Huelo, Maui
Maiden Name of Mother Nohoame Kapalehua
Birthplace of Mother (State or Country) Hanalei, Kauai

Occupation of deceased _____
The above stated personal particulars are true to the best of my knowledge and belief.
(Informant) John M. Papoko
(Address) Kealia, Kauai

Entered Jan 22 1912 P. R. Puman Registrar

Filed APR -8 1912 [Signature] Secretary, Board of Health.

MEDICAL CERTIFICATE OF DEATH

Date of Death January 20th 1912
(Month) (Day) (Year)

I HEREBY CERTIFY, THAT I attended deceased from _____ to _____

and that death occurred, on the date above stated, at _____ M.
The cause of death was as follows:

did not attend properly from Pneumonia
Diagnosis made from history, symptoms and duration of illness
Duration _____ years _____ months 5 days

Contributory: _____
duration: _____ days
(SIGNED) Dr. H. Johnson M.D.
Jan 20 1912 (Address) Kealia, Kauai

SPECIAL INFORMATION only for Hospitals, Institutions, Treatment, or Recent Residents.

Former or How long at _____ place of death _____ days
Usual Residence _____

Where was disease contracted, (if not place of death) _____

Place of Burial _____ Date of Burial _____
Wailua on grounds Jan 21st 1912

Undertaker _____ Address _____

ADDITIONAL INFORMATION SHOULD BE CAREFULLY SUPPLIED. AGES SHOULD BE LISTED EXACTLY. PHYSICIANS SHOULD STATE CAUSE OF DEATH IN PLAIN TERMS, THAT IT MAY BE PROPERLY CLASSIFIED. THE "SPECIAL INFORMATION" FOR PERSONS DYING AWAY FROM HOME SHOULD BE GIVEN IN EVERY INSTANCE.

DAVID Y. IGE
GOVERNOR



CURT Y. STAGURO
COMPTROLLER
AUDREY HIDANO
DEPUTY COMPTROLLER

STATE OF HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
P.O. BOX 119, HONOLULU, HAWAII 96810-0119

I, DR. ADAM JANSEN, State Archivist of the Public Archives of the State of Hawai'i, do hereby certify that the attached document is a true and correct copy of Pages 32-33 of the Minute Book of Judge Hardy, volume 6, August 1897-October 1910 (2 pages), from Probate Records of the Fifth Circuit Court [Series 027 volume 8], Judiciary of Hawai'i

on file in the STATE ARCHIVES, at Honolulu, State of Hawai'i.

Witness my hand and seal this 4th day of December, 2020 at Honolulu, State of Hawai'i.

A handwritten signature in black ink, appearing to read "Adam Jansen", written over a horizontal line.

ADAM JANSEN, Ph.D.
STATE ARCHIVIST
HAWAII STATE ARCHIVES
IOLANI PALACE GROUNDS
HONOLULU, HAWAII 96813

1897.

Second Court Fifth Circuit. New Zealand Islands.

At Whangarei.

Vol. 5.

In Probate.

The Estate of Kapalehua deceased intestate. } Before Hardy, J.

On the hearing of the petition of L.H. Bishop Administrator de bonis non of said estate, for first and final hearing of his accounts, approval of the same, distribution to heirs, discharge from further responsibility as Administrator, and for the release of his securities.

Dec 11

Petition filed December 11th 1897. Same day Ordered hearing of said petition for January 17th 1898 at 10 Am. at the Court House S.W. and that notice of same be published for three successive weeks in Hawaiian in the Huikeia Newspaper published at Honolulu and that all persons interested in said estate do then and there appear to show cause why the said petition should not be granted.

1898.

Jan 17.

Same day being a Government Holiday the hearing is deferred to the 18th inst. at 10 Am. at the Court House

" 18.

Court opened at 10 Am. pursuant to Order of notice duly published and postponement of the 17th inst.

Present. L.H. Bishop Administrator. Kimo husband of Nohoanu deceased daughter of Kapalehua; Kaomealani^m daughter of Kapalehua; Mokeleke^m husband of Kainuwai^m daughter of Kapalehua. Kimo, sworn;

The children of Kapalehua are Rose, Sarah, Kainuwai^m, Kaomealani^m, Kapalehua 2^d, Mary. Nohoanu^m deceased. Nohoanu married Kimo. They had five children all minors, whose names are Lolo^m, Namuo^m, Kahalekulani^m, Rosalina^m, Kalani^m.

x manages

The Court finds that Mary, Sarah, Rose, Kapalehua 2^d, Kainuwai^m and Kaomealani^m are children of Kapalehua deceased, and that Lolo^m, Namuo^m, Kahalekulani^m, Rosalina^m and Kalani^m are the children of Kimo and Nohoanu his deceased wife who was the daughter of deceased. That each of his children is entitled to one seventh (1/7) of Kapalehua's estate, and the five grandchildren above named to one seventh (1/7) collectively.

DAVID Y. IGE
GOVERNOR



CURT T. OTAGURO
COMPTROLLER
AUDREY HIDANO
DEPUTY COMPTROLLER

STATE OF HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
P O BOX 119 HONOLULU, HAWAII 96810-0119

ARCHIVES DIVISION
HAWAII STATE ARCHIVES
KEKAULUCHI BUILDING, IOLANI PALACE GROUNDS
364 SOUTH KING STREET
HONOLULU, HAWAII 96813

I, DR. ADAM JANSEN, State Archivist of the Public Archives of the State of Hawai'i, do hereby certify that the attached document is a true and correct copy of Probate No. 433, Estate of KAPALEHUA (83 pages), from Probate Records of the Fifth Circuit Court [Series 027-4], Judiciary of Hawai'i

on file in the STATE ARCHIVES, at Honolulu, State of Hawai'i.

Witness my hand and seal this 16th day of April, 2021 at Honolulu, State of Hawai'i.


ADAM JANSEN, Ph.D.
STATE ARCHIVIST

lei cui judge 14th judicial lei cui. 1888

At Chambers. In Probate.

Honolulu Oct. 30 1890

Estate of Kapalehua
of Waialea, Kauai, deceased
intestate.

On the hearing of the petition of Mrs. Mary
Manoiki, and Mrs. ~~Ma~~ Nohoanu Kimo, for
letters of Administration upon said estate.

pursuant to Order of Court, Sept. 30, 1889.
Petition filed Sept. 30, 1890, notice of hearing
duly advertised for three successive weeks in
Hawaiiian, in the Kurekua newspaper, printed
and published at Honolulu

{ Oct. 30
10 am.

Appeared Mrs. Mary Manoiki, & Mrs. Nohoanu
Kimo. Manoiki^k husband of said Mary, and
Kimo^k husband of ^{said} Nohoanu^w - also Mrs.
Keaouli Kapalehua, widow of ~~the~~ said deceased,
who is in opposition to the petition.

Also Kawahamai, ~~step~~ step mother
of Kapalehua. Also appeared Kaimi,
Mrs. Keaouli Kapalehua's young

... was first married to Salem
... by Waiamanu. He had one child
... but she had been
... when I married Kapalehua
... brought her up
... Kapalehua's

Oct 2

He died on the 14th of last May. He did not
make a will. — He was over 50 yrs of age.

Saw him buried at Waialua Mauka. —

He Kapalehua & had children viz:
Kaimi^{sr}

Kohoani^{sr}

Sila^{sr}

Rose^{sr}

Kapalehua Jr.

Karimwai^{sr}

Kaomealani^{sr} —

Carl Greenberg was on the request of
the widow Keaouli Kapalehua, and with
the consent of all parties present appointed
as Adm^r of the said Est. on his filing
a good & sufficient bond in the Penalsum
of \$2000. — and was on the like request
and approval appointed as Guardian of
the 4 minor children of the dec^d. under
the same bond. —

J. W. Wills
Cis. J.

Exhibit H1:3 /
Mea H1:3
Page 17 of 39

Oct 30

Bond filed and approved. J. W. Wills Adm^r
Letters of Administration and Letters of
Guardianship of minor heirs of Kapalehua

JOSH GREEN, M.D.
GOVERNOR
KE KIA'ĀINA



KEITH A. REGAN
COMPTROLLER
KA LINA HO'OMALU HANA LAULĀ

MEOH-LENG SILLIMAN
DEPUTY COMPTROLLER
KA HOPE LUNA HO'OMALU HANA LAULĀ

STATE OF HAWAII | KA MOKU'ĀINA O HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES | KA 'ŌIHANA LOIHELU A LAWELAWE LAULĀ
P.O. BOX 119, HONOLULU, HAWAII 96810-0119

ARCHIVES DIVISION
HAWAII STATE ARCHIVES
KEKĀULUOHI BUILDING, 'IOLANI PALACE GROUNDS
364 SOUTH KING STREET
HONOLULU, HAWAII 96813

I, DR. ADAM JANSEN, State Archivist of the Public Archives of the State of Hawaii'i, do hereby certify that the attached document is a true and correct copy of Page 14 of K-26, Records of Issue of License to Marry, Records of Marriage and Marriage Licenses, Kauai, 1918-1919, pgs. 1-47 (1 page), from Hawaii'i State Archives, Vital Statistics Collection [Series 223-17]

on file in the STATE ARCHIVES, at Honolulu, State of Hawaii'i.

Witness my hand and seal this 27 day of April, 2023 at Honolulu, State of Hawaii'i.


ADAM JANSEN, Ph.D.
STATE ARCHIVIST

K-26

July 27 1918
J. M. Masunaga

Record of Issue of License to Marry

District of Kauai County of Kauai

License Issued by Masunaga Date of License July 27 18

Name of Male John Kahui Akina Age 56 Widower

Nationality Hawaiian Residence Kapa, Kauai

Name of Father Akima Maiden Name of Mother Kaunono

Race Hawaiian Race Hawaiian

Residence Quint Kapa, Kauai Residence Quint King King, Kauai

Name of Female Rose Kapalehu Agawa Age 47 Divorced

Nationality Hawaiian Residence Kapa, Kauai

Name of Father Kapalehu Maiden Name of Mother Arouli

Race Hawaiian Race Hawaiian

Residence Quint Hailua Residence Quint Hailua

Names of Witnesses Chas Lonn, Mrs Chas Lonn

Place of Marriage

Ceremony Performed by

Copy sent to Registrar of Marriages this

27 day of July

(Signed) Masunaga
Agent to Grant Marriage Licenses

1918
District of Kauai County of Kauai

HONOLULU STAR-BULLETIN, LTD.

TERRITORY OF HAWAII

RECORD OF MARRIAGE

1917

PLACE OF MARRIAGE

Honolulu
 Kapapa, Hawaii
 Anahulu

11

11

MALE
 Full name of groom: John Kanui Okima
 Residence: Kapapa, Hawaii
 Age at marriage: 26 years
 Height: 5 feet 10 inches
 Complexion: Dark
 Eyes: Brown
 Hair: Black
 Birthplace of groom: Honolulu, Hawaii

FEMALE
 Full name of bride: Rose Kapohulua Egawa
 Residence: Kapapa, Hawaii
 Age at marriage: 17 years
 Height: 5 feet 10 inches
 Complexion: Fair
 Eyes: Blue
 Hair: Black
 Birthplace of bride: Honolulu, Hawaii

FATHER
 Full name: Ah Sima (Ch)
 Race: Chinese
 Birthplace of father: Hong Kong, China

MOTHER
 Full name: Hoanani Kapohulua
 Race: Hawaiian
 Birthplace of mother: Honolulu, Hawaii

FATHER
 Full name: Kapohulua
 Race: Hawaiian
 Birthplace of father: Honolulu, Hawaii

MOTHER
 Full name: Hoanani Kapohulua
 Race: Hawaiian
 Birthplace of mother: Honolulu, Hawaii

License in power issued by: W. M. ...
 Witnesses to marriage ceremony: ...

Date of license issued: July 11, 1918
 Witnesses to marriage ceremony: ...

WITNESSES TO MARRIAGE
 Name of officiating clergyman: ...
 Name of officiating civil officer: ...
 Name of officiating judge: ...

WITNESSES TO MARRIAGE
 Name of officiating clergyman: ...
 Name of officiating civil officer: ...
 Name of officiating judge: ...

1917

1917

JOSH GREEN, M.D.
GOVERNOR
KE KIA ĀINA



KEITH A. REGAN
COMPTROLLER
KA LUNA HO'OMALU HANA LAULĀ

MEOH-LENG SILLIMAN
DEPUTY COMPTROLLER
KA HOPE LUNA HO'OMALU HANA LAULĀ

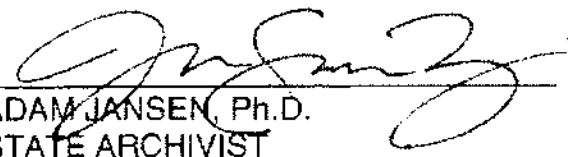
STATE OF HAWAII | KA MOKU'ĀINA O HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES | KA 'OIHANA LOIHELU A LAWELAWE LAULĀ
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HONOLULU, HAWAII 96813

I, DR. ADAM JANSEN, State Archivist of the Public Archives of the State of Hawai'i, do hereby certify that the attached document is a true and correct copy of Probate No. 371 of KAUAKAHI (18 pages), from Probate Records of the Fifth Circuit Court [Series 027-3], Judiciary of Hawai'i

on file in the STATE ARCHIVES, at Honolulu, State of Hawai'i.

Witness my hand and seal this 5th day of May, 2023 at Honolulu, State of Hawai'i.

for 
ADAM JANSEN, Ph.D.
STATE ARCHIVIST

Kalika was dect's sister. Ariamata her
husband. They had children
c kuumu² & namaniki²
c kuumu, m. to P Hoosua.

They had 6 children. 5 died

XV c taauhau² sury

c kamaniki, mar. Paalea.

had 3 chil. 1 dead & sury - viz.

XY:XY: Kela^m pet. & Keoulu.^m I

The 6 children above of c kuumu were
c taauhau. - Hoosua^m - Polani^m
Kalaeamakalii^m c kika^m
Keolani^m -

The 3 children of c kamaniki & Paalea

were

Ika kumu.^m

Kela^m

Keoulu -^m

Ika kumu married w. Opumui.
had 5 children 4 dead in infancy -
1 living Paikana.²

XX.

When I first knew dect he was an old
man. He was living at Waipouli.
He was then living with Kipala, 2 wife.
Pahua was living with him -

I lived with Ika kumu. I think full 10 yrs.
at c kika. I married Kela at Nihoa

119-0

I went to him with Kalekani. took care of her. - Kalekani told me she was the sister of deek. She was an old woman when I married Shekumu. She was older than deek. ekeke was their mother.

e kaunahu " father.

They had 2 children Kalekani & deek. They were married. ^{according to the} Ancient Hawaiian ^{custom} ~~functions~~

I never saw either of them. -

I first saw deek while Mr. Pryde was Ct. judge, I think. Went to see him. He ^{acknowledged} ~~recognized~~

Kela as his grand-daughter. She then went to live at Wailea and have lived there ever since. - We did not go to deek's ^{funeral} ~~burial~~. Did not hear of his death, till ^{the funeral} ~~afterwards~~.

✓ Kela's Pet. Sworn: knew Kanaokahi. Palahakumotu was his first wife.

They had 1 child Poietua, ^{is} dead. Poietua married - Kanaokahi. ^{Dead} -

They had no children -

Deek married 2nd wife Kipala.

They had no children -

Deek died first. Kipala is dead. -

✓ Kipala was married to another husband before she married deek

actg for Pahua - knew Poietua. He died before dect. As I remember dect died in 64 or 65. I was teaching school at Waikua at the time. Think dect-will was burned in '67 - in which he bequeathed the half his property to Kihala and the other half to Pahua. I and Otahi were the witnesses to the will. Deet died of Dropsy 2 months ailing - &. Poietua died of - paralysis - his wife survived him. He died in 63. or 64. -
Kauhae, knew Poietua. He died before dect -

Hearing continued to - July 16. 1884
at 10 Am. - Cham. Kolow

July 16. 84. Hearing continued at per adjt. June 25. - 84
Present. Pet. et alia. In opposition Kaunuaali.
his atty Kealahua. and Pahua.

Pet. asks leave to introduce further testimony
no objection being made, leave was granted.

For Pet. Papapa. known. Born at Kihau.

Live now at Waikua. Has lived there 10 yrs.
was living at Kihau when dect died. -

I was once at Waikua before dect died.

I am a relative of dect -
the King

Knew. saw personally the father and mother
of dect.

Maanao father of dect

Meke mother - "

They has two children.
 Kelikau 1st child.
 Kanakahi 2^o

Kelikau married Aiamaha.

Their children were two.
 a Kuuuuu. " 1st
 a Tamauiki " 2^o

a Kuuuuu mar. Haouea.

They has 6 children, following

- | | | |
|-----|--------------------------|--------------------------------|
| xxx | 1. a Kuuuuu | living at Waiaua |
| | 2. Koolio ^o | D. in at |
| | 3. a Kuuuuu ^o | D. m. |
| | 4. Pahle ^o | D. |
| | 5. Haouea ^o | D. m |
| | 6. Koolani ^o | D. |

a Tamauiki^o m. to Paalea.

3 children

- | | | |
|-----|--------------------------------------|-------------|
| xxx | 1 st Ikekuni ^o | D. m. Chuni |
| | 2 Kela | w. Pato |
| xxx | 3 Kestuli | w. |

Ikekuni & Chuni

1 child. Pakaua^o

at 7. Deek's land. - Poikua's wife Kaulua was
there. But dead. P. first died then Kaulua. -
Last was King when I went to Waialea Island.

P. by - ~~contested~~

Deek's name lived on his land. Pahuai born on
deek's land. When I first went to deek's Pahuai
was living there. I remember that Pahuai was
deek's child.

~~Wahie's Palauakake. my mother.~~

~~Puka father.~~

~~Wahie's mother of Palauakake~~

~~my grand mother & Wahie's mother of Wahie~~

my mother was a sister of Wahie -

Wahie & Wahie's parents of.

Palauakake & Wahie -

Palauakake m. Kanisama.

they had one child Puka. myself -

Luhie. my first son -

From Wahie lived at Kahaa
now live Luhie - knew deek well.

Lived at Kahaa - 10 years - then lived at
Luhie 5 yrs. Deek died while I was at Kahaa.

My husband Wahie was brother in law of deek -
was living at deek when he died - in 1871 -
he left Kapehu his widow. Poikua was then

them. He is my grandson. Think I was 5 or 6 yrs old when I became the foster child of dect.
 Lived with him from that time till he died.
 My home stood on his Kuleana. He never paid any taxes on the land. He did not cultivate the land. He was unable to do more than a very little work. Know Kela, pet. His husband is Opunui. Never saw her at dect's. Kaunuu alii made the coffin and buried Kaunakahi.

Cross examined.

Dect made a will. It was burned when my home was burned before he died. My present home stands on the land granted to Kama hulelani. My home that was burned stood on Kaunakahi's land. The home burned at Honouliuli.

// It appearing to the Court from the evidence adduced, that the heirs at law of Kaunakahi, aside from the heirs of the widow Kipulani, are Kela, the petitioner, a vaauhau, and Keouli - grandchildren of Kalekani, sister of Kaunakahi; and Pakana, ^{is a great} grandson of Kalekani, and that ^{the} Court and Pakana has failed to show that he was adopted by Kaunakahi as his heir // It is therefore

This cover sheet is for the certified copies of

Royal Patent: _____

Land Commission Award: _____

Grant: 2944

Total Pages: 3 (Including This Page)

I hereby certify that the foregoing document
is a true and correct copy of the document
archived on film in the Department of Land
and Natural Resources, Kalanimoku Building,
1151 Punchbowl Street, Honolulu, Hawaii.

Dated: Honolulu, Hawaii, this 27th day of

AUGUST, 2023



Registrar, Bureau of Conveyances
Department of Land and Natural Resources

No. 3777
ROYAL PATENT.

V

KANIKULIANGIA W. By the grace of God, King of the Hawaiian Islands, by His Royal Patent, doth hereby give, sell, let, lease, let lease, and his successors in office, doth hereby granted and given, unto the said James W. Keolu, James W. Keolu, and Francis L. Litch, for the consideration of Five thousand dollars paid unto the Royal Exchequer, the sum of Five thousand dollars

That the whole of the lands now belonging to the Government on the Main of Oahu, it being understood, that under this patent the whole of the land on the said Island of Oahu is conveyed to the said James W. Keolu, James W. Keolu, and Francis Litch, with the exception of the two lands known as Mahalo and Mahalo, set off to the King in the great Division of 1848, and that tract of land set off to the King, containing fifty acres, which is more particularly described in Royal Patent No. 1115 of King Charles, which Patent, in the diagram, also describes the pieces of land set apart for Church and School lots, and also reserving and reserving to the Hawaiian Government, all Mineral and Metalliferous Mines of every description.

It is hereby and to hold the above granted land in Fee Simple unto the said James W. Keolu, James W. Keolu, and Francis Litch, their heirs and assigns for ever - as Tenants in Common, subject to the taxes to be from time to time imposed by the Legislative Council, equally upon all landed property held in Fee Simple.

In witness whereof, I have hereunto set my hand and caused the Great Seal of the Hawaiian Kingdom to be affixed at Honolulu, this 23rd day of January A.D. 1864

Kamehameha IV.

(Signature)

By the King our (Honorable) Minister
J. W. Keolu

Containing Acres, more or less:
excepting and reserving to the Hawaiian Government, all mineral or metallic Mines of every description.

To have and to hold the above granted Land in Fee Simple, unto the said

Heirs and Assigns forever, subject to the taxes to be from time to time imposed by the Legislative Council equally, upon all landed Property held in Fee Simple.

In Witness Whereof, I have hereunto set my Hand, and caused the Great Seal of the Hawaiian Islands to be affixed, at Honolulu, this
day of 18

This cover sheet is for the certified copies of

Royal Patent: _____

Land Commission Award: _____

Grant: 1615

Total Pages: 3 (Including This Page)

I hereby certify that the foregoing document
is a true and correct copy of the document
archived on film in the Department of Land
and Natural Resources, Kalanimoku Building,
1151 Punchbowl Street, Honolulu, Hawaii.

Dated: Honolulu, Hawaii, this 22ND day of

AUGUST, 2023



Registrar, Bureau of Conveyances
Department of Land and Natural Resources

ʻE maika o te Apiana *Hanalei* eka e oi iki ana eia ihi maui paha.
 Eia ke kumu o te lilo ana; ua haawi mai ma iloko o ke wadhoue waiwai o ke Aupuni i *ma kala*
ka 1850
 Aka, ua koe i ke Aupuni na omi mineral e me na omi metal e pau.
 No *Puaka*
 ua aia i ke hawaii, *hana* mau loa eia no, ua ke ana aloha e so ke ana mau houlika, a me ke
ma waihona, ua pii ana ke auha e ka Pae Aholele e kua like ai ma na ana aloha e pau i ke
 manawa i ke manawa.
 A i ma e ika'i, ua hau wai i ke'ia, e me ka Bili Nui o ke Hawaii Pae Aina, ma
 Honolulu, i keia la 25 o *Samueli* 1877

Hanalei
Samueli
Hawaii

JOSH GREEN, M.D.
GOVERNOR
HONOLULU



KEITH A. REGAN
COMPTROLLER
KA LUNA HO'OMALU HANA LAULĀ

MEOH-LENG SILLIMAN
DEPUTY COMPTROLLER
KA HOPE LUNA HO'OMALU HANA LAULĀ


STATE OF HAWAII | KA MOKU'ĀINA O HAWAII
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES | KA 'OIHANA LOIHELU A LAWELAWE LAULĀ
P.O. BOX 119 HONOLULU HAWAII 96810-0119

ARCHIVES DIVISION
HAWAII STATE ARCHIVES
KEKĀULUOHI BUILDING, IOLANI PALACE GROUNDS
354 SOUTH KING STREET
HONOLULU, HAWAII 96813

I, DR. ADAM JANSEN, State Archivist of the Public Archives of the State of Hawai'i, do hereby certify that the attached document is a true and correct copy of Survey Notes for Royal Patent Grant No. 1615, to PAPAPA & OTHERS, Omaumalua & Kamalino, Niihau (8 pages), from Grant Survey Notes [Series 526-16], [Commissioner of Public Lands] Department of Land and Natural Resources _____

on file in the STATE ARCHIVES, at Honolulu, State of Hawai'i.

Witness my hand and seal this 8th day of April, 2024 at Honolulu, State of Hawai'i.

for 
ADAM JANSEN, Ph.D.
STATE ARCHIVIST

ROYAL PATENT GRANT NO. 1615

PAPAPA & OTHERS
Omaumalu & Kamalino, Niihau

Honolulu
Oct. 16th 1854

To His Highness John Young,
Minister of the Interior &c &c }

Sir; I have the honor to enclose herewith a survey of fifty acres of land at Omuamalia and Kamalino on the Island of Oahu - The land is poor and was sold at 25 cents per acre - The Patent is to be made out to Papapa - Please find herewith the money for land & Patent - less my commission on the sale.

Respectfully
Your obt servt
J. W. Marsh
Att'y and Surveyor

17.50
5.50

12.00
3.30

15.30

1.25

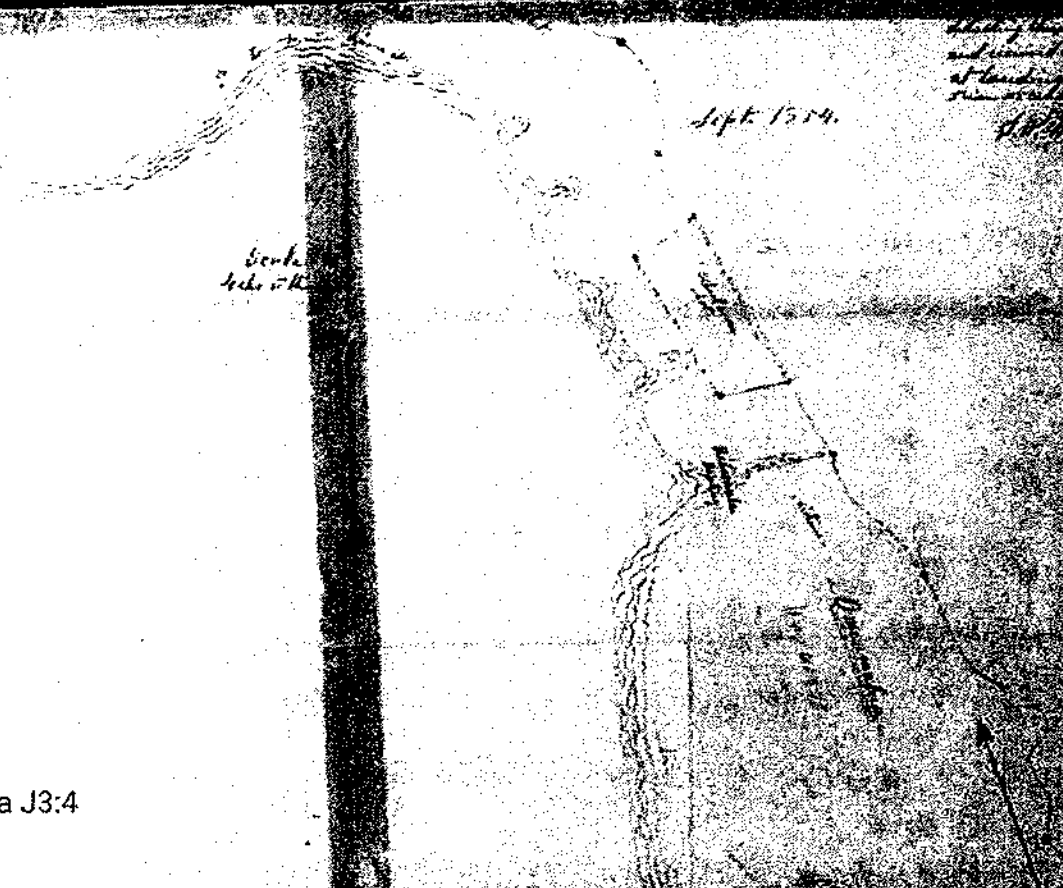
Survey of Land on Niihau

at Omaumalu and Kamalino

for E. J. ...

Since a hole for a road cut between a stone wall and
the shore line was measured nearly along the every
irregular line of the coast as follows:
Commencing at the corner of the S. corner of the
wall in the land of Ommaumalu ...

1. 27° 2'	2. 17.16
2. 87° 2'	3. 24.00
3. 16° 2'	4. 7.00
4. 20° 2'	5. 25.00
5. 137° 2'	6. 49.00
6. 97° 2'	7. 12.12
7. 121° 2'	8. 27.00
8. 111° 2'	9. 27.00
9. 170° 2'	10. 27.00
10. 171° 2'	11. 15.00
11. 161° 2'	12. 27.00
12. 181° 2'	13. 27.00
13. 354° 2'	14. 27.00
14. 354° 2'	15. 27.00



...the ... of the ...
...the ... of the ...
...the ... of the ...

1615

Papapa,
St. Iliana

A KAIKUAANA.

Et hooihuaia e ka Mea a me ka Kane.

Ahualelo Kan Kanawai o ke Au-pau.

PAGE 1. Iua e make kekahi kane a wahine paha iloko o
2 ole, aole ana keiki, aole makuakane, aole makuahine, aole kaiku- a, kaikunane, kai-
3 kaimi, a kaikuahine paha e ola ma, e ili aku kona waiwai paa a me ka waiwai lewa o
4 koha ano koha ana o na mea make la, hooihua hapalua i kana wahine kanemake. Ina he
5 wahine kana a ina hoi he wahine ka mea i make kauha ole, alaila, i kana kane mare, ina
6 he kane kana a o kekahi hapalua e ili aku : na kaikuana, kaikunane, kaikaina, a kaiku-
7 ahine paha o ka makuakane a me ka makuahine o ka mea make kauha ole, a i ko la-
8 kou ma keiki a me na hooihua o lakou i komo i ko lakou wahi, a ina aole kekahi o ia
9 poe i hoi na hooihua e ola ana i ka wa i make ai na mea make la, alaila e ili aku ka
10 waiwai e ahahele like ia i na hanaua pili koko like, aole nae e loaia ka mahahele o ia
11 waiwai i na poe pani hakahaka ma kahi o na hanaua pili i hula e i ka make; a ina
12 aole he wahine kane make, a kane mare paha a ka mea make kauha ole, alaila e ili
13 aku kona waiwai a pau i na poe hooihua la a me na pili koko ona; aka nae, ina ua loaia
14 ia ka waiwai ma o kekahi makua ona, alaila e oi ke kuleana o na kaikuana, kaiku-
15 nane, kaikaina a kaikuahine paha o na makua la, manna o ko na mea e ae.

Iua he wahine mare ka ka mea make kauha ole, aole nae ona hooihana i koe i ka
17 wa i make ai, he wahine kane make wale no, alaila e ili aku kahi waiwai a pau i kana
18 wahine; a ina hoi he wahine ka mea make kauha ole, aole ona hooihana i koe, ha-
19 kane mare wale no, alaila e ili ana kona waiwai a pau i ke kane.

PAGE 2. O na kanawai a me na hapa kanawai a pau i koe i kana kanawai, ma kahi
21 na hoopau ia no.

