

April. 4, 1919.

Ke Aloha Aina.

Noted Places on the Island of Oahu.

When the traveler from Kahuku left the upland of Oahu-nui, the sun rays were high up when she reached Kukaniloko. She rested awhile and let down her burden. As she sat there she saw a company of people going toward the beach. She did not know where they came from. Then she noticed an owl circling above her and wondered. She began to feel happier and began to chant at the same time picking up her bundle and going on. At the plain of Kahaluu she rested again. She put down her bundle and began to eat for she felt the pangs of hunger. The sun was high over head. As she sat eating the bird circled over head again, but this time, instead of one, there were two. She recalled that her grandsire had had told her that ~~it was~~^{it was} a good omen and her heart was gladdened. She hurried with her meal, picked up her bundle and started off again. She looked back to see where the birds were but they had vanished. Just mauka of Waikele she saw them again just ahead and chanted the name of the tapa anvil that she was seeking. Her fear had disappeared and hope returned for she saw a good omen of its recovery. The birds came closer to her. By dusk they arrived at Waipahu at a point over looking the sea and there she rested. She listened for sounds of tapa beating in that neighborhood but heard not a sound. A native of the place saw her and came to invite her to her house. She accepted, for she had come a long way. She spent the night there and food was given her as the custom was for Hawaiians delighted in entertaining a guest. Next day her host asked her to stay longer, which she did. She remained several days.

The tapa anvil that she lost in Kahuku was recovered at Kooawai and the fame of this water of Waipahu went abroad, even as far as Honolulu because of this anvil.

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Honolulu, Hawaii

MS SC McAllister
Box 1.1 Field Notes
Book 2 pp 58-59

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~~Meek at water works son of
Kahamu Meek~~

~~Kekuku~~

~~Patty Lane brother of John Lane~~

~~Moses Malone Haleaha
at Punaluu Catholic Church
suggested by John Lane sign letter to~~

~~where is:~~

~~Koolanopaku (heiau?)~~

~~Oahuni~~

~~Kil. Kipiula~~

~~Kukanaloa~~

~~Keanini-ula-o-ka-lani
wahiana stone~~

~~(Kau Kaulua)~~

~~Kahama Luhi Kahama Luhi
one of the stone at
Kukanaloa~~

~~1. sec. 8
2. sec. 11 grand jars~~

~~A Haawao heiau at Punaluu
on high ground with pine~~

~~Maaka^{name} = Kapoho~~

~~between Kalyanin + Papahoa
near hill side
Maaka name~~

~~Kau Niho Kahi
+ damaged into feet
23' the damaged water of Maaka Maakua
wall began at Heiau~~

MS
SC
McAllister
Vol 1.2

Letter: McAllister to Tuggle, Mar. 5, 1982

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I mentioned to Neller and Clause that if they were interested in my rambling recollections of people we knew in the islands, I'd try to dig up more memories. I gather there is some sort of history of the Museum. Neller said he was sending a copy. I wonder if it gives much of a sketch of individuals? We knew Lahilahi Webb well and have many fond recollections of her. Because of her we had intimate relations with the Hawaiians. They were wonderful to us. There was the beginning of active hatred of "White man", and his expropriation of the land in the islands. Many hated the Bishop Estate, and I soft-peddled my relations with the Museum, which wasn't exactly associated with the Estate. Lahilahi was "hostess" at the Museum, and got her job primarily to smooth over contact with Hawaiians. She had been lady-in-waiting to Liliuokalani. I feel rather silly rambling on about all this for Bryan and Emory were associated with the Museum most of their lives, and we were there only a year and a half. Also I don't want to step on toes, and I could in a few instances. I almost did when in my letter to Neller I mentioned Mrs. Swanzy. She had the reputation of being a very demanding, imperious person; The Empress Dowager of Oahu. I don't know if we ever met her, though we knew the A.F. Judd family rather well. I told Neller I had an invitation from her to come to her house for tea, received two days after the event. My impression: it was a tea just for us---not a lot of people. I was getting from her the key to Kukanaloko, which was then fenced with barbed wire. Still? Her chauffeur was supposed to have left it at the downtown library. Instead he left it at the Honolulu Academy of Arts, which Mrs. Swanzy had first suggested and then remembered that the hours there were limited. I had called for the key on Friday and Saturday at the Library, where I had friends on the look out for it. But no key. On Sunday I had arranged to pick up Tutu Hookala in Wailua to take him to Kukanaloko, for the old man was one of the best informants I had. We looked at the stones through the fence. I don't remember if I took him later or not. Probably I did after I had the key. But calling Swanzy "imperious, demanding, Empress Dowager" would hurt feelings, especially Bernice Judd, who was Swanzy's niece, and who was very helpful to me, as were her parents. I wouldn't want to hurt Bernice for anything---so you all keep all this under your hat, or else. An invitation to tea was a command appearance, and we didn't show! We weren't invited again, I'm sure. This is all catty gossip, but does illuminate the scene! It was quite a scene.

You mention the "activists". I'm not sure I'm very sympathetic at this late date. Are they genuinely interested in things Hawaiian? Or in feathering their nests, their own aggrandizement? Look, the Hawaiians got a dirty deal, as did the American Indian; they were all screwed. ... Hell, I can't go into this. Remember we lived with the Kiowa-Apache for a year. Our relationship there was much closer than with the Hawaiians. My relations with Apache Sam Klinekole was that of a grandson. He called me grandson and I called him Grandfather, and by Indian custom he couldn't turn me down, and he didn't. He told me ~~me~~ every thing I wanted to know, even about the most sacred things: the Medicine bundles...but all that is another long story. El tiempo anda.

I hope to find the negatives and/or the projection roll.

Best.

And since you have taught, I meant to
ramble on about my 34 years of teaching here at
Texas. The kids were wonderful. The chairmanship of Anthropology
McAllister

Letter: McAllister to Neller, Feb. 24, 1982

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I'm pretty sure we brought our own water. We used the core water for bathing. The first day I tried to go for a swim, but it wasn't possible. I don't remember why. Coral? I swam whenever I could, and I can tell you about all the swimming places on Oahu with sharks, Portuguese-men-of-war, under tow, coral..... We used water out of a cistern for cooking and washing dishes. We would let a bucket down through a scum of dead forms of life. I want to say rats, mice and what not, but you say there are none of the islands and you wonder what the cats eat,. Maybe they, the cats, have killed them all! I haven't the slightest recollection of what we ate. Probably canned sardines, beans. The boiled water we used for dishes and coffee. If you let the bucket go to the bottom and pulled it up fast it broke the scum and little got in the bucket. I'm sure we strained that through a cloth. We limited ourselves to a pint of water during the day, and oh, how I wanted more. This is where I remember looking over to Maui and seeing the rain clouds, and remembering my father bellowing at me when I was a kid and saying, "You are wasting water and someday you will wish you had it." When I grew up in San Antonio, Texas, and was about 8 or 10 they were beginning to pave the streets. We kids tried to find cement that had been spilled. In my back yard there was a water hydrant and a small ditch running a few feet to a fig tree. We built a dam all of 18 or so inches long and perhaps six or so inches high, and we let the water into it and made a small lake, to sail small paper boats on. But my father found it and one kick ended that. But I don't remember being whipped, only that tongue lashing. If my father could only have known how right he was. (Good heavens, what crap I get off on!) The memories of an old man!

As to an article for your newsletter; I can't imagine, I'd have to say that would be of any real, significant/interest. I will be glad to chatter on with you as I have here, and if you can find any nuggets herein you are welcome to use them. I can talk about people, situations, experiences, but you will know about Hawaiian archaeology than I do. The fishing shrine, site 274 on Oahu has a story attached to it---about the burial. The Kaupo village, site 384 is another, but it isn't archaeology. I have many memories of the Hawaiians I worked with: Lahilahi Webb, who was a mother to us, and considered us her children---literally. There was the wonderful old man in Waialua, Tutu Hookala. He knew, supposedly, at least some of the Hiliaka chant. He always greeted me chanting, knowing I liked it, though I couldn't understand a word. I begged Gregory to bring him to Honolulu and set up a recording program---but---no money. I had a wonderful relationship with the Hawaiians, largely through Lahilahi, but then with continued contact I guess I measured up. I had only one disagreeable encounter, and that had a very funny end---almost like the one with Stokes. I wonder if Gregory hired him to criticize the manuscript, as I supposed, or did Stokes volunteer to do it since I had fubked him on that job? I'll never know.

Look, this has got to stop. Please share this letter with Clause, Tuggle, and any others that you think might be interested. Tell Tuggle he is next on my list for an answer. If you all want more of these rambles I'll probably go on. I have always meant to write down my recollections, but never have. Hawaii as a chapter in my life saga! I'm so near the end of it there isn't time. One of my students, a successful writer, has wanted to put me in a book. He has taped me, as has the Texas State Archaeologist.→Also a former student. The one who wants to put me in a book knows me extremely well. Took all my courses and we are very close friends, and correspond constantly. I am sending him carbon copies of *two effusions..*

Again thanks for the pictures, the calendar, the SHA Newsletter, the Kahoolawe (Q)ision sites.....your interest, encouragement...

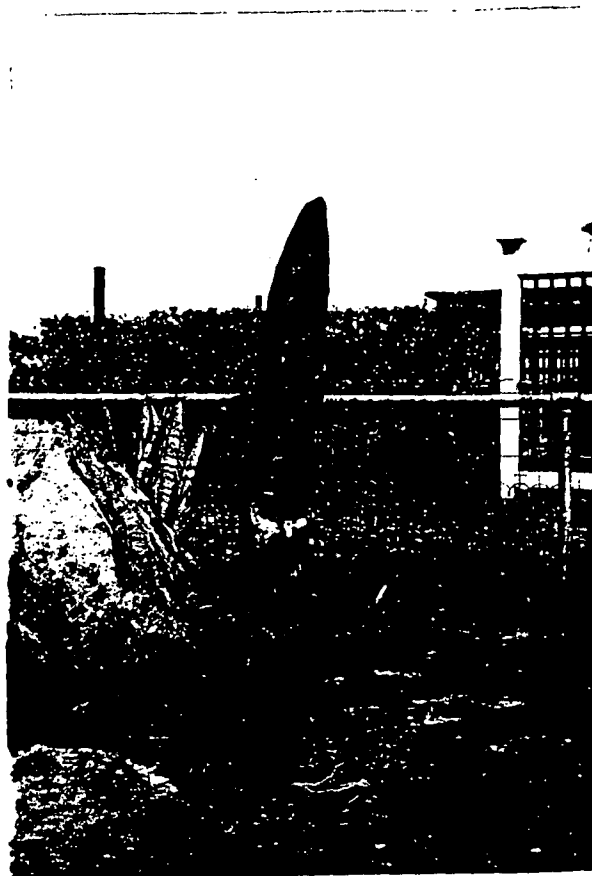
Chers In McAllister



B.Mus. ^{sp} 15319 (M 90) Pohaku o Kauai, off Kaena Point.



CN B.Mus. ^{cn} 15320 (M 91) Wahiawa healing stone.



B.Mus. 15321 (M 92) Wahiawa healing stone.

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B.Mus. 15235 (M6) ?? Lives with Kealoha
(Pearl City)



B.Mus. 15236 (M7) Kapano
(Waikele)



B.Mus. 15237 (M8) Kaluawai (Waipio)

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B.Mus. 15238 (M9) Sebastian Reiny
(Ewa) *2N15238*



B.Mus. 15240 (M10) Daniel Hookala (Wailua)



B.Mus. 15240 (M11) Daniel Hookala
(Waiālua)



B.Mus. 15241 (M12) Hookala's grandchildren

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KŪKANILOKO

I ka wā kahiko, kūkulu 'ia 'o Kūkaniloko e Nānākaoko lāua pū me Kahihiokalani.

In ancient days, on the Waialua side of Kaukonahua Gulch, there existed a famous place in the Hawaiian islands for the birth of "ali'i kapu" or sacred chiefs. During the 1100's, Kūkaniloko had been established by Nānākaoko and his wife, Kahihiokalani, for the birth of their son, High Chief Kapawa, who heads a list of important ali'i born there; one of which was Kakuhihewa, one of the great chiefs of this island of O'ahu.

Even during the reign of Kamehameha Nui, every attempt and arrangement had been made for his sacred wife, Keopuolani, to give birth to his children; however, her illness prevented her from traveling there.

Today, defaced with modern petroglyph markings, the stones of Kūkaniloko exist, surrounded by coconut and tall eucalyptus trees in the midst of halakahiki (pineapple). In ancient times, it was not so.

The stone upon which the mother would deliver was flanked by two rows of eighteen stones each, one row on the right, one row on the left. These stones are said to have been inhabited by 'aumakua who had the power to absorb the pangs of labor. There, thirty-six chiefs stood facing the birthing of the child divine, "a burning fire".

Once born, the child was quickly taken into the "waihau o ho'olonopahu", where the sacred pahu of Hawea and 'Opuku were kept. There, forty-eight chiefs of the highest rank stood in watch of the cutting of the piko or navel cord.

The kapu drums of Hawea and 'Opuku were sounded and throughout the island of O'ahu, everyone knew of the birth of a "child divine".

Keoma Tanaka
3/7/88

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- Hanakahi, Papa Daniel. (oral traditions)

K Ū K A N I L O K O

AIA ' O KŪKANILOKO
KA WAHI KAPU MA WAHIAWĀ
HE KAHI HĀNAU O NĀ ALI'I
KA PIKO O KA MOKUPUNI O O'AHU

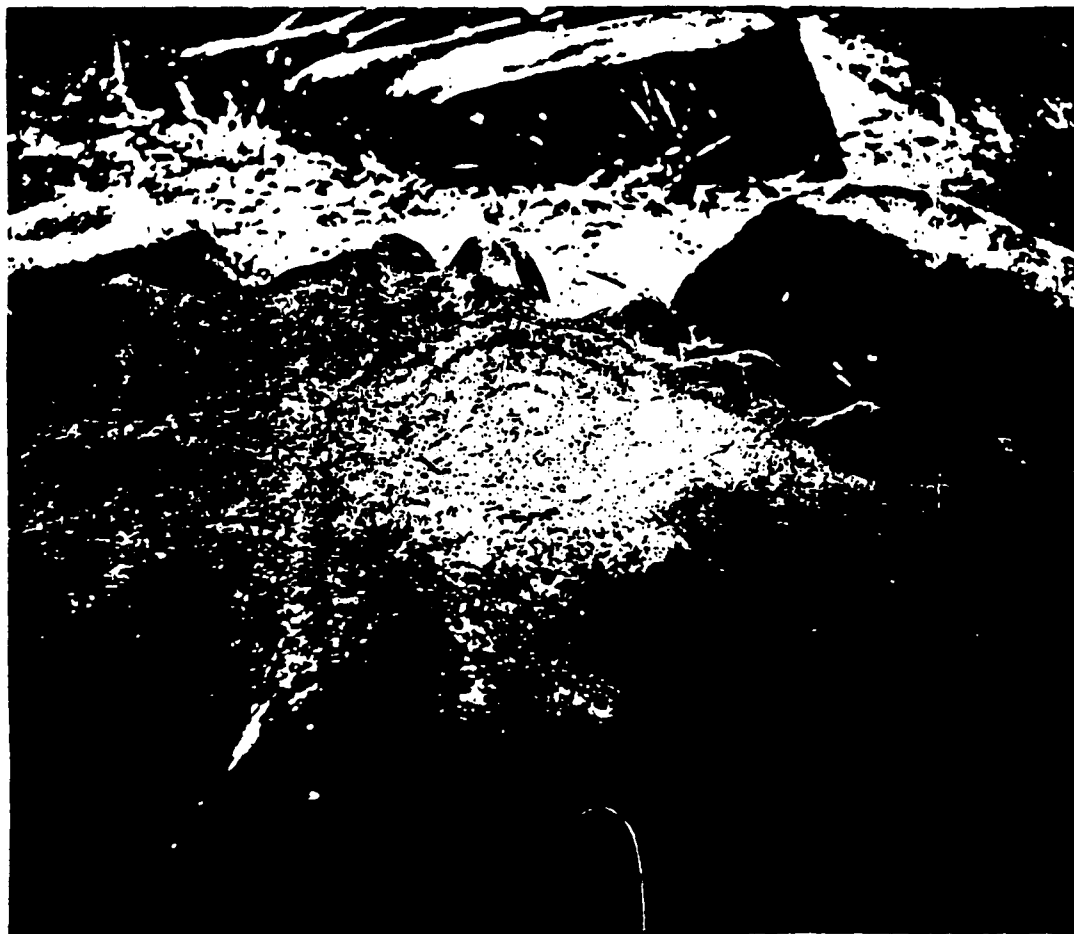
HĀNAU MAI LA NĀ ALI'I KAPU
HO'OLONO MAI 'O HAWEA A 'Ō 'OPUKU
EIA NO KA MO'OLELO
O KA WAHI KAPU O WAHIAWĀ

HE INOA NŌ KŪKANILOKO!

THERE IS KŪKANILOKO
THE SACRED PLACE IN WAHIAWA
A SACRED BIRTHPLACE OF THE ALI'I
THE CENTER OF THE ISLAND OF O'AHU

BIRTH OF THE SACRED ALI'I
LISTEN TO THE DRUMS OF HAWEA AND OF
"OPUKU
HERE IS THE STORY
OF THE SACRED PLACE OF WAHIAWA

THE NAME OF KŪKANILOKO!



Birthplace: Kūkaniloa, Waianā, Oahu, National Register of Historic Places
Certain legends were believed especially favorable for young birth. This is one of the legends very respected for the highest results, the other being at Waialeale
Kaunā. Both legends concern of unusually shaped lava rock boulders whose formation has been long an enigma.

The Legend of O'ahunui

On the plateau, or table-land, lying between Ewa and Waialua on the island of O'ahu, and about a mile off and Mauka of the present Kaukonahua bridge is the historical place of Kukaniloko.

This was the ancient birthplace of the O'ahu kings and rulers. It was incumbent on all women of the royal line to retire to this place when about to give birth to a child, on the pain of forfeiting the rank, chiefly privileges and prerogatives for her expected offspring should that event happen in a less sacred place.....

A few miles mauka of Kukaniloko towards the Waimea mountains is Halemano, where the last of the cannibal chiefs from the South Seas finally settled when driven from the plains of Mokuleia and Waialua by the enraged people of these districts;exasperated by the frequent requisitions on the Kamaainas (Original inhabitants) by the stranger chiefs to furnish materials for their cannibalistic feasts.

To the east of Halemano and about the same distance from Kukaniloko is O'ahunui (Greater O'ahu), another historical place. This was the residence of the kings of the island. Tradition has it that previous to the advent of the cannibal strangers the place was known by another name.

When the Lo-Aikanaka, as the last of the man-eating chiefs are known in history, were constrained to take up their residences in Upper Helemano, a district just outside of the boundaries of those reserved for the royal and priestly residences, a young man called O'ahunui was king. An elder sister called Kilikililiula, who had been as a mother to him, was supposed to share equally with him the royal power and prerogative. This sister was married to a chief named Lehuanui, of the priestly line, but one not otherwise not directly connected with royalty, and was the mother of three children: The two oldest were boys and the youngest was a girl. They all lived together in the royal enclosure but in separate houses according to ancient custom.

(Synopsis) O'ahunui and the Lo-Aikanaka chief became friendly and O'ahunui soon was eating there frequently. What he thought was pork was supposedly human flesh.

To supply the particular dainty craved by the royal visitor, the Lo-Aikanaka had to send out warriors to the passes leading to Waianae from Lihue and Kalena and also to the lonely pathway leading up to Kalaikini on the Waimea side, there to lie in ambush for any lonely traveler. or belated single person after La-i, aho, or ferns. Such a one would fall easy prey to the Lo's stalwart men skillful in the art of the Lua.

(Synopsis) O'ahunui's subjects disapproved of his associates with the Lo chiefs and they hinted that he had acquired a taste for human flesh. He was forced to stay away from these visits.

.....One day after breakfast, as the roar of the surf at Waialua could be distinctly heard, the king remarked that the fish of Ukoa pond at Waialua must be pressing on to the Mahaka (Or floodgates) and that he would like some Aholehole. This observation really meant a command to his brother-in-law (Lehuanui) to go and get the fish, as he was the highest chief present except his two royal nephews, too small to assume such duties.

(synopsis) Lehuanui went for the fish and after gathering them all day he lay down to sleep at night and dreamed that his two sons wre being eaten. He rushed home and found the two skulls in the Lehua tree and the bones wrapped in Tapa under it. Lehuanui took his stone adz and went to find the king, O'ahunui, lying asleep gorged on the flesh of the two boys and drugged with awa.

The O'ahunui Stone

Site 204. Approximate location of O'ahunui, a stone whose outline is said to resemble that of O'ahu, in a gulch near the division line between Ewa and Waialua. (Old Boundary before Wahiawa district formed. Now Wahiawa and Ewa boundary now at Waikakalaua. E.S.)

The stone was formerly visited by Hawaiians, for no one could say that he had been around the Island of O'ahu, unless he had been around this stone. In the nineties it seems to have been a favorite expedition for Honoluluans to ride out to O'ahunui and walk around this stone. O'ahunui is also the name of one of the former chiefs of O'ahu. He came under the influence of the cannibal chief Lo-Aikanaka, and learned to like human flesh. It is reported that he killed and ate his two nephews, the children of his older sister, who shared with the royal power and prerogative. Lehuanui avenged the death of his children by killing O'ahunui and Kilikiliula, who had it in her power to save her children. It is said that O'ahunui and Kilikiliula and the attendants that participated in the killing and cooking of the children were turned to stone and are still to be seen.

McAllister
Arch. of O'ahu

Futher Information

O'ahu-iki is a big rock close to O'ahunui, a place on the makai side of Wahiawa. The saying is, "If you have not seen the Oahu-iki, too, you have not seen the whole of O'ahu."

Kelsey, T.
Collection

Note:

Until 1913, when the district of Wahiawa was formed Waianae was formed Waianae-uka and Wahiawa (Ahupuaas) belonged to Waialua and therefore Oahu-nui is refered to as being in Waialua, in the old accounts. E.S.

Compiled/Excerpted From:

Sterling, Elspeth P.
Summers, Catherine C.
Sites of O'ahu
Department of Anthropology
Department of Education
Bernice P. Bishop Museum -- 1978

Lehuanui struck him with the adz and severed his head. Then he went to his wife and upbraided her for her devotion to her brother and her weakness in surrendering her children to appease his appetite. He took the remaining child and he left Kilikiliula clung to him but he killed her.

Kilikiliula fell on the side of the stream opposite to where the Lehua tree stood and is said to have turned to stone, and is pointed out to this day, balanced on the side hill of the ravine formed by the stream and is one of the sights for the Hawaiian sightseer.

The headless body of O'ahunui lay where he was killed, abandoned by everyone. The story runs that in the process of time it also turned to stone as a witness to the anger of the gods and their detestation of his horrible crime, and the place was ever afterwards known as O'ahunui. All the servants who had in any way been concerned in obedience to the royal mandate, in killing and cooking the young princes were, at the death of Kilikiliula, likewise turned to stone, just as they were in the various attitudes of crouching, kneeling, or sitting.

All of the rest of the royal retainers, with the lesser chiefs and guards, fled in fear and disgust from the place, and thus the once sacred royal home of the O'ahu chiefs was abandoned and deserted.

The ban of the great god Kane's curse, it is believed still hangs over the desolate spot, in proof of which, it is asserted that, although all this happened many hundreds of years ago, no one has lived there since.

Nakuina, Emma M.
Legend of O'ahunui
Thrums Hawaiian Annual -- 1837
p 90

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AKAO - N
 HEMA - S
 HIKINA - E
 KOMOHANA - W

Ma ke ~~Komohana~~ haka o Waikakalaua
 ma kapa Hema o ke Kakaewai e hoomaka'i
 a holo i ka ^N Akau 16 $\frac{1}{2}$ ° F. i 92 $\frac{1}{10}$ Kaulahao a
 hiki i ka pohaku; alaila, huli i ka ² Akau
 50° H. a holo 16 $\frac{1}{4}$ Kaulahao a hiki i ka pohaku
 pu; alaila, huli i ka ³ Akau 60° F. a holo 19 st
 a hiki i ke kumu pihala; alaila, huli i
 ka ⁴ Akau 55° H. a holo 46 Kaulahao a hiki
 ma ka pohaku i Oahuni; alaila, huli i ka
⁵ Hema 46 $\frac{1}{2}$ ° H. a holo 50 $\frac{1}{10}$ Kaulahao a hiki ma
 ke Komohana Hema mai o kekahi kumu; alaila,
 huli ae la au i ka Hema ^{SW} 71° F. a holo 50 Kaula-
 hao a hiki ma kekahi kumu pihala e ku
 ana ma ke kapa Hema o ke Kakaewai; alaila,
 huli i ka Hema ^S 24° F. a holo 15 Kaulahao a
 hiki i ka pohaku; alaila, huli hou ae la
 au i ka Hema ^N 55° F. a holo 52 Kaulahao a hiki
 i ka pohaku; alaila, huli hou ae la au i ka
 Hema 25° F. a holo 52 Kaulahao a hiki ma ka
 Hema ae o ke alanui haka o Waikakalaua;
 alaila, huli hou ae la au i ka ^{NW} Akau 54° F.
 a holo 10.67 Kaulahao a hiki ma ke Alanui
 Haka o Waikakalaua. Oia ka hiki ana ma
 ka hiki i hoomaka'i mamea.

Chart
 6 to
 INAC
 Gilman

