

## Kaimuki

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As you take the freeway from downtown Honolulu and drive east-ward, you eventually approach Kaimuki—a peaceful residential community with some quaint old houses and a small business district. Although Kaimuki may not seem interesting or spectacular, it always seemed somehow to have an attraction and I still find myself being lured to take the turn-off and drive through some streets to reminisce.

### THE TIMES BEFORE MAN

Long before the Polynesians arrived, Diamond Head made its spectacular debut during the Waipio Stand, and not long after Kaimuki lava dome appeared. They probably came from the same fissure as Maunaea, a cinder cone off Sierra Drive. The Kaimuki flow went down to approximately Kapahulu Avenue and it pushed Palolo Stream westward near the present St Louis High School. The result of this flow is a higher elevation, rocky land, and an arid hill between Kahala and Kapahulu from east to west, and between Diamond Head and Maunalani Heights from south to north. The soil is high in iron, but very red, and the winds from the mountains and the sea also met at Kaimuki.<sup>1</sup> This was the condition of the area before man came.

### THE ANCIENTS

No one today really knows how Kaimuki got its name, but there are some interesting accounts that should be noted. One is that it was a region chosen by the Menehune (legendary little people of Hawaii) as a stronghold where they could safely make their famous ti ovens and not be molested by the “swinish” Kamapua’ā (legendary pig-god) during the night.<sup>2</sup> If you break the word “Kaimuki” into its basic constituents one way, you get: *Ka* (the), *imu* (earthen baking ovens or roasting pits), and *ki* (ti plant *Cordyline terminalis*). Translated this way, it means “The ti oven”.<sup>3</sup>

Another way to break the word "Kaimuki" into its basic constituents gives: *Kai* (sea, or sea water), and *muki* (sucking noise as made by pursing the lips and expelling or drawing in the air).<sup>4</sup> According to the *Sales Builder*, Kaimuki means "whispering sea", originally the name of the trig station where the old Kaimuki reservoir is today; "Listen at midnight and you will hear the sea's peculiar ghostly sighing whisper—hence the ancient name."<sup>5</sup>

A third definition comes from a well-informed student of the Hawaiian tongue: "Kaimuki was the name of a famous brigand, who holed up in one of the valleys whence he and his thugs descended upon travelers en route to or from fishing villages beyond Koko Head."<sup>6</sup>

All these definitions have their possibilities in truth; however, the most accepted version today is the first definition. Hawaiian legend (as well as some people prominent in Hawaiiiana today) seems to uphold the "ti-oven" concept.

Gerald Burnett found a legend about a happy-go-lucky young man who lived in the place of the ovens with his wife and children but spent his days surfing and fishing at Waikiki instead of working to feed and clothe his family.

The wife's father, a warrior of chieftain rank, who lived in the upper reaches of Palolo, became annoyed at having to care for his no-good son-in-law's brood and threatened withdrawal of this original family welfare plan.

Came a long dry spell and even the sweet potatoes that had grown so lushly in the wild, *kula* (dry open country) lands failed to sprout. The old chief in Palolo had no extra food to distribute to his carefree son-in-law and starvation faced them.

In the night the *aumakua* (family god) of the young man took heed of the *pilikia* of their *pulapula* (descendants) and directed him to gather ti root in the valley at dawn.

Early in the morning the hungry people of the valley and the flat lands saw smoke rising from the big *imu* (underground oven). They flocked toward it, but the young man, seeing a multitude of mouths coming toward him, snatched out his ti roots and left only ashes.

The hungry and angry crowd began to follow him to his source of food supply and to the many cooking ovens he built until, in dismay, he went to Hanauma Bay and took a canoe to Molokai.

Behind him, on the lowlands, he left hills of red dirt, which were the piled up *imu* in which he had tried to cook for his family. And that is how the area of hills got its name.<sup>7</sup>

Curtis J. Lyons states that "Kaimuki is not the oven where food is cooked in ti leaves, but the oven for cooking ti root. The root of the *Dracaena* (incorrectly named) is cooked and eaten like sugar cane, the juice also being distilled to liquor."<sup>8</sup>

Besides Pukui and Elbert, Doris Keppeler gave the same type of definition as Lyons. Also, while working for Ti Root Okolehao with Flora K. Hayes and her son Homer, she told me the old Hawaiians used to make confections from the ti root. When the early sailors (probably from Botany Bay, Australia) saw the young Hawaiian children straggling down the landings in a drunken-like

stupor, they asked the Hawaiians why this was so. When they found out the source for this drunken-like stupor, they tried to distill the ti root from the tube of a cannon and two iron pots that carried the cannonballs. The Hawaiian thought this was an amusing process and coined the word *okolehao*, for the two iron pots placed together looked like the rump of a big Hawaiian lady. Literally, the word *okolehao* means “iron rump”.

The earliest factual account of Kaimuki so far is of Kamehameha I and his aspiration to conquer Oahu. After winning Maui and Molokai, he landed his army at Waikiki and placed scouts at Kaimuki to observe and report any activity of Kalanikupule’s army.<sup>9</sup> From this account, one could at least surmise Kaimuki wasn’t inhabited by Kalanikupule’s men when Kamehameha arrived. Whatever the case, it is known that Kamehameha awarded a number of fishing and *konohiki* (headman) privileges in Kaimuki, Palolo and Waialae to his faithful warriors and friends when he won Oahu at Nuuanu.

Although the existence of the famous *heiau* at Diamond Head (Pa’ena’ena), where Kamehameha I sacrificed Kanihonui, his nephew by blood, is well known,<sup>10</sup> three (possibly four) other *heiau* were once situated in Kaimuki. One was at Maumae (by Sierra Drive), another at the Honolulu side of Kaimuki Hill (the old reservoir),<sup>11</sup> and a third was situated somewhere between Ocean View Drive and Waialae Drive-In.<sup>12</sup> A fourth *heiau* could have been by the parking lot of Leahi Hospital,<sup>13</sup> and there may have been other *heiau* in the Kaimuki area. However, at least we know by the presence of the *heiau* that Kaimuki was somewhat inhabited. What kind of *heiau* they were is not known, but there might be a clue in one of Burtnett’s accounts: “Kaimuki had a second descriptive name. . . ‘Aina ola’, or the land for the sick and ailing.” He also writes, “It was a place where sicknesses were cured, particularly those aggravated by the dampness near the sea.”<sup>14</sup> Perhaps some of the *heiau* were of the *lapa’au* (medicinal) type because the area was perfect for people who had asthma or other pulmonary-type diseases. The high and dry climate must have been an asset to the dust-choked Hawaiians on the “plains” in the early days.

Although there were *heiau* in Kaimuki, it is doubtful if there was a large habitation of people during the ancient times because of one necessary factor that sustains life—water! Remembering how Palolo Stream was pushed westward by the Kaimuki lava flow, resulting in a higher elevation land mass above the water table, the ancient Hawaiians would have had to travel long distances either to the Kapahulu-Waikiki swamps, or to the Waialae-uka stream (near the present Waialae Golf Course and the freeway) to get their water. Perhaps these distances didn’t seem long to the old Hawaiians, but judging from other accounts, these people did not inhabit an area lacking water. There is, however, a legend about a secret spring (or springs) in the Kaimuki-Waialae area that was last revealed to the great Kamehameha. The only well or spring known today is the one on Luakaha Street (near the Salvation Army Home) with which the owner of the land used to water his vegetable gardens.

## THE FOREIGNER'S INFLUENCE ON KAIMUKI

The advent of the foreigner after 1778 brought at least three plants that became characteristic of the Kaimuki area: the cactus (*panini*), algaroba (*kiawe*), and the lantana (*lakana*). Mix these plants with red dirt, a lot of rock, very little water and you will have Kaimuki during the 1800's.

Until 1848, all of Hawaii's land belonged ultimately to the king. The momentous Great Mahele brought about fee simple land for the first time in Hawaii's history. Kamehameha III divided the kingdom three ways and William Lunalilo (who was later to become king) received from him most of Kaimuki as his *ahupua'a*.<sup>15</sup> Lunalilo did hardly anything with this land except to have it surveyed for re-sale.

The Lunalilo map of 1883 shows that Kaimuki Hill was already being used as a trig station. Surveying became important in Hawaii after the Great Mahele. *The Friend* found only one surveyor in 1843—Theophilus Metcalf, a naturalized Hawaiian subject. If there were others during that time, they must have surveyed as a side line. Most of the early Hawaiian surveyors were trained at Lahainaluna under W. P. Alexander, and they charged two or three dollars for each *kuleana* (piece of property) surveyed. These Land Commission surveyors first came to Kaimuki in 1872 when they triangulated Kulaokahua, then known as the "Plains of Waikiki". Their observations from Kaimuki Hill helped determine the true azimuth of the triangle sides of Kulaokahua, and thus Kaimuki became a trig station.<sup>16</sup>

These surveyors didn't select Kaimuki Hill by chance; they knew it was a good vantage point already being used by the forerunners of the telephone. Kaimuki Hill had been used as a semaphore signal station ever since Fair Haven (Honolulu Harbor) became prominent in Hawaiian commerce. Semaphore was then called "marine telegraph", and it seems logical that the early map-makers of Hawaii would name the hill "Telegraph Hill." This semaphore station reported all incoming ships from Koko Head and from Barber's Point. This information was announced in Honolulu by loud proclamation and bell ringing, and preparation made to tow the vessel in by hand or bullock power.<sup>17</sup> The official receiving station from Kaimuki was on Merchant Street, but some "old-timers" said there were other receiving stations before this at Kaahumanu Street and the foot of Nūuanu.<sup>18</sup> An account refers to "the old look-out" on Merchant Street as "a favorite resort for loafers, and frequently on the arrival of vessels, several hundred persons would throng up to it in the course of a day. No building can bear such a strain as that was subjected to. The new observatory (semaphore tower) will be open only to subscribers to the telegraph."<sup>19</sup>

### PAULO LI'ILI'I

The "marine telegraph" system seemed to have been at least partially put out of business by a stout young German man from Kauai, Daniel Paul Rice Isenberg. In 1887, he invested a large part of his inheritance in the develop-

ment of an extensive ranch property at Waialae, and by at least 1890, he was telephoning into town from his ranch "that a vessel was in sight from the east." He obtained the major part of Kaimuki from the Lunalilo and Bishop estates, and used this land for cattle, alfalfa and blooded race horses.<sup>20</sup>

His property, along with his father's, ran approximately from Kapahulu Avenue to Kahala Beach and he used Kaimuki Hill area as his "cattle run." His ranch house used to be the old Waialae Golf Club house across the street from the present one and it was about the only big house in the area, since he bought out the small land-owners.<sup>21</sup>

Isenberg was a very energetic man with a lot of foresight—perhaps a little too much—for he started many new things in Hawaii, but perhaps at the wrong time. For one thing, he was the first ranchman in the islands to demonstrate the growth and uses of alfalfa, a valuable stock feed, but he couldn't realize much of a profit because sugar and rice were top priority then. Also, he became the organizer and major instigator of the Honolulu Dairymen's Association, a greatly needed enterprise, but the times were tense then because of the Revolution of 1895. Thus, the Association didn't grow as it should have. His father (Paul Isenberg Sr.) didn't approve of his obtaining the barren land of Waialae on lease from the Bishop Estate to promote horse racing;<sup>22</sup> but nevertheless, Paul Rice Isenberg seemed to win the hearts of the Hawaiians somehow and made himself known.

After the annexation of Hawaii, he became very active in politics and was an instant success and favorite of the Hawaiian people. He was elected to the House of Representatives eight consecutive times, and became a prominent figure in Hawaii. His birthday was on June 11, Kamahameha Day, the day for jockey races at that time, and "rarely did it pass without a luau at Waialae Ranch." King Kalakaua frequently visited Isenberg at his ranch for the evening, for both of them enjoyed the same things—festivities, luaus and singing. Waialae Ranch offered all of that with Paul Rice Isenberg and his great baritone voice. "Nothing made the Hawaiians happier than to hear Paulo Li'ili'i sing."<sup>23</sup>

Once, when the King came out to Waialae, he brought the words of a song which he had started to write in praise of his genial host. Words and music were finished by Major Kealakai and the lyric was called *Pua Ahiahi*, "evening flower", or the wreath placed by a girl around her lover's neck. This song was first sung by the Kawaihāo Glee Club at a *luau* on Waialae Ranch in honor of the King, who in turn dedicated the song to Paulo Li'ili'i. The song was re-named *Waialae*, to signify the pleasures of that hospitable ranch and not the original meaning of Wai-alae, or "the waters frequented by the Hawaiian mud-hen". The song became very popular, especially when Paul Isenberg was singing it: "When campaigning for election to the Senate, his Hawaiian audiences never allowed him to finish a political speech, but soon called out, 'You are elected, Paulo! Give us Waialae.'"<sup>24</sup>

Such were the times of Kaimuki during the 1880's and 1890's. No one seemed to inhabit the Kaimuki Hill area except the lonely watchman at the semaphore station, Isenberg's cattle, and some ostriches. Kalakaua's court

physician, Dr. George Trousseau, had a hobby of raising ostriches, and they roamed from Kapiolani Park to Kaimuki during those times.<sup>25</sup>

#### THE FIRST MAJOR SUB-DIVISION IN HAWAII

While Paulo Li'ilī'i was enjoying *Waialae*, another man was studying building and loan organizations in San Francisco. Theodore Lansing was on vacation at that time from M. Phillip & Co. of Honolulu. He returned in 1890 and organized Pioneer Building and Loan for home building purposes.<sup>26</sup> He was secretary first and in December 1897, became its president. A. V. Gear was his secretary.

On January 1, 1898, Lansing left Phillip & Co. and went into real estate business with Gear, calling their company Gear, Lansing and Co. Their first deal was a parcel of land in Makiki, about 10 acres, bought from David Kawanānakoā and Kuhio Kalāniana'ole for \$50,000. They became a success in sub-dividing it.<sup>27</sup>

Realizing they could handle real estate business from their first experiment, they then decided to go for a high class residential district. Their choice was Kaimuki—the barren, rocky and red-dirt land that had a lot of *panini*, *kiawe* and *lakana*. They first bought 260 acres from Paul Isenberg Sr. approximately bounded by Kapahulu Avenue, Waialae Road, Ocean View Drive and the back of Diamond Head. They also had an option to buy 260 more acres from Paul Isenberg Jr. which adjoined the Kaimuki Tract from Kahala Avenue and Kealaolu Avenue (the old Isenberg Road) to the back of Diamond Head.<sup>28</sup> In all about 520 acres, this was the first major sub-division in Hawaii.

Their first problem was water, until the McCandless brothers, Hawaii's No. 1 well borers, dug two wells for the sub-division in 1898.<sup>29</sup> The first well was dug where the present Kapahulu Pumping Station is today, at a cost of \$2,500;<sup>30</sup> a second well was dug nearby to increase water quantity.

The next problem was water distribution. Lansing asked the services of Frank E. Richardson (F. E. Richardson and Co.) to acquire and install pumps and pipe. They both went to San Francisco to procure the necessary equipment and came back to start the major water distribution system for Kaimuki Tract. Gear and Lansing built a reservoir in the crater of Kaimuki Hill (later called the "Bowl" by many Troop 10 Boy Scouts who met there) and with the help of Richardson, laid a long, sheet-iron main pipe along Kaimuki Avenue with small pipes branching out into the "roadways". Except for Waialae Road, there weren't any "roadways" at that time, and Gear and Lansing hired A. B. Loebenstein as their surveyor to plot the tract into blocks. Each plot was measured 600 by 400 feet, and the roads were plotted for 50 foot widths.<sup>31</sup> The roads on blueprint looked great, but they needed people to buy lots.

Gear and Lansing calculated the lots to run four hundred dollars apiece and the corner lots from five to six hundred dollars. As a luring gimmick, they established a zoo (about where Liliuokalani School is today) for prospective

lot purchasers. "Among other animals were a couple of brown bears who, when the zoo closed were killed and their carcasses advertised and sold to what is now the Metropolitan Meat Market."<sup>32</sup> Burtnett writes they also had a Hawaiian Zebra, which was actually a "Kona Nightingale" (donkey) imported from Hawaii and painted in zebra stripes. However, when the rains came the stripes were washed away and the hoax was revealed.<sup>33</sup> Adjoining this zoo was a shooting gallery and the appurtenances of an ordinary country fair.

The people seemed to "trickle" into Kaimuki. Gear and Lansing then offered to run a road to every house in Kaimuki and to give fifty dollars to the family of every newborn babe in Kaimuki. Lansing seemed to be getting desperate about his dream of a "high class" Kaimuki. The first road, after the existing Waialae Road, seemed to be 8th Avenue, established when Mrs. Hendrix Prime bought eight lots (where the existing Liholiho School is today) and insisted on having the old trail paved.<sup>34</sup>

A small break came to Gear and Lansing when the great Chinatown fire took its toll in January of 1900. Many Chinese families and small businesses became homeless, and new homes were sought. Frank Betters, who owned most of the property from 10th Avenue to 12th Avenue facing Waialae, offered to lease his store on 12th and Waialae to Lee Kwai and Lee Yow.<sup>35</sup>

The L. Kwai Yow Store became the center of community interests. The first "town meeting" was held there to take action for a better community. A small group of people decided to incorporate into a small association. The petitioners were Daniel Logan, H. G. David, James H. Fiddes and M. T. Simonton. The board of directors were Albion F. Clark, John Neill, Emil A. Berndt, E. R. Bath and Harry T. Mills. They wanted to improve and beautify Waialae, Kaimuki and Palolo districts by

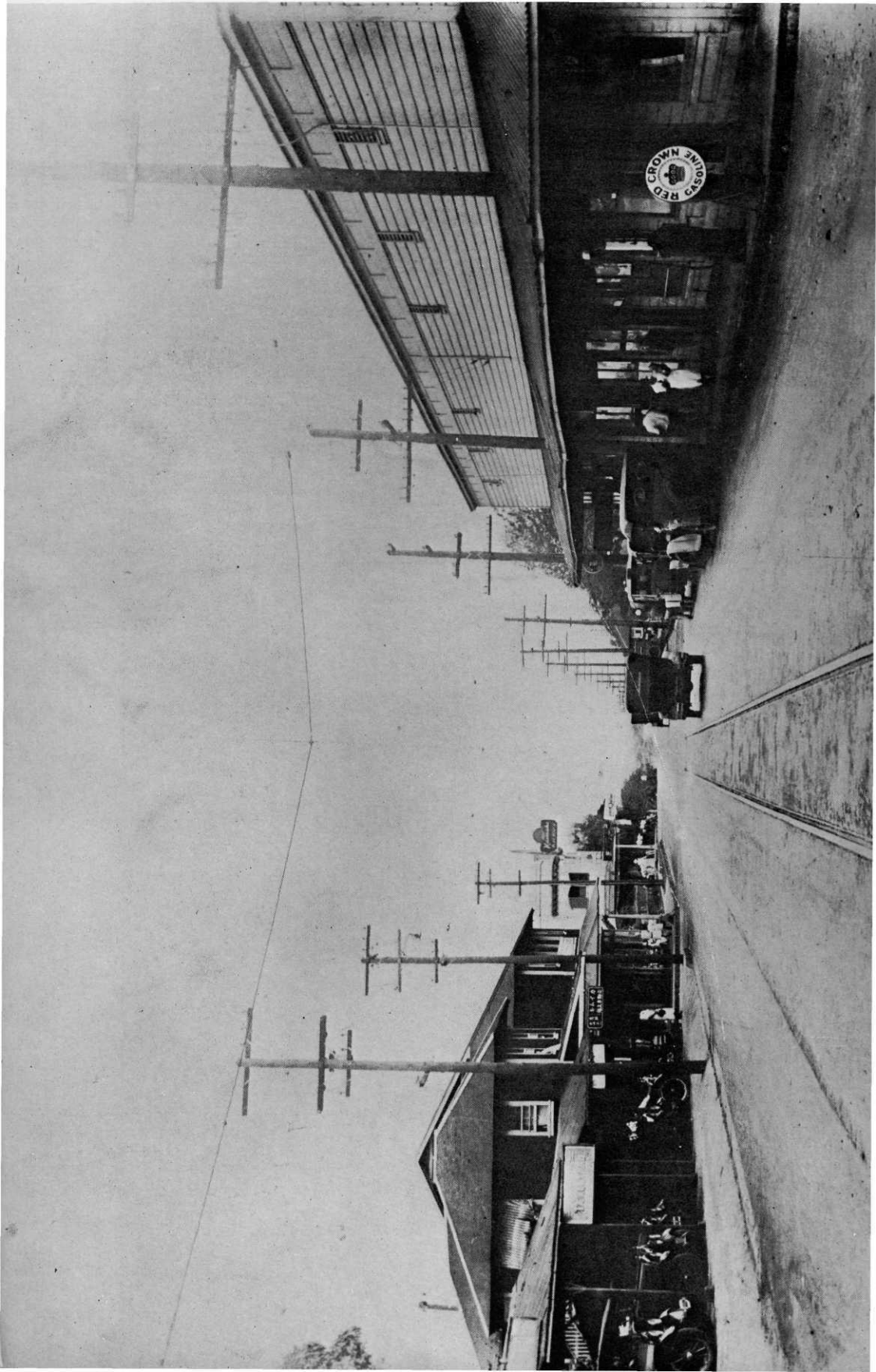
the construction and maintenance of roads and sidewalks, the planting of trees, the establishing of parks and playgrounds, the procuring of adequate water, lighting, fire protection, sewers and other services of common benefit and utility, and the attending to sanitary conditions; the procuring of government assistance and of proper consideration from holders of public utility franchises to which the taxpayers of the said districts might at any time be entitled, and the establishing and maintaining of a clubhouse and grounds within the district for a place of meeting and legitimate recreation for the association, its members and their guests under such rules and regulations as the said association by its by-laws or resolution may provide.<sup>36</sup>

This charter was dated September 28, 1911. It was approved by Governor W. F. Frear on September 29, 1911 for fifty years. These meetings were held in the back room of the L. Kwai Yow store. Also, the first voting poll was there.

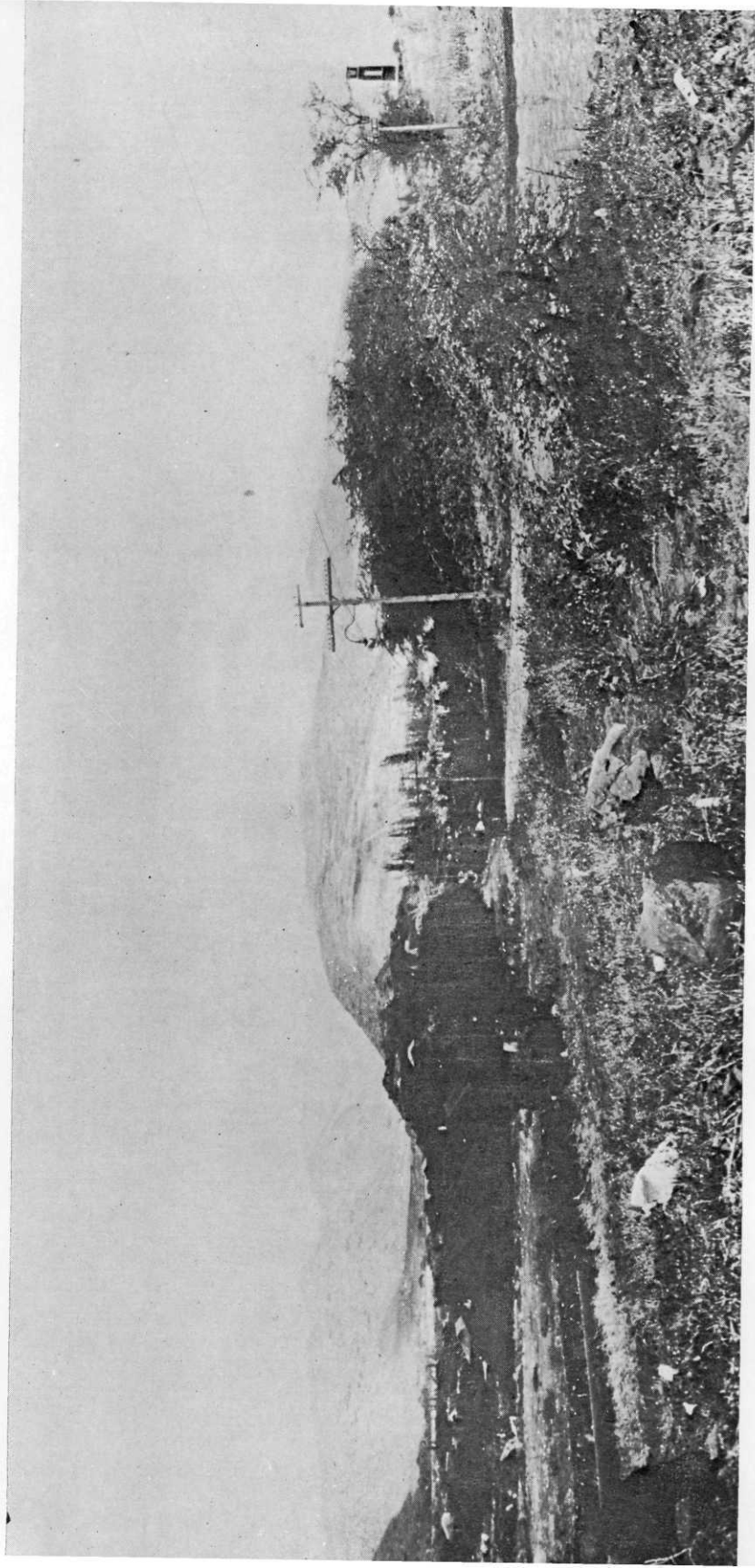
The Chinatown fire gave another blessing to Kaimuki, the establishment of Leahi Hospital in 1901. What was to become Leahi Hospital was known at that time as a "home for incurables", and the "old kerosene warehouse" hospital on Queen and South streets overflowed with invalids from the fire.

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*This photograph, taken in the early 1920's, looks down Waialae Avenue toward Kahala. A propitiously located taxi stand is ready for passengers going beyond the end of the electric trolley line at Koko Head Avenue. The Kaimuki Play House occupies the site of the modern Kaimuki Theatre. Archives of Hawaii photo.*







The “destitute and incurables” were transported to Kakaako for a while until a new place could be found. On April 4, 1900, the “kerosene warehouse” was called “Victoria Hospital” in commemoration of Queen Victoria’s Diamond Jubilee in 1897, but it didn’t seem to flourish. With the establishment of the Territorial Government, criticism arose over the “British-sounding” name of the hospital, and so Victoria Hospital was renamed the Honolulu Home for Incurables. It had a responsibility to receive as in-patients “persons suffering from consumption or other so-called incurable diseases excepting leprosy.” However, a better and bigger hospital was needed to take care of the overflowing masses of people coming in. Subscribers were solicited for a new hospital; Kaimuki was selected over the alternate site at Puunui because it was dry.<sup>37</sup> By September 1902, the six acre tract contained an administration building and four wards. The practicality of the name *Aina ola* had again left an impression on Kaimuki.

Progress in lot buying still seemed slow to Gear and Lansing, but they decided to wait for things to develop. The people of Kaimuki decided to take things in their own hands in civic improvements, for the red dirt was just too much. It was all over the children, dogs, cats, floors, furniture, walls inside and out and just about anything that came in contact with Kaimuki. In 1905, the Board of Supervisors was created and the citizens of Kaimuki combined their efforts to elect four of their own men from “Red Hill” to the Board. In no place else in Honolulu was such strong voting power displayed as by the determined Kaimuki people. Improvements came slowly, however, but the Kaimukians never stopped putting pressure. In 1903, the electric trolley car came to Kaimuki, ending at Waialae and Koko Head Avenues. More people came to look at the “salubrious heights”, but many didn’t like the red dirt.

In 1909, Fort Ruger was procured behind Diamond Head from Gear and Lansing, and there was established a heavy coastal defense system. Also in 1909, the Order of the Sacred Hearts started building their beautiful academy which still stands today. This appears to be the first religious building in Kaimuki.

On April 8, 1910, sky watching came to Kaimuki when the College of Hawaii Observatory opened its doors on Ocean View Drive. This occurrence was largely due to the approaching Halley’s Comet. John S. Donagho, professor of mathematics and astronomy, was in charge and Edwin H. Bryan (later at Bishop Museum) was his assistant. Before this time, only two telescopes were constantly watching the heavens over the Pacific—the Lick Observatory in San Jose and one in Sydney, Australia. Any unusual occurrences in a celestial body left the view of the powerful telescopes at the Lick Observatory and wouldn’t be observed by the Sydney telescopes until eight hours later. The “cheese box topped by half a grapefruit” in Kaimuki with its six-inch telescope filled the eight hour void.<sup>38</sup> E. H. Bryan reminisced on

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*From the slopes of Kaimuki Hill across Waialae Avenue to Maunalani Heights where Wilhelmina Rise already provides the shortest road from top to bottom. 12th Avenue appears ankledeep in dust. Note fieldstone wall still common in the area. Archives of Hawaii photo.*

the Kaimuki observatory: "When the skies were cloudy and sky-gazing became fruitless, I would turn the telescope on the 'pineapple' water tower at the cannery and give the people a treat."

Along with astronomy science, world tensions gave Kaimuki some military science, when Colonel Leopold Blackman opened the Honolulu Military Academy for Boys on the grounds of the present Kaimuki Intermediate School. It was a select private school for the youth of the Territory, but the depression and declining attendance forced it out of business.<sup>39</sup> Brother Cummingsmith of St. Louis High School recalls it as a highly selective private school for whites only, and that the academy closed down because Colonel Blackman "absconded with the funds." Brother Cummingsmith recalls that he was supposed to attend this academy as a youngster because of the desires of his father, but at the last moment decided not to attend and later became a Brother.

On December 11, 1911, the King's Daughters purchased the present site of their Home for \$4,000.<sup>40</sup> Originally, their intent was to care for elderly and friendless Caucasian women in Hawaii, but now they are less restrictive.

The grounds of the present Home have an interesting history: it was the location of the once famous *Pohaku Kikeke*, or "bell stone of Pahoā". According to the *Hiiaka i ka poli o Pele* legends, Pohaku Kikeke was a woman *mo'o*, or woman lizard in human form, with whom Pahoā fell in love. Hiiaka proved to Pahoā that Pohaku Kikeke was evil, and the *mo'o* was destroyed, but Hiiaka placed her ringing voice in a rock on the lower side of the road going to Waialae.<sup>41</sup> Makanikeoe said:

Pohaku Kikeke (the bell stone) lies on the lower side of Waialae Road leading up to the place where the thigh-bearing winds of Kekaha blows, just before reaching the road going up to Palolo. This was a stone that rang loudly like a steel and like a bell on American battleships that come here. It had a very loud sound up to the time that my eyes made its acquaintance. But now it is broken. It was cut and taken to foreign lands, with its fine large body, on a merchant ship because of the goodness of its legend and ringing. It was taken as a famous stone of Hawaii and to exhibit it to the whole world.<sup>42</sup>

"Pohaku Kikeke was broken up and thrown into the corner of the Sacred Hearts [Academy] grounds when Waialae Road was being widened; it was mushroom-shaped and at that time was used as a signal by boys to let their friends at the beach know when they were going on a hike or picnic." However, E. P. Sterling was told that Pohaku Kikeke fragments are among the groups of stones in front of the main building of King's Daughters Home.<sup>43</sup>

Soon after the King's Daughters Home lot was purchased, the cornerstone of the Liliuokalani School was laid by the Queen herself, on April 12, 1912. This was a very significant occasion, for it reportedly was the first time the Queen and Sanford Ballard Dole had met since the revolution. The band played to a lot of dignitaries, the flag was hoisted by an old "Grand Army" man, L. L. LePierre, and the Queen laid the cornerstone with some of her mementos.<sup>44</sup> The Royal Hawaiian Band once gave their public concerts at the front entrance to the school during each full moon.<sup>45</sup>

Kaimuki steadily attracted more people, after receiving the largest improve-

ment in its history. In 1925, newly paved streets and sidewalks laid the red dirt for good.<sup>46</sup>

Fred Harrison took advantage of the "rocky situation" and made money from it. He had a rock quarry in Kaimuki and helped build such famous buildings as the Hackfeld Building (Amfac), parts of Bishop Museum, Central Union Church, Punahou School and other rock structures.<sup>47</sup> Gear and Lansing, however, weren't so fortunate; they invested all the profits from the Kaimuki enterprise in a sugar plantation at Maunalei, Lanai. It failed for lack of rainfall or water sources for irrigation; they went bankrupt and the banks took over the Kaimuki-Waialae property. Later Charlie Stanton, F. E. Steere and Frank E. Thompson formed the Kaimuki Land Company and took over the tracts. They also bought Wilhelmina Rise and made it pay. Eventually, they turned it over to Waterhouse Trust Company who sold the land for eight cents a square foot and nine cents for corner lots.<sup>48</sup>

It took a lot of grim determination and faith to make Kaimuki what it is today.

#### NOTES

- <sup>1</sup> Harold T. Stearns, *Geology and Ground-Water Resources of the Island of Oahu* (Honolulu: Advertiser Publishing Co. 1940), p. 139.
- <sup>2</sup> Nathaniel B. Emerson, *Pele and Hiiaka* (Honolulu: Star Bulletin Publishing, 1915), p. 186.
- <sup>3</sup> Mary K. Pukui and Samuel H. Elbert, *Place Names of Hawaii* (Honolulu: University of Hawaii Press, 1966), p. 7.
- <sup>4</sup> Mary K. Pukui and Samuel H. Elbert, *Hawaiian Dictionary* (Honolulu: University of Hawaii Press, 1971), p. 235.
- <sup>5</sup> "Sketch History of Surveying from Hawaiian Feudalism Down", *Sales Builder*, Vol. 8, No. 1, Jan. 1936, p. 9.
- <sup>6</sup> HA, Editorial, Sept. 30, 1949, c. 3.
- <sup>7</sup> Jerry, Burtnett "Holoholo Through History", *Suburban Press*, Jan. 24, 1962.
- <sup>8</sup> Curtis J. Lyons, "Meaning of Some Hawaiian Place Names", HAA, (Honolulu), 1901, p. 182.
- <sup>9</sup> Ed, Towse *Mid-Pacific Magazine*, Vol. 7, May, 1914, p. 486.
- <sup>10</sup> John Papa, Ii, *Fragments of Hawaiian History*, trans. by Mary K. Pukui, ed. by Dorothy B. Barrere (Honolulu: Bishop Museum Press 1963), p. 50-51. Kanihonui, Kamehameha's nephew, was put to death at Leahi in 1809 for committing adultery with Kaahumanu.
- <sup>11</sup> Elspeth P. Sterling and Catherine C. Summers, *Sites of Oahu, Kona I*, Vol. 1, Bk. VI, (Honolulu: Bishop Museum, 1962).
- <sup>12</sup> I tried to find a report of this *heiau* but no one seems to know of it. Dr. T. Stell Newman, State Archaeologist, found no literature on it.
- <sup>13</sup> Bob Hanohano of Kaimuki told me a *heiau* was once by the parking lot of Leahi Hospital (his father told him). I went there and saw a mound of rocks adjacent to the lot. However, there were gun-emplacement tracks on top of this mound and it could have been erected by the Army during WW I.
- <sup>14</sup> Jerry, Burtnett "Holoholo Through History", *Suburban Press*, Jan. 24, 1962.

- <sup>15</sup> *Ahupua'a* (literally, pig-altar). Basic land unit of a chief's holdings, it extended from sea to mountain to give its holder an equitable portion of the earth's land and marine wealth. Original map of Lunalilo's *ahupua'a* in State Survey Office.
- <sup>16</sup> George, Mellen ed., *Sales Builder*, Vol. 12, No. 7, July 1939, pp. 10, 13.
- <sup>17</sup> Ed, Towse *Mid-Pacific Magazine*, Vol. 7, May, 1914, p. 486.
- <sup>18</sup> "Our First Wireless", *Honolulu Item*, Vol. 32, No. 4, May 1929.
- <sup>19</sup> PCA, "The Marine Telegraph," Jan. 13, 1866.
- <sup>20</sup> Ethel M. Damon, *Koamalu* (Honolulu: Star Bulletin Press, 1931), Vol. 2, pp. 788, 829.
- <sup>21</sup> HBC, To Isenberg (D.P.R.) from:
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| Akana       | Jan. 27, 1891  | Bk. 130, p. 143. |
| Kaiwi       | Aug. 27, 1891  | Bk. 133, p. 188. |
| Bishop Est. | Nov. 23, 1892  | Bk. 140, p. 243. |
- <sup>22</sup> Damon, p. 789.
- <sup>23</sup> *Ibid.*, p. 790-91.
- <sup>24</sup> *Ibid.*, p. 791-92.
- <sup>25</sup> Harry T. Mills "Area has had Colorful History from Days when Ostriches Roamed the Red Dirt Hills," HA, Sept. 4, 1939.
- <sup>26</sup> "Brief History of Real Estate in Hawaii," *Sales Builder*, Jan. 1936, p. 5.
- <sup>27</sup> *Ibid.*, p. 6.
- <sup>28</sup> *Ibid.*, p. 6.
- <sup>29</sup> James S. McCandless *Artesian Water in Hawaii*, (Honolulu: Advertiser Publishing Co., 1936).
- <sup>30</sup> "Brief History of Real Estate in Hawaii," p. 6.
- <sup>31</sup> Mills.
- <sup>32</sup> *Ibid.*
- <sup>33</sup> Jerry Burtnett, "A Road to Every House in Kaimuki," HA, March 2, 1946.
- <sup>34</sup> Mills.
- <sup>35</sup> Burtnett.
- <sup>36</sup> Mills.
- <sup>37</sup> Gwenfread, Allen *The Story of Leahi* (Honolulu: Star Bulletin Publishing Co.), p. 5.
- <sup>38</sup> Edwin H. Bryan "Rebuilding of University's Observatory at Kaimuki", HA, April 1, 1929.
- <sup>39</sup> "Kaimuki Intermediate School on Site of old Honolulu Military Academy", HA, Sept. 4, 1939, p. 6.
- <sup>40</sup> Aldyth Morris, *The History of the Founding of the King's Daughters Home*, 1939, p. 17.
- <sup>41</sup> Elspeth Sterling and Catherine Summers, *Sites of Oahu, Kona I*, Vol. 1, Bk. VI, (Honolulu: Bishop Museum, 1962), p. 96.
- <sup>42</sup> John K. Mekanikeoe, Haina Nane, *Nupepa Kuokoa* (Hawaiian Gazette Co. Ltd.), Oct. 2, 1908, p. 5. An interesting note about this paper is that Charles S. Crane was the "Luna nui", or editor. He was one of the first Kaimuki settlers of Gear and Lansing's sub-division.
- <sup>43</sup> Sterling and Summers, p. 98.
- <sup>44</sup> "Liliuokalani School", PCA, April 13, 1912, p. 1.
- <sup>45</sup> Ed, Towse *Mid-Pacific Magazine*, Vol. 7, May, 1914, p. 486.
- <sup>46</sup> "Brief History of Real Estate in Hawaii".
- <sup>47</sup> Ray, Coll HA, Sept. 27, 1936, Sec. 3, p. 1.
- <sup>48</sup> "Brief History of Real Estate in Hawaii".