

AN EARLY L.D.S. FAMILY OF KAHANA AND LA'IE

by

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The story of the Lā'ie 'Awa Rebellion, the temporary division of the Saints, and the establishment of the remarkable Mormon *Hui* (cooperative) in Kahana, O'ahu, has been told elsewhere.² Forty years later, in 1916, survivors of this era had their testimonies recorded in court depositions.³ While the court case was on an unrelated topic, their legal testimony tells us intriguing details of life in those long ago times.

Our story begins during the first half of the nineteenth century on the Big Island. Its windward Hamakua coast was the probably birth place of Kaheana and her husband, Kaopua. Kaheana was an early Saint, a supporter of the Kahana *Hui* and a founding member of the Iosepa Colony in Utah.⁴

Kaheana and Kaopua's marriage produced a daughter, Miriam, born in 1857 at Pā'auhau, Hāmākua, the Big Island. Kaheana later separated from Kaopua and married Pelekane, also of Pā'auhau (Kekuku Ms.).

The record is not clear who from this family moved to Kahana first, but by the early 1870's Miriam - then a young girl of no more than fifteen or sixteen - was the common law wife of the wealthy *Pāke* (Chinese) rice plantation owner, H. AhMee in Kahana.⁵ Miriam remembered that her mother, Kaheana, and step-father, Pelekane, lived with she and AhMee. She recalled that she had been "well acquainted with all the people that was living at Kahana [at] that time, because my husband, with whom I was living then, being Ahmi [AhMee] was the master over the people" (Kaulahea Ms.; Kekuku Ms.).⁶

Miriam said that, "we lived at Kahana until the land of Kahana was sold to the *Hui*, that is to the [breakaway L.D.S.] members of La'ie; that was the beginning of the negotiation of the sale, because of the desire of my husband [AhMee] to return to China" (Kekuku Ms.).

Before we continue with Miriam's story, let us step backwards in time and introduce Alexander Auld, a Scottish seaman who settled in Hawai'i in 1810 with Captain Alexander Adams, commander of the sandalwood fleet of Kamehameha I. Auld presumably had a native wife and at least two sons, his namesake Alexander Auld, born about 1832 (Auld Ms.) and William.⁷

The younger Alexander Auld married a native woman, Lois, and they had two girls and two boys. The younger Alex died about 1865, and his mother lived with the children for another four years. One of the children, James Auld, recalled of his mother Lois that, "then she went away with a man named Ikeole and got married to him." Actually, James said, he had not seen the ceremony, it being an L.D.S. service (Auld Ms.).

Lois and Ikeole lived at Makiki for awhile and then moved to Kahana. Another of the Auld children, Hannah, went with them to live there. James' mother would come to visit he and the other two children frequently, but Ikeole did not come. James explained that he and the other two children "were not on good terms [with our step-father, Ikeole], we did not want our mother to get married to him, and he knew it" (Auld Ms.).

Still, James remembered that "Ikeole was a bright and intelligent man in those days, it seems he had a very good education, and no doubt he may have had an interest in the [Kahana] *Hui* . . . [But, h]e was a strong Mormon and that is why we objected to our mother marrying him" (Auld Ms.).

Besides being bright, intelligent, and L.D.S., Ikeole was also from Pā'auhau, Hāmākua, and a cousin to Pelekane, Miriam's step-father. And so we pick up the thread of Miriam's story once more.

The sequence under which this extended L.D.S. family gathered in Kahana is unclear, but by the early 1870's it consisted of Pelekane and Kaheana and their daughter Miriam and her husband AhMee, and Ikeole and Lois and their daughter Hannah (Auld Ms.; Kekuku Ms.). A son of Pelekane and Kaheana, Waioha, was probably also present.⁸

James Auld remembers his mother Lois returning to town to die at Makiki around 1873 or 1874. While his mother was sick, and afterwards, he got on speaking terms with his step-father, Ikeole (Auld Ms.).

James also remembered that his mother had an aunt, Kaho'oio, who would visit and talk about the Kahana *Hui*. James said that Kaho'oio married the *Hui* shareholder, Mahoe, as a second husband and he was said to have had some *Hui* shares, but evidently he'd already "conveyed it all before she married him" (Auld Ms.).⁹

Miriam's family were original members of the *Hui*, her uncle Ikeole having shares #14 and 15, her mother Kaheana having number 29 and 30, and her step-father Pelekane having #102, and her step-brother Waioha having share #115. They appear to have all been sympathetic to those taking part in the 'Awa Rebellion in Lā'ie, and indeed may have played a

key role in facilitating the decision of those leaving La'ie to form the *Hui* to buy out the *ahupua'a* land in Kahana from Miriam's husband.

Although the family were financial supporters of the *Hui*, with the restoration of the Kahana members into the Church, the family moved from the valley and returned to Lā'ie after the *Hui* was initially organized in 1874-1875 and Miriam's husband had evidently returned to China. After the 1881 completion of paying off the *Hui* purchase mortgage, Ikeole came down and looked things over in Kahana, but did not return to live (Kaulahea Ms.).

By that time Ikeole's wife Lois had died. Now Pelekane also passed away, and the widower Ikeole eventually moved in with his cousin's widow, Kaheana. They lived together for a year or so and then married, around 1878 or 1880, and remained as permanent residents of Lā'ie and Honolulu for a few years (Auld Ms.; Kaulahea Ms.; Kekuku Ms.; Makakao Ms.).¹⁰

Miriam's informal marriage to AhMee ended with his return to China, and she married L.D.S. member, Joseph Kekuku in Lā'ie (Kekuku Ms.). Their first child, also Joseph Kekuku, is well known as the inventor of the steel guitar.¹¹

Miriam recalled that when the *Hui* shares were issued by its *luna* (leaders) around 1881, she and her new husband, Joseph, held her parents' shares in trust when her parents went to Salt Lake City.¹² Ikeole returned at one point for a visit to Lā'ie and went down to Kahana. It was perhaps at this time that he decided to sell the five shares held by he and Kaheana (Kaulahea Ms.).¹³ Miriam recalled turning the shares, that she had been holding on her parents' behalf, over to Samuel Parker prior to 1887 (Conveyance 104:246; Kekuku Ms.).¹⁴

After arranging to have the shares sold, Ikeole returned to Utah, where he lived until his wife Kaheana died around 1910 or 1912. He then returned to Hawai'i for good, dying here about 1916 (Auld Ms.; Kaulahea Ms.; Kekuku Ms.; Makakao Ms.). He had survived his wife Lois (Auld), his cousin Pelekane, and his second wife, Kaheana.

John Makakao, born about 1859, was the son of George William Kamakaniau, the organizer of the Kahana *Hui*. He remembered the organization of the *Hui* and Ikeole's participation in it and presence at *Hui* meetings. John had left for Salt Lake City with his parents in 1883 following his dad's falling out with the *Hui*. John had known Ikeole in

Utah, and had probably seen him in Lā'ie upon his return to Hawai'i in 1916 during the dissolution of Iosepa (Makakao Ms.).

And so our story of this remarkable early L.D.S. family of Kahana and Lā'ie comes to an end. It began in the rugged lush fields of Hamakua, over a century and a half ago, and wove its way through the 'Awa Rebellion, the temporary division of the Saints in the Islands, the Kahana *Hui*, the Iosepa Colony, and a conclusion with the Gathering Place at Lā'ie. On the horizon of the close of this chapter of the family's history was the completion of the Lā'ie Temple and the continued story of the family's survivors and their descendants, who live on today.

APPENDIX A FOUNDERS OF IOSEPA

Atkin (Ms.) lists twenty-two Hawaiian founders of Iosepa, some with spouses and children. Of these, five were Kahana *Hui* members, and two others were either possible or probably members, for a total of 32% of the total. Two spouses and possibly a child were also *Hui* members, making eleven possible *Hui* shareholders involved.¹⁵

Another spouse held a share she had purchased. Altogether, the first Iosepa pioneers held as many as twenty-two *Hui* shares. Eleven *Hui* members with seventeen shares are definitely known to have responded to the call. By 1903, all but three of these shares had been sold, the conveyances mainly occurred in the 1880's:

- Shareholder 90, Oliver Alapa, held onto his share for many years, and even was President of the Kahana *Hui* in 1891. Family tradition has it that he journeyed back and forth for many years between Kahana and the Iosepa Colony (Domingues Personal communication). He apparently finally settled in Utah, selling his share in 1897 (Conveyance 167:305). A surviving photograph of the Iosepa Band, c. 1915, shows ten members, including George and Moses Alapa (Atkin Ms.:67a). Alapa's descendants returned to O'ahu after the abandonment of Iosepa in 1917. A granddaughter lives in Kahana today as a tenant (Domingues Personal communication).

- Shareholder 115 was Waioha, Kaheana's son as described in this paper. He may have held onto his share by accident: a 1889 *Hui* roll call shows six shares belonging to Parker (Kanuha Ms.). This would be Ikeole's two shares, Kaheana's two, and the two held by Pelekane and Waioha. For some reason, however, the actual deed to Parker listed only five shares (*sans* Waioha). The young man therefore stayed in Utah and legally held onto his share for some years. He finally sold it to Kāne'ohe Ranch Co., Ltd., who organized a cattle operation in Kahana Valley in 1897 (Conveyance 181:274). The Ranch probably learned that the Parker deed had left off Waioha after purchasing the Parker interests (Conveyance 177:353-4).

- Shareholder 36, Kealohanui Kamakaniau, wife of *Hui* founder George William Kamakaniau, brought her share with her to Utah. She sold it early on, in 1889, to the well-known Mormon, Minerva E. Fernandez. Fernandez stayed in Utah for some years (see also Lili'uokalani 1984:290). The sale was apparently unknown to the *Hui* until years later when Kane'ohe Ranch was unable to hunt Fernandez down and purchase the share (Conveyance 191:77).

- George William Kamakaniau, Kealohanui's husband, originally held four shares (4, 25, 62, and 112). He returned his shares to the *Hui* as a settlement for a debt (Conveyance 75:255-6).

- The five shares of Ikeole (14 & 15), Kaheana (29 & 30), and Pelekane, (102), discussed in this paper, were sold to Parker and thence to Kāne'ohe Ranch (Conveyances 104:246, 177:353-4).

- Shareholder 52 Kapela sold to King Kalakaua and thence to Foster (Conveyances 94:209, 111:84).

- Shareholder 71, Laea, died in Utah and her heirs, living in Kahana, inherited.

- Shareholder 76, Mahoe, sold to the *Hui* (Conveyance 84:351).

- Solomon 1, owner of shares 110 & 111, gave his first share to shareholder 71 (Laea), who also went to Utah (Conveyance 94:471). On Laea's death, this share went to her Kahana heirs. Solomon's second share was sold to shareholder 89, H.S. Ohule and thence to his heir (Conveyances 74:181, 106:175?).

APPENDIX B
OWNERSHIP TITLES FOR THE FAMILY'S HUI SHARES

As described in this paper, Pelekane died and his share, #102, was inherited by his widow Kaheana, who already held shares 29 and 30 in her own name. She then married Pelekane's cousin, Ikeole, who owned shares 14 and 15.

Prior to 1888, these five shares were sold to Harriet "Hattie" P. Parker and her husband Samuel Parker (Conveyance 104:246) for a total of \$300 in all.

In the 1890's the Parkers combined these five shares with substantial lands they owned on three islands and mortgaged the entire estate to James Campbell (Conveyance 174:325 or 176:325) for \$93,000.

The mortgage was later released following its repayment. The five Kahana shares were then sold, around 1898, to Kāne'ohe Ranch Co., Ltd. (Conveyance 177:353-4) for \$875. The Ranch was establishing a ranching operation in Kahana at the time.

The lowland portion of the five shares, formerly in taro production, were leased by the Ranch to the *Pāke* Tai Lee Wai rice plantation partnership (Conveyance 190:461) at \$16 per share's rice land per year.

The five shares were sold around 1901 to Mary E. Foster (Conveyance 223:13) for about \$500 each, together with several other shares owned by the Ranch. This followed a bitter legal case between the Ranch and Foster over control of the valley.

While Foster now held the five shares, they were encumbered by the leases to Tai Lee Wai, as were most of the other *Hui* shares. These leases were mortgaged to Foster in return for much of the partnership's capital, and by 1904 she foreclosed on the leases when the partnership defaulted on the mortgages (Conveyances 193:444, 199:137, 250:474-8).

Foster never sold the shares, although she later probably leased them out to other farmers.

The shares were condemned by the State of Hawai'i from Foster's Estate in the 1960's for the purpose of establishing Kahana State Park.

The sixth family share, held by Kaheana's son Waioha, followed a similar history.

That share evidently was missed when the family's holdings were sold to Parker. Kāne'ohe Ranch learned of the share around 1898, and arranged to purchase it (Conveyance 181:274). From there the share's history paralleled the other five.

The Ranch leased the share's rice lands to Tai Lee Wai (Conveyance 190:461) for \$16/year. It then sold the share to Mary E. Foster (Conveyance 223:13) for about \$500. Foster foreclosed on the share's lease (Conveyances 193:444, 199:137, 250:474-8).

She then leased it out to various agricultural producers. The share was condemned by the State with other landholdings of Kahana in the 1960's.

ENDNOTES

¹ Bob Stauffer was born and raised in Hawai'i and currently lives at Makaua, next to Kahana valley. He has been associated with the development of Kahana State Park since 1978 and has written extensively on the history of the area.

² A dispute arose at the Gathering Place of the Saints at La'ie over raising 'awa (*Piper methysticum*, the *kava* plant), the roots of which are used to make an intoxicating beverage. Perhaps half of the native Saints left and were expelled from the Church. Many of these joined with sympathetic LDS members in Kahana valley. Pooling their funds with monies from other supports across the islands, they formed the *Hui* and purchased the valley in 1875 and formed a breakaway Mormon colony.

The Kahana colony's members and their supporters were quickly restored to membership by the Church authorities in Salt Lake City.

Lance D. Chase (1980) described the Rebellion for the first annual conference of the Mormon Pacific Historical Society (MPHS). See also my piece (1987) from the eighth annual MPHS Conference.

³ The case dealt with ascertaining the ownership of Kahana *Hui* shares in order to certify the ownership of the *Hui* lands (Land Court). The depositions in question dealt with the genealogy of Ikeole, described in this paper.

⁴ Iosepa was founded in 1889 by Hawaiian Saints, including a significant number that had been involved with the Kahana *Hui*.

For Iosepa's story, see Atkin (Ms.).

⁵ AhMee bought the Kahana *ahupua'a* (land division) in 1872. Miriam remembered moving to Kahana with her husband when she was fifteen or sixteen, in 1873 (Kaulahea Ms.; Kekuku Ms.).

⁶ The legal depositions upon which this paper is based contain several interesting colloquialisms.

Lois Kaulahea, whose father, Kapapa, was one of the original Kahana *kuleana* (homestead) owners, made these additional comments: "We have lived together with this man [Miriam's later step-father, Ikeole] at Kahana, go and come and have eaten together in the same house," to describe that they were neighbors in Kahana, and had been friends.

Kaulahea went on to say that people formerly had lived "under AhMee, the then owner of the land," to describe the relationship with the *ahupua'a* owner (Kaulahea Ms.).

John Makakao, the son of *Hui* organizer George William Kamakaniau, in describing his former acquaintanceship with Ikeole, said (note they had not shared the same house) that they were "well acquainted by calling and visiting one another," and had "ate together, lived together, and so on at Kahana" (Makakao Ms.).

⁷ Auld Lane in the Kapalama section of Honolulu city is named after William.

⁸ More properly, members of this family were evidently known as: Kaheana Kealakaihonua, Pelekane Kealakaihonua, Peter [Ikeole] Kealakaihonua, and Peter'opio [Waioha] Kealakaihonua.

Ikeole eventually lived in the Iosepa Colony. On his return to La'ie, Ikeole was known locally as Peter Kealakaihonua, a family name he'd gotten from his grandparents (Auld Ms.; Makakao Ms.). It was also said that this was the name given him by "the missionaries of Queen Ka'ahumanu [i.e., United Church of Christ], . . . and he was well known by that name until his death" (Kekuku Ms.).

⁹ Kilioe Mahoe, possibly related to Iosepa Colony founding member, J.K.N. Mahoe, was owner of Kahana *Hui* share #76. He sold his share back to the *Hui* early on (Conveyance 84:351). His earlier wife was Mahu, so the marriage to Kaho'ioio must have been a second marriage for him as well.

¹⁰ Another tradition has it that Ikeole was originally married to Kaheana, and upon his death she married Pelekane. See Stauffer (1990).

¹¹ I am told through informal family tradition that this Joseph Kekuku was possibly part *Pākē*, suggesting that Miriam may have been pregnant with AhMee's child when she married the senior Joseph Kekuku, or that the child was adopted by the senior Joseph after his marriage to Miriam.

¹² Other evidence suggests that Miriam and Joseph Kekuku joined her parents for the founding of Iosepa, and that Pelekane was still alive at that time (1889). See Appendix A.

¹³ For a description of the title histories to the family's shares, see Appendix B.

¹⁴ Parker, of the ranch which carries his name, received the shares on behalf of his wife, Harriet (Hattie) Parker. Hattie was the daughter of Jonathan Napela, a manager at the La'ie plantation and a leading supporter of the Church in the islands.

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