A FIELD GUIDE TO LĀNA‘I’S STORIED PLACES, PEOPLE, RESOURCES, AND HISTORIC EVENTS

Prepared by Kepā Maly for Pūlama Lāna‘i
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INTRODUCTION

The island of Lānaʻi comprises a land area of approximately 140 square miles (a little over 90,000 acres). Measured from southeast to northwest, it is about 17.5 miles long, and from southwest to northeast it is about 13 miles wide. Lānaʻi is sixth in size of the major Hawaiian Islands, with its highest point, Lānaʻi Hale, rising 3,373 feet above sea level. The name of the island may be literally translated as Lā (Day) [of] Naʻi (Conquest), and is associated with the day that the chief Kaululāʻau vanquished the evil ghosts from the island.

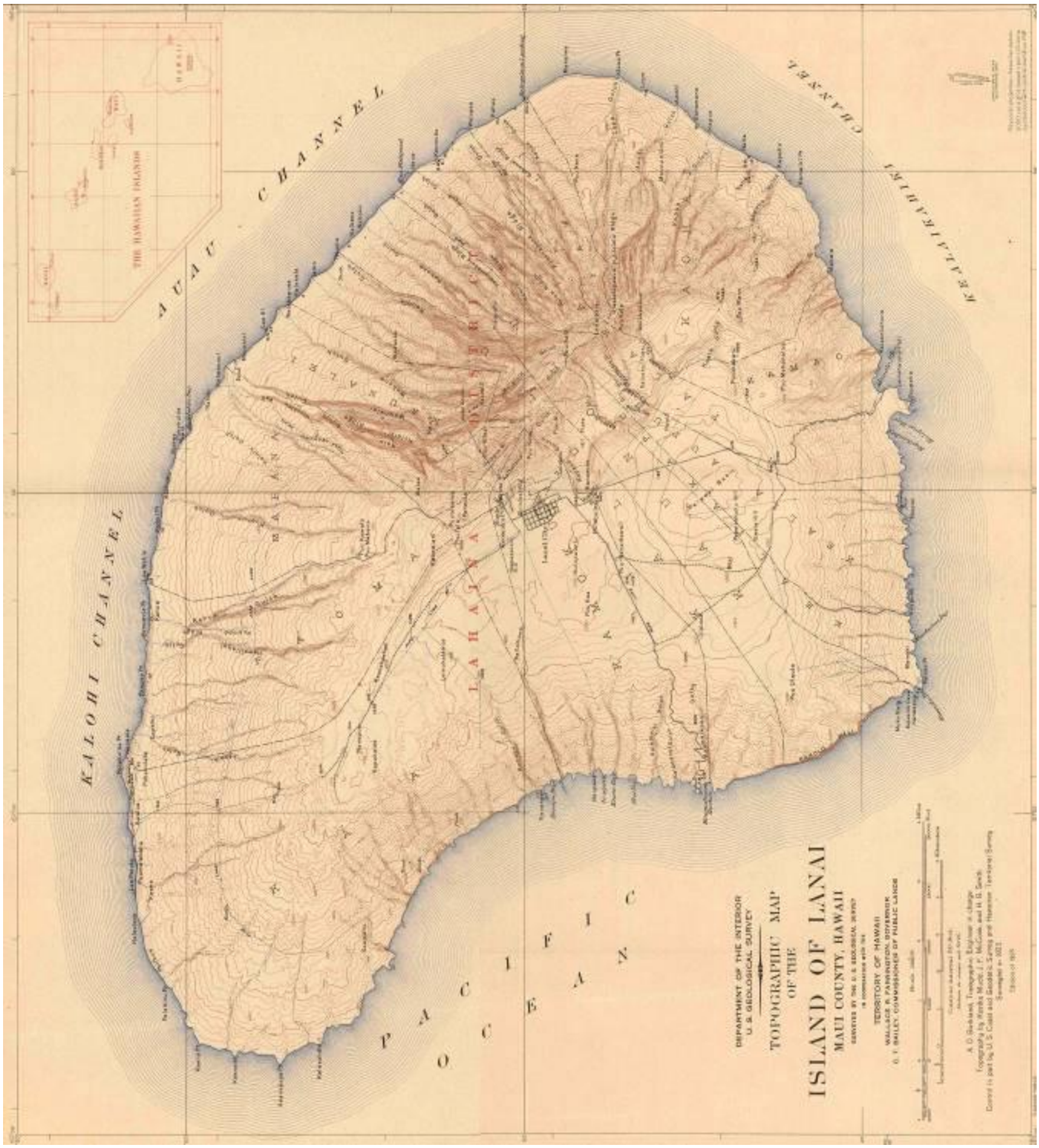
The name of our island home does not translate as "porch" or "veranda" as the pronunciation "Lanai" implies, and Lānaʻi is not Maui's back porch, as some have said. Instead, it has a rich history that includes a unique environmental legacy, nearly 1,000 years of Hawaiian residency, and a diverse cultural heritage. It is the natural beauty of Lānaʻi, along with the history of our people, and their connection to the honua ola (living environment) that make Lānaʻi a special place, like nowhere else on earth.

By understanding more of our island's history, and feeling confident to share traditions and stories of place with residents and guests alike, we can all help care for Lānaʻi, and provide visitors with several reasons to return again and again.

Of course there is more history to Lānaʻi than we can put into any one book. The narratives cited in this resource book are an overview of selected descriptions of Lānaʻi—the living environment, native traditions, beliefs and practices, historical events, the development of the Hawaiian Pineapple Company plantation and Lānaʻi City—along with suggestions on ways to wisely visit some of the storied landscapes of our island home. The narratives have been pulled from traditions and historical accounts, some written as early as 1828, and come from a wide range of collections. The documentary resources are further supplemented by the memories of Lānaʻi's elder kamaʻāina through oral history interviews conducted between the late 1960s to the present day.

Please let us know if you have questions, or more history to share. You may call the Culture & Historic Preservation Branch at 808.565.3301, or Lānaʻi Culture & Heritage Center at 808.565.7177 (www.lanaichc.org). The materials have been researched by Kepā and Onaona Maly, and are compiled here as a part of the preservation and living history programs of Pūlama Lānaʻi[1]. The narratives identify some of Lānaʻi's wahi pana (storied places)—locations, sites and natural resources that are often asked about and visited by residents and visitors alike. The narratives start with the more recent history of Lānaʻi City and the Hawaiian Pineapple Company years, and then takes readers out into the field, around the island, and back in time.

[1] We have attempted to provide readers with interesting information about Lānaʻi. Mahalo to Katrina Gillespie for her efforts at editing the narratives. Any errors or grammatical issues are the fault of the author. Regardless of editing issues, the information is factual, and pulled from primary sources of historical documentation.



Topographic Map of the Island of Lānaʻi (1923)
United States Geological Survey

LĀNAʻI CITY

The story of Lānaʻi City[2] began when James Dole purchased nearly the entire island of Lānaʻi in November 1922, as a part of the holdings of the Hawaiian Pineapple Company, Ltd. Prior to 1922, the lands on which the city would be built had been grazed as part of the old Lānaʻi Ranch operations, and a large paddock at Kōʻele and Kaumaikahōkū dominated the pre-city landscape. Plans for building Lānaʻi City were drawn up in early 1923, as Dole and his partners set out to make Lānaʻi the world's largest pineapple plantation. A Connecticut native, Dole was familiar with the design of the "town square" and grid system of laying out streets so that everything was connected to the "green" or park in the middle of town. Under Dole's tenure, the Lānaʻi plantation and city grew; and at one time the island supported nearly 20,000 acres of cultivated pineapple, making it the world's largest plantation. For seventy years, from 1922 to 1992 when the last harvest took place, the name "Lānaʻi" was synonymous with pineapple.

Between 1924 to 1929, Lānaʻi City blossomed, and most of the buildings and streets we see today were constructed during this short period. By March 1924, the general layout of Lānaʻi City was established and some forty buildings—many of which remain today in Lānaʻi City—were built or under construction.

In the early years of the plantation, the largest group of immigrant laborers were skilled Japanese carpenters and stone masons. Their initial work was undertaken on an almost barren landscape, overgrazed by years of sheep, goat, and cattle pasturing.

Lānaʻi's formal ranching period ran from approximately 1854 to 1951—longer than the cultivation of pineapple on the island. The ranch headquarters, situated about one mile away from the city at a place known as Kōʻele, is now the site of the Lodge at Kōʻele. In the early 1870s, Kōʻele became the headquarters for Walter Murray Gibson, who at the time controlled most of the land on Lānaʻi through fee-simple and leasehold interests. The cool, moist environment of the Kōʻele vicinity made it ideal for the ranch headquarters, and between ca. 1870 to 1920, Gibson built a series of corrals, stables, barns, storage buildings, houses, offices, a post office, small store, and a school. Prior to 1923 and the arrival of James Dole, the Kōʻele headquarters of the Lānaʻi Ranch was the closest thing to a town in the uplands of Lānaʻi. The only other historic "city" or village was situated on the windward shore of Lānaʻi, at Keokuk—which had originally been built as the center of operations for the Maunalei Sugar Company (1898 to 1901).

Early school days on the Lānaʻi plantation were interesting, and brought the older Hawaiian settlement of the ranch headquarters at Kōʻele together with the emerging population of the new Lānaʻi City. From 1923 to 1937, all of the school-age children residing in the "city" had to walk the mile or so to the old Kōʻele School House at the ranch headquarters to attend classes. It was not until 1938, when the new Lānaʻi High & Elementary School opened at its present location, that all of the major "city" activities were brought into the heart of Lānaʻi City.

With the advent of the plantation and creation of Lānaʻi City, the new Lānaʻi Post Office building, which opened by November 1924 and was still called Keōmoku Post Office, (acknowledging its original location on the east shore) also served as home to the plantation manager's office. While the original manager and post office building is gone, it is now the site of

[2] The Lānaʻi City Guide is adapted from a publication of the Lānaʻi Culture & Heritage Center.

the present day Dole Administration Building (fronted by the flagpole). Immediately below was the park, or town square, around which was laid out all of the stores and shops, the bank, theater, Dole's "clubhouse", the Buddhist Church, and a children's playground.

The short narratives below contain stories about some of the early buildings, businesses and families of Lānaʻi City. Starting in front of the flag pole at the Old Dole Administration Building (home to the Lānaʻi Culture & Heritage Center) on Lānaʻi Avenue, you can follow the narratives to the corner of 7th Street (formerly Bank Street) and Lānaʻi Avenue (formerly Pine Street), and then continue to walk around the park square. On this short journey, you will be introduced to some of the old plantation families and businesses that carried Lānaʻi through its plantation era. You will also learn about some of the transitions that have occurred since the closure of the plantation in 1992, and the development of new economic interests on Lānaʻi.

Aerial Photograph of Lānaʻi City (Army Air Corps, Oct. 23, 1929)

As you begin your walking tour of Lānaʻi City, please enjoy the following overview of its early history published in a Maui News article in 1926 and written at the time that Lānaʻi City and the plantation operations were introduced to the world. The article shares with readers the vision, hard work and investment that went into making Lānaʻi City a vibrant community that has nurtured some five generations of residents:

…There is more, much more on the fertile island of Lanai than broad fields for a yield of Hawaii's premier fruit and a machine for getting that fruit from the fields and started toward the great cannery in Honolulu. There is the foundation for a considerable group of productive workers given facilities for production as nearly perfect as business skill and foresight can provide. And with it they are given the things which transform a group of human individuals into a real community.

Before this investment of approximately $3,000,000 began to return a penny, the Hawaiian Pineapple Company provided its workers not only with accommodations for living, but with accommodations for enjoyment and recreation to a notable degree.

Schools, churches, a model playground, a fine baseball field, a swimming pool, tennis courts, an ample and well equipped auditorium, and moving picture theater are as much a part of Lanai City as the fine roads, and well appointed office, or the model machine shop; as much a part of the whole enterprise as the harbor that has been hewn out of the cliff walled beach… [Maui News – December 24, 1926; Section 7, page 2, c. 1]

Guide To Lānaʻi City

Begin on Lānaʻi Avenue at the Flag Pole in Front of The "Old" Dole Administration Building and the Lānaʻi Culture & Heritage Center

(1) The Old Dole Administration Building (formerly the Lānaʻi Plantation Manager's Office and Post Office) on Lānaʻi Avenue (once known as Pine Street)

This building, once the heart of the Lānaʻi Pineapple Plantation operations, was constructed in 1951, and replaced the original building that had served as the manager's office, post office, and telephone exchange (see Figure 1). The original wooden office building became too small to handle all the plantation's needs, and moved across the street from the flag pole, where it served the community as a post office until 2001. The "old" post office, situated in the open space at the top of the park with the bulletin board in front of it, was torn down in 2003.

The flag pole has been in place since the original manager's office/post office was built in 1924. When the old building moved across the street and dedicated solely to the use of the Post Office, the flag pole remained in place, with either the postmaster or a company employee tending the flag. Local families recall, with some humor, that the Lānaʻi City Post Office never officially had a flag pole in front of it, and during periodic postal inspections the postmaster would be written up for not having a flag pole fronting the post office.

Facing the Old Dole Administration Building, the section you see on the right side contained the original IBM key punch center, which handled all plantation records, as well as personnel offices and a credit union. The left side of the building housed offices for the plantation manager, field superintendent, engineering, and irrigation operations. Following closure of the plantation in 1992, the building was converted into offices for government and community service agencies, health and dental services, Alu Like (a Hawaiian service

organization), Ke Ola Hou o Lānaʻi (a Hawaiian health care provider), the Second Circuit Court, and a real estate office.

The front entryway to the old Dole Administration Building takes you into the Lānaʻi Culture & Heritage Center, a community organized non-profit living history culture center and museum. The Center opens the doors to exploring and understanding Lānaʻi's rich natural and cultural history. It is open Monday through Saturday, and is free of charge. For more information, you may call 808.565.7177, or visit www.lanaichc.org.

(2) First Hawaiian Bank (formerly, Bishop National Bank of Honolulu)
On the corner of 7th (Bank) Street and Lānaʻi Ave.

This picturesque building has served as a bank on Lānaʻi since 1924. It originally opened as Bishop National Bank (one of the oldest in the islands), and then became home to the First National Bank, which in turn became First Hawaiian Bank. Arthur W. Carlson, a bookkeeper at the ʻEwa Plantation on Oʻahu, arrived on Lānaʻi in 1924 and managed the bank from the 1920s to the 1940s. He also served the island as Postmaster and Magistrate.

Bishop National Bank (January 31, 1926),
HAPCo Collection, Lānaʻi Culture & Heritage Center

There are three banking institutions on the island of Lānaʻi today: First Hawaiian Bank, Bank of Hawaii and the Lanai Federal Credit Union.

(3) The Lānaʻi Theater

The old Lānaʻi Theater building was among the first to be constructed along the park or town square. On January 31, 1926, James Dole unveiled the plantation and city to 150 of his business partners, several Territorial Legislators, and the public. The Lānaʻi Theater was listed as one of the most notable improvements to the island.

The theater ran everything from the early silent movies (accompanied by live violin played by Mr. Kuraji Ikeoka) to sound or "talkies", and has been operated by several different Lānaʻi families and community organizations over the years. On October 1, 1948, the first issue of the *Lānaʻi Community Welfare Association Newspaper* announced to readers:

> "*As of today, the Lanai Community Welfare Association has leased the Lanai Theatre from the Hawaiian Pineapple Co., Ltd. The theatre is now undergoing renovations and will be closed for interior painting until next Thursday Oct. 7, [1948]… The new schedule for the Lanai Theatre, effective on the following dates and thereafter, are as follows:*
>
> *Weekdays – 2 shows, 4:45 and 7:30 p.m.*
>
> *Sundays – 3 shows, 2:30, 4:30 and 7:30 p.m.*

Lānaʻi Theater (ca. 1936)
Kurashige-Hashimoto Family Collection, Lānaʻi Culture & Heritage Center

Filipino feature – Will be shown every Monday, 2 shows, 4:45 and 7:30 p.m.

Japanese feature – Will be shown every Thursday, one show at 7:30 p.m.

On Thursday afternoon, a special children's matinee will be shown at 4:45 p.m."

The Daldes and Tamashiro families operated the theater until it was closed in the late 1970s. It reopened as the Lānaʻi Theater & Playhouse in 1993 and hosted live community productions and films, and in 2006, the Playhouse portion of the building was dedicated as the Lānaʻi Community Fitness Center. Following additional major renovation, the Theater reopened in 2014 as a state-of-the-art facility.

Kōʻele Street (cross street)

(4) Mike Carroll Gallery
(formerly Oyama's Lānaʻi Family Store)

When Hirao Oyama prepared to open Lānaʻi Family Store in 1952, he secured a 20-year lease from the Hawaiian Pineapple Company and designed and built this store to fit in with the historic architecture of the earlier stores and businesses of Lānaʻi City. Furniture, VCRs, black & white and color television sets, appliances and "Good Luck Gifts" were featured over the years; and a 1990 ad in the Lānaʻi Times proudly announced that the store hosted "Lānaʻi's First and ONLY Video Tape Rentals." From 1972 until August 31, 2004, Hirao and his wife Kazuko held a yearly lease option on their store, and Mike and Kathy Carroll leased Hirao's store in December, 2004. The new gallery features the work of Mike Carroll and many other artists.

(5) Lānaʻi Rainbow Pharmacy
(formerly Arita Barber Shop & Pool Hall; Company Labor Supply Shop; Matsumoto's Shoe Repair Shop and Used Furniture Store; and Rabbon's Lānaʻi City Store)

Built in 1925, this is a building with a colorful history. The site has been home to Arita's Barber Shop & Pool Hall; a shoe repair shop and company labor supplies store, run by Sajuemon Matsumoto, and Dionicio Rabbon's Lānaʻi City Store.

A 1939 article of the *Maui News* reported that since 1936, Sajuemon Matsumoto, Lānaʻi's only shoe repairman, had also operated a second hand furniture store from this location:

"Matsumoto has Only 2nd Hand Shop in County
Matsumoto of Lanai has the distinction of running Maui County's only Second hand Store, in addition to operating the island's only Shoe Repair Shop. As far as Matsumoto knows, neither Maui nor Molokai has a second hand furniture store. Having operated his shoe repair shop on Lanai for several years, he opened his second hand store three years ago at the suggestion of Frank K. Katterman, personnel and welfare director of the island.

Due to a heavy influx of workers during the picking season and the demand for furniture of any kind, Katterman saw the need for a second hand store, where

the departing workers could sell their goods rather than have it shipped, and where the new arrivals could stock their cottages with necessary furniture at nominal prices. Matsumoto is tickled to death that Katterman had this idea, for his second hand furniture business has been good."

Sajuemon and his son, Yukio "Shoemaker" Matsumoto, relocated their shoe repair and furniture shop to a site on the corner of Lānaʻi Avenue (then called "Pine Street") and 5th Street around 1941. An advertisement appearing in 1948 informed readers that Matsumoto's could be found on "Pine" Street, and that they dealt in "New Household Furniture and Shoes for the Entire Family" and offered "Shoe Repairing" services to island residents.

By the late 1930s, the Filipino population on Lānaʻi was rapidly increasing, and interest in a store that catered to the interests of the Filipino families grew. In 1941, plantation manager Dexter "Blue" Fraser went to Maui in search of a Filipino store proprietor and found Mr. Dionicio Rabbon. Fraser and Rabbon entered into an agreement, and on October 1, 1941, Mr. Rabbon, in the company of his young son John, opened the Rabbon Store. The plantation company gave Mr. Rabbon a ten year operating lease, and stocked the store for him; no rent, insurance, or utilities were required during that period. Mrs. Rabbon and three other Rabbon children remained on Maui, planning to move over shortly after the store opened, but when World War II broke out they were unable to make the trip to Lānaʻi. They finally arrived around July 1942. For four years, the family of six lived at the back of the store, in what later became storage and later provided offices for the Lānaʻi Visitor's Bureau.

Over the years, the Rabbons increased their stock to include feed for livestock, supplies for hunters, and livery goods. At times the elder Mr. Rabbon also worked with Ignacio Gabriel to help with the tailoring needs of Lānaʻi's citizens. A visitor to the Rabbon Store during this period would also be introduced to another passion of Mr. Rabbon's: taxidermy. An October 21, 1962 article of the *Star Bulletin & Advertiser* reported:

"Dionicio Rabbon, the store keeper, is also a taxidermist. In his spare time he has mounted specimens of the game and birds of the island. Heads of horned goats, sheep and deer peer down upon the canned goods, and the bright-eyed birds … partridge, quail and pheasant … cling to perches of native woods. Over the doorway is Dionicio's framed certificate from the Northwestern School of Taxidermy."

Dionicio's son John returned to Lānaʻi in 1972, and on April 1, 1975, took over management of the store. The family finally ceased operations on December 31, 1984. In 1994, the facility was renovated and opened as a community museum. In 2003, the building was turned over to Island of Lānaʻi Properties and used as a real estate office; the back of the store became home to the Lānaʻi Visitors Bureau, and is now "Cory Labang's Studio."

The new Lānaʻi City Post Office is situated just behind this building on Jacaranda Street.

Jacaranda Street (cross street)

(6) Canoes Lānaʻi Restaurant
(formerly T. Endo's Fountain, S. Tanigawa's Lānaʻi Fountain, and S & T Properties)

Built in 1925, this restaurant has an interesting history and holds many fond memories for Lānaʻi's old-time families. A 1939 *Maui News* article provides us with the following description of business at that time:

> "*T. Endo has the Lanai distributionship for Rico Ice Cream, and receives his supplies from Honolulu. In addition to his modern fountain, which serves any kind of an ice cream dish or soft drink your palate desires, he also sells patent medicines, toilet articles and has the Lanai agency for Love's Bakery goods.*"

In the 1940s, Endo also became the local ticket agent for HATS (Hawaii Air Transportation Service), and advertised that he offered "Complete Fountain Service, Candies, Tobacco and Groceries."

In 1951, Takeshi and Sumie Tanigawa took over Endo's Lānaʻi Fountain, firmly establishing it in the memories of Lānaʻi's families: Tanigawa's was famous for the family's "secret recipe Tanigawa hamburgers." In 1990, Tanigawa's advertisement in the *Lānaʻi Times* boasted that S & T Properties was "Lānaʻi's oldest eating establishment," and that it was home to "note worthy hamburgers & super plate lunches, saimin & sandwiches." The Tanigawa fountain and restaurant closed on December 31, 2002.

Today, the old Lānaʻi Fountain / Tanigawa's is now operated as Canoes Lānaʻi Restaurant (opened within two months of the closing of Tanigawa's), and one still has the sense of dining in a place with history and old-style "Lānaʻi" flavor. The famous "secret" Tanigawa recipe for hamburgers is still used by the proprietors of Canoes Lānaʻi Restaurant, and is a great local draw.

(7) Blue Ginger Restaurant
(formerly Tomiyama Tailor Shop and Gabriel's Tailor & Dry Cleaning; State Research Facility; and Dahang's Bakery)

Built in 1925, this building originally served Lānaʻi as a tailor and laundry shop. The first proprietor was Mr. Tomiyama, followed by Ignacio Gabriel in 1941. The Tomiyama and Gabriel families lived at the back of the store, and provided the people of Lānaʻi with tailor and laundry services. With the increasing Filipino population in the 1930s, and a large number of single Filipino men, Ignacio Gabriel was contracted by plantation manager "Blue" Fraser to take over the shop. Both Mr. Gabriel and Mr. Rabbon (of Rabbon's Store) had worked together on Maui with Maui Dry Goods (a supplier of goods to stores), and their relationship continued over the years of their Lānaʻi ventures. Mr. Gabriel eventually closed his shop in the early 1970s, and in the following years the company leased the building out to the State Department of Agriculture for a research program on the pineapple "bug." The research facility was later replaced by Dahang's Bakery.

In 1991, the Abilay family opened the Blue Ginger Restaurant, which has become a favorite of island residents and visitors alike. Blue Ginger features homemade pastries along with a wide range of local dishes. A Blue Ginger diner may still see reminders of the early tailor shop and laundry in the form of pipe hanger fittings for cleaned clothing attached to the ceiling.

(8) Coffee Works
(formerly a plantation home)

Located on the corner of ʻIlima and 6th Street, this site was once the home of the Oyama and Preza families. Today it is "Coffee Works," where one may find a wide range of specialized coffees, other beverages and snacks.

ʻIlima Street (cross street)

(9) Gifts With Aloha from Lānaʻi & The Local Gentry
(formerly Emura Jewelry and the Lānaʻi Style Center)

Built in 1928, this building originally served as Emura Jewelry, a store that had a home base on Maui. A 1939 *Maui News* article describes Emura Jewelry as a place where Lanaians could purchase more than just jewelry:

> *"The Lanai Branch of K. Emura Jewelry not only specializes in jewelry and watches, but handles ladies' and mens' dresses and suits, and apparel of all sorts, besides RCA-Victor radios and phonographs, and souvenirs of the island. The firm also has the agency for Easy Washers and Norge appliances. The store is managed by Juichi Nakamoto, brother-in-law of K. Emura. K. Emura Jewelry on Lanai is a modern, up to the minute store with modern fixtures, which has become known as the Lanai Style Center. The store has been in business since 1929, under the management of Mr. Nakamoto."*

Today, the old Emura Jewelry building is host to two local shops, featuring island made and designer goods: The Local Gentry, on the 7th Street side of the building, and Gifts with Aloha on ʻIlima Street.

(10) Launderette Lānaʻi
(formerly Clark's Photo Shop)

Built in the 1950s, Clark Nakamoto (whose family operated the neighboring Emura Jewelry Store) originally ran a photo studio and shop here. Nakamoto closed his shop by the late 1950s, went to work at the Lānaʻi Credit Union, and later managed the Lānaʻi branch of First Hawaiian Bank. Rudolf Wong, proprietor of the Wong's Shop on the other side of the park, took over the lease on the building in 1961-1962 and converted it into the only public launderette on the island. Mr. Wong's daughter, Patsy Wong Kawasaki, recalls that about the time he was considering a move, she'd had a baby, and access to Mr. Wong's warehouse was blocked by hanging diapers. Thus, the idea of the launderette arose. It served a vital function for residents and hundreds of seasonal workers who ventured out to work the dusty Lānaʻi pineapple fields between the 1960s to 1992 and still has an important place on the Lānaʻi City square.

Houston Street (cross street)

(11 & 12) Lanaʻi Art Center-Gallery & Gift Shop and Maui Community College (formerly Yet Lung Store)

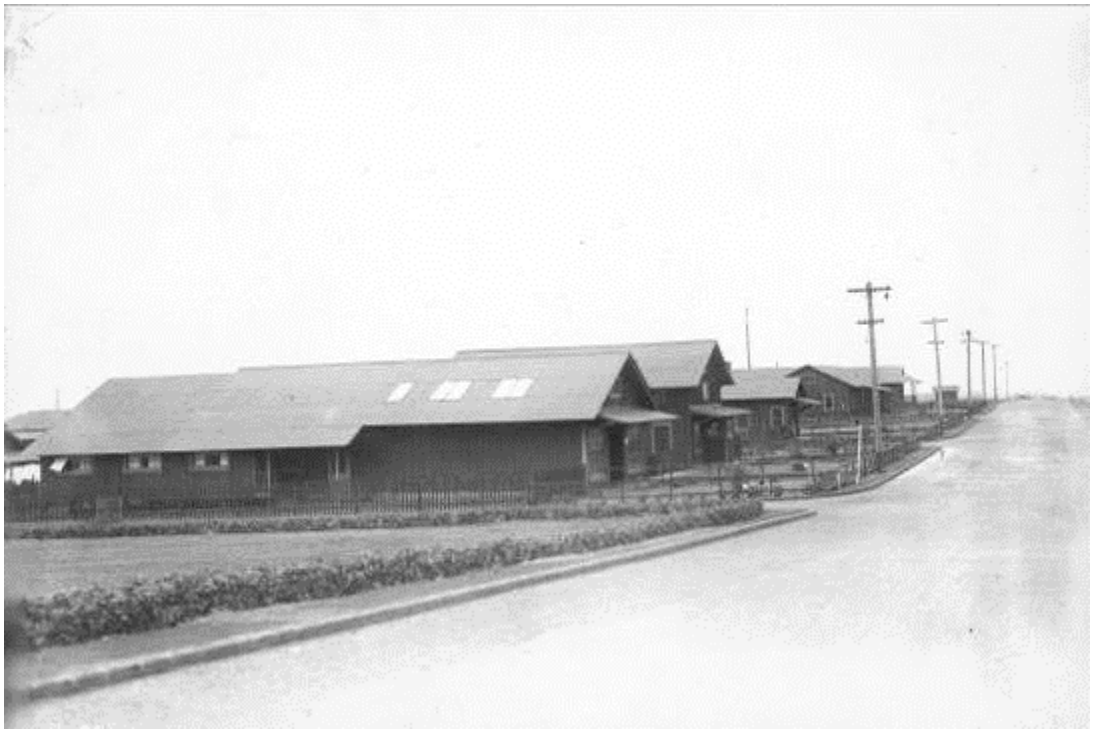
The two primary buildings fronting this block, situated on 7th ("Bank") Street, were built in 1925, and opened as the combined Yet Lung Store. The store also included a warehouse and residence behind the main buildings, and the present-day Lānaʻi Art Center at one time served as a butcher shop and purveyor of fresh-caught Lānaʻi fish. What is now a branch of Maui Community College previously hosted the grocery and dry-goods aspect of the store's business. Excerpts from a 1939 *Maui News* article provides the following history of the store's early operation:

> ***"Yet Lung Store Carries Big Line of Merchandise***
> *Making a specialty of having clerks to serve the needs of the various people of different racial descents, and stocking their native types of merchandise, the Yet Lung Store, Lanai Branch, has grown by leaps and bound in the past 12 years.*
>
> *In 1927, two brothers, Young Kam Chew and Young Kam Yew, purchased the Yet Lung Store in Lahaina, and received a concession to open a store in Lanai, carrying general merchandise, provisions, meats and fish. It was decided by the two enterprising brothers to retain the old store name of Yet Lung Store for both establishments, with Young Kam Chew managing the Lahaina branch, and Young Kam Yew the Lanai City branch.*
>
> *At the present time Young Kam Yew has 15 clerks in his Lanai establishment. These clerks are Chinese Korean, Portuguese, Japanese, etc., so as to give extra food service to the customers of these various nationalities.*
>
> *The customer's desires have always been kept uppermost in mind by Young Kam Yew; and his meat market and general merchandise stores which offer free delivery service to their customers, has made it a policy of handling only the better quality lines of merchandise of the various nationalities the store deals with."*

In the years following Yet Lung Store's closure, ca. 1950, Hiroshi "Molokai" Oshiro operated The Fun House (an amusement center); a local teacher, Hideo Niibu, operated the Lānaʻi Thrifty Shop; and the building hosted several family-run restaurants and offices of the Lānaʻi Company prior to implementation of the educational programs now offered by Maui Community College.

The Lānaʻi Art Center, which hosts a wide range of art classes and performing arts programs, and also sells the work of Lānaʻi's resident artists—has its origins in the 1980s, during the time that resort construction was initiated on the island. Artist John Wullbrandt was contracted to coordinate the development of "local" touches in the art of the two resorts; and Mr. Wullbrandt in turn encouraged resident Lānaʻi artists to participate in the creation of the resort's art. Work on several large murals that are now displayed in the hotels was initiated as a part of the program, and because of their size, a long work space was needed. The butcher part of the old Yet Lung Store was chosen as the site for art programs, and has since evolved into the non-profit Lānaʻi Art Center. The old warehouse

behind the Art Center is used for workshops, and the old residence of the storekeeper is used as the Art Center Office.



Bank (7th) Street – Yet Lung Store Buildings, Emura Jewelry, and Tomiyama (Gabriel) Tailor Shop (January 31, 1926). (HAPCo Photo Collection, Lānaʻi Culture & Heritage Center)

The UH-Maui College - Lanai Learning Center is a component of the University of Hawaiʻi system, and was developed in part as a training center for Lānaʻi residents and plantation employees transitioning from field to resort jobs. A wide range of academic courses are taught here today, through both interactive television and live lecturers.

Gay Street (cross street)

(13) Lānaʻi Senior Center (formerly the Lānaʻi Public Library)

In 1938, Lānaʻi High and Elementary School opened across the street from here, and this building was part of the new campus. As the school grew in the 1940s, the building was moved to this location and opened as the community library. In the mid 1970s, a new community and school library was built on the school campus, and the Lānaʻi Senior Center would subsequently take over the old library site. This facility has served as a gathering place for Lānaʻi's seniors, as well as a community meeting hall for decades. The new senior center, built by the County of Maui, opened in 2011.

Fraser Avenue (cross street)

(14) Lānaʻi High and Elementary School Campus (on right side)

Below Fraser Avenue is the Lānaʻi High and Elementary School (LHES), and the new Public & School Library. The campus opened in 1938, and hosted its first graduating class the same year. Prior to 1938, the land on which the school is situated was cultivated with vegetable crops by the Minami family, who supplied Lānaʻi residents and stores with fresh vegetables, while the children of Lānaʻi City had to walk to school at the old Kōʻele Ranch.

The area where the County parking lot is now located (immediately across from the Senior Center), was once home to the Dohyo – Sumo Wrestling arena, which from 1928 to 1941 was a place of great excitement in the community.

(15) Lānaʻi Gymnasium (formerly Miguel's Photo Studio and Sweet Shop). Walking southeast along sidewalk, fronting gym.

Built in 1937-38 in conjunction with the development of Lānaʻi High and Elementary School (LHES), this building is now known as the "Old Gym." It served many purposes in the community, notably as a place for athletics, pageants, concerts, dances, graduations and rallies. In 1972 the "Old Gym" hosted its last LHES graduating class commencement. A new gym was built below the LHES campus, and this facility has been turned over to the County of Maui, Department of Parks and Recreation to operate.

A portion of the Old Gym also served the community's photographic needs, and was once a sweet shop. A 1939 *Maui News* article reported:

> "*L.A. Miguel, proprietor of the Lanai City Photo Studio and the Sweet Shop, located in the Lanai City gymnasium, is the man who has done the majority of the photographing of the Pineapple Island. Miguel is a familiar figure on Lanai as he goes about with his latest model cameras clicking pictures for the Hawaiian Pineapple Co., churches, individuals, and various organizations. Miguel is quite proud of the fact that he shot all the pictures for the Lanai City High School's first school annual—Ka Hoku.*
>
> *Coming to Lanai in 1936, Miguel opened his establishment in the Lanai City Gymnasium on April 20, 1938. He also does portrait work developing and enlarging of photos. His Sweet Shop is a popular rendezvous for dances and entertainment in the gymnasium, serving sandwiches, popcorn, soda water, candies and cigarettes."*

(16) The Lānaʻi Union Church (formerly the Buddhist – Honpa Hongwanji Temple and Japanese Language School)

This building officially opened in September 1924, and, built through a partnership between the Hawaiian Pineapple Co., Ltd. and Japanese community members of Lānaʻi City, was the earliest two-story building in Lānaʻi City. The house between the Old Gym and the Union Church served as home to the Buddhist priest and his family, and behind the church was another school building for the growing Japanese student population.

Upstairs, the building hosted the altar and temple services. Downstairs was home to the original Japanese language school.

A 1939 article published in the *Maui News* described the early years of the school and Buddhist Temple of Lānaʻi City:

> *"...In September 1924, the Lanai Japanese school was first opened to the Japanese children. A small number of 61 children registered on the opening day. Classes were conducted in a small remodeled cottage with two teachers. During the months that followed, a Buddhist Temple was highly in demand among the Japanese people. The Japanese people were finally granted a church, a two story building with the church on the upper story and a two class room school on the lower story. At this time enrollment in the school increased from 61 to 80 students...."*

Lānaʻi Honpa Hongwanji – visited by James Dole, Governor Farrington and party on January 31, 1926. (HAPCo Collection, Lānaʻi Culture & Heritage Center)

Buddhist services and the Japanese language school continued from 1924 to December 1941, but after the December 7, 1941 attack on Pearl Harbor, the temple closed. The Buddhist Priest, Tadao Kouchi, was temporarily imprisoned across the street in the Lānaʻi City Jail; a short time afterwards, Reverend Kouchi and his family were relocated to an

internment camp in Rohwar, Arkansas. Shortly after the Buddhist Temple closed, the building was converted to the Union Church, which currently hosts a pre-school on the first floor, much as in the old days of the Japanese language school.

In 1946, Reverend Kouchi, his wife Harumi Kouchi, and their children returned to Lānaʻi and worked with the community to build the new Honpa Hongwanji Buddhist Temple, now located at the corner of Fraser Avenue and the Kaumālapaʻu Highway.

(17) Sacred Hearts Church

Built in 1931, the Sacred Hearts Church has served the Catholic community of Lānaʻi through the years. At first the congregation was almost entirely made up of Filipino members, but there is now a more diverse congregation. Sacred Hearts hosts the largest congregation of all the churches on Lānaʻi.

On the Corner of Fraser Avenue and 8th ("Market") Street (walking up 8th Street)

(18) Police Station, Court House and old Lānaʻi City Jail

Built in 1929, this facility once served as the community Police Station and Circuit Court on Lānaʻi. The old jailhouse, on the side of the property along Gay Street, was built shortly after the main building. Under the Territorial Government, the police and court services were both operated through the County of Maui. Following statehood, a division of services occurred, though on Lānaʻi the two branches of government remained under the same roof until 2004.

Circuit court proceedings took place in the right hand side of the building, and the police station operated out of the left hand side of the building. A small room in the police station, at the front left corner of the building (essentially a closet), served as the radio room. For many years, the little jailhouse served primarily as a place to let someone "sleep it off" after having had too much to drink, though periodically more serious offences occurred in Lānaʻi City. Prisoners held for serious crimes were housed no more than 24 hours, and then shipped off to Maui for disposition of their cases.

Because the court proceedings were generally held only once or twice a month, the courthouse saw only limited action. Mrs. Edean Desha, who served as the court clerk for nearly 40 years, recalled that most of her time was spent filing papers, issuing letters, and preparing the case files for the visiting judges. In the 1950s, due to limited usage by the Court, the front end of the court room also served as the office of Richard Morita, Sr., the Territorial Fish and Game Warden.

The house behind the old Police Station/Court House, served as a residence for the commander of the Lānaʻi police force. A new police station opened in 2004 across the street on Fraser Avenue.

Gay Street (cross street)

(19) ʻĀnuenue Juice Shop
(formerly the Hawaiian Airlines Office & Maui Electric Company)

Elder Lānaʻi residents recall that this building, built in the 1940s, served as the ticket station for Hawaiian Airlines. The original runway on the island, where bi-planes landed, was simply a grass field situated on the north side of Lānaʻi City below the Kōʻele Ranch Pastures. In the mid-1940s, the runway was moved to the area of the present airport, but most of the runway remained unpaved in the early years. Hawaiian Airlines provided most of air services for the island, and sometime after the new terminal was built in 1946, Hawaiian Airlines gave up this ticket site; at that time Maui Electric Company took over the building. By the late 1980s, Maui Electric operations were relocated out of town, in the Miki Basin, and for a while an outdoor adventure outfit operated here; with Maui Soda Works-Coca Cola office sharing the area behind the building. In between 2006 to early 2013, the building hosted the "The Sweetest Days Ice Cream Shoppe." In 2013, it re-opened as ʻĀnuenue Juice Shop.

(20) Pele's Other Garden
(formerly the Lānaʻi Hotel, Barbershop, Beauty Shop, Dentist's Office, Fuchigami's Pastry Shop, DLNR Fish & Game Office, and Lānaʻi Visitor's Center)

Built in 1925, this building originally operated as the "Lānaʻi Hotel," boasting five or six guest rooms with a common bath and wash room. Men selling supplies to the stores of Lānaʻi City, and families awaiting their new plantation homes found temporary lodging here. Little is remembered now about who operated the small hotel, though in 1991 an article in the Lānaʻi Times asked residents – "Does Anyone Remember the 'Banzai Hotel'?" By this brief reference, one might assume that it was at one time operated by Japanese proprietors, though elder residents of Lānaʻi who lived here from 1925 do not recall it being called by that name.

In later years, the building was divided into smaller spaces as business needs changed, and several enterprising Lānaʻi residents opened up shops to serve the people of the island. At different times, Mr. Cisberros and Mr. Dalde, the "Friendly Barbers," worked out of the front section of the building. Upon Mr. Dalde's retirement, Mr. and Mrs. Liberato Obado leased the barber shop and rented it out to other island barbers for business. Later, the same front section of the building was used by the State Department of Land and Natural Resources, Fish & Game (Hunter's Program). For a few years during the mid 1970s, the front section (present-day dining area) also served as a community history center, where visitors to Lānaʻi could see Hawaiian artifacts and historic photos, while talking story with Jimmy Nishimura and other Lānaʻi residents. Over the years, Dr. Fujimoto's Dentist Office, Fuchigami's Pastry Shop, Kiyo's Beauty Shop and the Selective Service Administration Office also operated out of the building.

Mark and Barbara Zigmond opened "Pele's Other Garden," in December 1996, and continue to offer a unique dining experience on Lānaʻi. This little restaurant succeeded "Pele's Garden," a health food store operated by Mark's sister, Beverly Zigmond—thus, the "other" garden. Pele's Other Garden is known for its bistro and deli style foods, Pacific-Italian cuisine, and offers diners a comfortable "plantation" atmosphere.

(21) Sergio's Filipino Store, Ganotisi's Video, Music & Variety Store, and Nita's In-Style Beauty Salon (formerly a plantation dormitory for seasonal laborers)

Built in ca. 1960, duplex buildings like these are found in and around Lānaʻi City. They initially served as housing for seasonal laborers who came to Lānaʻi to pick pineapple, and were in later years rented by hunters who traveled to Lānaʻi for weekends of recreation.

Today, Sergio's Filipino Store; Ganotisi's Video, Music & Variety Store; and Nita's In-Style Beauty Salon provide island shoppers with a variety of merchandise and hairdressing services. By the way, Ganotisi's is noted for its spam musubi, an island favorite.

Houston Street (cross street)

(22) Pine Isle Market, Ltd. (formerly a Plantation Dormitory, Plantation Bakery, and Central Market)

This store was built as one of the original buildings on the square of Lānaʻi City. Photographs taken March, 1924 (Figure 6), show it neared completion. Hawaiian Pineapple Company originally operated it as quarters for single men—used by plantation employees while permanent housing was being developed—and it later served as the Plantation Bakery, operated by Mr. Shimokawa, and became a favorite of youngsters who came to reside on Lānaʻi in the late 1920s. It was also a place where single plantation workers could come to get meals, and fresh hot bread and butter was a treat often sought after. The bakery closed in the late 1930s and Mer-Mart opened on this site. Mer-Mart later relocated to the site of T. Okamoto's store (now Richard's Market); Richard Tamashiro operated the Lānaʻi Central Market at the Mer-Mart site for a short time, until 1946 when he took over the operation of the present-day Richard's Market.

Isamu "Richard" Honda and several partners established Pine Isle Market in 1951, and it remains one of the two major food and merchandise stores on the island today. Mr. Honda's children and two generations of his family still serve the community as proprietors of Pine Isle Market, Ltd.

ʻIlima Street (cross street)

(23) International Food and Clothing Center (South, down ʻIlima Street)

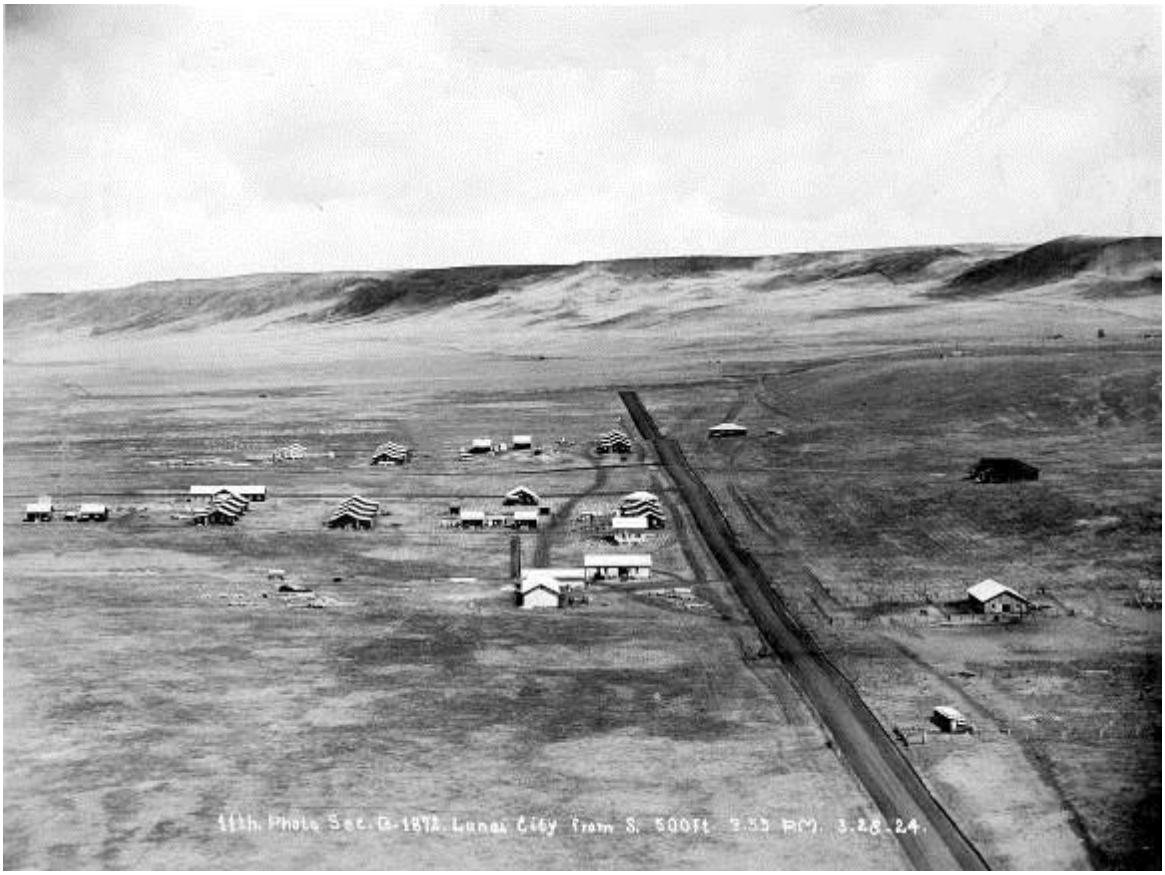
Pedro de la Cruz built the International Food and Clothing Store in 1953 and catered to the interests of the large Filipino population on the island. Mr. de la Cruz came to Lānaʻi around 1936, and following World War II he became very active in the ILWU (International Longshore and Warehouse Union). He served as the union's business agent for plantation employees.

Following a plantation strike in 1951, Mr. de la Cruz became very active in the political arena and in 1958, he was elected to the House of Representatives, where he served until 1974. He held the powerful position as Vice Speaker of the House during his career, and his love for Lānaʻi and connections in the legislature provided the people and island with important

recognition of island needs and access to funding. Labor Arts, a "virtual" museum of working people, has this to offer:

> "*ILWU leader Pedro de la Cruz on the island of Lanai during 1951 pineapple strike.*
>
> *Sugar and pineapple workers and longshoremen in the Territory of Hawaii faced employers looking to cut wages and divide workers after the successful organizing drives of the 1940s. In 1951 employers targeted what appeared to be a weak section of the ILWU, the pineapple industry. Although workers on some islands accepted minimum wage settlements, the pineapple workers of Lanai won significant gains in a 7 month strike that year."*

The store is still operated by Representative Pedro de la Cruz's family, and it is fitting that immediately across the street from the International Store is the union headquarters and hall, as well as the Lānaʻi Community Federal Credit Union.



Aerial view of the first buildings of Lānaʻi City. Buildings in the foreground are the Plantation Labor Yard and Machine Shops; on the right side is the Mule Stable (now Lānaʻi City Service); the dark building (right-middle side of photo) is the "Club House" (now Hotel Lānaʻi); in the middle-left side of the photo is a long white roof, the single men's dorm and bakery (now Pine Isle Market); with Dole Park (7th and 8th Streets) outlined; and the first home of Lānaʻi City, built on both sides of the park. (National Archives – Army Air Corps. March 28, 1924).

Continuing along 8th Street

(24) Cafe 565 (formerly Fuji Drug Store, Kinoshita Photo Studio, Lui's Restaurant, Wong's Shop and later businesses)

This building was constructed in 1926 and served many entrepreneurial interests. Facing the building, the right hand side once operated as the Kinoshita Photo Studio, and later housed Lui's Restaurant, in which Mr. Lui and his family served hot meals to residents and visitors.

Next door to Lui's was the Fuji Drug Store, which later became Wong's Shop. Early in his business operation, Rudolf Wong made fresh potato chips, ran a saimin and coffee shop for island residents and visitors; and also provided residents with fishing and hunting supplies.

Cafe 565 (the numbers being the prefix of the Lānaʻi phone system), now operates out of the combined space which formerly housed Lui's Restaurant, Wong's Shop and later businesses. The cafe serves a variety of local favorites, including Filipino, Japanese, Chinese and Hawaiian foods. The restaurant is another favorite of island residents.

(25) Community Center (formerly, the Lānaʻi Bowling Alley) In Dole Park (across from 565)

Built around 1951-52 in the center of Dole Park, the "old" bowling alley was developed by the community to serve as a recreation facility. Mr. Gregorio Cabuslay collected some 1,000 pledges for half-day and full day wages from plantation employees, raising more than $50,000 for construction of the building. While the facility is architecturally out of place in the historic landscape of Lānaʻi City, it is the product of a community partnership, and a site of great importance to the old timers of Lānaʻi. The bowling alley contained four lanes which were reportedly brought over from an old military alley on Maui, and a pool hall and snack shop. Bowling leagues were formed, pin setters manually racked the pins and returned the bowling balls, and great entertainment was had by all at the alley. Several local families, including the Daldes, Tamashiros and Fuchigamis, managed the operation over time, and it finally closed in the late 1970s. The building was turned over to the Maui County Division of Parks & Recreation, which now manages it as a Community Center – hosting such activities as public meetings, wedding receptions and parties. The 8th Street front of the building is also home to the County Council Services Office and Immigration Office.

Dole Park (Memorials)

Three memorial stones can be viewed in the area behind the Old Bowling Alley (in the middle of Dole Park). Two of the memorials are dedicated to Lānaʻi's own, fallen in service to their country as members of the Armed Forces. The third stone, its text written in Hawaiian, is a memorial to the original families of Lānaʻi, and reads:

"HE KIA HOOMANAO NO NA KUPUNA O NA OHANA O ELENA KAUHIWAHINE, KELIIHANANUI, KAUHANE APIKI, PUUPAI, KUKOLOLOUA AME NA HAWAII E AE I HOOMOE IA MALOKO O NA ILINA I MAKA OLE IA MALUNA O KA MOKUPUNI O LANAI. KUKULU IA KEIA KIA HOOMANAO E KA HAWAIIAN PINEAPPLE COMPANY MA KEIA MAKAHIKI 1935."

The literal translation of the Hawaiian inscription tells us:

> "This is a monument in remembrance of the elders of the families of Elena Kauhiwahine, Keliihananui, Kauhane Apiki, Puupai, Kukololoua and the other Hawaiians who are laid to rest in unmarked graves on the island of Lanai. This memorial was built by the Hawaiian Pineapple Company in the year, 1935." [Kepā Maly, translator]

The individuals named on the memorial are among the key Hawaiian families who held and maintained traditional kuleana ʻāina (native land rights) and Grant lands from Kings Kamehameha III & Kamehameha IV, during the early years of James Dole's Hawaiian Pineapple Company. Many families at that time had abandoned their lands or sold their interests to the plantation or other parties, and the remains of old residences, cultural sites, and even burials were often uncovered and destroyed as the fields were plowed for cultivation. Descendants of the families and the Company agreed to the memorial and placard as a means to acknowledge the past and honor the first residents of the island.

(26) Dis-N-Dat (back on 8th Street)
(formerly the Lānaʻi Fish Market and the Hirakawa and Niibu Tofu Factory, Matsumoto's Shoe Repair Shop and Kay's Beauty Shop)

Built in 1924, this structure reportedly served as a community Fish Market, operated by a man of Japanese origin, but to date none of Lānaʻi's elder residents have been able to remember his name. There was also a tofu shop operated at the back of the building, and over the years, two families, the Hirakawas and Niibus, processed edamame (soy beans) into fresh tofu on site. In the 1920s, a hand-hewn stone press was used to grind edamame into the curd which was then purchased in bulk from Honolulu and processed and cooked into blocks of tofu. Elder residents of Lānaʻi still fondly recall hearing the old man packing his cart with blocks of fresh tofu, and walking about town, calling out "Tofu," or ringing a little bell to let interested parties know that tofu was available. By the 1930s, a modern grinding machine was available, and the old stone press was retired. Members of the Niibu family presented one of the stone presses to the Lānaʻi Culture & Heritage Center and it may be viewed there.

In the 1930s, the fish market part of the business was closed, and Sajuemon Matsumoto opened up his Shoe Repair Shop. Matsumoto was the only shoe repair man on the island, and he served all of the plantation employees in repairing their work and dress shoes, and even made protective gear for the plantation employees. As a result of his father's popular business and his work in the shop, Sajuemon Matsumoto's son, Yukio, was affectionately nicknamed "Shoemaker."

Following closure of the shoe repair shop, Kay and Namio Horiuchi opened a beauty shop to serve the hairdressing needs of Lānaʻi's women. In the 1970s, both Robert Saiki and Elaine Kaopuiki ran shops here, giving it the name "Dis-n-Dat", meaning that it carried a variety of items (this and that), which were of interest to both residents and visitors. In February 2003, Suzie and Barry Osman reopened the little Dis-n-Dat Shop as a unique Lānaʻi Island Gift shop.

Kīele (Kōʻele) Street (cross street)

(27) Richard's Market (formerly, the Lānaʻi Store, T. Okamoto Store, Mer-Mart and Richard's Shopping Center)

Originally built in two separate sections in March and November of 1924, this store initially catered to the Japanese families of the Lānaʻi Plantation. The butcher shop, which carried locally grown beef, pork and fresh Lānaʻi fish, was on the Kīele Street side of the store, while general dry goods and merchandise were housed on the Kōali Street side of the building.

T. Okamoto ran the store from 1924 until the outbreak of World War II, after which the Mer-Mart (Merchandise Mart) company took over operation of the facility and built a roof between the two buildings, enclosing them to make additional sales and stock space. Describing the early days of this store, a 1939 *Maui News* article shared with readers the history of this Lānaʻi landmark:

> *"The Lanai Store was started by Mr. Yamamoto who came from the Waialua Plantation, and managed by T. Okamoto. The store initially supplied the ranch laborers with their merchandizing needs. In 1926, Okamoto purchased the store from his former employers. Since then he has built his business until it occupies two stores, one catering to the grocery, fruit and vegetable, dry goods and general merchandising business, while the other store houses a meat and fish market. At the present time the Okamoto Lanai Store has a total of 18 clerks, catering to the merchandizing needs of Lanai residents, and offers a free delivery service to all parts of the island."*

In 1946, Richard Tamashiro took over the operation of the market, and named it "Richard's Shopping Center." The elder Tamashiro had come to Lānaʻi in 1929, and by 1931 was working for T. Okamoto, first in the store's butcher shop and later as a store clerk. In 1942, Tamashiro left the old Okamoto store and went to work down the street at Central Market (now Pine Isle Market). In 1946, Richard Tamashiro bought out the Mer-Mart interests and opened his own store.

At one point the Tamashiro family also operated the old Lānaʻi Bowling Alley and snack shop, the Lānaʻi Theatre, and the Lānaʻi Lodge (now Hotel Lānaʻi), making them the largest private enterprise on Lānaʻi. Following his death, Richard Tamashiro's sons maintained the business lease on Richard's Market and operated it as a family business until 2006. It is now under the management of Pūlama Lānaʻi, though members of the Tamashiro family still assist with aspects of the store's operations.

Kōali Street (cross street)

(28) Bank of Hawaii (formerly the Dole Plantation Housing Office)

Built in the 1940s, this facility originally served as the Hawaiian Pineapple Company's Housing Office. It was here that residents of Lānaʻi came to secure housing for their families, pay their rent and basic services bills, and seek fee-simple interest for the homes in which they lived. The Lānaʻi Company, a subsidiary of the former plantation owner,

operated out of this building in the 1970s, and in the 1980s it became home to First Federal Savings and Loan, and later Bank of Hawaii.

Lānaʻi Avenue (cross street)
Above Lānaʻi Avenue

(29) The Lānaʻi Community Hospital

The Lānaʻi Community Hospital adjoins the Hotel Lānaʻi and sits behind the Old Dole Administration Building. Dedicated on April 1, 1968, the hospital was built through a partnership that included the community, Dole Pineapple Company, State and Federal agencies. The original Lānaʻi Dispensary/Hospital had opened in 1924 as a part of the early development of Lānaʻi City, and was located about 100 feet north of the present hospital. In those early days, all health care for employees of the Hawaiian Pineapple Company and their families was provided by the company. (Note: See Figure 1, which depicts the original dispensary about 1/3 of the way into the middle of the photograph, left side.)

A community health clinic (Straub) where simple, daily medical needs may be addressed, is located just north of the hospital above the Old Dole Administrative Building.

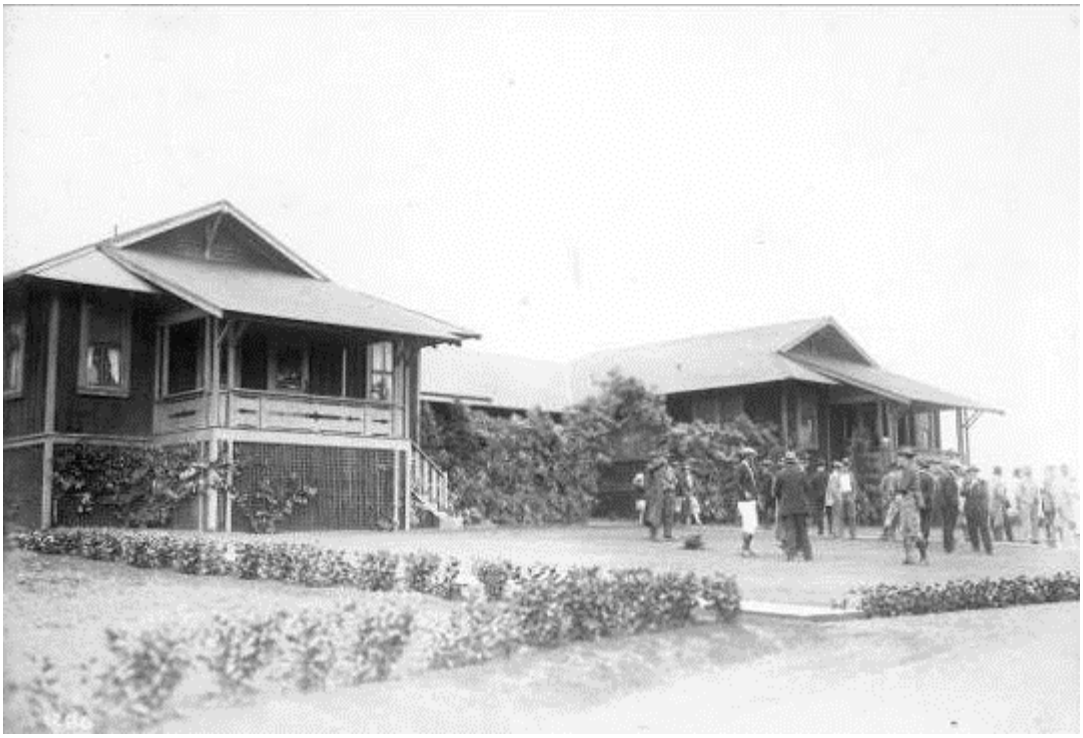
(30) Hotel Lānaʻi (formerly the Dole Club House, the Lānaʻi Inn and Lānaʻi Lodge)

By November 1924, the Dole Club House was all but completed. Built originally to house Hawaiian Pineapple Company management employees and James Dole's associates during visits to Lānaʻi, the Club House was not open to the general public. By November 1924, the signature crescent driveway was set in place, and upon the opening of the Lānaʻi Plantation on January 31, 1926, James Dole and his 150 visiting associates were hosted to a meal at the Club House.

In 1929 the *Maui News* told readers of the visit made to Lānaʻi by Territorial Legislators, describing a tour of the Lānaʻi plantation and city, including lunch at the Club House. Excerpts from the article report that legislators traveled from Kaumālapaʻu Harbor, through the city, and stopped at the club House:

> *"Past the "mule camp" and stables, the garage and machine shops, a rock crusher, and a worker's camp they journeyed before reaching Lanai City, driving through its well paved, spick and span streets and up to the club house. They found it a spotless town par excellence. In Lanai City they passed the theater, post office, wireless station, hospital, barber shop, stores, a charming park, children's playgrounds, baseball diamond, tennis court and swimming pool, for the Hawaiian Pineapple Company is doing all within its power for the entertainment and comfort of its employees. Within a short time there will be a golf course, its location having been selected.*
>
> *At the beautiful club house, located up the slope of a hill and looking down upon Lanai City, H. Bloomfield Brown, superintendent, made all welcome. At the side of the steps leading up to the front lanai was an orchestra which rendered music through the luncheon time and afterwards until the party entered the cars again for an afternoon of sightseeing. Luncheon served in the club house consisted of chicken patties, cold meats, salads, potato chips, bread and butter, ice cream,*

cakes and coffee. The chef from the company's cafeteria had been brought over for the occasion and all the food had been prepared in Honolulu, refrigerated and brought over to Lanai Island…" [Maui News, October 30, 1929]



The Lānaʻi Club House (now Hotel Lānaʻi). Debuted on January 31, 1926. James Dole invited about 150 of his friends, business partners and political allies to Lānaʻi for a one day trip to visit the Lānaʻi Plantation. (HAPCo Collection, Lānaʻi Culture & Heritage Center)

By the 1950s the Company determined that the property should be leased out to a private interest and developed as a "hotel" for visitors to Lānaʻi. Wallace and Ethel Au ran the facility as the Lānaʻi Inn and hosted a wide variety of guests including tourists and salesmen. In addition to serving meals to their own guests, the Aus also offered lunch to the public and prepared food for patients of the Lānaʻi Hospital. For a time, they also ran a saimin shop down at Kaumālapaʻu Harbor. Other operators included the Willett and Tamashiro families; hotel Lanai is now operated by Pūlama Lānaʻi.

Return to starting point.

Other Historical Locations, Public Services and Businesses along the Streets of Lānaʻi City:

As Lānaʻi City grew and developed over the years, certain key activities took place beyond the limits of the town square. These include, but are not limited to the following:

(**31**) Bounded by Lānaʻi Avenue, 9th and 10th Streets, and ʻIlima Avenue is a complex of buildings that formerly served as the Dole Plantation Labor Yard, Powerhouse,

Maintenance/Mechanics Shop, Lumber Yard, Store Room, and Mulch Paper/Fertilizer Storage Facility. The first buildings of this complex were under construction in late 1923, and they are still in use today. This block served as the heart of the Lānaʻi plantation operations.

(**32**) Lānaʻi City Service and Lānaʻi Hardware now occupy the space once devoted to the old Mule Stable and Stable Camp, on the corner of Lānaʻi Avenue and 11th Street. After closure of the mule stable, the original plantation gas station was opened on one corner at this intersection, and operated by brothers Jimmy and Susumu Nishimura. Today, Lānaʻi City Service provides residents and visitors with gas station services and sundry items, and also serves as the primary agency for rental vehicles on the island.

Lānaʻi Hardware is on the same side of the street, on the other corner of 11th Street, and serves residents with tools, plumbing and paint supplies and other home improvement needs.

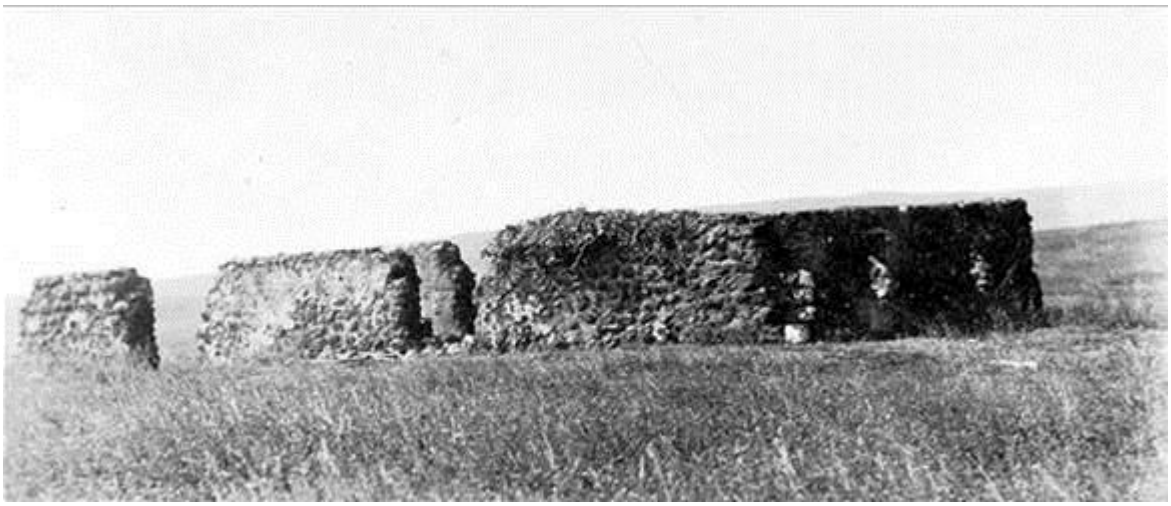
(**33**) Oshiro's Service Station, opened in the 1950s by "Molokai" Oshiro and his family used to be run from the corner of Fraser Avenue and 9th Street. Today, the Office of Hawaiian Affairs, Lānaʻi Liaison's office uses a portion of the old Oshiro's Service Station facility.

Continuing down Fraser Avenue, one will find: (**34**) the New Kingdom Hall of the Jehovah's Witnesses; (**35**) the office of the Department of Land and Natural Resources; (**36**) and the new Assembly of God Church.

(**37**) The Lānaʻi Baptist Church is also located along 6th Street, on the block between Houston and Gay streets.

KIHAMĀNIANIA –
HISTORIC CHURCH, SCHOOL AND MEETING HOUSE

Kihamāniania is the traditional name given to the location just below the former plantation manager's residence (on the side of Cavendish Golf Course). The name translates to "Sneeze and shiver." This section of Lānaʻi, in the ahupuaʻa (land division) of Kamoku, sits just below the mountain where moisture borne by strong tradewinds gathers every day, and cold air is drawn down to the flat lands here. The air was always damp, and just behind Kihamāniania is the place called Nininiwai (Dripping water). Tradition has it that people who resided here frequently sneezed and shivered with the cold.



Kihamāniania Church and School Ruins in 1921 – viewed from southeast to northwest (Kenneth Emory Collection; copy work courtesy of Robin Kaye, 1975)

In the mid-1820s, the high chiefs granted the Protestant mission station in Lāhaina, Maui, the right to establish several church-meeting houses and schools on Lānaʻi. The work was supervised by a chiefly resident of Lānaʻi, named Kapeleaumoku. This site was designated as the base of education for Hawaiians residing in the uplands of Lānaʻi. The original building was made in the traditional style as a grass-thatched house with dry-stack stone wall alignments to hold the posts in place. People from across the uplands gathered here for religious and secular education.

In the late 1830s, Kaliliaumoku, teacher at Kihamāniania, submitted a request by Lānaʻi residents that a more permanent structure modelled after the western style of architecture be built. With little financial support, the families began construction of the stone and mortar building in 1840. In 1843, Kaliliaumoku wrote a letter describing the situation on Lānaʻi. Published in the Hawaiian newspaper *Ka Nonanona* on February 1, 1843, Kaliliaumoku called attention to the problems at Kihamāniania:

> *"Hear ye, o people who build churches in these islands, you should look to us and our work at this church. This is the fourth year of work on this house. It is not completed. One side collapsed, and we have built it again. We had to carry the*

sand, bake the coral, and the building yet remains to be done… In our thoughts, we desire to complete our church, a place in which the word of God may be spoken. The native houses are not adequate in this place, for it is very cold, and not good for the visitor to come with only a shoulder wrap… Therefore there is a great need for the stone house in this place… We greatly desire to complete our church this year… Done by me, Kaliliaumoku. Teacher at Kihamaniania." [Maly, translator]

Several native teachers lived here following completion of the school house. In addition to Kaliliaumoku, they included Pali, Malulu and Kahoohalahala. In 1856, R. Koiku, the head teacher of schools on Lānaʻi, reported on the examination of Lānaʻi's schools, identifying the teacher, number of students, and subject matter taught:

"…At 10:30 o'clock, the School at Kihamaniania did its exhibition. S. Kahoohalahala is the teacher, and there are 34 students: 22 in Science; 12 in Reading; 12 in Mapping; 12 in General Arithmetic; 5 in Written Arithmetic; and 9 in music…" [*Nupepa Ka Hae Hawaii*, Maraki 4, 1857. Maly, translator]

The island's population had steadily declined since western contact, and by 1866, there were little more than 250 residents on the island. In 1866, visitors to Lānaʻi reported that the school house at Kihamāniania had become home to livestock, and that it was in deteriorating condition.

As Hawaiian residency practices adapted to a western system, another use of the church-school house lot evolved: sections of the lot lying immediately to the southeast and west were set apart for use as a cemetery. While some 25 to 50 plots are visible (as partial stone alignments or depressions), there is little or no other marking of the graves. The last burial took place here in the mid-1920s. Please do not go beyond the area marked by the wooden railing, and respect this storied place. For more information please visit the Lānaʻi Culture & Heritage Center in person or at www.lanaichc.org.

Cultural-historical properties on Lānaʻi sites are protected under Hawaii Revised Statutes § 6E-11 and the Federal Archaeological Resources Protection Act of 1979.

THE KEŌMOKU ROAD TO THE WINDWARD LĀNA‘I COASTAL TRAIL

The Keōmoku Road and Windward Lāna‘i Coastal Trail in blue dashed line. Island of Lāna‘i (portion of map compiled by Robert Hobdy, 2007)

The island of Lānaʻi is sixth in size of the major Hawaiian Islands, covering approximately 141 square miles. The island is entirely volcanic in origin, formed by one major volcano, the caldera of which is now known as Pālāwai Basin. The remnant cone of the volcano is the summit of Lānaʻi Hale, standing 3,370 feet above sea level and rising nearly 22,000 feet above its base on the ocean floor. Erosion along the windward slopes of Lānaʻi is severe, and is a product of strong winds and water flow during times of storms. There are numerous deep scars, gullies and valleys across this region of the island. The windward side of the island is fringed by well-developed reefs extending 500 to 3,000 feet out from the shore. The leeward side of the island is lined by steep marine cliffs formed by ocean waves eating away at the shore and causing landslides as the weight of the cliff faces become too much for the land to support.

Beginning at Dole Park in the middle of Lānaʻi City, beyond the Lodge at Kōʻele, you will take the Keōmoku Road, and pass through a rich natural and cultural landscape. The scenes include vast vistas to the northwestern end of the island, wind-blown plains, channels between Lānaʻi, Molokaʻi and Maui, views to the deep valley of Maunalei, and mountain heights of Lānaʻi Hale. Midway down the road, a rugged geological landscape rises out of the land, with stone pillars seemingly standing guard, and gullies cutting across the island's surface. Facing the northeastern skies—source of the predominant tradewinds—the topography is more a result of strong buffeting winds breaking apart stones, than an abundance of rainfall.

Several places of interest can be found along the route between Kōʻele and the end of the pavement, about 7.8 miles in length (mileage references cited throughout the narrative are approximate, and given as reference points). From the end of the pavement, you may then follow dirt roads along the shore to the west, through Federation Camp to Kaiolohia Beach (commonly called Shipwreck beach), and to the trail head for the Pōāiwa Petroglyph Complex (1.9 miles from the pavement). When the trail ends you will have retrace your path back to the paved road.

Another option is to travel the dirt road along the north eastern shore across the storied landscape which was the setting of ancient Hawaiian settlement and early historic business interests on Lānaʻi. This route ends at a place called Naha, 19.3 miles from Dole Park, and is where the beach ends and low ocean cliffs begin. You may drive, bike or walk as far as you like, and then have to return via the same route to the pavement and back up to Lānaʻi City.

Please note that cultural and historical sites on Lānaʻi are protected by law. Please stay on the designated trails. Do not remove rocks. Cultural and historical sites on Lānaʻi are protected under Hawaii Revised Statutes § 6E-11 and the Federal Archaeological Resources Protection Act of 1979.

Help us care for and respect the history of Lānaʻi, the heritage of its people, and the private property rights of the land owner. To learn more about Lānaʻi's history please visit the Lānaʻi Culture & Heritage Center or www.lanaichc.org.

KŌʻELE

The Norfolk Island Pine (*Araucaria heterophylla*)

The lone Norfolk Island Pine, planted at Kōʻele in 1875, was originally given as a gift by King David Kalākaua to Walter Murray Gibson, who held a lease on most of the island of Lānaʻi. In 1911, George C. Munro became manager of the Lānaʻi Ranch Company, Ltd, and moved into the manager's house that was situated just behind the tree. Today, the Norfolk Island Pine is approximately 165 feet high and 25.4 feet in circumference at its base. It is one of the five tallest trees in the Hawaiian Islands.

While living in the house, Munro discovered the importance of the clouds and fog seeping down from Lānaʻi Hale as a producer of valuable water in the form of "fog" drip moisture. Hearing the constant drip of water on the corrugated roof of the ranch house, Munro realized that the pine boughs collected water from the fog and clouds. As a result, Munro implemented a program of planting pines across Lānaʻi. The pines seen around Lānaʻi today are Cook Island Pines (*Araucaria columnaris*). After years of depredation by herds of feral goats and sheep, the land was stripped bare of vegetation, and the planting of the pines began the process of restoring the island's watershed. It is estimated that the Cook Island Pines planted along the summit of Lānaʻi Hale generate enough fog drip to equal nearly 200 inches of rain on the mountain. The work initiated by Munro 100 years ago is now being carried on through partnerships with Pūlama Lānaʻi.

Norfolk Island Pine Tree in front of the Kōʻele Ranch House (1921), Courtesy of the George Munro family.

Kōʻele Ranch Headquarters And Site of the Lodge

Ranching was once a major endeavor on Lānaʻi, spanning close to 100 years of the island's history from ca. 1850 to 1951. Ranching efforts initially focused on herds of sheep and goats, of which nearly 100,000 roamed almost uncontrolled by the 1890s. The result was rapid deforestation and a drying up of the island's water resources. This impacted every other aspect of life on Lānaʻi and was one of the contributing factors to the significant decline in the native population of the island.

By 1900, there were around 800 head of cattle on Lānaʻi, and more than 20,000 sheep grazed the island. In the early 1900s, Charles Gay and family purchased Lānaʻi and continued ranching large herds of sheep, much as the previous owners—the Gibson and Hayselden families—had done. In 1910, Gay conveyed the majority of his fee-simple title in the island to W.G. Irwin. Irwin in turn sold his interests to a small group of business men who formed the Lanai Ranch Company, Ltd., with cattle becoming the primary herd.

The Lanai Ranch operations were stationed out of Kōʻele and included more than 30 residences, a store, offices, a one-room school house, and outlying buildings. It was to this setting the George C. Munro arrived as manager. His focus was two-fold in that he managed the ranch operations and also integrated conservation initiatives into the work. In 1917, the Baldwin brothers of Maui purchased the island and ranch lands, and in 1922, when ʻUlupalakua Ranch (on Maui) and the lease on Kahoʻolawe Island became available for purchase, the Baldwins sold the Lānaʻi holdings to James Dole's Hawaiian Pineapple Company, Ltd. At the time of the sale, there were more than 5,000 head of cattle, but almost no sheep on Lānaʻi. The Hawaiian Pineapple Company (HAPCo.) maintained the Lānaʻi Ranch operations, creating paddocks in outlying areas (generally below the 1,000 foot elevation) and cleared the best pasture lands in Pālāwai Basin and around the city for cultivation of pineapple.

In 1951, approximately 2,500 cattle roamed the 47,000 acre ranch. During that same year, the Hawaiian Pineapple Company closed its ranch operations to reduce the impacts of erosion on the island. The Company reported that "grazing during drought periods on Lanai resulted in harmful soil exposure and erosion, conflicting with HAPCo's land conservation program." The cattle were rounded up, loaded onto trucks at Kōʻele, and transported down to Kaumālapaʻu Harbor. At the harbor, they were loaded onto the barge and transported to Honolulu. Thus ended the 100 years of company ranching interests on Lānaʻi.

KEŌMOKU ROAD (Highway 430)

Passing Kōʻele, the road becomes State Highway 430. Your route will descend to the windward shore of Lānaʻi, and the environment will change quickly. The windward slopes of the island have been significantly impacted by introduced grazing animals that stripped the land of native vegetation. The bare land has been exposed to strong trade winds driven across the ocean and between the islands of Maui and Molokaʻi, causing wind erosion and loss of topsoil.

Please be respectful of the history and legacy of Lānaʻi's storied places. Except for paved roads, most of the natural and cultural resources accessed via trails, are private property, with access granted by Pūlama Lānaʻi. For more information, visit the Lānaʻi Culture & Heritage Center or www.lanaichc.org.

POHOʻULA – Lānaʻi City Overview

At approximately .9 miles from the Kōʻele Lodge, there will be a pull-off to the left. From this vantage point, you may look back across the colored roofs of Lānaʻi City towards the south, west, and northwest. Most of the open land that you see from this point was at one time cultivated in pineapple until the Plantation closed in 1992. Prior to the pineapple plantation,

the lands were all grazed; and in the years prior to western contact, a rare native plant community once covered the land.

This ridge line was formed as a part of the northwest rift zone of the volcano that made Lānaʻi, and marks the boundary between the leeward and windward side of the island. From here, continue your drive, heading north.

MAHANA OVERLOOK

This point is approximately 3 miles from Dole Park. The pull off provides you with an opportunity to view the uplands of Lānaʻi Hale (the watershed mountain region of Lānaʻi), the upper section of Maunalei Valley, and views across the ocean channels to West Maui and the island of Molokaʻi. The valleys and gullies are the product of erosion from strong buffeting winds and periodic run off from rain storms.

As you continue down the road, you will be dropping into a region that is more severely stressed by erosion and dryness. There was once a diverse native dryland forest (with trees up to 30 feet in height) across the windward slopes. After the introduction of goats, sheep and other grazing animals to Lānaʻi, the vegetation was rapidly eaten away, leaving the land by the 1830s exposed, causing the island to dry out. Native tree and shrubs like keahi (*Nesoluma polynesicum*), olopua (*Nestegis sandwicensis*), lama (*Diospyros sandwicensis*), nāʻū (*Gardenia brighamii*), naio (*Myoporum sandwicense*), ʻōhiʻa lehua (*Metrosideros polymorpha*), ʻālaʻa (*Pouteria sandwicensis*), māmane (*Sophora chrysophylla*), and ʻiliahi (*Santalum freycinetianum* var*. lanaiense*), once covered this region. Today nearly all of these plants have disappeared, with only small pockets of natives present at scattered locations. Smaller native shrubs such as ʻaʻaliʻi (*Dodonaea viscosa*), uhaloa (*Waltheria indica*), ʻilima (*Sida fallax*), puakala (*Argemone glauca*), and grasses such as pili (*Hetropogon contortus*) and kākonakona (*Panicum torridum*) are still found along the way.

Much of the vegetation you see today is invasive, introduced species which form mono-culture ecosystems. Trees like Christmas-berry, or the Brazilian pepper tree (*Shinus terebinthifolius*) and iron wood (*Casuarina equisetifolia*) make the ground toxic, preventing competition from other plants. In the lowlands, from sea level to around the 500 foot elevation, the primary tree cover is the introduced algaroba or mesquite (*Prosopis pallida*), which is commonly called “kiawe” here in the Hawaiian Islands.

PŌHAKU Ō

At approximately 4.7 miles from Dole Park, you have dropped down to the 1,100 foot elevation, and here the geological landscape begins to form unusual features with rock pillars, stacks and mounds. These upright volcanic rock features are the remnants of solid thick masses of ancient lava flows that degassed and cooled slowly under the surface of softer lava flows. Over hundreds of thousands of years, winds and rains have eroded away the softer rock leaving the upright pillars you see today. In describing features like these, ancient Hawaiians often had traditions describing the almost human-like forms seen in some of the columns. It might be that some person or people had offended the ancient gods, and were turned to stone; or that the sun rose upon someone whose task was to have been completed, and having failed the task, the person was turned to stone. This area is known to the Hawaiians of Lānaʻi as “Pōhaku Ō,” which means “Calling Rock.” The elder

Hawaiians of Lānaʻi have said that in the days of their youth, this was a spooky place to pass on certain nights, for one of the columns seemed to call out. The ancient trail is just a short distance from Pōhaku Ō, and in the early 1900s when the families rode horseback between Kōʻele and the Keōmoku region, they always tried to get past this area before nightfall.

In the little valleys and small gullies you pass along the way, you may find another native tree of great cultural value. This tree is the wiliwili (*Erythrina sandwicensis*), an endemic member of the coral tree family. Its wood is light like balsa wood and was used for making floats for nets and outrigger canoes. Its blossoms are usually salmon orange or pale yellow/ green. Late summer and early fall, when the wiliwili tree produces its blossoms, coincides with the period of warmer near shore waters when manō (sharks) come close to the land. Ancient Hawaiians observed this seasonal activity of manō and the wiliwili trees and reminded people to be watchful with the saying, “Pua ka wiliwili, nānahu ka manō!” (When the wiliwili blossoms, the sharks bite!)

Loss of habitat and impacts from grazing animals has greatly reduced the population of wiliwili trees across the islands. Approximately 12 years ago, the Erythrina gall wasp (*Quadrastichus erythrinae*) was accidently introduced from Africa, killing trees across the islands. On Lānaʻi, strong trade winds made it difficult for the gall wasps to cling to the trees, so loss of the wiliwili was less here than in other locations.

Further along the road, an orange-green leafless vine can be seen growing along the road side and in the low ʻaʻaliʻi bushes. This plant is called kaunaʻoa pehu or kaunaʻoa malolo (*Cassytha filiformis*). It is indigenous, meaning that it is found naturally in Hawaiʻi as well as in other places around the Pacific. On Lānaʻi this plant was used by fishermen who caught malolo or flying fish. They gathered the runners of the plant and laid them in the hull of the canoe. When they caught the malolo fish, they would lay the fish under the kaunaʻoa to keep them from flying out of the canoe. Thus the people of Lānaʻi often called this variety, kaunaʻoa malolo. Along the shore another plant - also called kaunaʻoa (*Cuscuta sandwichiana*) - once grew prolifically and was famed as the lei adornment of Lānaʻi. This form of kaunaʻoa is endemic (only found in Hawaiʻi) to the Hawaiian Islands, and was also called kaunaʻoa lei, because it was highly sought out for making lei.

MAʻO HAUHELE (*HIBISCUS BRAKENRIDGEI*) NATIVE DRYLAND PLANT SITE

At approximately 5.5 miles from Dole Park, at the 825 foot elevation, the last cluster of an endemic Hawaiian hibiscus grow. The plant is called maʻo hauhele (*Hibiscus brackenridgei*). It is an endangered species, and the state flower. A critical habitat preserve is being developed at this site for the care of the maʻo

hauhele and other endemic Hawaiian plants of the kula kaha (arid slope lands) of Lānaʻi. In this area there are remnant populations of ʻaʻaliʻi (*Dodonaea viscosa*), uhaloa (*Waltheria indica*), ʻiilma (*Sida fallax*), puakala (*Argemone glauca*), naio (*Myoporum sandwicense*), akoko (*Euphorbia celastroides*), wiliwili (*Erythrina sandwicensis*), and nehe (*Lipochaeta integrifolia*)

An interpretive trail is being planned for this site as a means of creating greater awareness of the natural, living environment of Lānaʻi's windward slopes.

KIʻI PŌHAKU (Petroglyph along Keōmoku Road)

While little is known about them, Kiʻi pōhaku (petroglyphs) can be found at many places around Lānaʻi, though most are difficult to reach except by foot trails. The images depict a wide range of forms, including those which were only known to Hawaiians prior to western contact, and others which depict boats, horses, and even family names which date them from around the 1790s and later.

At approximately 6.2 miles from Dole Park, at the 540 elevation, two kiʻi pōhaku may be seen on the west side of the Keōmoku Road (approximately 30 feet inland). The most obvious figure is of a man with his arms up above his head. The other one is also of a man, but is on the top flat surface and has been badly eroded away.

From here you will continue traveling towards the shore and the end of the paved road.

KAIOLOHIA (SHIPWRECK BEACH) INTERSECTION (4x4 trail)

At approximately 7.8 miles from Dole Park, you will come to the end of the paved road, and if you turn left at this intersection, you will follow the historic kingdom road (now a 4x4 trail) past several named localities and historic places. The overgrowth of introduced kiawe (*Prosopis pallida*) in this coastal region has covered most of the sites and is almost impenetrable.

Federation Camp. At 1.3 miles from the intersection, you will see a small group of dilapidated beach houses that were originally built in the late 1940s and early 1950s. Hawaiian Pineapple Company, then in control of the island, granted leases to members of the Filipino Federation of America (the Federation). The Federation was founded in 1925 by General Hilario Moncado and was organized as a religious and anti-vice group. They fished the ocean of Kaiolohia (commonly known as Shipwreck Beach), adhered to strong moral doctrines, largely refrained from eating red meats, and promoted good physical health.

In the late 1930s, and throughout World War II, Federation members promoted support for the American cause and raised funds through the sale of war bonds to support the war effort. During the seven-month pineapple strike in 1951, Federation members organized themselves and provided fish to feed the striking work force.

With the passing of the first generation of the Federation members, the organization has all but disappeared from Lānaʻi. Today a few of the leasehold lots are still held by the children or grandchildren of the original lessees.

Continuing from Federation Camp for another 0.6 miles you will come to the end of the 4x4 trail. At this point, a foot trail is marked with stone ahu (cairns) and interpretive signs, leading you to Pōāiwa, where ancient Hawaiian petroglyphs may be viewed.

Honu & ʻĪlio Holo Kai. Walking along the beach you will often see honu (The Hawaiian green sea turtle - *Chelonia mydas*) feeding along the lithified reef flats that fringe the shore. The honu are a threatened and endangered species, and should not be approached. Sometimes you might even see the more rare ʻīlio holo kai or ʻīlio holo i ka uaua (the endemic Hawaiian monk seal) splayed out on the shore. This seal (*Monachus schauinslandi*) is critically endangered with a population of less than 2,000 still living along the entire Hawaiian Archipelago. The seals are protected by law, and significant fines may be charged—even imprisonment—for approaching or aggravating a seal. When resting on the shore, they often appear lifeless, but these creature weigh hundreds of pounds and can move quickly and be more vicious than an attacking dog. Please stay away from these rare and endangered species.

Pōāiwa Petroglyphs

PŌĀIWA TRAILHEAD (1.9 miles from the Keōmoku Road intersection)

The windward side of Lānaʻi is unlike similar facing coastal zones in the Hawaiian Islands. The moisture-laden clouds borne by trade winds which typically form highly vegetated landscapes are blocked from the island by the higher mountains of Maui and Molokaʻi, making Lānaʻi drier. Adding to environmental stress is the fact that trade winds, which have crossed more than 2,000 miles of open ocean, are constrained and pushed through a seven mile wide channel between Maui and Molokaʻi. These driving winds are continually reshaping the windward slopes of Lānaʻi. Prior to western contact, native residents of Lānaʻi expanded their settlements along the entire windward shoreline. The protective reef provided easy access to fishery resources that were the main protein of the Hawaiian diet. Fresh water could be had in various little valleys and brackish seeps all along the shore. Today, the remains of house sites, ceremonial features, petroglyphs, and a wide range of cultural properties are scattered in this region.

In ancient times, the winds reportedly drove canoes onto the reefs, and a place just west of here was named Keanaʻōlulo (the "castaway's cave"). This shoreline has been the site of a number of western shipwrecks since the 1820s, and the region has become known as Shipwreck Beach. In the 1920s, the United States Coast and Geodetic Survey placed an unmanned lighthouse on the shore line near Keanaʻōlulo, In 1954, the U.S. Navy contracted Isleways Barge Service to have the large ferro-cement tanker (YOGN-42, constructed in 1943) hauled out of Pearl Harbor to scuttle off of Lānaʻi. During the war, the ship was used for oil transport to the fleet during the war, and was basically a large barge, hauled place to place. The empty tanker was pushed up on the reef near Kahāʻulehale, where it remains today.

Please stay on the trail marked by the stone cairns, and you will walk past stone alignments which mark an ancient house site and provide you views to the coast line and historic shipwreck. The trail then passes a low rise and drops into a small valley named Pōāiwa (Mysterious night), where kiʻi pōhaku (petroglyphs) can be found.

PŌĀIWA PETROGLYPH COMPLEX

Kiʻi pōhaku (petroglyphs) are found here on dense basalt lava boulders, which were perfect "slates" upon which to record historical events. The kiʻi pōhaku at Pōāiwa were made over numerous generations. Kenneth Emory observed that, "the petroglyphs are made by pecking, or, when the face of the stone is soft, by the abrading process of scraping and also of scratching with a point as in engraving" (1924:74).

Of this site Emory wrote: "On north bank of Poaiwa valley against a house site at the foot of ridge are eight or nine faintly abraded petroglyphs on lee side of three bowlders; middle bowlder has linear man, the south bowlder has triangular form." (Emory, 1924:105)

Emory also observed: "On Lanai human and animal forms are carved on bowlders and cliffs, about village sites and along old trails both on the coast and on the plateau lands. The forms are not numerous and are identical with many found elsewhere in Hawaii… Non-human forms of petroglyphs on Lanai: the dog, the most common of animal forms represented, is characterized chiefly by a long spiral tail curved over the back; in most figures feet are shown also, in some a line connects the neck of the dog to the hand of a human figure… The representations of turtles, rooster and boar are unmistakable." (Emory, 1924:94 &114)

Please do not try to take rubbings or outline the petroglyphs with charcoal, chalk or other material. In the right lighting the images are revealed in good detail and can be captured in photographs.

KAIOLOHIA / KEŌMOKU HERITAGE TRAIL (Access Via Foot, Bike and 4X4)

If you choose to go straight on the road, rather than turning left towards Kaiolohia, Federation Camp and Pōāiwa, you will take the historic trail (via foot, bike or 4x4) through several ahupuaʻa (traditional land divisions) of Lānaʻi. At this point, you are in Maunalei Ahupuaʻa. Maunalei was the only land on Lānaʻi which supported a stream that flowed year-round. Some four miles into the valley, an extensive complex of terraces and irrigation channels still exists. In the 1870s, elder natives of the valley reported that at one time

Maunalei Ahupuaʻa, with its upland water and agricultural resources and rich fisheries, supported 1,000 people. Work is currently being done on historic resources in the valley to prepare for the opening of the Maunalei Living History Park.

Continuing along this trail, you will pass through several ahupuaʻa (native land divisions), including Maunalei, Kalulu, Kaunolū, Pālāwai, Pāwili, and Kaʻōhai. Several noted places are identified along the way, with information available via the GPS web-enabled application or with interpretive signage.

The region from Maunalei to Kaʻōhai is a historical district with multiple contributing features of varying antiquity or age. The region includes Hawaiian pre-contact cultural landscapes and archaeological sites such as loko iʻa (fishponds), kahua hale (house sites), heiau (ceremonial sites), and wahi pana (storied – sacred places) where notable events occurred in ancient times. While today the region is severely impacted by invasive overgrowth of the algaroba (kiawe) tree and erosion - the result of deforestation leading to sedimentation - the honua ola (living environment) has been host to Hawaiians for nearly 1,000 years. Beginning in the 1820s, historic sites were built and abandoned, and today you can still see remnants of Kahalepalaoa Wharf and landing (1899), Keōmoku Village (1899-1951), the Maunalei Sugar Company (MSCo) Mill, the MSCo narrow gauge railroad, and the Palawai Development Association (1899-1902), the Charles Gay homestead (1902-1917) and the independent Hawaiian Ka Lanakila o ka Malamalama Church (1903-1951).

Sites of the Keōmoku Heritage Trail

KALAEHĪ (8.8 miles from Dole Park) also called “White Stone”

Standing at this point, facing out to the ocean, you are looking at Molokaʻi. The “rock” beneath you is an ancient sand dune which over the process of thousands of years was lithified or turned to sand stone. Lithified dune is formed when a sand dune is compacted and hardened. Over the last 10,000 years, ocean levels have risen and fallen, and the dunes along the windward coast of Lānaʻi hardened. Here at Kalaehī and further east at Lōpā and Wailoa, sandstone dune remnants extend some distance inland. Evidence of plants and marine life that once lived in the soft sands can be seen, fossilized in the record of time. The sandstone is also affected by fresh water eating away at it and forming sharp points on the surface. Where ground water flows below the surface, the sandstone is also eaten away and caves are formed. These natural formations, which occur across the island, are the source of many ancient traditions and storied landscapes.

Kalaehī plays a significant role in the traditions of Kaululāʻau and his efforts to rid Lānaʻi of its ghostly inhabitants and make it safe for settlement by the Hawaiians. An abbreviated account, as told by elder natives of Lānaʻi in the 1970s, provides the basic details of the tradition:

> *The young chief, Kaululāʻau, was noted for his strength and mischievous deeds, but at one point, he so exasperated the people of Lele (Lāhainā), Maui, that his father banished him to the island of Lānaʻi. His fate was to be determined by his ability to outsmart Pahulu, king of the ghosts, and his ghost warriors who infested Lānaʻi. Kaululāʻau was taken by canoe and left on the shore of Lānaʻi, near Kahalepalaoa, at the place which since that time, has been called*

Kaululāʻau. He was instructed that if he survived, he was to light a fire following the passing of several phases of the moon, and that canoes would be sent for him.

When the canoe departed, Kaululāʻau walked along the shore and met Pahulu, who had taken a human form. Seeing the youth, Pahulu inquired "I hea ʻoe e hiamoe ana i kēia pō?" ("Where are you going to sleep tonight?") To which Kaululāʻau answered "Ma ka nalu liʻiliʻi." ("At the place of the little waves.") That night, Pahulu and his companions went to the area of the little waves, and threw stones into the water to kill Kaululāʻau, but Kaululāʻau was safely hidden away in a cave at Kalaehī, and was unharmed.

The next day, Pahulu was startled when he saw Kaululāʻau walking along the shore, and he inquired where the youth had slept, and where he would sleep that night. This went on for some time, and each time, Kaululāʻau gave a different location—one being in the large waves, or among the puakala (Argemone alba) plants, and in such places—and each time, he thwarted the attempts of Pahulu and his warriors at killing him. Kaululāʻau knew that he could not continue evading Pahulu and his companions, so he formed a plan to rid the island of the ghosts.

At Kalaehī, Kaululāʻau made an ʻupena (seine net) for fishing. When he was done, he entered the ocean and began catching many fish. Each fish he caught, he took out of the net and threw on the shore. The ghost warriors were curious about Kaululāʻau's actions, and as they ate the fish, Kaululāʻau called them out one by one to help him gather up the fish. As each ghost drew near to Kaululāʻau, he grabbed it and entangled it in his net, drowning them one by one, greatly diminishing the numbers of ghosts. Because of this event, the ocean fishery fronting Kalaehī is called Kuʻuna a ke akua (the net fishing ground of the ghosts).

Following this, Pahulu was frightened, and devised a plan to trick Kaululāʻau by making an offer of friendship, in an effort to find a way to kill the young chief. Together, the two walked around the island, killing many other ghosts. One day, thinking that he had gained Kaululāʻau's trust, Pahulu asked the chief, "I hea ʻoe e hiamoe ai i kēia pō?" (Where will you sleep tonight?), Kaululāʻau replied "Aia ma ka pūnāwai malalo o ka pū hala i uka o Lānaʻi-hale." (There by the spring, below the pandanus tree in the uplands of Lānaʻi-hale.)

Instead of sleeping at the spring, Kaululāʻau went to a pūhala (pandanus tree) above the spring. He hid there in the branches of the tree with a large stone perched in its branches. In the dark of night, Pahulu went to the spring, and as he looked into the water he saw the reflection of Kaululāʻau in the hala tree above him. At the same time, Kaululāʻau dropped the stone on Pahulu, killing him; the spring is now called Pūnāwai-pahulu. When the stone hit Pahulu, one of his eyes flew out of his head and landed near the shore at the white coral point of Ka-lae-hī. Where the eye landed, it struck the point and formed a hole. Today, that hole is known as "Ka-maka-o-Pahulu" (The-eye-of-Pahulu).

His experiences on Lānaʻi taught Kaululāʻau to behave better, and when he went to Lānaʻi-hale to light the fire, everyone at Lele, Maui rejoiced, knowing that Pahulu and his ghosts had been defeated. It was in this way, that people from Maui were able to begin living on Lānaʻi.

One interesting point in the story is that the spirit of Pahulu (the ghost king of nightmares) entered a type of goat fish (Upeneoides arge), called weke pahulu (nightmare weke) by the Hawaiians. A tradition handed down over time warns Lānaʻi's descendants about eating the head and eyes of this fish. When living along the shore in this region, the people of old would not talk about their plans to go fishing, or take food with them on fishing trips. For if they took food with them, or spoke about it, the spirits would know, and drive the fish away. Also, when eating the weke pahulu which had been caught on the fishing trip, the bones and head of the fish would be set in a pile, and when finished eating, the remains would be cast away with the utterance of the following expression, "E Pahulu, eia kau wahi!" (Say Pahulu, here is your portion!) The thought being that none who partook of the fish would suffer from nightmares caused by Pahulu.

Below Kalaehī there is an underground stream that flows down from Maunalei Valley and enters the sea. In days of old there were many house sites and other features associated with religious ceremonies and daily life in this area. In the 1960s, Kupuna Daniel Kaopuiki, Sr., recalled that the last two Hawaiian thatched houses behind Kalaehī were falling into disuse by around 1904.

KEŌMOKU VILLAGE – KA LANAKILA CHURCH (13.2 miles from Dole Park)

Fredrick and Talula Gibson Hayselden, who controlled large tracts of land on Lānaʻi, developed the Maunalei Sugar Company, Ltd.in the 1890s. Operations were focused here at Keōmoku Village, which became the population center of Lānaʻi. The plantation built a large community with houses, stores, an inn, a sugar mill, and hospital. Struggling with inadequate finances and water shortages, the plantation failed and closed in March 1901. The population of Lānaʻi rapidly declined to around 125 individuals.

In 1903, the Hawaiian families of Lānaʻi joined an association of Hawaiian churches and began construction of the wooden church at Keōmoku. Dedicated on October 4, 1903, the full name of the church was "Ka Lanakila o ka Malamalama Hoomana Naauao o Hawaii." The Lānaʻi congregation included multi-generational members of families with such names as Apiki, Kaenaokalani, Kahaleanu, Kahikiwawe-Cockett, Kahoohalahala, Kalua, Kane, Kaopuiki, Kauakahi, Kauhane, Kauila, Kauwenaole, Keliihananui, Kukaloloua, Makahanaloa, Mano, Nakihei, Namauu, Ohumukini, Puulei and others. Ka Lanakila services were performed solely in the Hawaiian language and structured in three distinct Sunday services: Kula Euanelio, Hālāwai Haipule, and Kula Sabati (Sunday School and High Worship Services) Families arrived at church before 10:00 a.m. and remained there through 1:00 p.m. In these early days, no work was allowed on Lāpule (Sunday), so families prepared all food the day prior to services and then returned home for a quiet day of rest and reflection.

By 1930, the population of Keōmoku Village had for the most part moved to the uplands with the development of more extensive ranching operations and the Dole Pineapple Plantation, though Ka Lanakila church remained in regular use until 1951 when Reverend

Daniel Kaopuiki, Sr. and his wife, Hattie Kaenaokalani Kaopuiki, relocated from Keōmoku to Lānaʻi City. By 1954, Ka Lanakila was abandoned and decommissioned as a church, and the land returned to the owner, who at that time was the Hawaiian Pineapple Co., Ltd (now Pūlama Lānaʻi).

A restoration project began in the late 1980s, and large sections of the church wood work were removed and replaced. Unfortunately, the work was left incomplete, and over the next 20 years, siltation buried the footings of the church, while posts and piers below the church rotted. Framing, walls, and roofing materials also deteriorated, and the floors began to sink. Following lengthy discussions with elder Hawaiians of Lānaʻi to assess whether Ka Lanakila should be allowed to collapse or if it should be stabilized, it was decided that this historic feature should be cared for. The Agape Foundation Charitable Trust and Office of Hawaiian Affairs provided major funding for the project, and community members and state-wide partners offered support. The stabilization project began in October 2010 and concluded in June 2012, and Ka Lanakila Church is now the last wooden structure standing in the former Keōmoku Village. Kūpuna (elders) of Lānaʻi and their ʻohana (families) hope to once again hold an occasional service at Ka Lanakila, and encourage its respectful use for family gatherings and educational purposes.

KEŌMOKU VILLAGE, LĀNAʻI–LĀHAINA PASSENGER BOAT

Between 1899 and 1920, Keōmoku served as the hub of residency and commerce on Lānaʻi. Several motor-driven boats provided transportation of people and goods between Lānaʻi and Lāhaina. With names like “Akamai” (Smart), “Naheihei” (The Racer), “Mikioi” (Skillful), “Lokahi” (Unity), and “Manukiiwaiolehua” (Bird that fetches water from the lehua blossoms), the boats regularly made runs to Lāhaina carrying watermelon, fish, mail, and passengers. The return trip from Lāhaina brought back the mail, poi, rice, flour, fresh water in bottles, and passengers.

Navigating the rough seas and near shore reef waters took exceptional skill. Kūpuna (elders) who grew up in Keōmoku and neighboring areas remember how treacherous the reef and waves were. Captains Noa and Daniel Kaopuiki, Keoni Nakihei, and Moke Kane knew the waters well, and made the trips frequently without mishap. Kupuna Venus Leinaala Gay Holt, born at Keōmoku in 1905, recalled that:

> *“No matter how rough, Noa Kaopuiki knew how to wait. He would keep the engine running and everything. He’d wait. He knew how to count the waves. And we would all hold right there, see everything. And all the sudden, he’d go! He was gone. Right through the channel, gone. And the big waves are coming right after that. Gone on his way to Lāhaina.*
>
> *“Our boats ran twice a week to Lāhaina. They always came back with a barrel of poi, bags of flour, or whatever, whatever, whatever. We had sort of a store room with all the things in it… The boat went over and we bought most of our supplies from Lāhaina. We brought in large supplies, by cases. Case of corned beef, case of canned salmon… Every Wednesday and every Saturday, they bought fresh supplies; and a whole barrel of poi once a week. We always had rice, and we grew a lot of things down here. We grew a lot of vegetables. We grew sweet potatoes, even down at the beach house. Lots of sweet potatoes were grown for the pigs…” (Venus Leinaala Gay Holt, January 28, 2006)*

This boat was last hauled out of the ocean in the mid-1920s, and once beached, it sat on the shore surrounded by houses that had been built by the Maunalei Sugar Company. Today, as a result of the plantation's clearing the land of vegetation, and 100-plus years of overgrazing by introduced goats, sheep, cattle and deer, the land has greatly suffered. The loss of ground cover led to heavy erosion, with topsoil and silt flowing downhill with every rain. A recent geomorphology study revealed that since 1900, the surface layer of the land is now at least nine feet higher than it was 100 years ago. From where the boat originally sat on the beach, there is now almost 300 feet of new earth extending further out into the ocean. This accretion has buried natural and cultural resources, and destroyed the reef and once rich fisheries that sustained the population of the region. Today the engine and outer hull framing are all that remain of the boat, which was once nearly 38 feet long and 15 feet wide.

KEŌMOKU VILLAGE, MAUNALEI SUGAR COMPANY MILL SITE

Walking approximately 0.25 miles behind Ka Lanakila Church on a marked trail, you will arrive at the old water diversion and mill site of Maunalei Sugar Company.

As early as 1896 the Gibson-Hayselden interests on Lānaʻi, which held nearly all the land on the island in fee-simple or leasehold title, began developing a scheme to plant and grow sugar on Lānaʻi. Significant efforts were put into developing water resources on the island, and large tracts of land between the 50 to 400 foot elevation were cleared above the windward (Lāhaina facing) shore of the island. The ancient fishing community of Keōmoku was selected as the base of operations, and in early 1899 the Maunalei Sugar Company was formally incorporated. Work on the plantation was largely done by immigrant Japanese laborers, with smaller groups of Hawaiians, Chinese and Portuguese. The plantation frequently made news in the islands, with descriptions of the work cited. Because the plantation failed in 1901, just three years after its incorporation, little memory of the development survived in the community. Descriptions of the plantation are cited in several historic articles:

> *"Messrs. Gear and Lansing returned this morning from Lanai after a thorough inspection of the island where it is now assured that a big sugar plantation will be established...The plan is that a sugar company will be incorporated at once with a capital of $1,000.000, and that 1000 acres will be put into cane without delay…The estimated cost of the mill, etc., is $250,000 and an excellent site was selected for the buildings. Maunalei will of course be only a small plantation compared with the "giants" that lately have gone up but the following expert report of Mr. Lowrie indicates that the new enterprise has great merits…" (The Independent. February 28, 1899, page 2)*

> *"Manager W. Stoddert of the Maunalei plantation reported 'We have a good sized town on the island now, a good sized area is under cultivation and anyone who visits the plantation can see that we have not been idle since last March. At the landing [Kahalepalaoa] a very substantial wharf has been built, and a railroad to the camp two miles distant is in operation with a rolling stock of a locomotive and nineteen cars. Including the laborers' quarters we have at the plantation fifty buildings, and the new buildings in contemplation are the pumping plants and the mill, a very respectable town and a very busy one. Already nine twelve inch wells*

are giving a large flow of pure, clear water for irrigation. One pumping plant will have a capacity of five million gallons a day raised fifty feet; the other plant will have a capacity of three million gallons raised 250 feet. We have 400 laborers, most free laborers, now at work and will have 200 more in a few weeks. The first crop will be ready to grind in 1901 and I have no doubt the yield per acre will be entirely satisfactory. The land is proving all that was promised and I have no doubt of the substantial returns to the stockholders." (Evening Bulletin. October 13, 1899, page 1)

Arriving at the mill site, you can see the base of the sugar mill smoke stack, the boiler room foundation, a cement-lined water catchment basin, and outlying water diversion features.

The Maunalei Sugar Company went bankrupt prior to the first harvest being collected for processing. An unfortunate part of the plantation's work on Lānaʻi resulted in the introduction of the algaroba (kiawe) tree—the hardwood was to be used as fuel for the furnaces, and the seeds as feed for the livestock. Left untended, the trees became an invasive pest on the island.

The Agape Foundation Charitable Trust and Office of Hawaiian Affairs provided major funding for clearing of this historic property. Please be respectful of the history and legacy of this place. The Maunalei Sugar Mill and other sites accessed via nearby trails are private property; access is granted by Pūlama Lānaʻi.

KEŌMOKU VILLAGE BREAD OVEN (100 yards beyond the church)

In 1899, the Maunalei Sugar Company converted the old fishing village of Keōmoku into the hub of industry on Lānaʻi. One of the features left over from the bustling village of Keōmoku and the Maunalei Sugar Company, is the old bread oven. Sometimes referred to as a "Portuguese Bread Oven," this oven was actually made around 1899 by skilled Japanese stone masons who came to Lānaʻi to help build the sugar mill and water works.

Dense basalt lava rock was cut by hand with chisels and set in place with mortar made from baked coral. Mortar also covered the interior and exterior surfaces of the oven.

Fires were set in the oven, and when it was hot enough, the cooking surface was cleared of ash and charcoal and bread or other foods were cooked.

Kamaʻāina (native residents) who were raised in the Keōmoku Village vicinity remember this oven as a working part of their community. Elders sometimes used the oven to cook bread, and children played around it. In the early 1900s, the introduced kiawe trees had not yet gone wild, and the area was surrounded by houses with open land. The houses were originally built as homes for the sugar plantation workers but following closure of the plantation, several Hawaiian families were granted residency interest in the houses. Other families were granted land in the vicinity in exchange for lands they held in fee-simple interest elsewhere. Most of the Hawaiian families sustained themselves by fishing and hunting, and also worked the cattle ranch until its closure in 1951.

After the 1940s, families who worked the pineapple plantation and lived in Lānaʻi City also made periodic trips to Keōmoku and used the oven through the 1960s. The oven was then

left abandoned for a number years until the 1980s, when several families with ties to early Keōmoku residents began making special family outings to prepare food in the oven on occasions like Thanksgiving.

The Agape Foundation Charitable Trust and Office of Hawaiian Affairs provided major funding to clear this historic site. Support from community members, state-wide partners, and Pūlama Lāna‘i (the majority landowner) made this work possible.

KAHALEPALAOA–CHURCH AND SCHOOL HOUSE (14.8 miles from Dole Park)

From Keōmoku village the trail passes along the coast line and leads you to the ruins of the oldest western-style structure on Lāna‘i, the Kahalepalaoa Church and School House, built under the auspices of the Lāhaina Mission Station.

In 1823, the Lāhaina Mission Station was established as a branch of the Protestant congregation in Hawai‘i. Because Lāna‘i’s population was too small to receive the full attention of a foreign minister in residence, Lāna‘i fell under the management of the Lāhaina station. Three major sites—Kahalepalaoa, Maunalei, and Kihamāniania—were selected on Lāna‘i for the development of meeting houses to serve the community as church and school facilities. Native ministers were assigned to these places, and the foreign minister from Lāhaina or other stations made periodic visits (usually once a year) to the outlying stations. Kahalepalaoa (sometimes written Kahalapalaoa) appears to be the oldest building on Lāna‘i; records indicate that construction on the stone and mortar structure began in 1837, and replaced an earlier thatched structure.

In 1856, R. Koiku, the school inspector on Lāna‘i, offered the following report of an inspection of the schools and students on the island:

> *“Aloha oe – I ka Poaha, oia ka la 25 o Dekemaba, he hoike kula ma Lanai nei…Greetings to you – On Thursday, the 25th day of December, there was a school examination here on Lanai. At nine o’ clock in the morning, Maunalei school was first…At 1:30 p.m. the school of Kahalepalaoa was examined. J. Mahoe is the teacher, and there are 21 students. In Science there are 11; in Reading there are 10; in mental arithmetic there are 10; in written arithmetic there are 7; in Mapping there are 7; in addition there are 7; in Speech there is*
>
> 1. *…I admire the intelligence of these students at school; the intelligence of the youth of Lanai progresses… Aloha to you. By, R. Koiku Kahalapalaoa, Dec. 31, 1856.”*

While little is known about the structure, it sits within a land grant that was given to Reubena Koiku, who was also an overseer of the mission and school operations on Lāna‘i. One of the notable construction features of this building are the cut coral corners and window blocks. The source of these stones is unknown at this time. Other features include a small ledge at the bottom interior wall (which held the floor boards in place), beveled windows, natural wood headers over the windows, and vents in the walls. The roof of this building was made from natural lumber and pili grass thatch covered the roof.

This historic structure is extremely fragile. Please do not enter or touch the walls. Stay behind the buffer rails. The Agape Foundation Charitable Trust and Office of Hawaiian

Affairs provided major funding to clean this historic site.

KAHALEPALOA–MAUNALEI SUGAR COMPANY LOCOMOTIVE

In 1899 Fredrick Hayselden and his wife, Talula Gibson Hayselden, embarked upon a major business development on Lānaʻi. Talula was the daughter of Walter Murray Gibson, who originally came to Lānaʻi in the early 1860s as a Mormon Church leader. She inherited her father's land holdings, and with these lands the Hayseldens formed the Maunalei Sugar Company. The plantation venture included construction of a sugar mill, a plantation town, water works, a wharf, and a railroad system. At its peak the plantation employed more than 600 people, most of whom were Japanese contract laborers. The plantation manager was quoted as saying, *"At the landing a very substantial wharf has been built, and a railroad to the camp two miles distant is in operation with a rolling stock of a locomotive and nineteen cars…"* (*Evening Bulletin*. October 13, 1899, page 1)

The locomotive itself was manufactured by the Baldwin Locomotive Works in 1882, and was originally used on Maui at the Claus Spreckels Plantation. Named "Waiahole," this 24'' narrow-gauge locomotive was brought to Lānaʻi in 1899. By the time the plantation closed, the rail had been extended to around 6 miles in length and was used to haul materials and supplies to the Maunalei Sugar Company Mill and areas between the Keōmoku Village and the Kahalepalaoa Wharf. At the end of the plantation's operation, the train hauled several loads of sugar cane as well, which were processed at the ʻOlowalu Mill on Maui.

While some 3,000 acres of land were cleared between Keōmoku Village and Kahalepalaoa, the plantation operation went bankrupt in just three years, closing in 1901. The railroad alignment followed the old Government Road (approximately the jeep trail of the present day). The locomotive was laid to rest here in 1901 and sits on a track offshoot from the main rail. The wheel bases of four sugar haul cars remain near the old wharf warehouse site on the shore of Kahalepalaoa.

Regarding bankruptcy of the Maunalei Sugar Company, elder Hawaiian residents of the windward coast of Lānaʻi pointed to construction of the railroad itself as being the cause. They observed that when the railroad track was laid, the alignment crossed and destroyed the lower section of the heiau (temple) at Kaheʻa. This ancient site was one of the most powerful temples on the island, and it was believed that damage to its features led to the misfortune of the plantation.

MEMORIAL TO JAPANESE LABORERS WHO DIED ON LĀNAʻI (14.9 miles from Dole Park)

Approximately 0.10 miles from the Kahalepalaoa Church and School House site is a historic memorial to the Japanese laborers who worked with Maunalei Sugar Company.

In 1899, the Maunalei Sugar Company engaged hundreds of Japanese contract laborers as the primary labor force of the plantation. The Tokio Immigration Company, Limited, and the Japan Immigration Company contracted with the Maunalei Sugar Company to supply contract laborers to build the plantation, plant, and harvest the sugar cane. Both men and women were brought from Japan, and a finder's fee of $27.00 to $36.00 per male employee, and $23.00 to $30.00 per female employee was paid to the immigration

companies. Laborers were typically paid around $0.70 to $0.75 per day, with expenses for merchandise and board deducted from their pay at the end of the month.

The plantation ledger reports that during the three year period of the plantation's operation, some 70 employees (most of Japanese origin) died of various afflictions, and were buried on Lānaʻi. This memorial, built at a grave site for Japanese employees of the sugar plantation, was erected in 1932 by members of the Lānaʻi Hongwanji Mission.

Since the 1930s, members and friends of the Lānaʻi Hongwanji Mission have cared for this shrine and grave site. Outlines of several graves are still visible on the lower west side of the memorial.

The three inscriptions which surround the monument read:

"*In Memory of All Those Who Are Gone. Erected by the members of Lanai Hongwanji Mission on March 16, 1932."*

The kanji (Japanese calligraphy) covers three sides of a natural lava stone and symbolizes the "Three Realms" of the world of transmigration —

三界

The three realms are:

1) the Realm of Desire;
2) the Realm of Forms; and
3) the Realm of Non-forms in which all human beings go through endlessly.

The realms represent various stages of the life cycles, from earth to human form to the spiritual, meditative realm.

KAHALEPALAOA BEACH (50 yard beyond the memorial)

Driving another 0.10 miles from the memorial you will arrive at Kahalepalaoa Beach (also known as Club Lānaʻi since the late 1980s). This stretch of beach is situated on the eastern shore of Lānaʻi. It is called Kahalepalaoa (The whale house), because in ancient times a large whale (palaoa) came ashore near here, and its rib bones were used to make the posts of a chiefly house. During the season when whales come to Hawaiian waters to give birth, this area is also a home to many humpback whales, which can be seen breaching, spouting, and slapping their flukes and tails upon the water's surface. Their songs may also be heard along the shore on calm nights. In ancient times, Hawaiian surfers would offer prayers and slap the ocean's surface with runners of the pōhuehue (beach morning glory), calling the waves to arise for a good day of surfing. A Lānaʻi tradition explains that the reason the whales slap their flukes and tails on the ocean's surface is to stir up the sea and create waves in which the whales play. Looking east, across the ocean from Kahalepalaoa, one may see the Lāhaina and Kāʻanapali districts of Maui, while north and northwest are the shores of Molokaʻi.

This region of Lānaʻi was once home to many Hawaiians. When the forest zone extended further down the mountain, brackish water seeps near the shore provided residents with year-round access to drinking water. In the uplands under the canopy of the low forest, various food crops such ʻuala (sweet potatoes), kō (sugar cane), and hue (gourds) were grown and used for food. The sheltered reef waters provided rich fishery resources and were also a perfect environment for making loko iʻa (large walled fishponds). In the near shore environment, houses (hale) were built; and niu (coconuts), noni (the Indian mulberry), milo (hardwood hibiscus trees), and the kou (cordia tree) were grown for food and making household implements.

Passing the old government trail (now a 4x4 road), you have traveled along a storied landscape (wahi pana) celebrated in mele (chants of old). One such mele contributed to the Hawaiian language newspaper, *Ko Hawaii Pae Aina* in 1878, by a native resident of Mānele, shared the following expression of affection for this region of the island—

Aloha o Kikoa i ka makani Alani,	*Love to Kīkoa caressed by the Alani breeze,*
Aloha ke one hanana o Makaiwa,	*Love to the overflowing sands of Makaīwa,*
Aloha ka wai o Kahalapalaoa,	*Love to the fresh water spring of Kahalapalaoa[1],*
Aloha ka ulu hala o Keomuku,	*Love to the pandanus grove of Keomuku[2],*
Aloha na limu o Kahokeo...	*Love to the seaweeds of Kahōkeo[3]...*

1. Kahalapalaoa is an alternative spelling of the place name Kahalepalaoa
2. Keomuku is an alternative spelling of the place name Keōmoku.
3. Kahōkeo is the name of a walled fishpond a short distance northwest of Keōmoku Village.

Earlier in this narrative, we talked about the tradition of Kaululāʻau, who was banished to this island to fend for himself and live or die by his wits. Several hundred yards northwest along the shore is the place called “Kaululāʻau,” named because that is where the young chief was abandoned when he was dropped off on Lānaʻi. A short distance west of the loko iʻa (fishpond), Waiaʻōpae, is the place called Lānaʻikaʻula, which is another celebrated place on Lānaʻi, described as the place where Kaululāʻau lit his fire to signal that he had survived and killed the ghosts. A native proverb of Lānaʻi’s people observed —

Ina e ike ia Lanaikaula a me Lanaihale,
alaila, puni ka o Lanai, pela ka olelo ia.
If you see Lanaikaula and Lanaihale,
then you have encircled all of Lanai, so it is said.
(*Nupepa Kuokoa*, Kepakemapa 21, 1872:2)

In 1870, botanist Dr. William Hillebrand, and his assistant, J.M. Lydgate visited the village at Kahalepalaoa. Writing of the trip, Lydgate described the site in the following lines—

As we neared Lanai, we ran into smoother water, and early in the afternoon landed at the little native hamlet of Ka-hale-palaoa. As I remember it, there were half a dozen grass houses there, with the traditional easy-going population of

men, women, children and dogs, and none of them doing anything… (Lydgate in the Hawaiian Annual, 1921)

Kahalepalaoa, with its barrier reef, was selected in the late 1890s as the site for development of a wharf to handle shipping operations of the Maunalei Sugar Company. Just west of the modern wooden pier, one can still see the cement pilings of the old pier from the original wharf in the water. And in the overgrowth of the trees behind the shore, several of the sugar cane rail cars, a steam engine, and the foundation of the old warehouse may still be seen. The railroad track from the sugar mill behind Keōmoku Village ran between the mill and the old wharf at Kahalepalaoa.

This section of the shoreline was conveyed in exchange for other lands to elder members of the Kukololoua family in the early 1900s, and from them to their granddaughter Hoomanawanui Kahaleanu in 1933. The Kahaleanu family's descendants maintained title to the land (described as a 5.48 acre parcel) until 1971, when it was sold to an off-island buyer. The property was developed with a couple of beach cottages, and then conveyed to new owners who formed "Club Lāna'i" to host day trippers sailing over from Maui. In the 1990s, Lāna'i residents were employed by Club Lāna'i to host Hawaiian activities and island tours, and to prepare and serve lunches and drinks for visitors. The operation eventually went bankrupt, Castle & Cooke then purchased the land and it was and subsequently transferred to Pūlama Lāna'i.

From Kahalepalaoa, the old government road (4x4 trail) continues another 4.4 miles to Naha. Along the way vegetation opens up allowing access to the beach, and views across to Maui and the island of Kaho'olawe, southeast of Lāna'i. The landscape is a low coastal terrace fronted by a fringing reef, exposed to periodic "Kona" (southerly) storms and ocean swells. To return to Lāna'i City, you will retrace your steps through Keōmoku village, back to the paved road and back up to the uplands.

KAʻĀ AHUPUAʻA:
THE KĀNEPUʻU, KEAHIAKAWELO AND POLIHUA REGION

The Historical Setting

The land division of Kaʻā (“the rocky area”) is the largest of thirteen ahupuaʻa (native land units) on the island of Lānaʻi at almost 20,000 acres.

Kaʻā is bounded on the south by the ahupuaʻa of Kamoku and Paomaʻi, on the west and north by the ocean, and on the north and east by the ahupuaʻa of Paomaʻi. In ancient times Kaʻā supported many near-shore settlements, from which its rich fisheries could be accessed. The turtle (honu) population at Polihua is integral to the account of the Goddess Pele’s migration to Hawaiʻi, and in the time when ancient Hawaiians lived at Kaʻā the honu were an important resource for traditional subsistence and practices.

In addition to village sites, the near shore lands of Kaʻā also hosted many ceremonial sites, including the largest heiau (temple) on the island, at Kaʻena iki. Springs along the coast provided residents with potable water; and in the uplands, the rich dry forest zone of the Malulani-Keahiakawelo-Kānepuʻu region (from around the 1,400 to 1,700 foot elevation) supported extensive dry land agricultural systems, residences, ceremonial features and resource collection sites. The endemic dry forest region was naturally adapted to drawing moisture in the form of clouds to the land, which in turn facilitated water collection for crops and drinking.

The region around Keahiakawelo (popularly called “Garden of the Gods” after ca.1912) is one of the most significant storied landscapes on Lānaʻi; there are numerous traditions describing how native Hawaiians were able to survive on Lānaʻi, and why, at one time, Lānaʻi was noted for purple colored lehua (*Metrosideros polymorpha*) blossoms. The tradition of the area known as Keahiakawelo reveals that the Kaʻā region of Lānaʻi, with the view plain to the eastern end of Molokaʻi, is one of great cultural significance. From Keahiakawelo, one may look across the ocean channel to the region of the famed kukui tree grove of Lanikāula on eastern Molokaʻi, and the small islet of Mokuhoʻoniki which is off the coast of Molokaʻi. Both of these places are tied to the Lānaʻi tradition.

Early on after Westerners arrived in the Hawaiian Islands, Kaʻena iki and Kaʻena were famous sites, as they hosted a penal colony for women in the 1840s. The Awalua vicinity was once an active canoe landing, and later the main “harbor” on the island from which livestock and produce grown on Lānaʻi was shipped off island. The last native tenants abandoned the Awalua region around 1892, after a number of infamous murders, but the region is currently a popular fishing and camping site for residents. The lands above the coast, and between the two major paved roads on Lānaʻi (the Kaumālapaʻu and Keōmoku roads), are now under the management of the state of Hawaiʻi as a game management area. Introduced axis deer and mouflon sheep are hunted at various seasons during the year, generally on weekends. While traveling along the Kaʻā Ahupuaʻa Trail, one should stay on and within sight of the road.

At one time Kaʻā supported many near-shore settlements, upland agricultural fields, resource collection and workshop areas, and ceremonial sites. The residents of Kaʻā regularly traveled between the coast and uplands, and several named localities in both

environmental regions are found in native traditions and historical literature. Traditional features, including ceremonial sites, trails, residences (both long term and temporary), salt making sites, agricultural features, lithic workshops, petroglyphs, modified caves, game and competition fields, and sites of undetermined use are found throughout Kaʻā. Native Hawaiian chants and traditions passed down over time speak loudly of the cultural and historic significance of this area. It is said that at one time the endemic ʻōhiʻa lehua (*Metrosideros polymorpha*) grew in the forest at Keahiakawelo and was gathered to make lei (garlands).

Travel along the jeep trail takes you through a region of historic pineapple fields distinguishable by the tattered black plastic left in the ground. Beginning in the 1960s, mulch paper that was originally used to keep moisture near the roots of pineapple plants and keep weed growth down, was replaced by plastic. The plastic does not deteriorate as did the paper, but stays in the ground, slowly becoming tattered and blown by the wind, deteriorating into micro-plastics that washes out to sea. Once you see an abrupt end to the black plastic in the soil, you know that you have reached the end of the former pineapple fields.

> **Lei aku i na lehua o Keahiakawelo.**
> *Wear a lei of lehua blossoms of Keahiakawelo*.
> (*Nupepa Kuokoa*, Apelila 30, 1864, aoao 4)

To begin your journey (by 4x4 vehicle, bicycle or foot), depart from Kōʻele. Approximately three-tenths of a mile along the paved Keōmoku Road, you will turn left onto the dirt road, passing the stables on your left and into the region where nearly 10,000 acres of land were planted in pineapple. The 4x4 trail may be traveled in various sections. Traveling the entire route from Kōʻele to the shoreline at Polihua is nearly thirteen miles one way. The terrain is fairly level between the Lodge and Keahiakawelo (approximately 7.1 miles), with gentle rises and drops. From Keahiakawelo to the coast at Polihua, the trail is approximately 6 miles long, and drops from the 1,710 foot elevation to sea level. If on foot or bike, remember that what goes down, must come up.

As you take your journey through Kaʻā Ahupuaʻa, we ask that you respect the rich legacy of this place, stay on the marked trails, take nothing from this place, and leave nothing behind. As the expression goes, “Take only photographs, and leave only footprints behind.” We ask that you:

- Do not pick up or move stones and natural materials.
- And remember that cultural properties are protected under Hawaii Revised Statues §6E-11 and the Federal Archaeological Resources Protection Act of 1978.

Ka‘ā Ahupua‘a Trail in Red dashed line.
Island of Lāna‘i (portion of map compiled by Robert Hobdy, 2007)

KŌ‘ELE TO KĀNEPU‘U

Along this section of the trail, you will be passing through the former pineapple fields which covered the level ground. On your right side, there is a rocky ridge line that formed during the period of Lāna‘i’s active volcano. As Lāna‘i grew through successive lava flows, the weight of the island caused fractures to form from the surface to depths below the growing island. In this region, the fractures formed the northwestern rift zone, and one can imagine a chain of fire erupting along the ridge pouring out lava and setting the foundation for the flat lands you are now crossing. The Hawaiian lavas contain a high level of iron, and as the black lava flows age, the iron oxidizes like rusting metal, turning red – which gives the soil of Lāna‘i its red hue.

As you continue your journey, most of the vegetation are all recent introductions. Some, like the ironwood tree from Australia, was deliberately brought in to grow windbreaks. The

lantana (*Lantana camara*) was brought in as an ornamental plant, and the Christmas-berry (Brazilian pepper tree) was an unfortunate, unintentional introduction. Along the way you may see the introduced axis deer and mouflon sheep crossing the road or resting under the shade of a tree canopy. Birds in the region include introduced Shama thrushes, cardinals, myna birds, and some of the game birds, like quail, pheasants, chukars, and turkeys. Periodically, you might also see the kōlea (Hawaiian golden plover) and pueo (the endemic Hawaiian short-eared owl).

At 4.6 miles, you will come to an intersection in the trail. The plastic litter is no longer visible, and you are in a land area that was never put under pineapple cultivation. The fence in front of you provides a buffer for what is now called the Kānepuʻu Dry Forest Preserve. The forest region once extended for miles across the land that you have traveled, and once transitioned from a dry forest to a cloud or fog drip forest in the uplands of Lānaʻi.

KĀNEPUʻU SCENIC POINT

At 5.1 miles you are at an intersection. You may turn left and follow the trail about four-tenths of a mile to the top of a small hill called Kānepuʻu (Kāne's hill) by ancient Hawaiians, formed hundreds of thousands of years ago by an eruption vent.

Kāne is the name of one of the major gods of ancient Hawaiʻi and Polynesia. Kāne was possessed of many forms, among which were life giving waters and sunshine. He could also take human form, and in some of the earliest traditions of Lānaʻi, Kāne, Kanaloa, Kāneʻāpua, Kānepaʻina, Kānemakua, and Kānekoʻa, all traveled on or resided on Lānaʻi in ancient times.

Kāne i ka wai ola (Kāne, giver of the waters of life) and Kāne i ka ʻōnohi o ka lā (Kāne, the eyeball-center of the sun) were worshiped by all classes of people. In the Hawaiian natural environment and religious system, it was recognized that there is a fine balance between the right amount of water and sunshine in the sustainability of life. Along the traditional foot trails rising from the coastal lands of Kaʻā, the people of old established small shrines called "Pohaku-o-Kāne," single stones that were set up where prayers were offered by travelers for safe passage and success in their pursuits.

In the region below the hill named Kānepuʻu, Hawaiian residents planted food crops under the scattered canopy of the native forest. At places like Malulani, Hoʻopulupuluamoa, and Nālehuaokapōʻai they planted crops which were watered by the fog and cloud drip. Ancient residents developed a system of exchange with people of neighboring lands, in which crops such as ʻuala (sweet potatoes) and kō (sugar cane) were exchanged for fish or other proteins. Hawaiians also exchanged natural resources such as stone for tools, or woods for construction with those who lived in other areas.

In 1872, a visitor to Lānaʻi described his journey around the island, which included a visit to Kānepuʻu and vicinity—

> To the Independent Newspaper; Greetings to you:
>
> *Might your directors allow a little space for a description of the famous places of Lanai, that our many friends from Hawaii to Kauai might know about a visit to Lanai. It is thus. From Awalua, Polihua is on the west; from Awalua,*

> *Keahiakawelo is on the south, and west of there is Nalehua o Kapoai and the lehua grove of Malulani. When one begins traveling from Keahiakawelo, going to the south east, you arrive at Kanepuu; and to the east of Kanepuu is Hoopulupuluamoa. From there, one can then look towards Kihamanienie, and the valley cliffs of Kaiholena. Going from Hoopulupuluamoa, is the plain of Kaa, where are two houses near the road at Kukuikahi, it goes straight to the residence of Holokahiki. You may inquire of Holokahiki about the road which ascends to Kaiholena, which is where the water is found…* (September 21, 1872:2, *Nupepa Kuokoa*. Maly, translator)

From the top of Kānepuʻu you have a view across Lānaʻi. Looking to the southwest, you can make out the roughly 1,000 foot high bluff that forms the sea cliffs and outer edges of the volcano that formed the island. If you scan the horizon to the south and southeast, you will see all the upper lands of Lānaʻi, including the highest peak of the island, Lānaʻi Hale, which stands 3,373 feet above sea level. This mountain region forms the major watershed of Lānaʻi, an area where clouds, generally borne on trade winds, nestle against the forest and cause cloud and fog drip to occur. This moisture then percolates through the porous lava layers into compartments below the mountain to form our only aquifer.

Looking across the island towards the northeast, you can see a portion of the West Maui mountains, the area above Lāhaina and Kāʻanapali. The green landscape that crosses the northwestern rift zone of Lānaʻi was once host to many endemic plants. Today, most of the vegetation is introduced, more weed-like, and not as well adapted to capturing water from passing clouds.

To the north and northwest, you may see sections of the island of Molokaʻi in the distance. In the foreground, the vegetation is mostly made up of invasive species. But at scattered locations remnant growth of rare endemic Hawaiian dryland forest plants can be still be found. These plants are now protected through a perpetual conservation easement between the land owner and The Nature Conservancy.

Returning down the trail to the intersection, you can continue your journey towards Keahiakawelo.

TRAIL THROUGH THE KĀNEPUʻU DRYLAND FOREST PRESERVE

From the intersection you will travel approximately 1.1 mile through a maze of Christmas-berry, eucalyptus (swamp mahogany, *Eucalyptus robusta*), and iron wood trees. The area is enclosed by a fence, in an effort to keep introduced axis deer and mouflon sheep out. In this region between the 1,500 to 1,700 foot elevation, rainfall averages around 20 inches per year, and small populations of endemic Hawaiian plants—some of which are on the verge of extinction—may be found. Among these native species of plants are:

‘Ahakea (*Bobea sandwicensis*)

‘Aiea (*Nothocestrum latifolium*)
‘Āla‘a (*Pouteria sandwicensis*)
Alahe‘e (*Psydrax odorata*)
‘Āwikiwiki (*Canavalia hawaiiensis*)

Halapepe (*Pleomele fernaldii*)
Hao (*Rauvolfia sandwicensis*)
Heuhiuhi (*Senna gaudichaudii*)
Hō‘awa (*Pittosporum confertiflorum*)
Huehue (*Cocculus orbiculatus*)

‘Iliahi (*Santalum freycinetianum var. lanaiense*)

Kauna‘oa pehu/kauna‘oa malolo (*Cassytha filiformis*)
Keahi (*Nesoluma polynesicum*)
Koali awahia (*Ipomoea indica*)
Kolea (*Myoporum lanaiense*)
Lama (*Diospyros sandwicensis*)
Maile (*Alyxia oliviformis*)
Māmane (*Sophora chrysophylla*)

Maua (*Xylosma hawaiiense*)
Mehame (*Antidesma platyphyllum*)
Naio (*Myoporum sandwicense*)
Nā‘ū (*Gardenia brighamii*)

Bonamia menziesii (no common name)
Haplostachys munroi (no common name)
Vigna owahuensis (no common name)
‘Ohe (*Tetraplasandra oahuensis*)
‘Ohe makai (*Reynoldsia sandwicensis*)
‘Ōhi‘a (*Metrosideros fauriei*)
Olopua (*Nestegis sandwicensis*)
Pūkiawe (*Leptecophylla tameiameiae*)
‘Ūlei (*Osteomeles anthyllidifolia*)

Although there are fewer varieties of non-native plant species, they dominate most of the sites throughout Kaʻā. These non-native species include:

Cork vine (*Passiflora suberosa*)
Pitted beardgrass (*Bothriochloa pertusa*)
Guinea grass (*Megathyrsus maximus*)
Broomsedge (*Andropogon virginicus*)
Dallis grass (*Paspalum dilatatum*)
Molasses grass (*Melinis minutiflora*)
Koa haole (*Leucaena leucocephala*)
Lantana (*Lantana camara*)
Ironwood (*Casuarina glauca*)
Swamp mahogany (*Eucalyptus robusta*)
Christmas berry (*Schinus terebinthifolius*)
Jamaica vervain (*Stachytarpheta jamaicensis*)
Cook pine (*Araucaria columnaris*)
Formosa koa (*Acacia confusa*)

At approximately 1.1 miles you will arrive at another fence and cattle guard crossing. This marks the outer boundary of the Kānepuʻu Dry Forest Preserve. The cattle guard is actually installed to keep deer and mouflon outside of the preserve.

On your right side, you will see a small enclosure with native plants and signage. The trail will take about 20 minutes to walk and introduces you to several of the rare plants found in this area. The trail is a small part of a larger effort of the land owner, The Nature Conservancy, government agencies, and the community to protect endangered species and promote awareness of Lānaʻi's environment. In the early 1900s, George C. Munro, who managed Lānaʻi Ranch, recognized the fragile nature of the Kānepuʻu forest region and initiated a program of fencing in sections of the forest to keep ungulates out. Since then, individual community members and organizations have worked on fencing, clearing, planting projects, and removal of grazing animals. In the early 1990s, The Nature Conservancy (TNC) was granted a conservation easement covering approximately 580 acres in seven units. Work on installation of new fencing, identifying native plants, ungulate control, removal of invasive plant and animal species, and propagation of significant plants was initiated. Today the work is being done under an agreement between TNC and a group of Lānaʻi based volunteers with ʻIke ʻĀina. Their work led to the development of the trail you now walk and is dedicated to the elder native Hawaiian families who helped ensure the perpetuation of Lānaʻi's native plants and history.

From the trail, you may cross the cattle guard and drive approximately three-tenths of a mile to the pull out for a view across the region of Keahiakawelo.

KEAHIAKAWELO HERITAGE SITE AND SCENIC OUTLOOK

…Loved are the grass blossoms at Keahiakawelo,
Loved are the lehua blossoms of Malulani,
Loved are the sands of Polihua,
Loved is the Hoʻomoepili wind of the arid lands…
(*Ko Hawaii Pae Aina*, June 22, 1878)

The place name, “Ke-ahi-a-Kawelo” means “The fire made by Kawelo.” Kawelo was a priest of ancient Lānaʻi, and several stories focusing on this region and of the mana (spiritual power) of Kawelo have survived the passing of time. The region around Keahiakawelo (popularly called “Garden of the Gods” since 1912) is one of the most significant storied landscapes on Lānaʻi. There are numerous traditions describing how native Hawaiians were able to survive on Lānaʻi, and why, at one time, Lānaʻi was noted for purple colored lehua blossoms (Metrosideros polymorpha). The view plane from Keahiakawelo opens out to the eastern end of Molokaʻi where the famed kukui tree (*Aleurites moluccana*) grove of Lanikāula grows. In the distance just beyond Molokaʻi, one may also catch a glimpse of the little islet, Mokuhoʻoniki, which plays an important part in the tradition of Keahiakawelo. From the pull off, follow the path 200 yards to the vantage point, from which you will see across the slopes of Lānaʻi and the ʻAuʻau and Pailolo channels, to the eastern end of Molokaʻi. On a clear day, the little islet of Mokuhoʻoniki may be seen to the northeast of Molokaʻi.

ʻŌhiʻa lehua (Metrosideros polymorpha) – red blossoms are the most common found on Lānaʻi (Photo KPAC3_1499)

Looking to the northwest, beyond the western point of Molokaʻi, you might also see the outline of Oʻahu, at its closest point about 53 miles away; the highest mountains in the background are approximately 80 miles distant.

Kawelo was a famous priest of Lānaʻi. The earliest reference to the tradition surrounding this figure was penned in 1865, with later accounts published in Hawaiian and English language newspapers. In the early 1900s, more details and traditions were collected by members of the Charles Gay family; and in 1921-1922, important details were collected by Bishop Museum archaeologist Kenneth Emory from Lānaʻi natives. In the 1970s, the last of the elder native Hawaiians of Lānaʻi (for whom Hawaiian was their first language) shared their memories of the traditions, as well.

In July 1868, a native writer in the Hawaiian newspaper *Kuokoa* wrote the following account in an article titled “Pane ia Lanikaula” (Answer to Lanikaula), and referenced the account of Keahiakawelo—

Iulai 18, 1868 (aoao 4)
Nupepa Kuokoa
No Lanikaula (About Lanikaula).

...Lanikaula was a prophet of Molokai before times, he died and his burial place is there at Puu-o-Hoku. The place of Lanikaula was named Lanikaula for him. It was said that he was a clever prophet in his day.

While he was a prophet he could foresee the death of any chief or commoner through his wisdom as prophet, but when his own death drew near, he did not know.

This was the reason it is said that he did not know. One morning, one of the overseers of Keahi-a-Kawelo, of Lanai [and who had feigned friendship with Lanikāula], passed by. He had a raw sweet potato in his hand and inside of the sweet potato he had placed the excrement of Lanikaula. He passed right in front of Lanikaula, and the priest did not say, "That is my excrement you are carrying away," he didn't say a word.

The messenger got back to Keahi-a-Kawelo on Lanai. It was perhaps on the night of Kane (po Kane) when the fire was lighted by Keahi-a-Kawelo, and then Lanikaula knew from the smoke, that it was his excrement that was being burned. It was in this way, that he knew that he was going to die. He asked the men of Molokai to make stone knives under which to bury him when he died. He was afraid to be buried with just plain earth lest he be dug up and his bones used for fish hooks. . . [Bernice Pauahi Bishop Museum, Hawaiian Ethnological Notes I:2690]

Later, in 1868, a group of visitors to Lānaʻi were led on a tour of noted places on the island by Pali, a native and overseer of chiefly lands on Lānaʻi. Among the places visited were Keahiakawelo and Polihua. Of particular interest in the narrative description of the visit that follows are notes on the history of Kawelo and Lanikāula, and the occurrence of culturally significant plants such as maile and the pō lehua (dark blossomed lehua)—

January 9, 1869 (page 4)
Nupepa Kuokoa
Moving about to see the island of Kaululaau

About the Circuit.
Saturday, the 14th day of November. We went around and Mr. P. [Pali] said, "It is not far to the plains where the nose of the horses will be buffeted." We went along these plains and arrived rightly at Keahiakawelo. This place is famous because it was here that the dirt [excrement] of Lanikaula of Molokai was burned, in those times lost in darkness which have passed. One can still see the imu and mounds at which it was burned.

Towards the shore are stepped cliffs, and towards the uplands is the forest grove, which is distinguished. There are many mounds of stones set in place here by visitors, and we too set up our own mound of stones. We were adorned with garlands of maile on our hats and necks, with more placed around the necks of the horses. So finished is the task of the resonating sands of Nohili [telling of the story], and we sang the refrain of the song from olden times:

"The fragrance is born upon the wind,
Sweet fragrance,
Fragrance of the maile,
Of Keahiakawelo."

We mounted our horses and rode south west on the plain to the shore of Polihua. We went along the lehua grove of Malulani, gathering and wearing the dark (almost black -- purple), red and white blossoms of the lehua grove planted by the women [Pele and her sisters], looking upon them in their fullness as we passed through the openings in the stones, the sweet fragrance was borne to my nostrils… [Maly, translator]

In 1873, Walter Murray Gibson published "A Legend of Lanai" in the newspaper *Ka Nu Hou*. Titled "Keahiakawelo" (The fire of Kawelo), the account offers additional details on events in this tradition and references the upland region of Kaʻā:

In the district of Kaa, on the western side of Lanai, there are several tumuli of large stones, and some rude contrivance of sacrificial altar, surrounded by a low round enclosure. Here three generations anterior to the reign of Kahekili, who was King of Maui and Lanai, lived the prophet Kawelo, who kept up a constant fire burning day and night upon this altar; and a similar fire responsive to it, was maintained by another prophet Waha, on the opposite side of Molokai. Now Kawelo had a daughter to assist in keeping watch and to feed the sacred fire, and Waha had a son; and it was declared to the people by these prophets, that so long as the fire burned, hogs and dogs would never cease from the land; but should it become extinguished these animals would pass away, and the kanakas would only have fish and sea-weed to eat with their poi... [Gibson, *Ka Nu Hou*, May 31, 1873:4]

In 1912, another native writer submitted an account titled, "Na Wahi Pana o Lanai**"** ("The Famed and Storied Places of Lānaʻi"), to the paper *Kuokoa*. One of the places referenced by the narrator was Kaweloahi (also written "Ke-ahi-a-Kawelo").

…O Kaweloahi, he wahi ahua keia nona ka palahalaha o hapawalu eka, aneane e pili me kekahi oawa kahawai o Maunalei. Aia ma keia wahi ahua i ku ai ka hale o kekahi kahuna o Lanai nei, oia kela inoa ae la Kaweloahi. Na ia nei i puhi i ka lepo o ko Molokai kahuna kaulana oia au, Lanikaula, a i kaulana ai hoi o Molokai pule o-o.

Aia nohoi ma keia oawa i ulu ai kekahi mau kumu ohia ku makua kupanaha, ulaula, keokeo, a eleele ko lakou pua, a wahi a kamaaina, eia wale iho nei no i nalowale ai, mamuli o ka pau o ka ili i ka ai ia e ke kao ahiu. A ina e nana oe mai keia wahi aku, e ike no oe i ka waiho molale o ka aina o kela huli o Lanai, kahi hoi a na luna nui o ka hui e noho nei me ko lakou mau kanaka, a e huli papu aku ana ia Kaunakakai a e ike no oe ia Kalaeokalaau e oni ana i ke kai. . . [*Kuokoa*, June 21, 1912]

[Translation]

Kaweloahi is a mound with an area of an eighth of an acre, very close to one of the stream gulches that enters Maunalei. It is there on that mound, that the house of one of the priests of Lanai stood, it was he who was named Kaweloahi. He is the one that burned the excrement of Lanikaula, the famous priest of Molokai. He was the famous priest who made Molokai known for its strong prayers.

> *There in this gulch (below the house of Kaweloahi), grew several mysterious ohia trees, they bore red, white and black blossoms, and natives say that the trees have only recently been lost as a result of the wild goats eating their bark. If you look from this place, you will see the lands of that side of Lanai stretched out before you; reaching from the place where the ranch manager and his people live, over to Kaunakakai; it can be seen clearly before you, all the way to Kalaeokalaau, which juts out into the sea*... [cf., Bernice Pauahi Bishop Museum, Hawaiian Ethnological Notes; Nwsp. *Kuokoa*:6-7]

In 1972, elder members of the Kaopuiki family of Lānaʻi shared details on the traditions of Ke-ahi-a-Kawelo and the significance of the landscape on Lānaʻi. As relayed to them by their elders, the Kaopuikis recalled hearing that:

> *The priests Kawelo and Lani-kāula kept their fires burning at prominent locations on their islands to protect their people from one another's prayers. When Kawelo learned that Lani-kāula had his sons secretly dispose of his kūkae (excrement) on the islet of Moku-hoʻoniki, he made plans to fetch some to use in praying the Molokaʻi priest to death. Lani-kāula had his kūkae hidden so that no one could take it and use it as 'maunu,' or bait in sorcery to kill him.*
>
> *Under the cover of darkness, Kawelo paddled to Moku-hoʻoniki and fetched some of the kūkae, which he then hid in a hollowed out 'uala (sweet potato). Upon returning to Lānaʻi, Kawelo placed the kūkae on his fire altar, and began his prayers. The smoke burned a dark purple-black, crossed the slopes of Kaʻā, and could be seen on Molokaʻi. It was in this way, that Lani-kāula knew that his kūkae had been taken and burned by Kawelo. Lani-kāula cried out and fell dead, and on Lānaʻi the lehua trees [Metrosideros polymorpha] that had been covered by the smoke from the fire, all produced dark purple lehua blossoms.*

The elder Kaopuikis also observed that the "Pō-lehua" (dark–purple–lehua), had been decimated by goats, and not since their youth had they seen any remnants of the trees on the Mahana slopes[3].

Keahiakawelo becomes known as "Garden of the Gods"

The environment of Lānaʻi has undergone radical changes since western contact. The introduction of grazing animals—first sheep and goats, and later cattle, deer, mouflon and antelope—led to the stripping of vegetation from large stretches of land. With the loss of vegetation, the biological diversity of species was greatly reduced, and many plant species became extinct. This led to extensive erosion, and soil was blown off the land by strong winds of the region. This also caused sedimentation deposits in the coastal strand and on the reef.

In 1912, Alexander Hume Ford, a guest of the Charles Gay family, visited Lānaʻi and travelled about the island, writing about his visit in the serial publication *Mid Pacific Magazine*. Having recently visited Colorado, and seeing what the people there called

[3] Over many years of traveling through the uplands of the Kaʻā-Paomaʻi-Mahana region, no sign of the famed "pō lehua" has been found.

"Garden of the Gods," Ford first applied the name while describing this region of Lānaʻi. Below are excerpts of what Ford wrote for publication:

The Land of Lanai
(by Alexander Hume Ford in 1912)
Mid Pacific Magazine, August 1912 (pp. 151-156)

...Lanai is not often visited by the tourist, although it lies only eight miles from Lahaina, the ancient capital of Hawaii on the the Island of Maui. Once a week a steamer from Honolulu touches at Lanai, but usually the visitor is a friend of the proprietor of the island and waits in Lahaina until the launch is sent over for him...

Alexander Hume Ford on the Lānaʻi Trail amid the "Pānini" Cactus. R.J. Baker Photograph, 1912 (HAPCo, Collection)

...Lanai provides landscapes and aspects of a dozen countries. More so, perhaps than does any island of the Hawaiian group. ...We rode out over the plains, half a mile or more above sea level. An hour's ride and we passed from pasture country to a land of a million grassy hummocks. Every ten feet there was a round tuft of native grass, a foot or two high and two feet across. The whole aspect of the country looked knobby or like a chess board with a green pawn on every square. Twenty odd years ago this was a level desert waste. The then manager of the ranch planted square miles in grass, a root every ten feet, and the grass grew. It gathered the red dust that blows eternally over this area, climbed up on the accumulated dust and still continues to do so. Over several square miles the grass was originally planted in rows, and in rows a foot or two high it still grows. Where the wagoners dumped a load of grass there is a mound of rich grass three or more feet high.

From the long ridge along the backbone of the island the trade winds bring over the crest a constant cloud of red dust.

I rode on my horse to reconnoiter and see if there was anything for the camera. I turned toward Molokai and Maui, over a barren red wind-blown country where the whitened roots of trees lay on the surface of the red soil—a fierce wind bore the great sheets of red dust into my face, and the whole country beyond the lee side of Lanai seemed as though it were being blown away. I rode on to reach the summit of a series of red barren mounds, and at their summit I reined my horse. I stood there tupified with wonder. Before me lay one of the wonder sights of the world—and I had never heard that it existed. I have seen the Garden of the Gods in Colorado; Rotorua, the thermal wonderland of New Zealand; the Badlands and the Grand Canyon in Arizona, but none prepared me for the sight at my feet. A great gulch opened wide—spread out and seemed to stretch to the sea miles away and a thousand feet below. Up through this gulch came a blast that was

covering upper Lanai with a layer of red soil. The blast was bearing its freight—a cloud of red by day and night. The blast had cut away every grain of sand, leaving rocks behind, and pinnacles of lava that reached from the solid hard pan in delicate spears fifty feet in length and more. These pinnacles of every conceivable shape arose from a waving ocean of every conceivable color. There were reds and greens and purples, scarlets, crimson lakes, yellows, greys, blacks and whites. It was as though the Garden of the Gods, Rotorua, the Grand Canyon, had been reproduced all in miniature. The wind of ages had laid bare this part of Lanai seemingly just as some great volcanic eruption had left it ages and ages ago. It was a devils caldron—a sight that would tempt people in any other land thousands of miles to see. With the horses I stood on the red edge of the cliff looking down to a milti-colored caldron a hundred feet deep, a hundred feet of soil removed by the wind from those pinnacles and cathedrals of lava. Far away, the pinnacles seemed to grow smaller and dwindle away in the distance until green patches, on which ruddy sheep fed, blended in with the other colors, and far away was the blue ocean, the mountains of Maui beyond and the white fleecy clouds above.

I turned my horse and galloped back to my companions at full speed and bade Baker to come and examine my find. Loaded with cameras we returned.

"Is it worth while?" I asked as we stood on edge.

"I wish I had a hundred plates with me." was the quick reply. "It is worth it. I am going down into the caldron. Oh, for bright sunlight on those colors."

Exposed Slopes of Kaʻā (Keahiakawelo vicinity), View Across Kalohi Channel to Molokaʻi. (C. Wentworth Collection, May 1924; Bishop Museum Negative No. CP 13184)

I watched Baker descend one of the red gulches. I saw him outlined against the blue hard pan, then against the yellow and the crimson; he grew smaller, and now among the rocky pinnacle seemed but the merest pigmy. I found him. The amphitheatre seemed to stretch out, the great sheer red and yellow walls seemed awesome—it was a weird place. I attempted to climb a spire of rock, and it crumbeled in my hands. The blast of wind tore by, carrying its freight of red sand, and Baker hid behind one pinnacle to secure the picture of another. We wandered out of one gulch into another, and it was the same, the startling grandeur but increased with acquaintance.

Darkenss was approaching, and we were many miles from the ranch house. We had seen the coloring of this devil's caldron only by dusk. We shall see it in all

the glory of sunlight, and some night by moonlight. It will ever remain one of the great scenic wonder surprises that have made life seem to me something that should last forever rather than for a day. We rode quietly home. [pages 151-156]

Returning to the road, you may follow your track back towards Lānaʻi City, the way you came, or you may continue through the eroded region towards the shore at Polihua (approximately 5 miles). If you continue to the shore you will pass many interesting geological formations and the myriad colored soils reflecting the minerals of the volcano. Along the way, the slopes smooth out and tilt towards the shore where Polihua Beach, a 1.5 mile stretch of white sand, can be accessed.

The Northwestern Region of Lānaʻi

The trail becomes more rugged as you leave Keahiakawelo and begin your descent towards Polihua. At various locations you will have vistas of the northwestern point of Lānaʻi, the islands of Molokaʻi and Oʻahu, and glimpses of the northern coast of Lānaʻi at Awalua.

You can see the United States Navy vessel YO-21, a former navy yard oiler, at Awalua, which used to provide fuel oil to other vessels in ports of call. The oiler was built in New York in 1918 and was assigned to the 14th Naval District at Pearl Harbor in 1924. YO-21 is one of the few remaining vessels that were at Pearl Harbor on December 7th, 1941. According to oral reports, the vessel was intentionally grounded sometime in the 1950's.

Lae o Kaʻena (The Point of Kaʻena)

At the northwestern point of Lānaʻi, there are several places of importance in ancient lore and in the period of early western history in Hawaiʻi. The tip of Lānaʻi is at a point named Kaʻena, which may be translated as "The wrath." The name is descriptive of the rough seas which strike against the shore, causing a froth to form and at times be lifted from the ocean surface, floating in the winds. This region is host to numerous house sites, petroglyphs, fishermen's shrines, dryland planting terraces, water sources, and other features.

Lae o Kaʻena, Lānaʻi. View from Ocean to Uplands of Kaʻā–Area Formerly Used as Penal Colony for Women. (Photo KPAC2-6604)

Lae o Kaʻena (Kaʻena Point) is the site of one of the early post-Western contact historic narratives of Kaʻā Ahupuaʻa. In the late 1830s and early 1840s, it was used as a "walls-free" penal colony for women who were convicted of crimes under the western system of law; Kahoʻolawe Island was the penal colony for men. It appears that both men and women were initially sent to Kahoʻolawe, but of course, this didn't address the problem of the moe kolohe (adultery) or mea hoʻokamakama (prostitution), so by the

early 1840s, women were separated from men and sent to Lānaʻi. The women would be dropped off from canoes, and later from government boats such as the Hooikaika, and left to swim into shore to fend for themselves.

Little documentation from this period of history survives the passage of time, perhaps out of shame on the part of the missionaries who encouraged the action. There also appears to be some discrepancy in how long Kaʻena was used for this purpose, but there are a few primary source records that document the use of Kahoʻolawe and Lānaʻi for incarceration during this period of Kingdom history, for a short period.

In 1842, Dwight Baldwin of the Lāhaina mission station wrote to the secretary of the American Board Christian Foreign Missions to report that Lānaʻi had recently been established as a penal colony for women convicts.

July 18, 1842
Letter of Dwight Baldwin
Sabbath attendance, and women convicted of crimes recently being sent to Lanai

…At some of our outstations things appear promising. The natives consider it a time of turning to the pono. At Lanai, where I went to spend Sabbath before last, attendance at meeting was very great considering the population of the island. The Spirit seems to have been some time at work there, & the waking up to be general. The female convicts from other islands have lately been banished by the government to that island; & all or the most even of these hardened creatures now profess to be on the side of the Lord. How permanent this turning will prove, or how many individuals will, in the end, be found really converted, cannot now be even a matter of conjecture. These are somewhat trying days; but we may be sure the Lord will not desert his cause… [page 4 – Reel 800:205]

In 1839, Miriama Kekāuluohi (mother of Charles Lunalilo, who was later elected King of Hawaiʻi) became the premier of Hawaiʻi under Kamehameha III, and served in this office until her death in 1845. She formalized use of Kaʻena, at Kaʻā, Lānaʻi, as a prison for women during her premiership. Although Lānaʻi's use as a woman's penal colony was short-lived, the coast today still reveals evidence of terraces and house sites at Lae o Kaʻena and Kaʻena iki, which also hosts the largest heiau on the island of Lānaʻi.

When Kenneth Emory conducted his survey on the island in the early 1920s (Emory, 1924) many island residents shared memories of Lānaʻi's role as a penal colony for women. A special edition of the Maui News in 1939 mentions the island's use as a penal colony along with general observations of the Kaʻā region:

October 11, 1939 (pages 1-3)
Maui News
Lanai Served as a Penal Colony.

…in more recent times the island was known as a place to avoid. Little more than a century ago, in 1830, Lanai was used as a type of Devil's Island.

As a penal colony for Maui's incorrigible women, Lae-o-Kaena on the northern coast served its purpose well. The cruel existence of these women became the subject of much controversy, and finally this law of exile was abandoned by the chiefs of Maui who had put it into effect.

Today, the only spot on this fair island which seems to symbolize destruction is the northern coast of Lanai. Swept by gales from the treacherous Molokai channel, the beaches here are covered with ancient vessels which have found a final resting place.

Once famous ships such as the W.G. Hall, the J.A. Cummings, the bark Helene, and the Mikahala are in this ships' graveyard…

Heiau at Ka‘ena Iki

Lāna‘i's largest heiau (temple) is found on the western shore of Lāna‘i at Ka‘ena iki (the little point of Ka‘ena). The heiau measures 55 feet wide by 152 feet long. In ancient Hawai‘i, ceremony, ritual and prayer accompanied nearly every facet of life. Renowned Hawaiian scholar Mary Kawena Pukui observed—

"It is impossible to enumerate the hundreds of gods and goddesses of old Hawai‘i. Some of the gods were inherited from exceedingly ancient times, from our ancestors who came from southern islands and they can be said to have been 'brought' along by them, just as truly as were the material things in the canoes because they [the gods and goddesses] were in their minds and souls..." [M.K. Pukui Ms. page 2.]

Heiau, large and small, were constructed at places all around Lāna‘i. In some instances they were the ceremonial sites of "state" worship, where only the highest chiefs and priests would officiate and commune with the gods. These heiau, like that at Ka‘ena iki, were bound by stringent kapu (laws and restictions), and powerful sacrifices were required to ensure success in the endeavors and matters of state. Other heiau served various functions for chiefs and commoners, such as heiau associated with successful crops, bountiful catches of fish, cleansing and purification from wrong-doing, rainfall, healing from ailments, safe passage across the land, knowledge of specialized practices for both men and women, navigation, the skilled crafts, and many other aspects of life and death.

The Heiau at Ka‘ena Iki and valley with terraces on south. View to the upland slopes of Ka‘ā. (Photo No. KPAC2-6590)

At Kaʻena iki, the point yields to form a small bay and sits in front of a little valley where ancient village and dryland agricultural terraces may be seen.

Polihua Beach

The great beach at Polihua extends for approximately 1.5 miles along the northern coast of Lānaʻi. The name “Poli-hua” is derived from a native tradition that describes how honu (turtles) came to frequent Hawaiian waters and climb onto the beach to lay their eggs. Poli-hua may be literally translated as “Cove of eggs.” Walking the beach, enjoying the vistas and relative solitude of the area is a unique experience.

It Is Important For You To Know
That Polihua Beach Is Not Safe For Swimming.

Polihua is unsafe for swimming and ocean activities. The sea conditions are unpredictable, and the surf and strong currents make the ocean hazardous. The near shore ocean bottom is steep and drops off sharply to depths that are over one’s head. Even when it is a calm, wind-free day, the water and subsurface currents are unpredictable. The beach is exposed to strong ocean currents driven through the Pailolo and Kalohi channels between Lānaʻi and Molokaʻi. The beach has no protective reef and only scattered rocky points. At times, the winds are so strong that they drive sand along the surface, giving one the sense of walking through a sand blaster.

There is no potable water or facilities in the Polihua region. So your trip should be well planned. Also state law prohibits driving on Hawaiʻi’s sandy beaches. In this instance, doing so is likely to get you stuck and unable to move your rental car or jeep. The result will likely be a long walk back to the city and a substantial price tag on getting the vehicle back.

Native Traditions and History of the Polihua Region

In ancient Hawaiʻi, all facets of the environment were believed to be physical manifestations of gods and goddesses who were the creative forces of nature. Various occupations were inspired by deity who excelled in the areas of arts and valued skills. Some of the gods took human form and lived among the general population. Among these gods were Kuala and Hina-puku-iʻa, who were the gods of fisher-people. Their son ʻAiʻai followed them in the practices of catching fish and aquatic resources. In one native tradition, we learn how honu (turtles) came to Hawaiʻi and how Polihua is connected to the tradition. An account published in 1902 Hawaiian Annual and Almanac reveals this history:

Koʻa (Fishing Stations) on the island of Lānaʻi
Kūʻula becomes turtle and is the source of the place name, Polihua

Aiai went to Lanai where he started fishing for aku (bonito) at Cape Kaunolu, using his pearl [mother of pearl lure] Kahuoi. This is the first case known of fishing for aku with pearl from the land, as it is a well-known fact that this fish is only caught at deep sea, far from shore. In the story of Kaneapua it is shown that he was the only one that had fished for aku at the Cape of Kaunolu, where it was started by Aiai.

From Kaunolu Aiai went to Kaena cape where, at a place close to Paomai, was a little sandy beach now known as Polihua. Here he took a stone and carved a figure on it, then carried and placed it on the sandy beach and called on his parents. While making his incantations the stone moved towards the sea and disappeared under the water. His incantations finished, the stone reappeared and moved toward him till it reached the place where it had been laid, whereupon it was transformed into a turtle and gave the name of Polihua to that beach. This work of Aiai on the island of Lanai was the first introduction of the turtle in the seas of Hawaii, and also originated the habit of the turtle of going up the beach to lay their eggs, then returning to the sea... [HAA 1902:121]

One of the Heiau Koʻa (Fisherman's Shrines) Near Kaʻena Point.
(Robin Kaye Photo No. RK_2260 Dec 17, 2010.
Lat (N) 20 54.77; Long (W) 157 03.15)

Ka Huakaʻi Pele i Hawaiʻi
(The Migration of Pele to Hawaiʻi)
And Her Visit To Polihua

The goddess Pele and many members of her family traveled from their ancestral home lands to the Hawaiian Islands. As Pele sought out dry regions in which to keep her volcanic fires burning, she traveled down the island chain from the northwest to the southeast. On this trek, Pele and her traveling companions arrived at Lānaʻi where she enjoyed a brief period of quiet and respite. An ancient mele (chant) which has survived the passing of time describes Pele's stay on Lānaʻi, and references the famed valley of Maunalei (where water flowed from mountain to sea), and the sands of Polihua, where turtles were found. The mele (In *Ka Hoku o ka Pakipika*, Pepeluali 20, 1862:1) observes that Pele found particular pleasure in eating the turtles that frequented Poli-hua—

...A Nanai Kaulahea
A Mauna-lei kui ka lei
Lei Pele i ka ieie la

…It was on Nānaʻi[4] *of Kaulahea,*
At Mauna-lei the wreath was made,
Pele wore the ʻieʻie as her Adornment,

[4] Nānaʻi is an ancient variation of the name Lānaʻi.

Wai hinu poo o Hiiaka	*And Hi'iaka's head glistened with water,*
Holapu ili o Haumea	*Haumea's skin was burned,*
Ua ono o Pele i kana ia	*And now Pele desires to eat her fish,*
O ka honu o Polihua	*The turtle of Polihua,*
Honu iki ai nounou	*A small turtle with a thick neck,*
Kua papai o ka moana	*Crab backed turtle of the deep sea,*
Ke ea nui kua wakawaka	*The great hawksbill turtle with its razor-like back,*
Hoolike i ka ai na Pele	*Made into food for Pele,*
I na oaoaka oaka i ka lani la	*As lightning flashes skyward*
Elieli kau mai...	*Awe possesses me...*
	[Maly, translator]

In 1868 a group of Hawaiians visited notable places of Lāna'i. Upon leaving Keahiakawelo, they descended to the shore of Polihua. There are notes in the narratives about the habit of honu (turtles) climbing the shore to lay their eggs, as well as information about the native custom of making salt in the area and a native plant called mānewanewa (*Vitex trifolia*), which was used in making lei by the visitors—

January 9, 1869 (page 4)
Nupepa Kuokoa
Moving about to see the island of Kaululaau

[Traveling from Keahiakawelo] …We descended down a rocky ridge and arrived on the plain. It is a rugged descent, by which the horses could be crippled, but we were led by our native captain, who was familiar with this difficult journey... But we desired to reach Polihua, so our natives pushed on... We saw a boat below, as if it was held fast by the currents, buffeted by the surging waves as we passed through the long wilderness of akoko, and the horse could not go forward. Mr. Pali, junior said,

"This rubbish makes it difficult to travel the plains,
Moving back and forth,
Like the mamo birds drinking the water of the kanawao blossoms,
In the cool uplands of Halona.

Thus we made our way to stand upon the shore of Polihua.

This place is famous for the movement of the turtles to the inland areas, and for their birthing in the sand and pohuehue. We were not there at the time of the birthing of the turtles, perhaps had we been there in those days we would have seen it.

This place is a fine, wide beach, with hallows and some salt ponds; and it is said by the natives, "It is known that you have seen Polihua, when you wear a lei of manewanewa." So we quickly went and stripped it, just like how you strip the maile. When we finished our work, we placed it upon our necks. Its fragrance is second to none, like the fragrant pandanus of Panaewa, also like the fragrance of a rose. Its fragrance is born across the sea beach.

It is beautiful beyond compare to travel here, and as we went on we felt the Maaa blowing behind us, causing the sails to billow, and we reached Awalua.

There is a different beauty here, it is the boat harbor, and there are many good houses here along the shore... [Maly, translator]

An ancient saying handed down on Lānaʻi also commemorates the legacy of honu at Polihua:

Na honu neʻe o Polihua.
The moving turtles of Polihua.
Polihua is a place on Lānaʻi where turtles come to lay their eggs.
(ʻ*Ōlelo Noʻeau* No. 2219, M.K. Pukui, 1983)

ʻOhuʻohu Polihua i ka Mānewanewa (Polihua is Adorned by the Mānewanewa)

Mānewanewa is an important native plant for which the coastal region of Kaʻā was known. This plant, indigenous to the Hawaiian Islands, is generally known as pōhinahina or kolokolo kahakai on the other islands, and is commonly known as the "beach vitex" (*Vitex trifolia var. simpicifolia*).

Mānewanewa at Polihua Beach. The Last Old Growth of Mānewanewa Plants Known on the Island of Lānaʻi (Photo No. KPAC-2289)

The significance of the mānewanewa to Lānaʻi's people from the Kaʻā-Paomaʻi coastal lands still lives in the memory of some of Lānaʻi's oldest native Hawaiians and their descendants today. In the 1930s, Tūtū Papa Daniel Kaopuiki, Sr., celebrated the mānewanewa and its association with the families who lived along the coast of Kaʻā in the lines of a song, composed for the Hawaiian Churches of Lānaʻi:

‘Ohu‘ohu Polihua i ka mānewanewa, I ka lei kaulana ‘oia ‘āina…

Polihua is adorned by the mānewanewa, the famous lei of the land…

Kūpuna (native Hawaiian elders) M. Ku‘uleialoha Kaopuiki Kanipae (born 1915), Irene Kamahuialani Cockett Perry (born 1917), and Solomon Kaopuiki (born 1919) have shared recollections that when elders from earlier times traveled to gatherings at other locations on Lāna‘i, they wore lei of mānewanewa, to indicate their place of origin. This was the custom of those traditional people up to the turn of the last century.

Rocky Point on Polihua Beach–Slopes of Ka‘ā in the Background. (Photo No. KPAC2-6633)

Return To Lāna‘i City

From Polihua you will return via the route you traveled to arrive at the beach. For more information on the history of Lāna‘i, you may want to visit the Lāna‘i Culture & Heritage Center in Lāna‘i City.

HUNTING ON LĀNAʻI

Before the first Polynesians settled the Hawaiian Islands nearly 1,800 years ago, there were no ungulates (hooved grazing animals) anywhere in the islands. In fact, only two mammals were found on the islands prior to the arrival of the Polynesian ancestors of the Hawaiian people. These were the ʻōpeʻapeʻa (*Lasiurus cinereus semotus*), or Hawaiian Hoary Bat, and the ʻīlio holo kai (*Monachus schauinslandi*), or the Hawaiian Monk Seal. The bat was borne across the oceans by jet stream winds, and the monk seal by strong ocean currents. All plant life evolved in the Hawaiian Islands free of hooved animal grazing, trampling, and browsing pressures.

Traditional knowledge describes the collecting of birds (forest and ocean fowl) as food sources and for use in the making of ornaments. Such collection activities were carefully controlled by the chiefs and land overseers who acted as specialized resource managers. The ancient Hawaiians brought the Polynesian pig (puaʻa) with them on the sailing canoes, but they were largely contained within community compounds. Interestingly, there is only one native tradition of pig hunting, and in that account, the pig was a demi-god who killed the hunters.

In the late 1700s, westerners began introducing larger, more destructive grazing animals, such as the European boar, goats, sheep, cattle and horses. At the request of individuals like Captain George Vancouver, a kapu (taboo) was placed on these animals by the king to allow their numbers to increase and provide protein resources for wintering ships. The animals proliferated, and by the early 1800s they began radically altering native ecosystems, impacting the open cultivating lands, and even grazing on houses, which to them looked like large stacks of hay. The introduced ungulates were considered the property of the king and select chiefly landlords, and hunting was only allowed with the permission of the royal designee. By the 1850s, hunting of sheep, goats, and wild bullocks occurred across the islands, and provided an economic venue for the chiefly class and a growing number of foreigners who had secured either lease-hold or fee-simple title to large tracts of land.

Hunting was carefully controlled in the islands throughout the 1800s and through the first decades of the 1900s. Except for the periodic accounts of outlaws and poachers, hunting occurred at the discretion of the government or private land owners. In fact, owning a gun was illegal for the general populace until the 1940s. During the first years of the 1900s, a Territorial Fish & Game Division was established and a wide range of game birds was introduced along with trout, oysters, and several other non-native species. Hunting was still largely allowed at the prerogative of the guests of large land owners or the government.

After veterans returned home from World War II, many carried with them rifles, and the Territory quickly began implementing a hunting program primarily to combat the growing herds of goats, sheep, European boar, and wild cattle. On Lānaʻi, there are accounts of nearly 10,000 goats being forced towards Kānepuʻu and down slope, over the Kaʻāpahu cliffs into the sea. Under private ownership, all feral pigs were eliminated from the island, along with great reductions in the numbers of sheep. In 1920, George C. Munro made what he later lamented was the greatest mistake he made on Lānaʻi by introducing twelve Axis deer, the chital (*Axis axis*), from a herd that had originally been established on Molokaʻi in the 1860s. Ninety years later, the Territory and then State Fish & Game Division introduced

mouflon (*Ovis aries*) and antelope (*Antilocapra americana*) to Lānaʻi for recreational hunting.

Several of the thirty-nine North American Pronghorn Antelope from Montana get familiar with their surroundings after release on Lānaʻi in early December 1959. The antelope were put under a five year ban from hunting. Hawaiian Pineapple Co. Collection, (Dole 1-1-21 6-2668B-60, University of Hawaiʻi, Hamilton Library Special Collections)

The antelope didn't fare well here on Lānaʻi, and none remain on the island today. The mouflon and Axis deer, however, are prospering and laying waste to large tracts of land. A public hunting program is popular with Lānaʻi residents and others from across the state, who annually vie for tags to engage in hunts. For the last sixty years, the public hunting program has been of great importance to Lānaʻi families who supplement their diet with meat from the deer and mouflon. The whole hunting adventure also builds relationships in families who learn and pass on important skills through the generations.

Travel across the northwestern region of Lānaʻi requires hikers, bikers and drivers to exercise caution, particularly on designated weekends when hunting is allowed. Caution should always be exercised, because it is not unusual to spook deer or mouflon while driving the 4x4 roads and crossing their trails. Every now and then they accidentally run into vehicles.

For more information on the history of Lānaʻi, please contact the Culture & Historic Preservation Branch of Pūlama Lānaʻi (808.565.3301), or visit the Lānaʻi Culture & Heritage Center (808.565.7177 or www.lanaichc.org).

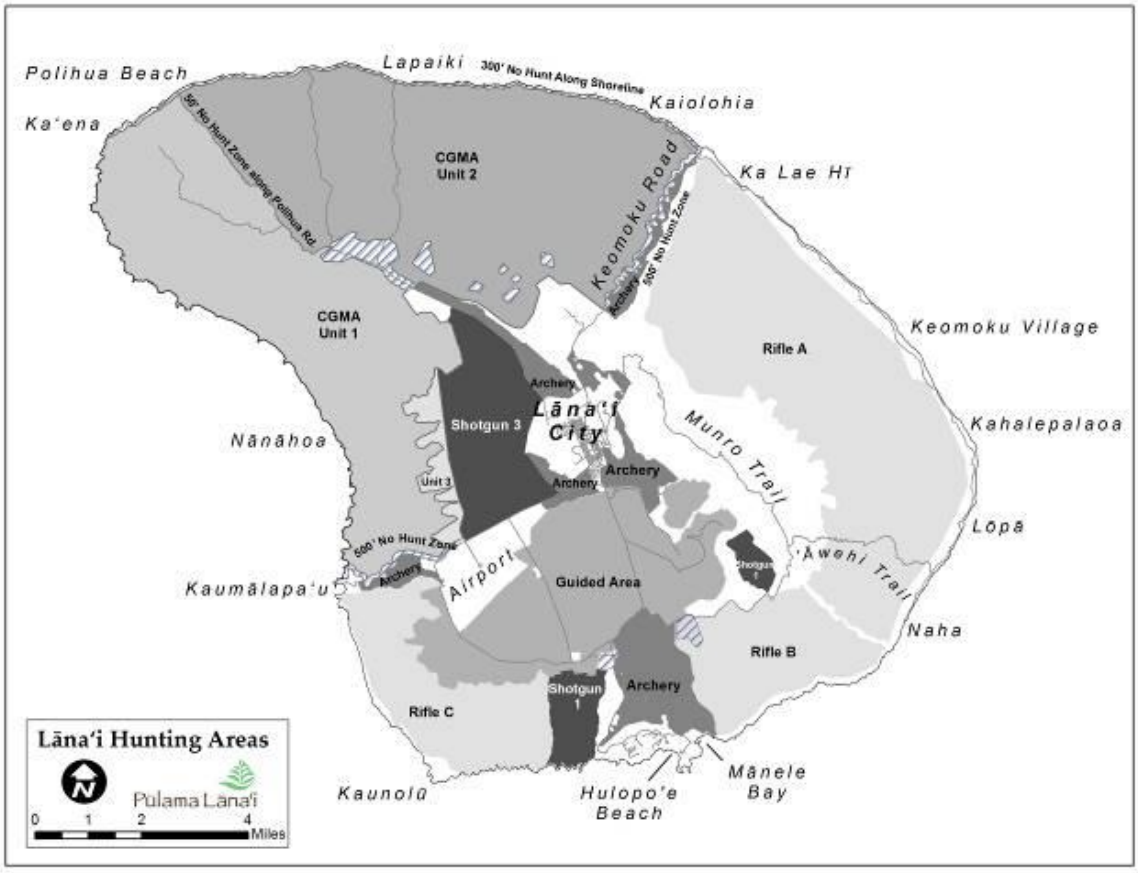
State of Hawai‘i – Division of Forestry and Wildlife

2015 Hunting Season Calendar and Boundaries

In the region of Lāna‘i bounded by Kaumālapa‘u Road (Highway 440) and extending along the southwestern to northeastern boundary with the Keōmoku Road section of Highway 440, the State Department of Forestry and Wildlife has jurisdiction over a Game Management Area. Each year, a calendar is announced by the State with dates for public hunting of introduced Axis Deer and Mouflon Sheep. Most hunting occurs over weekends, and during these times hiking off the road is not safe. **The hunting schedule is updated annually. Visitors should check with the State Division of Forestry and Wildlife.**

The 2015 Lanai Axis Deer Season Includes Three (3) Hunts

- The “Archery Only” Hunt will be held over eight (8) consecutive days, beginning February 21, 2015 and ending on February 28, 2015.
- The “Muzzle-loading” Hunt will be two (2) consecutive Weekends (Saturday and Sunday), March 7, 8 and March 14, 15, 2015.
- The “General Rifle Hunt is over nine (9) consecutive Weekends (Saturday and Sunday), beginning March 21, 2015 and ending on May 17, 2015.



Lāna‘i Hunting Units and Boundaries (Public and Private Sections)
(Source, Conservation Branch, Pūlama Lāna‘i)

Archery hunters may check in on the Friday preceding the first day of the Archery Only Hunt between the hours of 8:00 AM and 8:00 PM or daily during the hunt between the hours of 8:00 AM and 3:30 PM

All eligible Muzzle loader and General Rifle participants must check in either on the Friday preceding their assigned hunting date between 8:00 AM and 8:00 PM or on Saturday or Sunday between 7:00 AM and 11:00 AM at the Forestry and Wildlife Office in Lanai City to acquire their tags.

The 2015 Lanai Mouflon Sheep Season will consist of three (3) hunts

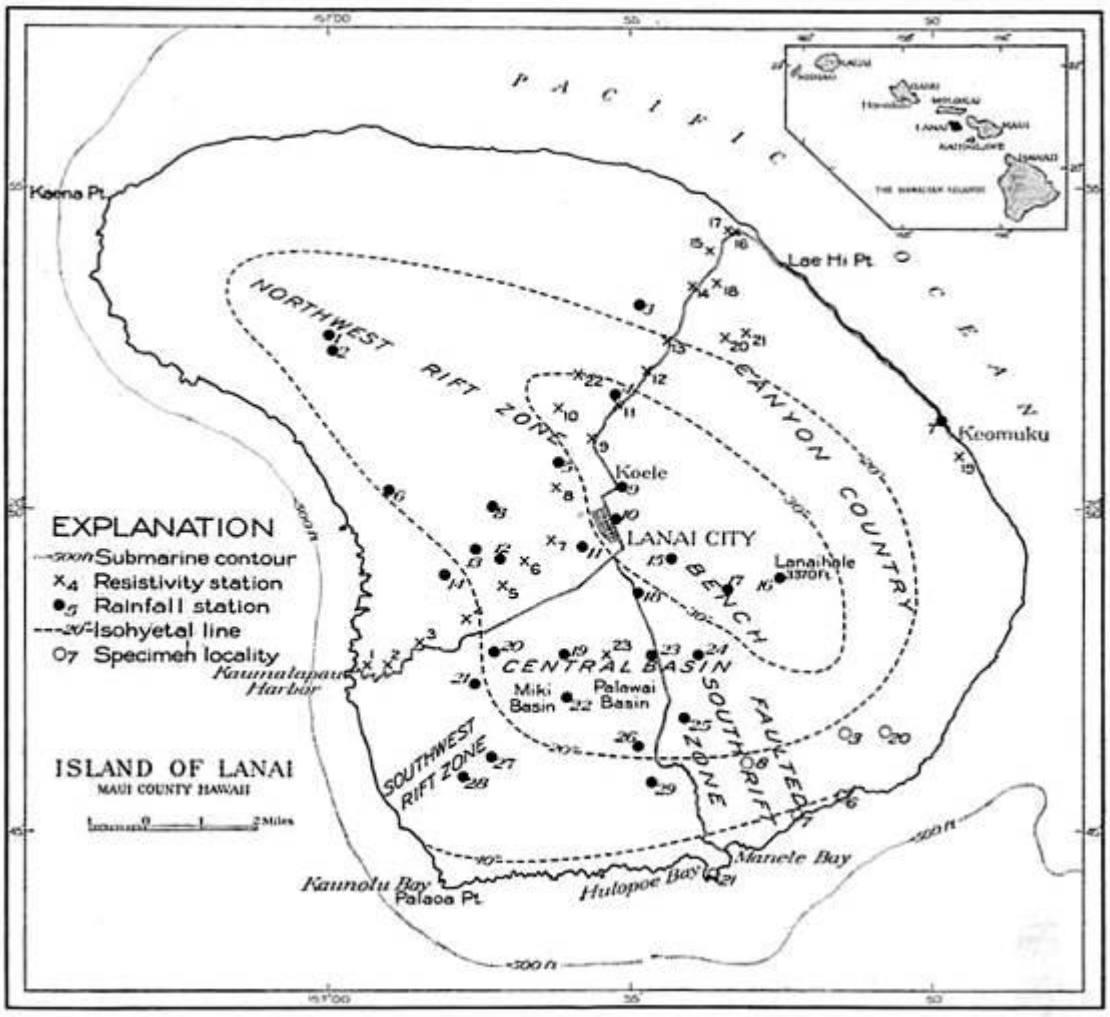
- The Archery Only Hunt will be held over eight (8) consecutive days, beginning July 25, 2015 and ending on August 2, 2015.
- The Muzzle-loading Hunt will be conducted for two (2) consecutive Weekends (Saturday and Sunday), August 8 and 9, 2015 and August 15 and 16, 2015.
- The General Rifle Hunt will be nine (9) consecutive Weekends (Saturday and Sunday), beginning on August 29, 2015 and ending on October 25, 2015.

Additional details about hunting on Lānaʻi are available at the Division of Forestry and Wildlife Office on Lānaʻi at 808.565.7916, or may found at http://dlnr.hawaii.gov/dofaw/.

PĀLĀWAI BASIN – VOLCANISM AND SETTLEMENT

Ua Hānau ka Moku – An Island is Born

The volcanoes that formed the Hawaiian Islands are called “shield volcanoes” because of their characteristic gentle, rounded slopes. Shield volcanoes are formed by thin layers of lava—known as pāhoehoe (hot fluid flows) or ‘a‘ā (rubble clinker flows)—that erupted from a crater or rift zone. Shield volcanoes typically go through various stages of growth: high level eruptive phases, quiescence, erosion, later period eruptions, and eventually extinction.



Map of the Island of Lāna‘i Depicting the Central (Pālāwai) Basin, Rift Zones, and Current Coastline (Harold G. Stearns, 1940:4)

Some 1.5 million years ago, the volcano that formed Lāna‘i rose above sea level. At one time, Lāna‘i’s layered lava flows overlapped with those of Maui, Moloka‘i and Kaho‘olawe, forming a large island estimated to have covered 5,500 square miles. In a period of approximately 250,000 years, the volcano that formed Lāna‘i rose at least 4,500 feet above sea level. As the island formed, areas of weakness developed along the slopes, becoming

rift zones running to the northwest, southwest and south. These rift zones met at the center of the island and created a collapse caldera (large crater), which is now known as the "Pālāwai Basin."

With the passage of time, the weight of the island caused subsidence in the ocean floor, lowering the land area. And over a period of hundreds of thousands of years, polar ice caps and glaciers melted and reformed, causing ocean levels to rise and fall. The combined effects of subsidence, rising sea level, and erosion led to the formation of four separate islands where once one existed. It is estimated that the land bridge which once connected Lānaʻi to Maui disappeared below the ocean's surface some 18,000 years ago.

The basin in which you are now standing is the ancient caldera (crater) formed by the main vent of the volcano, and the convergence of the three major rift zones. The last eruption on Lānaʻi is believed to have occurred some 1.25 million years ago, along the lower southern rift zone in the area called Puʻu Māhanalua (Double or twin hills). The lava from Puʻu Māhanalua flowed to the ocean, forming the Mānele, Puʻu Pehe and Hulopoʻe bays.

Looking across the basin towards the southwest, you'll see the rift zone that extends down to the sea. A low ridge may be seen closing off Pālāwai Basin, and on the lower side of the ridge is a smaller caldera known as Miki Basin, which is approximately half a mile across. Towards the east, the mountain ridge rises some 3,373 feet, and is formed by the remaining crater walls. Towards the south and west, the crater walls have eroded and sloughed off, forming cliffs as high as 1,025 feet above sea level.

When the ancient Hawaiians first settled Lānaʻi nearly 1,000 years ago, they found the rich soil in the basin could sustain their crops. The land was home to many unique Hawaiian species of plants and birds, some of them endemic—only found on Lānaʻi. Most of the little valleys on the mountain side were host to fresh water springs fed by the fog and cloud drip captured by the once rich forest watershed. The Hawaiians divided the basin into seven traditional land divisions called ahupuaʻa. Four of these ahupuaʻa cross the entire island from the leeward to windward regions, three of which run from shore to shore. Pālāwai Ahupuaʻa is one of the major land divisions and was named because fresh water settled in the lower part of the basin, from which grew fresh water moss (pālāwai). The basin region was one of the major settlement and agriculture zones of Hawaiians on Lānaʻi prior to western contact.

Following western contact the caldera basin took its name from Pālāwai Ahupuaʻa. The Pālāwai Basin covers an area of approximately 3.5 square miles. The bench land which borders the eastern section of Pālāwai Basin is one mile wide, and rises some 500 feet above the basin at the base of the northwestern and southern rift zones. This bench is believed to be a remnant of a once larger caldera.

> *"All of the Hawaiian islands, even tiny Kahoʻolawe, had later 'post-erosional,' low level alkalic volcanism that dragged on for a long time, similar to Mauna Kea on Hawaiʻi. Lānaʻi only had the high-rate "tholeiitic" stage activity, similar to what Kīlauea and Mauna Loa on Hawaiʻi are now doing, and never had the later activity. Geochemists have fun theorizing what this means. The youngest lavas identified on Lānaʻi to date are estimated to be approximately 1.25 million years old…"* (pers comm Jack Lockwood, PhD., retired volcanologist, Hawaiʻi Volcanoes, Observatory)

Pālāwai – Traditions of Place

Hawaiian place names were typically given to commemorate events or describe features on the land, and traditions for some of the named places on the landscape have survived the passage of time. Among these are moʻolelo (stories) about the naming of Lānaʻi Hale and Haʻalele Paʻakai, and the unusual early morning occurrence of a heavy fog in the Pālāwai Basin. Two traditions of this region were recorded in the Hawaiian newspaper *Ko Hawaii Pae Aina* in 1881, by W.N.P.H. Kauhi, who resided at Kahalepalaoa on the windward shore of Lānaʻi:

March 12, 1881 (page 4)
Ko Lanai Mau Anoai
(News of Lanai)

…There at the very center of the island, on the south western side of the mountain is the basin, the name known for that place is Palawai.

To its south is the cold mist of Keakaka, which is called by the native sons of Lanai, "Kakehau." Here is its nature: If this mist covers the land to the haiau (temple) called by the name Luahiwa, there will be a large rain storm coming. There is also a tradition of some men in ancient times who mistook this mist for salt.

These men came from the island of Kamalalawalu [Maui], and the two of them arrived on the shore as strangers. When the time was right they both ascended the mountain with their bundles of salt [planning to dry fish they caught along the leeward coast of Lanai with the salt]. It was very early in the morning when they reached the summit of the mountain. Looking below, they saw the bright mist. They said to one another, "Say, there is salt down there, let us discard our salt bundles." So these two foolish ones acted on their thought. And after a while they reached the lowlands, perhaps walking about 3 miles. They arrived below and found themselves destitute of that which they thought they would have. The mist, which they thought was salt, disappeared with the rising of the sun. They met up with a native of the place, who explained to them, "That which you thought was salt was not salt at all, but mist." So the two had to return to the uplands to fetch the salt which they had left behind. So I now quickly come to the point of this mistake made by those who are without their salt. It is because of the bundles of salt of these men left at that place of the forest region, that it is called "The Salt Left Behind."

W.N.P.H. Kauhi.
Kahalepalaoa, Feb. 10, 1881
[Translated by Kepā Maly]

The highest point of the caldera ridge is known as Lānaʻi Hale, and stands approximately 3,373 feet high. Just to the south is the next highest point, Haʻalele Paʻakai, standing approximately 3,360 feet high. Also, the famous Kākēhau fog or mist may still be seen clinging to the ground when cool moist, morning air settles on the warm earth of the basin.

Hawaiian Settlement and Land Tenure

The ahupuaʻa of Pālāwai spans both the kona (leeward) and koʻolau (windward) sides of the island. It contains 5,897 acres, and hosted fisheries (including fish ponds), kula (dry land) agricultural field systems, forest resources, and numerous fresh water sources with springs and intermittent streams. In the near shore sections of Pālāwai, potable water sources were developed and villages established all along the coast. On the leeward side, Pālāwai is bounded by Keālia Aupuni on the west, and by Kamaʻo on the east. At the mountain top, Pālāwai shares the highest peak, Lānaʻi Hale (site of a traditional spring), as a boundary point, and adjoins Kaunolū and Pāwili, from the mountain to the windward coast.

The Last Thatched House on Lānaʻi (1907). This traditional style thatched house at Pāwili (Royal Patent Grant No. 2791), was once the home of Kahikanaka and his wife, Hakawai, and their granddaughter, Kaupē Kaopuiki with her husband, Joseph Makahanaloa (Bernice Pauahi Bishop Museum, No. CP 102,689)

The basin region of Pālāwai Ahupuaʻa was also the site of the first foreign settlement on Lānaʻi in 1854, in the form of the original Mormon colony in Hawaiʻi. During the Māhele ʻĀina (Land Division) of 1848, Pālāwai Ahupuaʻa was awarded to Chiefess Kekauʻōnohi, and later inherited by her husband, Haʻalelea. The chiefess placed restrictions on one fish, the ʻanae (mullet), and the tree ʻahakea (Bobea), as being her birthright. As a result of a significant decline in the native population following western contact in 1778, only twelve native families were recorded as living in Pālāwai ahupuaʻa at the time of the land division. In the basin and bench lands, the residents cultivated sweet potatoes, dry land taro, clumps of sugar cane, gourds, bananas and the paper mulberry. They also quarried stone to make adzes and cutting tools; wood for canoes, houses, tools and images; plants for medicines; and birds for both food and the making of royal emblems. Residents of the uplands often exchanged their goods for fish and various resources with people who lived along the coast, and there was regular travel between the uplands and lowlands.

The "Palawai Experiment" of the Mormons on Lāna'i

On December 12, 1850, Mormon missionaries landed at Honolulu, O'ahu; their goal to teach the gospel of the Latter Day Saints to natives of the Hawaiian Islands. Initially, their plan was to convert Hawaiians and have them relocate to Utah, where they would congregate under Brigham Young in a great gathering. However, the native population of the Hawaiian Kingdom was in steady decline during this time, and laws were enacted forbidding the emigration of natives from Hawai'i. So the Mormon elders were forced to find a location for their work in the island kingdom, and in 1853 the island of Lāna'i came to the attention of the elders. Lāna'i was isolated, and the population small, which would permit the native saints to worship and live without external influences.

On November 2nd, 1853, the elders reported back to Brigham Young in Utah, that:

> *"…They found the place well adapted in many respects for this purpose, the soil being good, the situation a central one and having ready intercourse with the two principal markets, Honolulu and Lahaina, and sufficiently isolated to be comparatively free from the surrounding evil influences…"* (P.B. Lewis, to B. Young in *Deseret News*, March 30, 1854)

Several hundred native converts from across the islands came to Pālāwai once the settlement was established, and the elders laid out a small community which they called "The City of Joseph" in the "Valley of Ephraim" (Pālāwai Basin). Hawaiian thatched houses, western style houses, and a place of worship were built, along with granaries, cisterns, and "road" alignments. They planted crops of corn, wheat, and Irish potatoes and raised sheep, goats, cattle, and turkeys. The crops and livestock were meant to feed the little community and to develop an economic base for supporting the mission. The Mānele Landing served as port for goods and converts. Life was a struggle, and the green "valley" the elders saw in 1853 quickly dried out, making the crops all but impossible to grow.

Between 1857 to 1858, the Mormon elders were recalled to Utah to support the pending war between supporters of the Mormon faith and the United States, which had outlawed polygamy. The Hawaiian converts were left on their own until 1861, when Walter Murray Gibson was sent to reorganize the church at Pālāwai. Gibson's creative approach to practicing the Mormon faith and economics led to criticism and alarm; and in 1864, he was excommunicated from the church, which by that time had secured Lā'ie on the island of O'ahu as the base of the Mormon efforts in the islands. Gibson remained on Lāna'i, in control of what was meant to be church land. By the time of his death in 1888, he controlled a majority of the island's land assets through fee-simple or leasehold title.

The base of the Mormon settlement and much of Walter Murray Gibson's operations was situated inland of where you are standing, at a place which is now marked by the ruins of a historic piggery approximately .9 miles towards the caldera bench land.

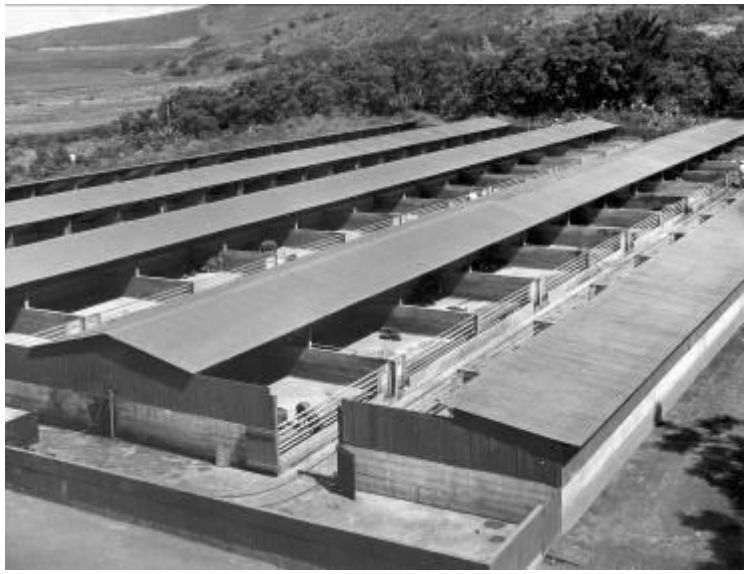
The Piggery at Pālāwai

Approximately .9 miles towards the bench lands from this point, you will see a complex of buildings and nurseries. This is the heart of an island conservation program today where native plants are grown to enrich the watershed, and crops are grown as part of the food sustainability initiatives to feed Lānaʻi.

The Pālāwai Piggery (1943). Mountain lands visible in the background. (HAPCo Collection, University of Hawaiʻi, Hamilton Library)

A variety of livestock were raised on Lānaʻi between 1850 and 1951, both as a source of food for island residents and as an effort to develop an economic base. A formal “piggery” operation was established in Pālāwai in the 1930s, with buildings, pens, a slaughter house, and residence. The pork produced from the operations were sold both on island and in the Honolulu and Lāhaina markets.

The piggery remained in operation under the Hawaiian Pineapple company until the closing of the larger ranch operations in 1951. During years of business, it was developed into a first-class operation with cement floors, enclosed pens, open range, and rail tracks for transporting feed.



Piggery at Pālāwai, ca. 1948. (HAPCo Photo Collection, Lānaʻi Culture & Heritage Center)

In the mid-fifties, the piggery was reopened by the agriculture teacher at Lānaʻi High & Elementary School and remained in operation until the early 1960s. In the mid-1960s, veterinarian Dr. Nick Palumbo stumbled upon the abandoned Pālāwai Piggery while bird hunting. Dr. Palumbo already had a vet clinic in Lānaʻi City at the rear of the Dis-N-Dat shop and flew to Lānaʻi on weekends to care for the plantation community's animal population. The Palumbos leased the two-acre property in 1968 and on weekends and summer breaks he and his family restored the vacant home in Pālāwai and began to live full time on Lānaʻi in the Summer of 1972. The pig pens became home to the family's pet population of hunting dogs, geese, goats, guinea pigs, and were play areas for the family of 5 kids.

Soon the family, along with extended family members, were living in the 2 homes and barn, and the place name became known as "Pigeon (Palumbo loosely translated in Italian) City". For much of the 1970s and 1980s Pigeon City became a well-known gathering place for class parties, reunions, impromptu concerts and camp outs. The Pigeon City phase of the Pālāwai Piggery ended in 1989 after D.H. Murdock purchased Lānaʻi.

The piggery site also has older historic value in that it is situated on a plot of ground that was originally occupied by the Mormon settlement and the "City of Joseph" in 1853.

James Dole's Hawaiian Pineapple Company, Ltd. – Lānaʻi Becomes the World's Largest Pineapple Plantation

In August of 1922, James Dole, president of the Hawaiian Pineapple Company, purchased the island of Lānaʻi for $1.1 million dollars. In 1923, he sent engineers to begin the design of Lānaʻi City, Kaumālapaʻu Harbor, planting fields, and facilities which would support the envisioned pineapple plantation. The city was laid out between 1923 and 1925, and included houses (for individual families and group homes for single men), a hospital dispensary, a theatre, stores, restaurants, churches, a hotel, offices, a stable, and labor yards. In the early years of the plantation most of the transportation and field work was powered by mules and steam tractors. Outlying camps were developed at various locations to minimize travel time

First Diesel Tractor on Lānaʻi in the Pālāwai Fields Near the Piggery (1938). Iwao Kurashige seated on track with glasses (Kurashige Collection, Lānaʻi Culture & Heritage Center)

between work and home. Camps were established in Pālāwai Basin, Miki Basin, Quarry Camp, Namba Camp, and Kaumālapaʻu (Harbor Camp).

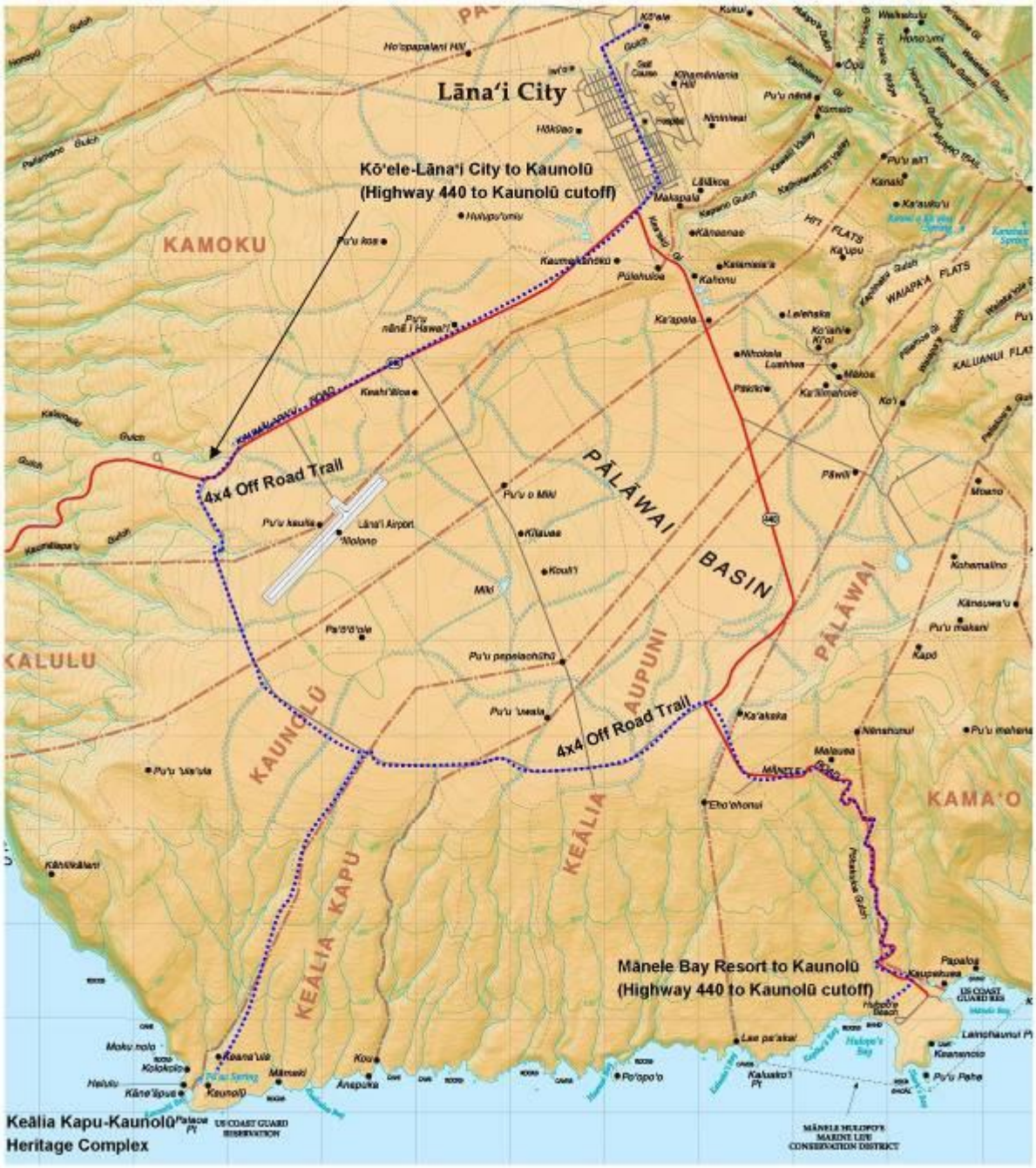
During this time, contractors were busy building the houses and facilities, and laborers were clearing the fields of boulders. The pineapple fields were carefully engineered to ensure that irrigation water would reach the plants, and drain so the plants would not stand in water and cause the roots to rot.

For nearly 30 years the Pālāwai Piggery was an important part of the plantation and ranch operation. Over the decades, the plantation continued to expand its acreage, and in 1951, piggery and ranch operations were terminated by HAPCo. The fields extended on to the bench lands above Pālāwai and encircled the piggery.

The Pālāwai Pineapple fields and Piggery (ca. 1950). (HAPCo Collection, University of Hawaiʻi, Hamilton Library)

The last harvest of pineapple took place in November 1992. Today, you can still look across Pālāwai Basin and see the outline of the old field boundaries. From the air it looks like a quilt spread across the landscape.

KEĀLIA KAPU-KAUNOLŪ HERITAGE COMPLEX AND NATIONAL HISTORIC LANDMARK



Access Routes to the Keālia Kapu-Kaunolū Heritage Complex in blue dashed Line. Island of Lāna'i (portion of map compiled by Robert Hobdy, 2007)

"Kaunolu Village Site Has Been Designated A Registered National Historic Landmark Under the Provisions of the Historic Sites Act of August 21, 1935. This Site Possesses Exceptional Value In Commemorating and Illustrating the History of the United States.

U.S. Department of the Interior National Park Service. 1963"

Aerial view of the Keālia Kapu-Kaunolū Heritage Complex (KPAC2b_4258_Apr_4_2013)

> *"Lanai is an island of many legends, stories and songs… Here dwelt Kane, who crossed the seas from western isles… His kindred, Kanekoa, Kaneloa; and those fish gods… had their chosen seat among the bold bluffs upon the ocean beaten coast of Ululaau, the ancient name of Lanai. It was a sacred isle, and its central land, named Kealia Kapu, or Tabooed Kealia, was a Pahonua or place of refuge. Upon its soil and that of the bordering land of Kaunolu are the remains of a great temple, which once was a shelter to the fugitive vanquished warrior—to the servant fleeing from a chief's anger, and even to the victim escaping from bloody sacrifice. Its ruins are still revered by ancients of the isle..."* [W.M. Gibson, in *Ka Nu Hou*, March 21, 1873]

Keālia Kapu and Kaunolū are two of thirteen traditional ahupuaʻa (land divisions) on Lānaʻi. Some of the most significant traditional sites on the island are located here. In the ancient Hawaiian system of resource management, the lands of Keālia Kapu and Kaunolū were laid out to provide residents with all the necessary resources—from ocean fisheries to mountain woods—in order to sustain healthy populations.

Typically these ahupua‘a cover only one section of the island (either leeward or windward). Keālia Kapu follows this pattern, but Kaunolū is unique in that it crosses from the kona (leeward) coast of Lāna‘i, over the mountain of Lāna‘i Hale, and runs down to the ko‘olau (windward) coast. Residents living in Kaunolū Ahupua‘a had access to some of the best natural resources and fisheries on Lāna‘i. The leeward (on the southwestern facing shore) region of Kaunolū is home to one of the largest heiau (temple) on the island. It was also a place of sanctuary (pāhonua or pu‘uhonua), and included many smaller ceremonial sites, chiefly residences, rich near-shore and deep sea fisheries, workshops, dry land agricultural fields, and numerous outlying residences for commoners. This large and diverse complex of sites and features shows of the importance of Kaunolū in ancient times.

Several historical accounts of this heritage complex and its varied resources have been penned over the last 160 years. Among these narratives are those written by native Hawaiians of Lāna‘i, history collected by Walter Murray Gibson in the 1860s, and notes from the field work of Kenneth Emory in 1921. The narratives cited below share the history of Keālia and Kaunolū, and include native traditions, historical accounts and descriptions of traditional sites.

As you take your journey through time, walking the trails of the Keālia Kapu-Kaunolū Heritage Complex, we ask that you respect the rich legacy of this place, stay on the marked trails, take nothing from this place, and leave nothing behind. This heritage complex is a National Historic Landmark and is protected by both federal and state laws. As the expression goes, “Take only photographs, and leave only footprints behind.”

The Keālia Kapu-Kaunolū Village Heritage Trail Sites

When Kenneth Emory, an archaeologist on the staff of the Bishop Museum, undertook the first formal archaeological inventory survey on Lāna‘i in 1921, Kaunolū Village (in both Keālia Kapu and Kaunolū Ahupua‘a) was identified as one of the most significant cultural landscapes on Lāna‘i. For seventy years, Emory’s work remained the primary source of available site descriptions. In 1992, Bishop Museum, in partnership with the majority landowner on Lāna‘i at the time and families of Lāna‘i, undertook further research and field work in an effort to better document the area’s history.

Considered one of the most significant wahi pana (storied and sacred places) on Lāna‘i, Kaunolū is the setting of some of the earliest traditions; it is linked with Kahiki (the ancestral homeland of the original Hawaiians) and traditions of the ancient gods. It also served as the religious-chiefly center of ancient Lāna‘i.

Traditional Hawaiian villages were comprised of many kinds of houses. In chiefly communities, such as here in the Keālia Kapu-Kaunolū region of Lāna‘i, houses were built and organized in structures aimed to insure the well-being of the chiefs and commoners who served them. In remote areas where commoners lived, and where chiefs rarely visited, the life of the people and styles of houses were less structured.

The chiefly and religious centers included many residence and building features. The ruling chiefs, priests, representatives of the chiefly land holders, along with skilled craftsmen and those who held special positions, had large compounds with sheds, men's houses, common sleeping houses, heiau (ceremonial sites), kūʻahu (shrines), women's eating houses, storage houses, cooking houses, and several other structures. In the chiefly communities the divisions between men, women, and classes were strictly adhered to.

Following the Keālia Kapu-Kaunolū heritage trail, you will have the opportunity to visit several notable sites. Interpretive signage and this self-guiding leaflet share some of the traditions and practices of those people who called this place home.

A Day in the life of Families at Kaunolū Village

Once the chiefly concerns and protocols were observed, it is likely that daily life of the commoners of the Keālia Kapu-Kaunolū Village complex revolved around gathering and preparing food from the kai or moana (sea). The men did offshore fishing from canoes with hooks-and-line, nets and traps. Women and children collected salt, seaweed, shell-fish, and other delicacies from the tidal pools, flats, and near shore waters. Many of the plants and animals collected from the ocean were eaten raw; others were salted and dried, broiled, or baked.

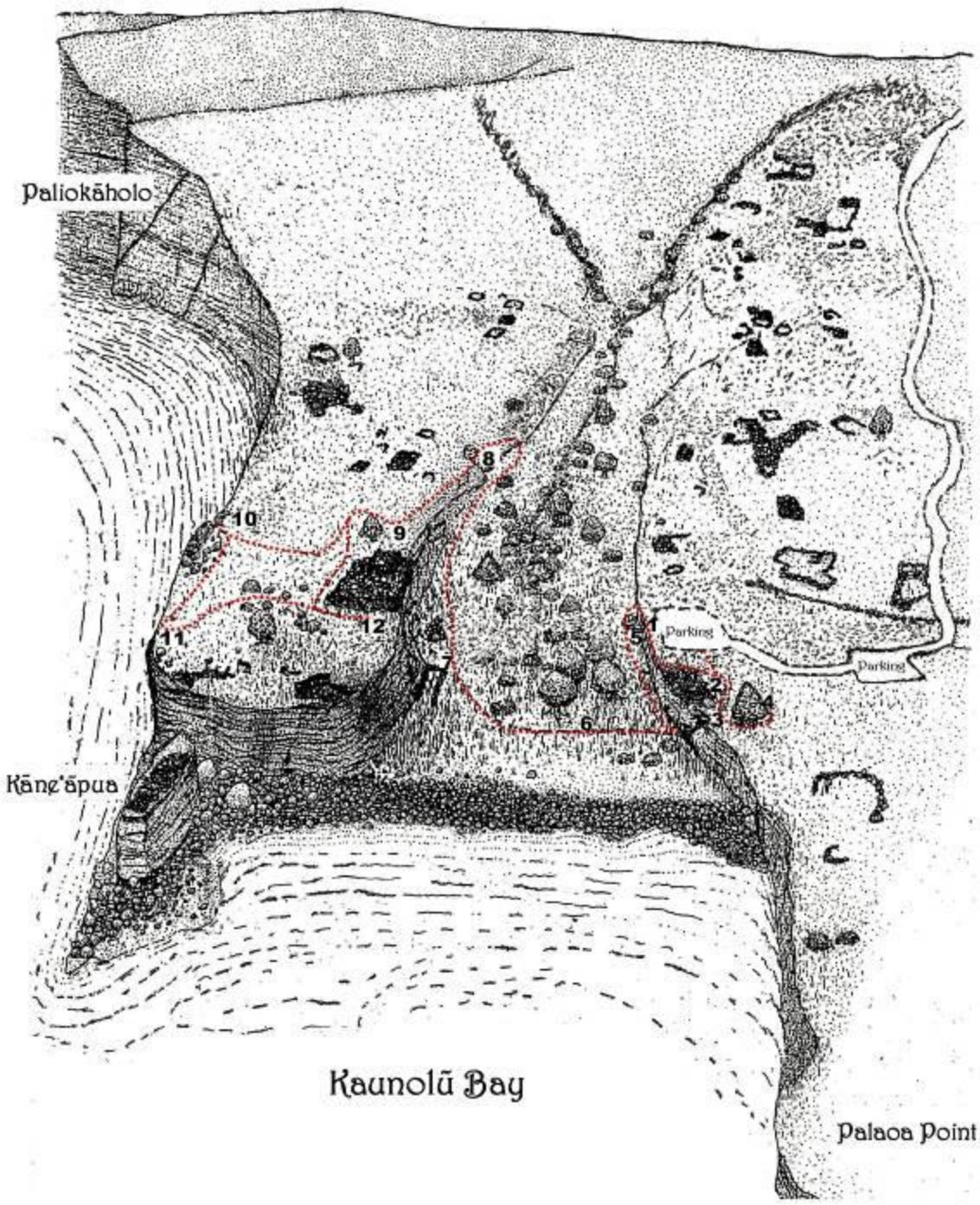
Also important in the Hawaiian diet was food from the ʻāina (land). The ʻuala (sweet potato) was a significant staple grown on the dry leeward side of Lānaʻi. From the uplands, kalo (taro) roots, baked and pounded into a paste called poi, were obtained in exchange for fish, salt and seaweeds.

A variety of trees were planted along the coast. They provided food, shade, raw materials for tools, and firewood. Among the trees that would have been grown in the Keālia Kapu-Kaunolū village complex were niu (coconuts), noni (Indian mulberry), kou (*Cordia*), hala (*Pandanus*), and wiliwili (*Erythrina*). Planted in the gulch bottom, they were protected and periodically watered by runoff and early morning dew.

Ke Ala Hele Ma Kēia Wahi Pana (The Path at this Storied and Sacred Place)

While walking the trail and visiting the Keālia Kapu-Kaunolū Heritage Complex, we ask that you respect those who settled this land in ancient times and that you travel safely. Please:

- Park your vehicles outside of the marked preservation area.
- Stay within the boundaries marked by the kiawe wood post railing and trail alignments, which are situated on the ground to help ensure that the sites and resources are respected, and that your visit is safe.
- Stay on marked trails.
- Do not pick up, move or remove stones and natural materials.
- And remember that this site is protected under Hawaii Revised Statues §6E-11 and the Federal Archaeological Resources Protection Act of 1978.



The Keālia Kapu-Kaunolū Village Trail.
Approximately one mile round trip. It passes along the side of small cliffs and requires stamina and good balance to walk. The area is exposed to strong sunlight, and gets very hot during the day. It is advisable to carry water, and protection from sun exposure.

Kauhale Aliʻi o Kamehameha I (Royal Residence of Kamehameha I)

During the 1790s, native traditions document that King Kamehameha I visited and resided on Lānaʻi for a time during his battles of conquest. It is further stated that Kamehameha I enjoyed the fishing for kawakawa (bonito) from the rich ocean fronting Kaunolū. In the middle 1800s to early 1900s, elder residents of Lānaʻi pointed out this site as being the kahua hale (house site) of the king. The view of Halulu Heiau, Kāneʻāpua Rock with its shrines, Kaunolū Bay, and the high cliffs of Pali Kaholo offered the king a strong connection with the storied places of this landscape.

This structure, which may be seen from the gulch bottom below, had a fortified foundation that made it easily defendable. Look to the shoreward side of the house site, and you will see a small open area which served as the lānai (porch) of the house. You can also see a papamū stone board with indentations pecked into it.

Papamū (Stone Checker Board)

While the daily life of native inhabitants at Kaunolū was governed by protocols, particularly in times when the chiefs were in residence, there was time for friendly sporting events and games. One of the games, kōnane, resembles the western game of checkers. This game is played on a flat surface board (papamū) with rows of shallow holes pecked into the surface. Varying numbers of holes might be set into the papamū in rows with equal numbers of holes running side to side and top to bottom. Black and white pebbles, called “hiu” were used as the game pieces, and set in black and white order all across the board, with one black and white pebble removed from the center to start the game. The papamū can be seen on the flat rock in front of you.

A game of kōnane might be a friendly encounter, or a game of wit and high stakes. It is said the chiefs’ lives and kingdoms could be lost through a game where strategy and adaptive thinking is required. One can imagine Kamehameha I, the unifier of the Hawaiian Islands, sitting near this spot, with a view across to the heiau and ocean fisheries, contemplating moves that he and his opponents might make in the game of kōnane.

Some people also believe that the papamū was used to teach young students the art of celestial navigation. The black and white pebbles coincide with the positions of stars and constellations in the heavens.

Follow the path back and down the side of the cliff to find the kiʻi pōhaku, and cross the valley floor.

Kiʻi Pōhaku (Petroglyphs)

Kiʻi Pōhaku or petroglyphs (petros, meaning stone, and glyphe, meaning carving) date back many centuries. Images of gods, men, animals and various features were etched, pecked or abraded on to flat stone surfaces to document a sacred event, commemorate some facet of history, or designate an area of significance. Boulders, composed of dense basalt lava,

were perfect “slates” upon which to record events in history. The kiʻi pōhaku in the Keālia Kapu-Kaunolū heritage complex have been created over numerous generations. Many of the carvings are of ancient forms, and others show that the Hawaiian world was changing with the introduction of horses, sailing ships, guns, and writing. The kiʻi pōhaku along the cliff faces on both sides of the gulch include a record of some of the individuals who lived on Lānaʻi in the middle 1800s, with names like Hiona, Kama, Napela, Pua, and Kaenaokalani.

On the cliff face near the shoreward section of the trail, before one crosses into the gully, you can find an historic triangulation station made by one of the foreign surveyors who mapped Lānaʻi in the 1870s. Look for the face of a man, with a cap on his head, and the surveyor’s triangulation marks at four points.

Follow the trail from here across the Keālia Kapu-Kaunolū Gulch, which is the boundary line between the two ahupuaʻa.

Keālia Kapu-Kaunolū Gulch and Boundary

The gully here marks the boundary between the Keālia Kapu “pahonua” or “puʻuhonua” (place of refuge) and Kaunolū, where the chiefly heiau (temple) of Halulu is situated. In 1921, several sites were recorded along the gulch floor; these included shelters, a spring named “Pāʻao,” walls, ceremonial features, and agricultural field plots. Today, only those sites nearest the cliff walls remain intact. On the shore, a sandy beach once existed, with scattered cobbles on the sand. It was once an excellent canoe landing. After the village was abandoned, the cobbles began to build up, as storm surges carried rocks out of the waters in the bay onto the shore.

The gully is generally dry, and only has water in it when there are very heavy rains in the uplands. As noted earlier, since the introduction of ungulates (hooved grazing animals) and the development of the pineapple plantation on the upland planes, significant erosion has occurred on Lānaʻi. Walking across the gully now, four to six feet of topsoil has filled the gulch, burying sites or pushing them apart. Black plastic fragments in the topsoil have also been blown to the area; they are remnants from the rows of plastic laid out in the fields to keep moisture near the roots of pineapple plants and to keep weed growth down.

From here, follow the trail to the side of the Kaunolū cliff, marked by the koʻa lawaiʻa. Please do no cross this gulch if water is flowing in it.

Koʻa Lawaiʻa (Fisherman’s Shrine) and Hālau Waʻa (Canoe Longhouse)

Ancient Hawaiian life revolved around the sea and its resources. To ensure the cooperation of the elements in providing a dependable living, fishermen offered mele pule (chant prayers) to their akua lawaiʻa (fishing gods), and made offerings of the first catch of the day to those deities who were believed to control the fish, waves, and winds. One such mele pule of the lawaiʻa (fishermen) offers the following lines—

E Hina-i-ka-malama-o-Kāʻelo	*Hail Hina of the season of Kāʻelo*
Kuʻu kupuna wahine o ka lā o lalo	*My ancestress of the sun which is below (to the south)*
E pāpale i ke aloha hōmai	*Your love overshadows, reaches down*
I makana naʻu na Mākālei	*As a gift for me, for Mākālei*
Hoʻāla ia mai ke kahuli	*Arise o fish which upsets the canoe*
Ke kaʻawili, ka hoʻolili,	*The fish which twists, which causes*
ka holopapa	*ripples on the water's surface, and travels at the lower stratum*
Ke aku i ka hale o ke koʻa	*The aku which is at the house, the koʻa*
o Kaunolū i ke ala i Kahiki	*of Kaunolū at the path to Kahiki*
I ke hālukuluku i ka māpuna	*Striking at the spring,*
I ka piko o Wākea	*At the umbilical of Wākea*
Ka iʻa alakaʻi noho i ke koʻa	*The lead fish dwells at the koʻa*
I ka hale o ka iʻa	*Which is the house of the fish*

("He Moolelo no Makalei, in *Ka Hoku o Hawaii*, 1928. Maly, translator)

The platform in front of you was used seasonally to set up the stone image of Kūnihi, one of the major fishermen's deities at Kaunolū. Following the path towards the ocean, you will come to an alignment of stones that were once part of an ancient hālau waʻa (canoe longhouse), where the chief's canoe and fishing tools would be stored when not in use. At the front of the hālau waʻa, another image of the deity Hilinaʻi was positioned. Five other named akua lawaiʻa are recorded at Kaunolū, including both male and female deities which were placed at the cliffs of Kāhilikalani to the promontories in the valley and on the shore. Notably, the point of land fronting Kaunolū is named for Kāneʻāpua, one of the ancestral gods of Lānaʻi's people, who came from Kahiki (the ancient homeland).

If you walk towards the shore from the hālau waʻa, you will go below the cliffs, and reach the lava flats and tidal pools. Please step carefully on the water washed cobbles, they are loose and may move when stepped upon. Also, be aware of the ocean conditions. If there are waves coming onto the shore, do not go past the upper cobbles.

E makaʻala! Mai huli ke kua i ke kai! Be alert! Do not turn your back to the ocean!

From an early age, Hawaiians taught children to never turn their back to the ocean, and to always be observant of water conditions. This became a way of life, and the lesson is a valuable one for all people today.

Follow the trail from here to an area at the top of the cliff where kiʻi pōhaku may be seen.

Kiʻi Pōhaku (Petroglyphs)

Following the trail inland from the Koʻa (Site 5), you will cross through an area that was once cultivated with native crops like ʻuala (sweet potatoes), kō (sugar cane), and hue (gourds), and where the sacred spring of water known as Pāʻao was found. Sedimentation and runoff has destroyed or buried most of the sites, but on the cliff side there is evidence of one of the walls and a stone clearing platform. You will cross the wall, and then rise up the cliff side path. Please step carefully and watch for small pebbles or debris that might cause you to slip.

At the top edge of the cliff you will see a boulder outcrop with two ancient ki‘i pōhaku (petroglyphs) on it. These ki‘i pōhaku represent ancient forms, and one is the faint outline of the ancient “bird man,” Halulu. Halulu was a man-god who possessed both human and bird forms. He was a companion of the god Kāne, and the deity upon whom cliff leapers called. In another form, Halulu was called upon by high chefs and priests to secure kingdoms and in special cases to identify individuals of high lineage. The large heiau to the south of this petroglyph outcrop is also named Halulu.

Please do not try to take rubbings or outline the petroglyphs with charcoal, chalk or other material. In the right lighting, the images can be recorded in good detail through photographs.

From here, you will follow the trail to the edge of the ancient heiau of Halulu.

Halulu Heiau (Temple of Halulu)

Hawaiian life was guided by religious kapu (laws) that were strictly followed by every member of society. Heiau were the locations where chiefs and priests performed rituals to ensure that the gods looked favorably upon the general populace. Some heiau were dedicated to Lono (god of agriculture), others to Kū (god of war), and others classed as heiau luakini (sacrificial temples of state). Traditions tell us that at Kaunolū there were heiau luakini and heiau pu‘uhonua (places of sanctuary), where those who may have broken a kapu could be absolved from their offences. The name given to this heiau is Halulu, reportedly named for a sacred bird-god “who seized governments, and it was through them that Kamehameha became ruling chief over the islands” (S.M. Kamakau, 1961:179).

In 1868, Lot Kamehameha, grandson of Kamehameha I and the fifth of the sovereigns to rule under the name of Kamehameha, visited the famed places of Lāna‘i where his grandfather found respite between his battles of conquest. In January 1869, an unidentified writer described some of the sites visited, making specific reference to the heiau and other features found on this section of Kaunolū—

> *...Pii ae la makou ma ia pali a hoea ae la iluna o Kaihalulu, he heiau ia oia kahi e kau ia ai kanaka i lele me he ahui maia la. Alaila, alakai loa aku kela ia makou makai aku a hiki i ke kahuahale kula o Nahienaena, o Kolokolo ka pali kahakai, ke kawa a Kahekili i hoiamo ai ke Lii o Maui, me he la he 80 kapuai ke kiekie mai ka ilikai aluna. Hai maoli no ka a-i ke nana ae malalo.* [*Nupepa Kuokoa*, Ianuari 16, 1869:4]

> *…We ascended the cliff side and stopped above Kaihalulu (Halulu heiau), it is a temple, and place where the bodies of men were placed on the altar, just like a bunch of bananas. From there we were led towards the shore to the house site of Nahienaena [the sacred daughter of Kamehameha I], and also to see Kolokolo [a cave at the base of the cliff] on the seaside cliff, and the leap of Kahekili, where the King of Maui would leap feet first into the water without making a splash. It is about 80 feet high above the water’s surface. It looks like one would truly break neck when looking below*… [Maly, translator]

Kenneth Emory once observed: “The most imposing ruin on Lanai stands upon the west bank of Kaunolu valley, two hundred feet from the sea… which was still in use sometime

between 1778 and 1810, when Kamehameha I was in the habit of visiting Kaunolu" (1924, p 62). Today, the heiau is measured at approximately 50 feet by 120, and is a platform consisting of three main terraces, each a foot above the other.

From here, you will follow the trail to the edge of the Lele Kawa a Kahekili (Kahekili' s Leap).

Ka Leina – Lele Kawa o Kahekili (Kahekili's Leap)

In ancient times Hawaiians identified noted places on the islands where spirits of the departed would leap from the earthly realm to the next. Spirits that were greeted by their ancestors would be guided to the ao 'aumākua (realm of ancestor). Those who had no 'aumakua would fall into the 'ao pō pau 'ole, or realm of endless night when they leapt. Several sites are recorded on Lāna'i as having been "leina a ka 'uhane" (leaping places of the spirits). Here at the cliffs of Kaunolū is one such site that was described in early Hawaiian writings:

> *"…Aia ma ka aina maloo, kahi i noho ai ka Uhane mahope iho o ka make ana o ke kino, a ua kapaia mai keia mau wahi o Kaleina a ka Uhane … o ko Lanai, aia ma Hokunui, wahi a kekahi; aka, i ka manao o kekahi aia ma Kaunolu ia…"* [*Nupepa Ka Hae Hawaii*, Iuali 21, 1858:61]

> *There on the arid lands, was a place where spirits resided after death of the physical body. These places were called 'The leaping places of spirits…' According to some, Lāna'i's place was at Kahōkūnui, but others say it was there at Kaunolū*… [Maly, translator]

Nineteenth century historian Abraham Fornander quoted this from elder natives:

> *Leina a ka Uhane, a place where in former times the priests prayed and made offerings to the gods for the reception of the spirits before they leaped into Sheol [the dwelling place of the dead]*. (1919, Vol. 6 p. 301)

Another tradition of this site gives it the name “Lele kawa o Kahekili,” or the cliff leaping site of Kahekili. Chief Kahekili was the hereditary king of the Maui group of islands to which Lānaʻi belonged. It is said that the chief himself enjoyed jumping from the cliff, aided by his god, Halulu (the bird man) of Lānaʻi. It was also stated by elder natives of Lānaʻi that people accused of crimes or some infraction of the kapu (taboo) against gods or chief, could atone for the offence by jumping from the cliff here. If innocent, they would live. The leap itself is over 60 feet in height. One of the challenges is to not hit the rock ledge that sits at sea level. Please do not attempt this leap. Tradition notes that many have failed.

Follow the trail shoreward toward the overlook to Kāneʻāpua.

Kāneʻāpua

Kāneʻāpua is almost an islet that juts out from the shore of Kaunolū; it will someday be a lava stack. This section of Kaunolū was named for a sibling of the elder gods Kāne and Kanaloa. Tradition states that Kāne, Kanaloa and Kāneʻāpua first came from Kahiki and stepped upon Lānaʻi at the shore of Kaunolū. Being thirsty, the elders sent Kāneʻāpua to the forested lands above, at Pālāwai Basin, to fetch some water with which to prepare a refreshing drink of ʻawa for them. Kāneʻāpua reached a place called Puʻu o Miki and found a spring from which he gathered water. Returning to the shore, the ʻawa drink was prepared, but the elder brothers found the water to have been polluted. They punished Kāneʻāpua by leaving him here at Kaunolū and returned to their ancestral homeland, via Ke Ala i Kahiki (The canoe sailing path to Kahiki). During his time on Lānaʻi, Kāneʻāpua met a local woman, and together they had children. The people of old claim the god-man Kāneʻāpua as their ancestor.

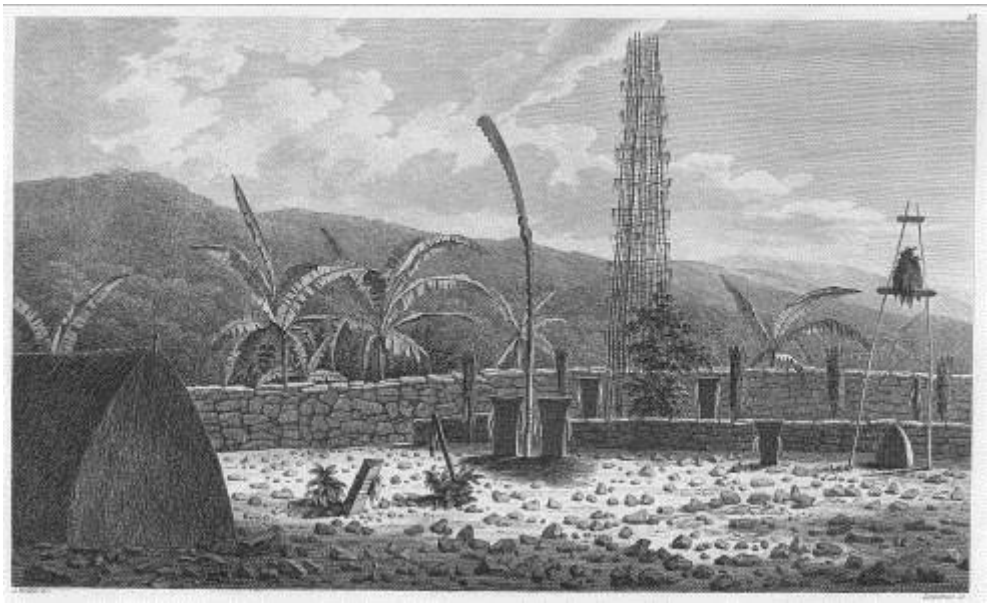
Kāneʻāpua was also a noted canoe navigator, and he eventually hailed a voyaging canoe to pick him up and return him to Kahiki. The ceremonial sites dedicated to Kāneʻāpua may be seen at the top of the point, but no access to the site has been made since earthquakes in the 1860s caused the cliff-trail to collapse. A stone image of Kāneʻāpua was also created and prayers offered to ensure a great abundance of fish in the waters of Kaunolū. In addition to Kāneʻāpua, Kūnihi, Hilinaʻi, Lahe, Kānemakua, Nāmakaokaiʻa, and Makuawahine were also called upon by the fishermen of old. The fisheries of the land were so significant that the king placed a kapu (taboo) on the kawakawa (the Bonito tuna), and the ʻōpihi maikaiauli (a choice limpet collected from the sea cliffs. Several traditions pertaining to fishing these waters have been handed down over time.

From here, you will follow the trail east to view the interior of Halulu Heiau.

Heiau of Halulu and neighboring sites described in 1873

Walter Murray Gibson, who moved to Lānaʻi in 1861, became well-acquainted with elder natives of the island and several of the chiefs who had been on Lānaʻi with Kamehameha I,

and collected extensive history of the island and the Kaunolū vicinity. On September 12, 1873, Gibson published a description of Kaunolū in the newspaper, *Nu Hou*. His notes observed—



Heiau Interior, Island of Kauaʻi (John Webber, 1784). Depicting the ʻĀnuʻu (Oracle Tower), Lele (Altar), Paekiʻi (Row of Images) and Sacred Features such as might have existed at Halulu. Webber accompanied Captain James Cook on the "Voyage of Discovery" as the Expedition Artist.

…About five miles along the coast westward of Manele we come to the Heiau of Halulu, to the site of a residence of Kamehameha the Great, and of a once populous fishing village, in a ravine that lies between the lands of Kaunolu and Kealia Kapu. This latter land was a place of refuge, and an interesting Hawaiian legend, the "Spouting Cave of Kaala" is connected with this Heiau and Land of Refuge.

The walls of the Heiau, the altar floor, or kuahu, and other portions of the rude structure are in a good state of preservation. The Heiau, the stone lines of the old Kamehameha residence and of numerous ancient halepili [thached houses] cover a space of a couple of acres on both sides of the ravine. Fish abound at this point, and it was a favorite fishing resort of the First Kamehameha… But to return to our Heiau. On its western side, is a natural gap like a gate way in a wall of rock that lines the brink of a precipice about 150 feet above the sea. The old native priest Papalua, who was our guide, told us that the Great Kamehameha would sometimes make men, whom he wished to punish jump from this gap into the sea and some would be hurt or killed…

From this point, you will retrace your footsteps back to the shore and your vehicle. If you have questions or would like to learn more about the Keālia Kapu-Kaunolū Heritage Complex, or about the island of Lānaʻi, please visit the Lānaʻi Culture & Heritage Center in Lānaʻi City, or go to the website via www.lanaichc.org, where more details of our island history may be found.

THE HULOPOʻE AND KAPIHAʻĀ HERITAGE TRAILS

Step outside of the Lānaʻi Four Seasons Resort at Hulopoʻe Beach, or outside the Challenge Clubhouse, and you are invited to take a short a journey through time, walking trails that take you to ancient village sites. Along the way, you will learn about life and the natural history along the kona (Leeward) coast of Lānaʻi.

E nihi ka hele, a e mālama pono i ka ʻāina!
(Travel with care, and respect the land!)

These narratives accompany signs along the Hulopoʻe and Kapihaʻā Village Heritage Trails. From the resort, you may follow the trail below the hotel pool towards the shore, and along the coast line. From the southeastern side of the Challenge Club House you can follow the trail to the shore and back to the resort. If you approach the Kapihaʻā Interpretive Trail from Hulopoʻe Beach along the Fisherman's Trail, you will travel the route in reverse. You will see a sign at Kapihaʻā Gulch, then continue to the next Kapihaʻā sign, and turn upland at the trail intersection to travel through the village site, towards the clubhouse. You may retrace your steps to return to your starting point.

The trail from the resort to the Challenge clubhouse is a little under one mile (one way), and is marked by cobble stones at Kapihaʻā Village. Passing along the Fisherman's Trail (on the ocean cliffs) and through Kapihaʻā Village, the trail passes over uneven stony surfaces. Covered shoes are required, and though the trail is relatively short, one must have physical stamina to travel on it. Travel at midday will be hot. Sun block should be worn, and you should carry water with you. To ensure your personal safety, it is important that you remain on the trail.

The Hulopoʻe Village Heritage Trail was developed as a part of the early archaeological studies undertaken prior to developing the resort, and the Lānaʻi Archaeological Committee and community members partnered to tell some of the stories of early residents of the area. Today, staff of Pūlama Lānaʻi and Four Seasons, along with volunteers, maintain the trails.

The Lānaʻi Culture & Heritage Center (Lānaʻi CHC) organized work on the Kapihaʻā Village Heritage Trail, which was funded by generous grants from the Hawaiʻi Tourism Authority & County of Maui, the Lānaʻi Archaeological Committee, and the archaeological firm, Cultural Surveys Hawaiʻi (CSH). Hundreds of hours were volunteered to prepare the trail. Today, staff of Pūlama Lānaʻi and community volunteers work to maintain the trail.

The cliffs makai (shoreward or seaside) of the trail are unstable. Do not approach the cliffs.

The cultural sites situated along the trails are valued parts of Lānaʻi's traditional landscape, and are protected under Hawaii Revised Statutes § 6E-11 and the Federal Archaeological Resources Protection Act of 1979.

Please do not stray off the trail into the cultural sites or private property. Do not pick up stones or natural materials, and please leave nothing behind.

For more information, please contact the Lānaʻi Culture & Heritage Center at (808) 565-7177, at info@LanaiCHC.org, or by visiting www.LanaiCHC.org. In case of emergency contact 911.

The Hulopoʻe Heritage Complex Viewed From Mānele Bay Resort

Below you lies the white sand beach of Hulopoʻe, a wahi pana (storied and sacred place) in the ahupuaʻa (land division) known as Pālāwai. Hulopoʻe was home to Hawaiians who settled along the protected waters of this bay some 800 years ago. Over the centuries their community spread across these near-shore slopes.

The stone features that you see around you are the foundations of thatched houses, ceremonial features and workshops that once spread across this coastline. These fragile remain of old Hawaiʻi are preserved as a part of the heritage trail system of Lānaʻi. Please help us care for the storied landscape of Lānaʻi: remain on the trail, take only photographs, and leave only foot prints behind.

View from Kapihaʻā to Hulopoʻe, Puʻupehe, and Kalaeokahano Cliffs (ca. 1921)
Kenneth Emory Collection, Lānaʻi Culutre & Heritage Center

From here at Hulopoʻe, the heritage trail continues beyond the arc of white sand beach to the ridge overlooking a small islet called Puʻupehe. An ancient platform approximately 6 feet wide by 21 feet long by 3 feet high, with an upright stone in it, lies at the top of the islet which is surrounded by sheer cliffs. Native lore describes the platform as either a burial place for a woman who bore the name Puʻupehe, or as a shrine dedicated to the god of seabird catchers. One moʻolelo (tradition), first penned in 1867, tells us that Puʻupehe was a beautiful chiefess of Lānaʻi, who through the carelessness of her husband, died in the surf below the little islet. Lamenting her death, Makakēhau, the errant husband, carried the body of Puʻupehe to the top of the islet, built her burial platform, and then threw himself from the cliffs. From that time forward, the island has been known as Puʻupehe. Around 1920 foreigners began referring to Puʻupehe as “Sweetheart Rock.”

The heritage trail from Hulopoʻe also takes travelers to the ancient village site behind Mānele Bay, Lānaʻi's small boat harbor, where Hawaiians lived, worked, and worshipped through the 1880s, and where historic shipping operations from the old ranch were staged.

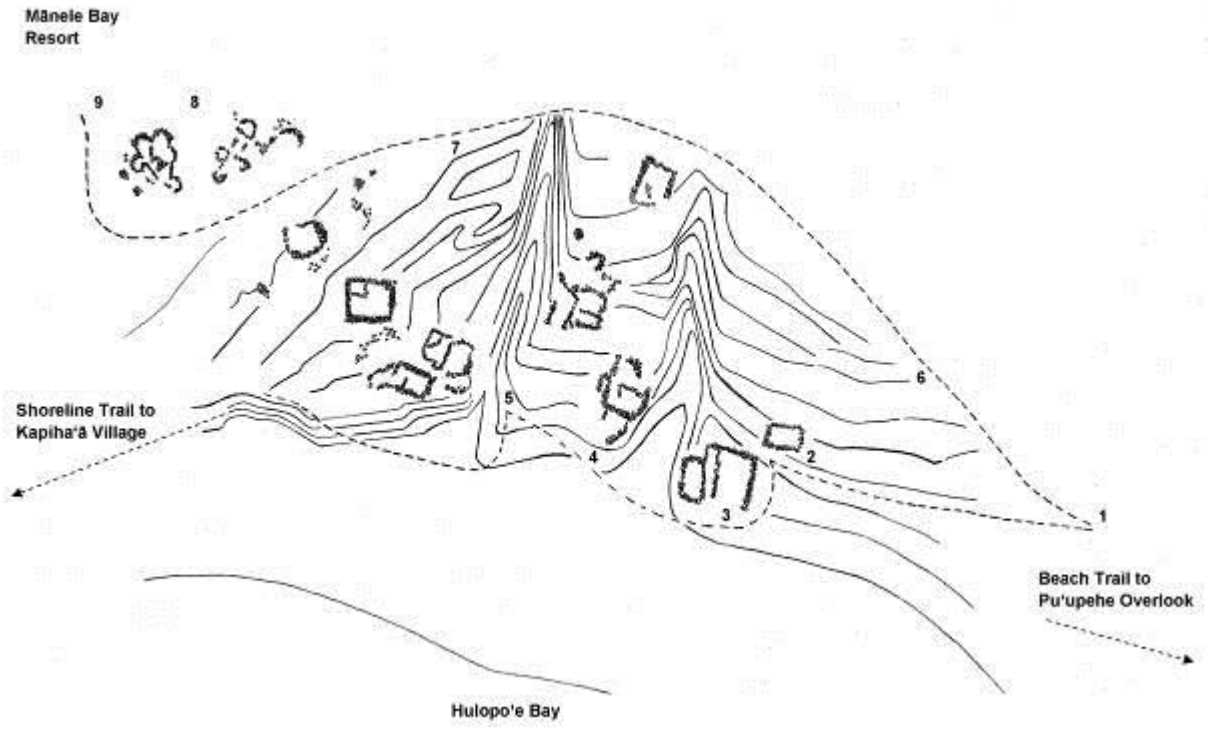
West of Hulopoʻe Beach, you may also follow the fisherman's trail to the neighboring ancient village site of Kapihaʻā. You are welcome to visit the wahi pana of Lānaʻi by following the trails to experience a part of Lānaʻi's past.

Nā Wahi Pana o Lānaʻi (Storied Places of Lānaʻi)

(1) The Hulopoʻe Heritage Trail

"The Hawaiian people were a race of expert fishermen. The art had been handed down from their ancestors. Agriculture and fishing were the two main professions always passed on by the grandparents to the grandchildren. The fishing profession was an important one, and one that could not be undertaken without supplies of canoes, nets, and fishing lines…" (S.M. Kamakau, 1869)

Your walk along the Hulopoʻe Heritage Trail will introduce you to the cultural landscape and way of life of Lānaʻi's early inhabitants. You may also continue west along the shore to the Fisherman's trail, along the cliffs to Kapihaʻā Village.



Trail Along the Hulopoʻe Village Heritage Complex (SIHP Site No. 85, Features P-U)
Numbers Identify Locations of Signs Along the Trail

Cultural sites situated along the heritage trails are valued facets of Lānaʻi's traditional landscape. These cultural and historical sites on Lānaʻi are protected by law, so please stay on the designated trails and do not move or remove rocks.

(2) The Hale Pili (Thatched House)

In ancient times, Hawaiian families gathered together to build a hale (house). The men collected basalt rocks and stacked large boulders at the base and edges to make a solid platform for a smooth cobble floor. On top of this, they lashed a pole frame using olonā and sennit cords braided by the women. They covered the frame with fragrant pili grass that formed a thick and impenetrable shelter from rain and wind. The women lined the interior with plaited mats that made a soft carpet on the cobble floor.

Rock foundations from a long-fallen house were sometimes reused for a new one. It is believed that the platform in front of you was first built in the mid-1500s and was used off and on until the mid-1800s when the last resident of Hulopoʻe moved on.

Modern builders hold a "topping off" ceremony when they complete a building. Ancient Hawaiian builders finished a house by making the doorway and cutting the thatch above it. Their ceremony was marked by ritual and chants like the prayer below recorded by Hawaiian historian David Malo in the 1830s:

A moku ka piko i ele-ua, i ele-ao,	*Severed is the piko of the house, the thatch that sheds the rain, that wards off the evil influences of the heavens,*
I ka wai i Haakula-manu la!	*The water-spout of Haakula-manu, oh!*
E moku!	*Cut now!*
A moku ka piko o kou hale la,	*Cut the piko of your house,*
E Mauli-ola!	*O Mauli-ola!*
I ola i ka noho-hale,	*That the house-dweller may prosper,*
I ola i ke kanaka kipa mai,	*That the guest who enters it may have health,*
I ola i ka haku-aina,	*That the lord of the land may have health,*
I ola i na lii.	*That the chiefs may have long life.*
Oia ke ola o kau hale, e Mauli-ola;	*Grant these blessings to your house, O Mauli-ola.*
Ola a kolo-pupu, a haumaka-iole,	*To live till one crawls hunched up, till one becomes bleary-eyed,*
A pala-lau-hala, a ka i koko.	*Till one lies on the mat, till one has to be carried about in a net.*
Amama. Ua noa.	*Amen. It is free*.

(3) 800 Years of Life At Hulopoʻe

Over 800 years ago, Hawaiian fishermen chose this spot at Hulopoʻe to camp. From here, they would check the conditions of the sea and prepare their fishing gear. Temporary shelters were constructed where meals could be cooked over a small fire, protected from the wind by a thatched lean-to. If the catch was good, the fishermen returned to the upland farm after just a few days of fishing.

Fishermen and their families would later come to Hulopoʻe and build more permanent structures, including the rock walls that you see in front of you - a foundation for a hālau waʻa (canoe long house) - along with houses and workshops.

From the time the first fish was caught in the rich waters of Hulopoʻe Bay to the time that the last canoe was hauled out of the hālau waʻa, this beach has been home to fishermen and their families. All that is left now are the stone remains of their kahua hale (house sites), and various features which made up their kulana kauhale (village site).

On September 9, 1854, Mormon Elder Ephraim Green took a walk from Pālāwai Basin to Hulopoʻe Beach and penned the following observation:

> *"The natives were fishing. The natives had got a large bundle of weeds [ʻauhuhu] pounded it up to poison the fish as large as a large pumpkin, and done up in leaves. They then prepared to the sea and went to prayer. There was twenty of them besides swimming and children. They then each one took his Bundle of medicine and walked into the water up to their necks, then they began to scatter their fish bait. This weed operates on the fish the same as the gasses on any person, and they become stupid for a while, then they recover. As soon as the fish eats it, they will float on the top of the water and the natives will dive and catch them, and string them on a small cord, then they are ready for another. This fun lasted for two hours. When they came out they had caught nearly half a barrel. Some of them weighing over 5 pounds a piece…"*

Walking just a little further along this path, you will have the opportunity to learn some of the history of those who first called Hulopoʻe home.

(4) Hawaiian Life At Hulopoʻe Bay

Fishing and farming were the routines of daily life for people who originally lived at Hulopoʻe. This area represents ancient residences and workshop areas of people who settled here centuries ago. While the fisheries were rich, life along this coast was not always easy. The land was subject to periodic droughts and potable water was not always readily available.

Community ties to the uplands made coastal life possible. The people here at the shore lived in Pālāwai, one of several large ahupuaʻa (major land divisions) on the island of Lānaʻi. Stretching across the island from the arid kona (leeward) region to the uplands and then on to the koʻolau (windward) region, Pālāwai provided the ancient residents with all the necessary resources to make life complete: fish from the ocean, sweet potato and taro from cool upland farms, various natural resources from across the ahupuaʻa, and water from mountain springs.

Along this coast, Hawaiians collected shellfish from the shallow reef and rocky shoreline, netted and hooked fish from the near coast, and traveled to the deep ocean to access fisheries on sailing canoes. They made offerings of their catch on shrines dedicated to fishing deities.

This routine of daily life was occasionally interrupted by uncommon events: a brief stopover by the chief of a neighboring island; an overnight respite for an army of Maui warriors enroute to a raid on Oʻahu; or a millennium ago, a gathering of people to watch the preparations of a great voyaging canoe bound for Kahiki (the ancestral homeland of the Hawaiians).

Prayer of the Fishermen of Lānaʻi

E Hina-i-ka-malama-o-Kāʻelo	*Hail Hina of the season of Kāʻelo*
Kuʻu kupuna wahine o ka lā o lalo	*My ancestress of the sun which is below*
Hoʻāla ia mai ke kahuli	*Cause the fish that upsets the canoe to arise*
Ke kaʻawili, ka hoʻolili, ka holopapa	*The fish which twists, which causes ripples on the surface of the ocean, and travels in the depths*
Ke aku i ka hale o ke koʻa	*The aku which is at the house, the koʻa*
o Kaunolū i ke ala i Kahiki	*of Kaunolū at the path to Kahiki*
I ke hālukuluku i ka māpuna	*Striking at the dip of the paddle,*
I ka piko o Wākea	*At the umbilical of Wākea*
Ka iʻa alakaʻi noho i ke koʻa	*The lead fish dwells at the koʻa*
I ka hale o ka iʻa…	*Which is the house of the fish…*

(“He Moolelo no Makalei, in *Ka Hoku o Hawaii*, 1928. Maly, translator)

(5) Ke Kaiaulu – Community And Ways of Life

The earliest account describing native life on Lānaʻi was penned by William Richards in 1828. Richards traveled around the island in the company of the high chiefs of Hawaiʻi and described the way of life of the native residents—their custom of living near the shore, where they had access to fishery resources, and of traveling to the uplands to cultivate crops:

> “Most of the people live near the shore for the purpose of taking fish in which the shores of Lanai abound, and a considerable portion of their vegetable food they receive from Lahaina, in barter for fish. There is however one inland plantation of some extent, which furnishes considerable food. It is watered by the mist or light rain which falls during the night, in sufficient quantities for the growth of potatoes and in wet seasons some upland taro is raised. There are few people that reside at that place constantly, but considerable number who reside generally on the shore, go up & spend a month or two at a time so as to keep their land under cultivation, and then return again to the sea side where they can have abundance of fish, and water too, such as it is for there is a plenty of that which is brackish.” (A.B.C.F.M. Collection, Wm. Richards, October 1828)

The people who lived at Hulopoʻe were members of a larger community called Pālāwai, an ahupuaʻa or land division that extended across the center of the island from the leeward coast to the windward shore. Members of this community shared the bounty of the ahupuaʻa. From the ocean the Hawaiians caught fish and marine resources which they exchanged for cultivated crops and wild foods gathered by residents of the uplands.

Hulopoʻe is one of several kauhale (village) along this coast. A short distance to the west is the Kapihaʻā Village. Kapihaʻā is larger than Hulopoʻe, with more house sites, garden areas,

several fishing shrines, and a heiau (temple). It can be accessed along the shoreline trail and is marked with interpretive signage. The ala hele (trails) that connected Hulopoʻe and Kapihaʻā also intersected with ala piʻi uka (trails leading inland), and served as the threads that tied the people of the ahupuaʻa together.

(6) Life in a Day at Hulopoʻe

The early morning light comes through the low doorway of a pili-grass thatched house. The residents slip off the light blankets of kapa (paper bark cloth) and rise from the layered hala (pandanus) sleeping mats. Outside, on the lānai (porch) in front of the house, one may take in the sky and the ocean vistas, and feel the gentle ʻōlauniu breeze as the day at Hulopoʻe begins.

Over the centuries people have lived here at Hulopoʻe, sometimes year-round in their kauhale (houses), but at other times, they would come seasonally, camping for just a few days or weeks. Either way, the essentials of life changed little.

Fishing the rich waters of the bay was a regular activity. Using nets, spears, and hooks-and-lines, fishermen caught a wide variety of fish. Limu (seaweeds) and mollusks such as ʻōpihi, pipipi, leho (cowrie) were collected from the exposed and rocky shoreline.

Small gardens of ʻuala (sweet potatoes), ipu (gourds), kō (sugarcane) and other crops were seasonally planted and carefully tended to survive the lowland conditions. And always, local raw materials like basalt, volcanic glass, coral, shell, and wood were collected and fashioned into everyday tools.

Hawaiians celebrated their environment through mele (chants), that would speak the names of beloved places and natural resources. One mele recorded in 1878 by a resident of neighboring Mānele Bay greets noted places of the Pālāwai coast in the following lines:

Aloha ke one alohi o Kaupakuea,	*Aloha to the glistening sands of Kaupakuea,*
Aloha ke kawa lele o Lainohau,	*Aloha to you the diving spot of Lainohaunui,*
Aloha Puupehe e au nei i ke kai,	*Aloha to you Puʻupehe swimming in the sea,*
Aloha ka nalu o Uolokeahi,	*Aloha to you the surf of Uolokeahi,*
Aloha ke one o Hulopoe,	*Aloha to you o sands of Hulopoʻe,*
Aloha ke kai o Kaluakoi...	*Aloha to you the sea of Kaluakoʻi...*

(Maly, translator)

(7) Nature Takes Over The Village

The last residents of this coastline were forced to abandon the Hulopoʻe Village by 1850. By that time the population of Lānaʻi had dropped down to about 600 residents, and introduced goats and sheep had begun eating away all the vegetation on the island. As a result, the land dried out and rain diminished. Near shore springs dried up, and all the villages along the southern and western shore line of Lānaʻi became uninhabitable. At Mānele (now the small boat harbor), the last native tenants remained on their kauhale until the 1880s. At Hulopoʻe, families from the uplands made only seasonal visits to fish and gather other resources.

Since the 1850s, the grass houses that once gave shelter to Hawaiian families have fallen away. Only errant cattle, passing fishermen, and occasional campers have found use for the rock walls and platforms that mark the site of the Hulopoʻe homestead.

Kiawe (*Prosopis pallida*), the tall thorny trees that cover the lower slopes of Lānaʻi, have only grown here since the sites were abandoned. Kiawe was first introduced to Lānaʻi in 1899 and rapidly spread around the island. Before the kiawe, most of this area was covered in expanses of fragrant pili grass and small native trees like the ʻakoko (*Euphorbia spp*.) and wiliwili (*Erythrina sandwicensis*).

Nature's actions, especially high surf and floods, have also taken their toll on the abandoned house sites. The two gullies that cut through this site are dry most of the year but heavy rains in the uplands can cause unexpected and torrential flashflooding.

(8) Kulana Kauhale (Village) At Hulopoʻe

You are standing at the upper end of an old Hawaiian kulana kauhale (village), one of many scattered throughout the Pālāwai region. If you look across the trail to your right, you can see more of this village on the slope down to the beach.

Imagine how this village looked centuries ago when families lived here. A group of men would be building the raised rock floor for a thatched cooking house, and a fisherman would sit on the lānai (porch) in front of his house where he crafted a fishhook from a piece of dog bone. His neighbor would be laying out nets to dry on a platform. Others tended small gardens of ʻuala (sweet potato), kō (sugar cane), and ipu (gourds). Women of the village wove mats, made cordage, fished near shore, gathered limu (seaweed), and tended to the daily household needs.

The structure to your left was a kahua hale (house site). Archaeological research revealed that shellfish remains were left after a meal, a cowrie shell for an octopus lure was stored here by a fisherman, and a hammer stone was dropped by a craftsman who made stone tools.

The structure to the right was a fishing shrine. The coral you see on the surface is a typical marker of such shrines, as it was representative of deities of the ocean and gods of the fisher-people.

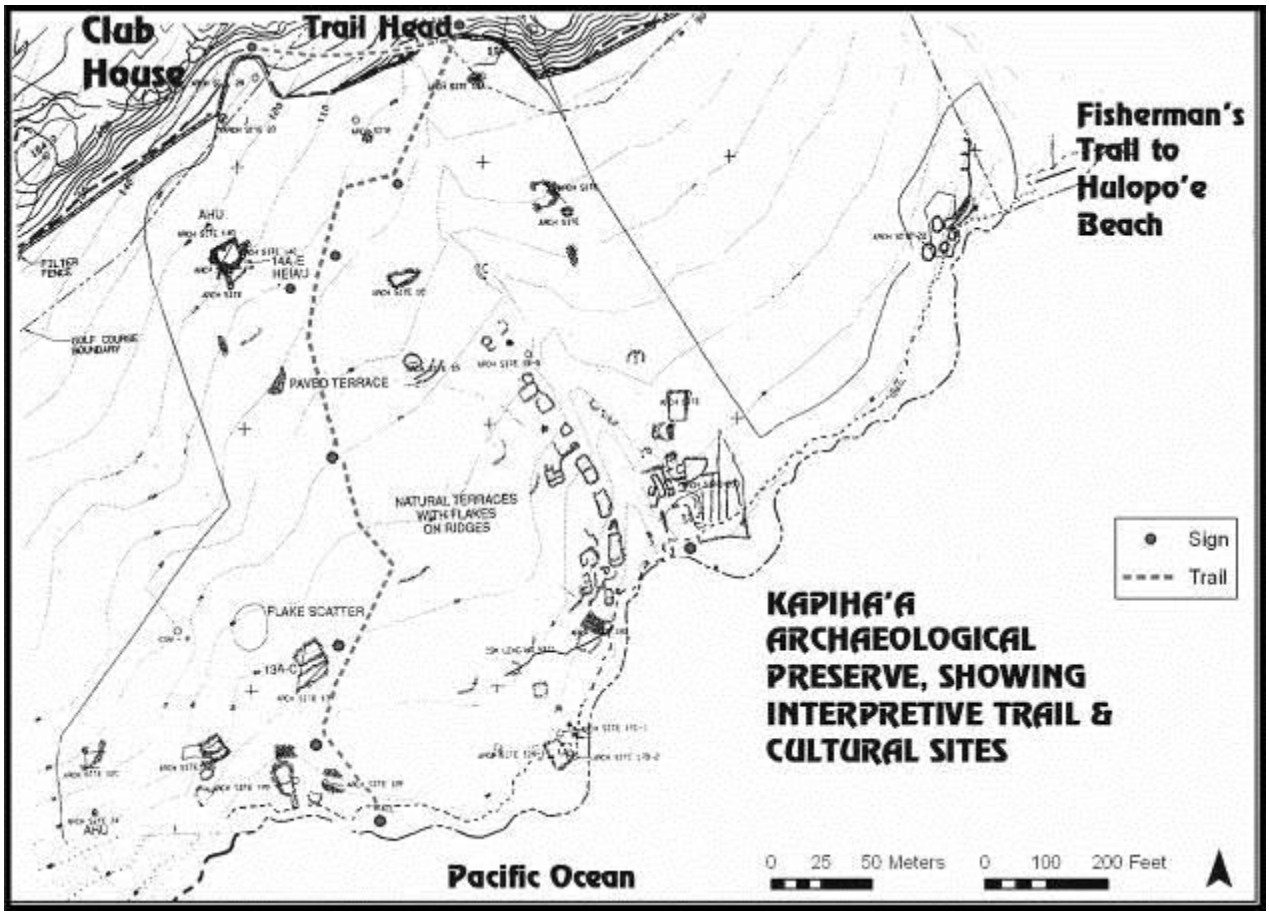
These stone features and the material lying on the ground tell much about how people lived here. Lānaʻi's cultural sites are protected by State Law, and we request that you please be careful where you walk. Remain on the heritage trail, and never pick up or move any of the rocks that make up these important cultural sites.

WALKING THE FISHERMAN'S TRAIL TO KAPIHAʻĀ VILLAGE

Walking west along the Hulopoʻe shoreline towards Kapihaʻā takes you past many cultural sites, and you will encounter beautiful ocean vistas, with views of Hulopoʻe Bay and Puʻupehe in the distance. As you walk along the coastal bluffs you will notice evidence of ancient residency in the form of house sites and ceremonial features. Many of the ceremonial sites are associated with the rich fisheries of this region. Piles of coral

cobbles, sun-bleached shells, and occasionally upright stones, are all evidence of places of prayer for a successful catch and a renewed supply of the marine resources.

The Kapihaʻā Heritage Trail



This trail follows sections of the traditional ala hele (trail) traveled by ancient Hawaiian residents of Lānaʻi for generations. The ala hele linked coastal communities together, and provided residents with access to various resources. Immediately below Kapihaʻā Village, the ala hele turns mauka (upland) and then takes you through the ancient village site. Kapihaʻā Village is a preservation area which contains at least 15 distinct sites, made up of more than 60 features (SIHP No. 50-40-98-86). Walking this trail will take you back in time, and introduce you to some of the history of traditional residency in a coastal village on Lānaʻi prior to western contact in 1778. Along the mauka path, you will find interpretive signs which identify several different types of sites, including ceremonial sites, residences, lithic (stone) workshops, and dry land agricultural fields. We ask that you travel safely and respectfully, and hope that you will be enriched by your journey.

Koʻa–A Fisherman's Shrine And Triangulation Station

A significant wealth of this part of Lānaʻi lay in its fisheries, as marine resources supplied protein for the native Hawaiian diet. In addition to fish, various pūpū (shellfish), pāpaʻi

(crabs), and several varieties of limu (seaweeds) were also collected along the shore and from the sea. These fishery resources, together with crops from the uplands, sustained the residents of Kapihaʻā over many generations.

A significant Hawaiian ceremonial site, a koʻa or fishing shrine, lies to the west of this trail, perched on a promontory overlooking the ocean and the fisherman's trail. Portions of the koʻa have collapsed, but the large mound of coral set upon the stone foundation is symbolic of the god Kūʻula which makes this koʻa one of the most unique sites of its kind anywhere in Hawaiʻi. Fishermen sought protection during fishing trips and continued abundance of the fisheries through offerings of fish, urchins, and shell fish to the gods and ʻaumākua (guardians). Offerings would again be made upon return from fishing expeditions to thank the gods for their successful catch and safe return. Kūʻulakai, the male, and Hinapukuiʻa, the female, were two of the major gods to whom such koʻa were dedicated. It is also reported that koʻa were used as triangulation markers for identifying offshore fishing grounds. The lawaiʻa (fishermen) would paddle their canoes to certain locations and use points such as a koʻa, as well as other outcroppings of stone and other topographic features, to identify selected fishing grounds.

Kauhale and Hale Pāpaʻi
House Sites, Temporary Habitation Sites and Shelters

On the leeward side of Lānaʻi, Kapihaʻā and neighboring villages of the Hulopoʻe-Mānele vicinity supported a population of at least several hundred people at any given time. Based on traditional land use practices, it is likely that some of the habitation sites in Kapihaʻā and the neighboring villages were used year-round by families over the generations, some as permanent residences, and some as seasonal shelters when gathering marine resources.

The small house sites were basically shelters from bad weather, with most activities—such as making fishing gear, working on stone tools, and food preparation—occurring outside.

Poles of wood, gathered from the uplands, would have been placed upon the stone foundations of these house sites and shelters as support posts, beams and purlins. Thatching of native pili grass, leaves of loulu (pritchardia) palms, niu (coconut fronds), and leafy branches from shrubs would then be lashed to the poles on narrow cross pieces, thus providing protection from rain, cold and heat.

Notice that the house foundation before you has multiple terraces and separate leveled areas, each of which would have served a special use in domestic life. Generally the highest area on the upslope side was reserved for special functions associated with family worship. You can also observe the scatter of sea shells, basalt flakes and coral in and around this site, which are the residue of food consumption and tool making through many generations. Please leave everything in place so that others can enjoy this experience in the future.

"Wāwā ʻia no - he hale kānaka! Aʻole e wāwā ʻia, ka hale kānaka ʻole!"
A noisy house is a house of people! A quiet house, is a house without people!
(The saying implies that people make a house a home, a place of joy.)

Dry Land Agricultural Terraces

Because of the arid nature of Lānaʻi, most of the crops grown here were adapted to the kula (open flat lands), and planted in kīhāpai and moʻo (walled fields or shallow terraces). Passing showers born by the nāulu (southerly) breezes and the early morning kēhau (dew carried by mountain breezes) provided enough water for the plants to grow. Both natural terraces, some of which were modified, and formal terraces, in which mulch was developed to support plant growth, can be found in this area. Crops such as ʻuala (sweet potatoes), uhi (yams), hue (gourds), lau kī (ti plants), and clumps of kō (sugarcane) were grown here.

The landscape you see before you is dynamic. The natural terraces are the result of down slope movement of rocks during the infrequent but seasonally heavy rains. The soil expands with moisture and contracts during dry spells, pushing the rocks to the surface where they are arranged by gravity and water run-off in a linear pattern paralleling the slope. The ancient planters took advantage of these natural terraces by mulching the surface and planting ʻuala and other crops during the winter rains.

"Kuʻu pūnāwai, kau i ka lewa. Heʻaha ia?"
(My spring is set there in the sky. What is it?)

"He niu!"
(A coconut)

An ancient riddle of people who lived in the dry lands, citing the importance of the groves of niu (coconut trees) along the leeward coasts.

Heiau (Temple) of Kapihaʻā Village

There are many types and forms of heiau which served as temples and ceremonial sites. Some were used for state worship where only the paramount ruler of the island and priests were allowed to enter. Other heiau were used by lower chiefs and priests who controlled smaller political land divisions, and still others were used by individual families who resided in a given area. Whatever the purpose, heiau are considered sacred and are places where material offerings and prayers in the form of formal supplications were tendered to the gods.

The heiau before you is a significant architectural feature on the cultural landscape of Kapihaʻā. There are five features associated with the heiau, which include a walled platform, several terraces, and an ʻahu (altar or cairn). Work undertaken by the archaeological firm Cultural Surveys Hawaiʻi offers the following description of this heiau:

> "This walled platform area measures 35' N/S by 42' E/W. It is walled on the north and east sides and partially on the west side with the walls standing 4' to 6' high… The interior is boulder paved with some exposed bedrock…" [Cultural Surveys Hawaiʻi, April 1990]

The prominence of this site, and the fact that it commands an imposing view of the ocean and surrounding lands, suggests that it was a temple associated with prayers and offerings

to promote the abundance of the fisheries, or perhaps to pray for rains and sustainable growth of crops on land.

“O Kane o Ku ka Pao me Lono nui noho i ka wai,
loaa ka lani, honua…”
(O Kane, Ku and Lono who dwells in abundance of water,
let it be from the heavens to the earth…)

Puʻupehe Islet

Looking towards the coast and southeast, is one of the most beautiful natural scenes of Lānaʻi. It is a small island or tower of lava situated in a small cove, and traditionally known as Puʻupehe Islet, one of the wahi pana (famous storied sites) of Lānaʻi. You may follow the shore line trail along Hulopoʻe Beach to the bluff across from Puʻupehe, to view the platform and see one of the most striking scenes on Lānaʻi.

The bay in which the islet sits, and the northern point also bear the name Puʻupehe. The surf that rounds the northern point into Hulopoʻe Bay is called Uolokeahi. There is a tradition of how this place came to be called Puʻupehe that was recorded in 1867. In the tradition, Puʻupehe was a beautiful chiefess of Lānaʻi, who through the carelessness of her husband died in the surf below the little islet. Lamenting her death, Makakehau, the errant husband, carried the body of Puʻupehe to the top of the islet, built her burial platform, and then threw himself from the cliffs. From that time forward, the island has borne the name Puʻupehe; and after the 1920s, came to be called “Sweetheart Rock.”

Kapihaʻā: Life Along the Leeward Shore of Lānaʻi

Life on Lānaʻi has changed substantially over the centuries. Much of the arid landscape you now see around is the result of the introduction of goats, sheep, cattle and deer, all of which consumed native vegetation that had previously kept the land cool and moist.

Close to 800 years ago, native Hawaiians settled along sheltered areas of the coast line on Lānaʻi, and then extended inland where extensive dry land agricultural fields were developed. Because water resources were limited even then, most agricultural pursuits were in the form of dry land crops planted upon the kula (plains) and under the canopy of now reduced forests that collected fog drip. At one place on Lānaʻi, in Maunalei Valley, the ruins of ancient irrigated taro pond fields still exist.

Kapihaʻā is situated in the ahupuaʻa (traditional land division) of Pālāwai, one of thirteen ahupuaʻa on the island. In ancient times, residents of Pālāwai Ahupuaʻa maintained homes, crops and resource collection sites along the coast, as well as at various locations in the uplands. This type of residency and land use gave the people the fluidity and ability to sustain themselves year-round, through periods of seasonal rains, and through times of varying ocean conditions. As you follow the trail you will find evidence of permanent and temporary dwellings, agricultural plots, lithic (stone) workshops and ceremonial sites. Please stay on the trail, and do not pick anything up, or leave anything behind.

“Wahi Pana” Are Storied and Sacred Places on the Hawaiian Landscape

Here on the bluff near the clubhouse, you may look upon the ancient village of Kapihaʻā through which an interpretive trail runs that explores various traditional features associated with ancient life on Lānaʻi. Walking the trail from this point, you will step back in time and glimpse life on Lānaʻi prior to the arrival of westerners in 1778. The Kapihaʻā Interpretive Trail extends from this point to the coast and then to Hulopoʻe Beach. The trail is approximately one mile round trip.

Interpretive signs are placed along Kapihaʻā heritage trail, identifying several different types of sites, including agricultural fields, residences, ceremonial sites, and lithic (stone) workshops. A mele (traditional chant) published in the 1800s includes the following lines describing a traditional resident’s love for the noted and storied places of this coastal region:

Aloha ke one alohi o Kaupakuea,	*Aloha to the glistening sands of Kaupakuea,*
Aloha ke kawa lele o Lainohau,	*Aloha to you the diving spot of Lainohaunui,*
Aloha Puupehe e au nei i ke kai,	*Aloha to you Puupehe swimming in the sea,*
Aloha ka nalu o Uolokeahi,	*Aloha to you the surf of Uolokeahi,*
Aloha ke one o Hulopoe,	*Aloha to you o sands of Hulopoe,*
Aloha ke kai o Kaluakoi...	*Aloha to you the sea of Kaluakoi...*

(By Lululipolani, June 22, 1878, Ko Hawaii Pae Aina)

Most of the localities named in the above mele can be seen from this vantage point, and a short walk along the coast of the Kapihaʻā-Mānele region reveals all of the natural wonders that make this leeward shore of Lānaʻi so unique.

If you are starting the trail from this point, please turn down the paved cart path to reach the interpretive trail head. The trail is clearly marked and interpretive signs along the path will help you understand the historic significance of this place. Once on the trail, please remain on it for your own safety and to help us protect the cultural sites of Lānaʻi.

PU‘UPEHE ISLET HERITAGE TRAIL

Walking approximately .8 miles southeast along Hulopo‘e Beach from the Mānele Bay Resort will take you to a bluff one hundred feet above sea level, directly across from Pu‘upehe Islet. Along the path you will cross the white sands of Hulopo‘e and rise up along the lava bench that separates Hulopo‘e Bay from Mānele Bay (location of the small boat harbor). The lava flows that formed this section of Lāna‘i’s shoreline and the hill behind it erupted approximately 1.25 million years ago, and are believed to be among the last eruptions on Lāna‘i.

THE HULOPO‘E DUNES

When you leave the beach and walk along the lava cliffs, you will observe that sand dunes form the mauka (inland) section of the landscape. Sand dunes, called pu‘uone, are interesting geological features and important cultural sites. In ancient times, they were often used as burial grounds. Here at the pu‘uone of the Hulopo‘e-Mānele region, tradition tells us that the dunes are the resting place of traditional residents of Lāna‘i. In this area, the pu‘uone are also host to rare **‘ua‘u kani** (*Puffinus pacificus*), the Hawaiian Wedge-tailed Shearwater, an indigenous migratory bird that ranges thousands of miles across the Pacific feeding on fish, squid and crustaceans. They return to these dunes on Lāna‘i between May and November to mate and care for their young. The ‘ua‘u kani dig burrows in the dunes to prepare for the laying of a single egg. Both the female and male adults take turns caring for the egg, which will hatch after approximately 50 days. After the first week, both parents leave the chick unattended in the burrow while they go out to feed and bring food back. Populations of the birds have declined significantly since western contact as a result of predators such as cats, dogs, mongoose and rats.

‘Ua‘u kani fledging in burrow along Pu‘upehe Trail (October 2014. Photo courtesy of Ben Ostrander)

Please help us protect the sensitive cultural resources and rare ‘ua‘u kani by staying on the trail. Walking on the dunes could cause nesting burrows to collapse and kill the fledglings. The ‘ua‘u kani and cultural sites are protected by both state and federal laws, and significant penalties may be assessed for violations. (cf. Migratory Bird Treaty Act, 1918; Hawaii

Revised Statutes § 6E-11, and the Federal Archaeological Resources Protection Act of 1979.)

‘Uolokeahi and Pu‘upehe (‘Aipuhi) Bay

You will pass low cliffs as you follow the trail up the lava bench. One of the interesting stops is marked by concrete steps going down to the lava shelf which is host to many tidal pools. At the base of the steps is a larger pool which was actually made in 1951 during the seven-month-long pineapple strike. During the strike, the employees engaged in a number of community service projects, and making the pond a safe place for children to swim was one of the projects. A Hawaiian word for child is “keiki,” and the pond is referred to as “Keiki Pond” by island residents.

Aerial View of ‘Uolokeahi and Pu‘u Pehe (‘Aipuhi) Bay (April 2014. Photo No. KPAC2b_4298)

While the lava shelf appears to be protected from the waves, it can be dangerous. During times of rough seas or high tides, the waves can wash up on the shelf and knock people over, even carry them across the rough lava out into the bay. Please exercise caution when walking along the tidal pool. Hawaiians always taught their children to never turn their back to the ocean. This is an important lesson for us today as well.

The waves that round the rocky point and form the surf in Hulopo‘e Bay are known as ‘Uolokeahi, which is descriptive of the back wash dancing above the waves like flames. These waves are popular with surfers, but can be dangerous if you are inexperienced in the ocean.

Rising up to about twenty-five feet above sea level, you will come to a cliff from which you may look out across a small bay and to Pu‘upehe Islet. In the distance behind Pu‘upehe you will see larger islands.

The lower island to the southeast is Kaho‘olawe, the larger island to the east is Maui. Geologists believe that at one time Lāna‘i, Kaho‘olawe and Maui were connected by a low land bridge which submerged below sea level some 18,000 years ago.

The small cove in front of you was traditionally know as Puʻupehe Bay or ʻAipuhi Bay. In recent times this cove became known as Shark's Bay, so called because traditions say that a shark guardian named ʻAipuhi once lived here. The name Puʻupehe comes from another Lānaʻi tradition about a young woman who died in the waters here.

From here you may follow a trail near the cliff for .2 miles to a bluff that rises approximately 125 feet above sea level. At the highest point you will be standing directly across from Puʻupehe Islet, and above the cave called Malauea, which is featured in the tradition of Puʻupehe.

The Mānele-Hulopoʻe Marine Life Conservation District

In 1976 the State of Hawaiʻi Division of Aquatic Resources designated 309 acres of coastal waters extending from the eastern cliffs outside of Mānele Small Boat Harbor to Kalukaoʻi Point west of Hulopoʻe Bay, including Puʻupehe Bay, as a Marine Life Conservation District (MLCD). Governed by state law, regulations include:

Permitted activities (§13-30-3)

(a) A person may take, possess, or remove any finfish and a'ama crab by pole and line from the shoreline only.
(b) A person may possess the following fishing gears:
  (1) Pole and line;
  (2) One knife;
  (3) One hand net with a frame, not including the handle, that is no more than three feet in diameter;
  (4) Any legal fishing gear while on board a vessel that is directly transiting to or from the Manele Boat Harbor while within the marker buoys delineating the harbor channel and while within Manele Boat Harbor in subzone B only; provided that such fishing gear may not be in the water; and
  (5) As may be otherwise provided in chapter 53, Manele Harbor fisheries management area. [Eff 5/26/81; am and comp 7/21/01] (Auth: HRS §190-3) (Imp: HRS §§190-1, 190-3)

Prohibited activities §13-30-2. Except as provided by sections 13-30-3 or 13-30-4 or as may be otherwise allowed by law, no person shall engage in the following activities in the Manele-Hulopoe Marine Life Conservation District:

(1) Fish for, catch, take, injure, kill, possess, or remove any finfish, crustacean, mollusk including sea shell and opihi, live coral, algae or limu, or other marine life, or eggs thereof;
(2) Take, alter, deface, destroy, possess, or remove any sand, coral, rock, or other ecological feature, or specimen; or
(3) Possess any fishing gear. [Eff 5/26/81; am and comp 7/21/01] (Auth: HRS §190-3)(Imp: HRS §§190-1, 190-3)

Pu‘upehe Islet

…Aloha ke one alohi o Kaupakuea,	…Aloha to the glistening sands of Kaupakuea,
Aloha ke kawa lele o Lainohau,	Aloha to you the diving spot of Lainohaunui,
Aloha Puupehe e au nei i ke kai,	Aloha to you Pu‘upehe swimming in the sea,
Aloha ka nalu o Uolokeahi,	Aloha to you the surf of Uolokeahi,
Aloha ke one o Hulopoe,	Aloha to you o sands of Hulopo‘e,
Aloha ke kai o Kaluakoi...	Aloha to you the sea of Kaluako‘i...

[By J.H. Lululipolani of Mānele-Kaupakuea, Pālāwai. June 22, 1878, *Ko Hawaii Pae Aina* (Kepā Maly, translator).]

Pu‘upehe is a geologic remnant of an eroded volcanic cinder and spatter cone that was once connected to the walls of the crater forming Pu‘upehe Bay. Long before the first Hawaiians settled on Lāna‘i, the pressure of wave erosion began undermining the small crater, causing large sections of the wall to collapse.

In 1867, foreign resident Walter Murray Gibson recorded the first formal account describing the naming of Pu‘upehe; Gibson reportedly learned it from a chief, Pi‘ianai‘a, who was on Lāna‘i with Kamehameha I. Gibson published the account under the title of “The Tomb of Puupehe, A Legend of Lanai,” in the island newspaper, *The Hawaiian Gazette* of March 3, 1867 (Vol. 3 No. 7), and his narratives follow below. Though lacking some of the details and prose of Gibson, elder kama‘āina of Lāna‘i continued to tell the story of Pu‘upehe through the early 1970s. Excerpts from Gibson’s narrative follows:

One of the interesting localities of tradition, famed in Hawaiian song and story of ancient days, is situated at the southwestern point of the island of Lanai, and known as the Kupapau o Puupehe, or Tomb of Puupehe. At the point indicated, on the leeward coast of the island, may be seen a huge block of red lava about eighty feet high and some sixty feet in diameter, standing out in the sea, and detached from the mainland some fifty fathoms, around which centers the following legend.

Observed from the overhanging bluff that overlooks Puupehe, upon the summit of this block or elevated islet, would be noticed a small inclosure [platform] formed by a low stone wall. This is said to be the last resting-place of a Hawaiian girl whose body was buried there by her lover Makakehau, a warrior of Lanai.

Puupehe was the daughter of Uaua, a petty chief, one of the dependents of the king of Maui, and she was won by young Makakehau as the joint prize of love and war… The Hawaiian brave feared that the comeliness of his dear captive would cause her to be coveted by the chiefs of the land. His soul yearned to keep her all to himself. He said: “Let us go to the clear waters of Kalulu. There we will fish together for the kala and the aku, and there I will spear the turtle. I will hide you, my beloved, forever in the cave of Malauea. Or, we will dwell together in the great ravine of Palawai, where we will eat the young of the uwau birds, and we will bake them in ki leaf with the sweet pala fern root. The ohelo berries of the mountains will refresh my love. We will drink of the cool waters of

Maunalei. I will thatch a hut in the thicket of Kaohai for our resting-place, and we shall love on till the stars die.

Pu‘upehe Islet, with platform identified as the tomb of Pu‘upehe.
Photo No. KPA-C687.

…Makakehau left his love one day in the cave of Malauea while he went to the mountain spring to fill the water-gourds with sweet water. This cavern yawns at the base of the overhanging bluff that overtops the rock of Puupehe. The sea surges far within, but there is an inner space which the expert swimmer can reach, and where Puupehe had often rested and baked the honu or sea turtle, for her absent lover.

This was the season for the kona, the terrific storm that comes up from the equator and hurls the ocean in increased volume upon the southern shores of the Hawaiian Islands. Makakehau beheld from the rock springs of Pulou the vanguard of a great kona, scuds of rain and thick mist, rushing with a howling wind, across the valley of Palawai. He knew the storm would fill the cave with the sea and kill his love. He flung aside his calabashes of water and ran down the

steep, then across the great valley and beyond its rim he rushed, through the bufferings of the storm, with an agonized heart, down the hill slope to the shore.

The sea was up indeed. The yeasty foam of mad surging waves whitened the shore. The thundering buffet of the charging billows chorused with the howl of the tempest… A rushing mountain of sea filled the mouth of Malauea, and the pent-up air hurled back the invading torrent with bubbling roar, blowing forth great streams of spray… What, to see amid the boiling foam the upturned face, and the dear, tender body of one's own and only poor dear love, all mangled? You might agonize on the brink; but Makakehau sprang into the dreadful pool and snatched his murdered bride from the jaws of an ocean grave.

The next day, fishermen heard the lamentation of Makakehau, and the women of the valley came down and wailed over Puupehe. They wrapped her in bright new kapa. They placed upon her garlands of the fragrant na-u (gardenia). They prepared her for burial, and were about to place her in the burial ground of Manele, but Makakehau prayed that he might be left alone one night more with his lost love. And he was left as he desired.

The next day no corpse nor weeping lover were to be found, till after some search Makakehau was seen at work piling up stones on the top of the lone sea tower. The wondering people of Lanai looked on from the neighboring bluff, and some sailed around the base of the columnar rock in their canoes, still wondering, because they could see no way for him to ascend, for every face of the rock is perpendicular or overhanging. The old belief was, that some akua, Kanekoa, or Keawe-mauhili (deities), came at the cry of Makakehau and helped him with the dead girl to the top.

When Makakehau had finished his labors of placing his lost love in her grave and placed the last stone upon it, he stretched out his arms and wailed for Puupehe, thus:

"*Where are you O Puupehe?*
Are you in the cave of Malauea?
Shall I bring you sweet water,
The water of the mountain?
Shall I bring the uwau,
The pala, and the ohelo?
Are you baking the honu
And the red sweet hala?
Shall I pound the kalo of Maui?
Shall we dip in the gourd together?
The bird and the fish are bitter,
And the mountain water is sour.
I shall drink it no more;
I shall drink with Aipuhi,
The great shark of Manele."

Ceasing his sad wail, Makakehau leaped from the rock into the boiling surge at its base, where his body was crushed in the breakers. The people who beheld

the sad scene secured the mangled corpse and buried it with respect in the kupapau of Manele. [W.M. Gibson. "The Tomb of Puupehe, A Legend of Lanai," Hawaiian Gazette, March 3, 1867 (Vol. 3 No. 7)]

Looking across the bay to Puʻupehe, you can see the platform of approximately 6 feet wide, by 21 feet long, by 3 feet high, with an upright stone in it. Besides a burial site, native lore describes the platform as a shrine dedicated to the god of bird catchers. The latter tradition is rooted in the traditional practice of catching ʻuaʻu kani and other sea birds which nested in the area to supplement the Hawaiian diet. Koʻa (shrines) like that on Puʻupehe were often built on islets frequented by sea birds as a place where prayers were offered to ensure the increase of the bird populations.

Look carefully at the sloping summit of Puʻupehe, and one can see that there are numerous manmade ahu (cairns) of stone there—evidence of traditional activity. There are also stories of a path to the top of the islet, and two of the ahu situated at the center of the islet, above a protruding stack of lava in the sea, mark the ancient trail. But since the great earthquakes of 1868, which caused major collapses of the cliffs along Lānaʻi's coast, few people have attempted the ascent of Puʻupehe. In 1922, Bishop Museum archaeologist, Kenneth Emory and Hector Munro, nephew of then ranch manager George C. Munro, used scaffolds and ropes to reach the top. There, Kenneth Emory opened up a section of the platform to ascertain if there were any human bones within. None were exposed, though he did find bird bones in the platform.

Aerial view of Puʻupehe Islet and Bay (April 2014. Photo No. KPAC2b_4298)

Today, Puʻupehe is protected by the Migratory Bird Treaty Act, 1918, and climbing it is a Federal offence. One of the characteristics of the ʻuaʻu kani is its eerie call in the night when they are nesting. The call has been likened to the distant crying of a baby, and has led many people to rush away from nesting grounds in fear of spirits. The birds are also clumsy landers, and if you are in their path, a crash may occur. This could be particularly hazardous along the cliff side.

To return to Hulopoʻe beach, retrace your foot steps back the way you came.

MĀNELE-KAUPAKUEA HERITAGE TRAIL
(1.5 miles for three trail sections)

...Ke one alohi o Manele,
Aloha wale ia one i ka puhia e ka Moae,

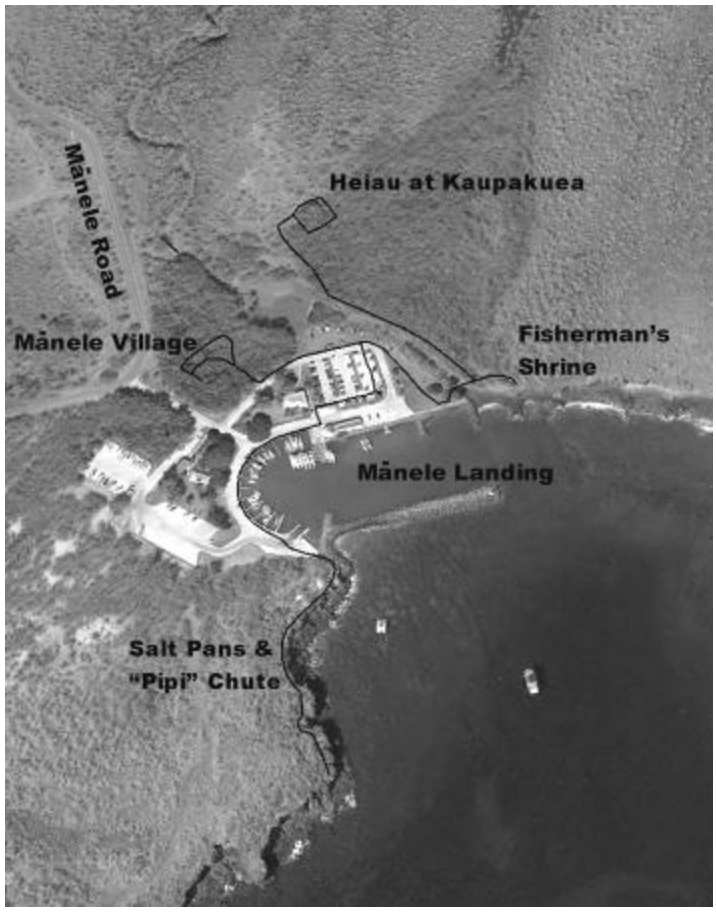
E ka makani hoohaehae,
I ke one lai la o Kaupakuea,
Oia one a kuu aloha i pili ala…

...The glistening sands of Mānele,
Aloha to those sands that are blown by the Moa'e wind,
Stirred up by the Nāulu gusts
On the peaceful sands of Kaupakuea,
The sandy shore which my love held close…

(In *Ko Hawaii Pae Aina*, Iulai 30, 1881:4. Maly, translator)

The Mānele-Kaupakuea Heritage Trail will take you back in time, as you visit ancient kahua hale (house side platforms), mahina 'ai (planting fields), heiau and ko'a (temple and shrine), and historic resources spanning antiquity to the 1940s. While walking the trail and visiting the Mānele-Kaupakuea Heritage Complex, we ask that you respect those who settled this land in ancient times and that you travel safely. Please:

- Stay within the trail boundaries marked by the kiawe wood post railing and alignments, which are situated on the ground to help ensure that the sites and resources are respected, and that your visit is safe.
- Do not pick up or move stones and natural materials.
- And remember, traditional and historic properties are protected under Hawaii Revised Statues §6E-11 and the Federal Archaeological Resources Protection Act of 1978



This heritage complex is made up of multiple contributing features, as well as later historic sites that were part of the ranching and plantation eras here on Lāna'i. The map to the side provides you with your location along with several trails that may be accessed from this point. Selected sites may be visited by following the marked trail along the shore, behind the harbor facilities, and past the break water. As the expression goes, "Take only photographs, and leave only footprints behind."

Early Life at Mānele and Kaupakuea

Mānele may be translated as Litter or Sedan Chair, and describes the ancient practice of carrying the chief's canoe from the water onto the beach so that visiting royalty would not get wet. Kaupakuea describes the view of the thatched ridge poles of the village houses as they appeared to travelers on canoes in the ocean when they drew near the shore. At one time there was an extensive village here along the shore. The sheltered bay provided people with safe access to the ocean and rich fisheries, and along the shore there was fresh water in brackish seeps and in near shore wells. Around the house sites and in sheltered areas along Kaupakuea Gulch, terraces, walled enclosures and mulched pits supported cultivation of important food crops.

Mānele is situated in the ahupua'a of Pālāwai, and Kaupakuea is in the ahupua'a of Kama'o. Ahupua'a are the major sustainable land divisions of ancient Hawai'i, and each included resources that extended from the ocean fisheries fronting a land area up to the mountain region. Kaupakuea Gulch is the boundary line between two major land divisions on Lāna'i, Pālāwai Ahupua'a, which lies on the western side of the gulch, and Kama'o which lies on the eastern side. The name Kama'o describes a particular plant growth which was once prolific in the area, and may still be seen scattered across the land. The plant, ma'o (*Gossypium tomentosa*), is unique to the Hawaiian islands, and seasonally bears bright yellow flowers. The flowers were used in ancient times to make a green dye for coloring kapa (bark cloth) used for clothing and blankets.

Residents of each ahupua'a were governed by chiefs and priests who were responsible for establishing the protocols that ensured the continued abundance of resources on land and in the sea. They also oversaw the use of resources, ensuring that the native tenants had food and natural material necessary to sustain healthy populations. This place is a wahi pana (storied and sacred place), and home to ceremonial sites, high status residences, rich near-shore and deep sea fisheries, workshops, dry land agricultural fields, and numerous residences of commoners.

Traditional Hawaiian villages were comprised of many kinds of houses, along with structures that served as workshops, houses for cooking and eating, and storage. Daily life of the commoners in the Mānele-Kaupakuea village complex likely revolved around gathering and preparing food from the kai or moana (sea). The men did offshore fishing from canoes with hooks-and-line, lures, nets and traps. Women and children collected many of the plants and animals from near shore. These were eaten raw; salted and dried, broiled, or baked. Also important in the Hawaiian diet was food from the 'āina (land). The 'uala (sweet potato) was a significant staple grown on the dry leeward side of Lāna'i. From the uplands, kalo (taro) roots, baked and pounded into a paste called poi, could be had in exchange for fish, salt, and seaweeds. Various trees were planted along the coast to provide food, medicine, shade, raw materials for tools, and firewood. Among the trees that would have grown here were the niu (coconut), milo (*Thespesia populanea*), noni (*Indian mulberry*), kou (*cordia*), hala (*pandanus*), and wiliwili (*erythrina*). Hawaiians planted these trees in the gulch bottoms, so they could be protected and periodically watered by runoff and early morning dew.

The primary canopy tree today is an introduced species, a relative of the mesquite tree, which has been given a Hawaiian name, kiawe. The wood was valued as a good firewood,

and the seeds were an important food source for introduced grazing animals. The trees produce sharp hard thorns, so wear good shoes while walking the trail, and watch your step.

Ke Awa Pae Waʻa o Mānele (The Mānele Canoe Landing and Harbor)

As indicated by their place names, the coast line of Mānele and Kaupakuea was of great importance in ancient times. The sheltered nature of the bay was not lost on early foreign visitors to Lānaʻi, and the earliest westerners to take up residency on the island selected this area as their primary landing. In 1854, a small group of Mormon elders selected Lānaʻi as their base of church development. The chiefly title holder of Pālāwai Ahupuaʻa granted the missionaries a five-year lease of the land, and the Mormons set to work on building a place for "Hawaiian saints" to gather. A few miles above Mānele landing the "City of Joseph" was established in the Valley of Ephraim (Pālāwai Basin), and native Hawaiians from other islands came to settle on Lānaʻi. In the summer of 1854, Brother Ephraim Green wrote to Brigham Young about the selection of Lānaʻi, and use of Mānele as the landing for the new community:

> "*This morning Br. Hammon left for Maui. I tuck my cumpas and commenst to lay out a town at the fut of the mountain and laid out one stret runing south to the sea three miles to a fine litle harbour whare we land our boats hear we intendt to build a store house to leave our produce. I then laid out three more streats thru the town into blocks fore acres each with the streats fore rods wide. This is a butiful location for a town."* [Mormon, 1989]

In July 1862, Walter Murray Gibson, then head of the Mormon settlement at Pālāwai, wrote to King Kamehameha IV, asking for support of the Lānaʻi colony. In speaking of Mānele, he wrote:

> "*We would if in possession of the land make a good wagon road to the coast. We would also construct wells, and substantial cisterns; or even reservoirs for purposes of irrigation. We have constructed some small cisterns for domestic use. Furthermore we would construct a slip at the roadstead of Manele suitable for the safe mooring of one or more coasting craft*… [Hawaii State Archives Series U-178 Box 1 1847–1864]

The landing at Mānele was developed, and throughout much of the 1800s it served as a regular stopping point for interisland steamers. In 1873, Walter M. Gibson penned an article in *Nu Hou*, a local newspaper, telling readers of a voyage to Lānaʻi and landing at Mānele, and a journey on horseback up to the Pālāwai basin:

> *"…We were on board the staunch old steamer Kilauea, now in fine trim, running along by the lee shore of Lanai. The strong current here and the bold rocky shore call for a careful lookout; and they get it from the faithful McGregor, who keeps watch and ward all the night long, a tireless sentinel on the bridge of the steamer who will trust to no other but his own well weather beaten eyes, so long as darkness and danger are abroad.*

The shrill whistle at about four in the morning, waked the echoes among the lofty bluffs that form the head of the Bay of Manele on the southeastern end of the island. A pull of ten minutes brought us inside our breakwater, and here being free from the break of the surf, we landed all safe and dry at our very boat house door…" [*Nu Hou*, April 8, 1873]

Historic Ranching Operations In The Mānele Harbor Vicinity

Ranching was the primary commercial enterprise on Lānaʻi between 1860 to 1922, Initial activities focused on goats and sheep, but by the early 1900s cattle had become the primary stock. To ship the cattle (in Hawaiian, pipi) to Honolulu, the animals were driven down to Mānele, held in pens, and then loaded on interisland steamers. At first, the cattle were driven into the water and dragged out to the waiting steamer for loading, but by around 1920, a chute had been built on the Leinohaunui Cliffs, on the south side of Mānele Bay (follow the signs to Pipi Chute).

"Pipi" (Cattle) Chute at Mānele Landing (August 1923)
Duane and Sheila Black Collection, Lānaʻi Culture & Heritage Center

With construction of the chute, the pipi could be driven along the cliffs to the chute and walked across the water onto the waiting boat. In addition to the "Pipi Chute," a series of mortar salt making beds were built on the shore of the landing in the 1930s. In May 1943, the salt making beds were moved to the cliffs. A walk along the trail towards the south of the boat harbor will take you past the salt beds and to the old fence line that contained cattle as they were being driven down the chute for shipping to Honolulu. The salt beds were periodically filled with salt water, which evaporated and provided fresh sea salt for drying meat and treating hides.

On rough days, when the steamers couldn't safely draw along the Mānele cliff side, cattle were driven into the ocean at Hulopoʻe Beach. They were then tied up to a launch, which took them out to the steamer, and hoisted onto the boat for transport. Typically, anywhere from 30 to 70 cattle from Lānaʻi were shipped in one trip.

By 1918, Charles Gay and family began experiments in planting pineapple on Lānaʻi in the uplands near what would become Lānaʻi City. Once harvested, the fruits would be taken by truck down to Mānele Landing via a stone and dirt trail that was almost impassable. The crop was then loaded onto a small boat and transferred to Maui for canning. It was a difficult trip which caused the loss of much of the fruit, due to bruising. However, as a result of the Gay family's success, James Dole's Hawaiian Pineapple Company knew that the crop could be grown, and in 1922 Dole purchased almost the entire island of Lānaʻi. And the rest, as they say, "is history."

In the 1930s, the Hawaiian Pineapple Company built three or four beach houses on the shore of Mānele for plantation families to enjoy on days off. Later additional beach houses were built at Hulopoʻe Beach. On October 11, 1939, *The Maui News* provided readers with the following brief description of Mānele:

> *"Hawaii has few if any better spots for swimming and fishing than Lanai's Manele beach. Six miles distant from Lanai City, Manele offers an easily accessible playground for Hawaiian Pine's employees on the Pineapple Isle. Several beach houses are maintained there where employees can spend on outing. Ample facilities in addition to Manele beach are maintained on Lanai for employees…"*

(You may follow the trail markers to view the Pipi Chute and shoreward cliffs. Please do not go near the cliff edge, and return along the same trail.)

Kulana Kauhale—The Mānele-Village Complex

"Wāwā ʻia nō - he hale kānaka! Aʻole e wāwā ʻia, ka hale kānaka ʻole!
(When the house is noisy it if full of people! When there is no noise in the house, it is without people! People make a house a home, a place of joy!)

In ancient times, there was an open sandy beach on the coast here. Hālau waʻa (canoe sheds), lānai kaulaʻi ʻupena (net-drying shelters), and various structures lined the shore. Kauhale (homesteads) and mahina ʻai (dryland planting gardens) extended back from the coast where families engaged in daily life. One can imagine the sounds of a community filling the air. After western contact in 1778, diseases rapidly led to a decrease in the native population, and by the 1830s, when goats and sheep were introduced to Lānaʻi, the environment began to change. Grazing led to the loss of vegetation on the mountain watershed, diminishing fresh water resources, and by 1848, only 604 people lived on Lānaʻi; just one family was documented as living full time at Mānele. The head of the family, Kanekeleia, was granted fee-simple title in the property here by Kamehameha III, identified by Land Commission Award No. 10041. It was described as a "kahuahale" (house lot) and "mahina uala" (sweet potato garden) in the ili (land section) of Manele. Walking the trail you will pass house sites and planting fields that were first documented between 1848 to 1855.

Under the introduced kiawe tree canopy, the remains of rock wall foundations can be seen. It was here that the ancestors of Kanekeleia lived and worked and where his heirs resided

into the 1880s. In 1921, Kenneth Emory [1924:49] noted several visible house sites here, but did not assign a site number. Subsequent field work identified nine features that contributed to the single site. In 2013, archaeological and ethnographic research was undertaken for the Mānele-Kaupakuea Heritage Complex, confirming the site as a coastal habitation complex located immediately inland of the Mānele Small Boat Harbor. Features are interpreted as being permanent house sites, temporary shelters, a possible well site, and dryland planting gardens. One site identified during the archaeological survey is the area of most recent habitation associated with the residency of Lululipolani, Keaweamahi, Haole, Uwenaole, and Zablan, as the heirs of Kanekeleia.

Kaupakuea Heritage Complex

Kaupakuea Gulch, which at one time drained into Mānele Bay, marked the division between two major land divisions on the island; its outlet was near the present day passenger ferry dock. Walking from this sign towards the east you will cross the modern spill way and arrive at the lower section of the Kaupakuea Village, which was settled prior to western contact and adaptively used by Hawaiians through the late 1800s. Walking the trail to various sites, you can see ancient ceremonial features, dry land agricultural planting fields, and places of residence.

Little traditional information about the residents and features has survived the passing of time, but archaeological evidence reveals that people lived here for hundreds of years and that activities ranged from ceremonial to the manufacture of crafts and tools. As would be expected, there is great diversity in the remains of fish that Hawaiians ate here over the centuries. In the middle 1800s, foreign journals described the occurrence of stone pens on the flats behind the shore to hold sheep prior to being shipped to market at Lāhaina, Maui. In the 1880s, watermelons were cultivated in the low walled fields just behind the shore. An article published in 1881 describes the celebration of the people who lived here following a successful run of watermelons to the Lāhaina markets, and their pastime of leaping from the cliffs. The visitors to Lānai had sailed from Lāhaina, passing the point of Kamaiki, and pulled into the landing at Mānele. The writer reported—

> *"We found a crowd of natives assembled on the beach; and learned that a feast was held here this day, on account of the great yield of water melons that grow at Manele to such perfection in the sands among the rocks. Many large calabashes and other vessels were filled with the fermented juice of the fruit; and there was great hilarity among the people; and at this time they were amusing themselves with a true Hawaiian sport of leaping from a precipice into the sea... On this occasion there were over one hundred men, women and children assembled. The men were bound with their malo or breechcloth, and the women had arranged a mumu or chemise, as a tight fitting pau, or short trouser. There were boys and girls of as tender an age as seven or eight years, who readily took this bold leap, and as the surging tide below would heave them on the rocky ledge of the shore beneath the overhanging bluff, they would clamber up the base of this sheer sea wall to the top again, simply by help of a few jutting points of rock, or crevices to which they could cling, merely with the ends of fingers and toes…"*

At one point, the visitors heard the natives call out “Kalili! Kalili!” and they saw —

> *“The perfect form of a beautiful young girl, slightly concealed by the pau… She waved her hand and leaped; passing with her long flowing hair streaming upward, like a sky meteor plunging into the translucent, heaving sea. Down she went, beneath the surface of the yielding waves, till the line of light that followed her radiant form was lost; curious and anxious eyes looked seaward, and then beheld the beauty of the pandanus grove, rise up from a foamy crest, and shake her briny curls away from her pretty brows and cheeks, that now glowed and dazzled like those of a sea born Aphrodite…”* (Pacific Commercial Advertiser, April 30, 1881)

As you walk the trail, you will hear the creaking of kiawe branches, and wonder about the people who once lived on this land, sustaining themselves and celebrating life at Kaupakuea. Please walk respectfully and with care, and remain on the marked trail.

The eastern section of the Mānele-Kaupakuea Village Complex is comprised of several contributing features. The lower section includes a Heiau Koʻa or Fisherman’s Temple (Feature C); a lower small platform (Feature H); remains of a large engine from the wrecked boat, the “Naiʻa”; Feature G is a large enclosure with several sections, believed to have enclosed areas of dryland cultivation with attached residency features, cists (now empty); and the collapsed walls of the historic sheep pen built by Mormon settlers on Lānaʻi in the 1850s. While work on dredging and building the small boat harbor was being done in the mid 1960s, some of the sites were altered, and the engine of the Naiʻa (wrecked in ca. 1950) was moved a little inland to serve as an anchor point for the dredging equipment. Recent archaeological investigations here identified significant fish and shell remains in the midden, as well as tools for the manufacture of fishhooks and sinkers.

Ka Hana Lawaiʻa (Fisherman’s Practices)

As might be expected on an island, ancient Hawaiian life revolved around the sea and its resources. To ensure the cooperation of the elements in providing a dependable living, fishermen offered mele pule (chant prayers) to the Akua lawaiʻa (Fishermen’s gods), and made offerings of the first catch of the day to those deities who were believed to control the fish, waves, and winds. One such mele pule of the lawaiʻa (fishermen) presents the following lines in supplication for heʻe (octopus) fishing —

Mele Pule Lawaiʻa	Fisherman’s Prayer
E ala e ka heʻe pali,	*Arise o cliff octopus,*
E ala e ka heʻe puʻuʻai,	*Arise o round headed octopus,*
E ala e ka heʻe pūloa,	*Arise o long headed octopus,*
E ala e ka heʻe pūkoʻa,	*Arise o octopus of the reef,*
E ala e ka heʻe pākiʻi,	*Arise o flattened octopus,*
E ala e ka heʻe pālaha,	*Arise o octopus spread upon the ocean floor,*
E ala e ka heʻe pu-ō ka lau	*Arise o octopus which bends like the coconut palm leaves,*
O ka nui la mōhala ka lau,	*O great unfurling leaf,*
O ka naʻenaʻe māʻele ka,	*O fragrant one which sets numbing fear,*
Ka heʻe o kai uli la...	*The octopus of the deep sea…*

(*Nupepa Ka Hoku o Hawaii*, Kepakemapa 6, 1917, Maly, translator)

The stone platform in front of you is an ancient koʻa or fisherman's shrine and triangulation station (SIHP 50-40-90-157, Feature C). It is a rectangular walled structure, measuring 8 meters along the long east–west axis and 4.5 meters on the north–south axis. The impressive rear wall of the structure reaches a maximum interior height of 2 meters. It has been stacked with skill, using a variety of large field stone cobbles and small boulders, with an occasional small cobble to shore up the face. Branch coral is found in the interior of the feature. Tradition states that coral was one of the offerings made by fishermen at the shrines.

In ancient times, first catch offerings were placed near an upright stone which sat at the front of the koʻa, and prayers were spoken to ensure success. The lawaiʻa nui (head fisherman) would also direct the fishing canoes to the fish schools from the shoreward vantage point of the koʻa. And for those fishermen on the ocean, the koʻa served as one of the triangulation stations that they would look for when seeking a particular fishing spot in the sea.

Lūheʻe (Perforated Cowry Shell and Stone Sinker Lures), were made from leho (cowry) shells, weighted with stone sinkers shaped like the cowry shell. The sinker was lashed to a wooden shaft opposite the cowry shell, and at the other end of the wooden shaft, a bone or wooden hook would be placed, with bristles of boar's hair, and strips of hau branch fibers. The lure of the cowry, bristles and fluttering hau fibers proved too much for the heʻe (octopus) to resist. Once the heʻe was on the lure, the fisherman would give the lure line a strong tug, and the hooked heʻe would be pulled up and into the canoe. Stone sinkers like the one used in the manufacture of the lūheʻe have been found in this vicinity.

Wai (potable water) is the source of life, and while Lānaʻi had few surface streams, potable water flowed underground to the sea. In the ocean, a few hundred yards east of this site, there are areas where fresh water escapes from underground into the ocean. The kūpuna (elders) of Lānaʻi recount that their ancestors dove into the ocean, carrying empty hue wai (water gourds), and when they were at the hole from which the fresh water was escaping, they would tilt the hue wai and allow the fresh water to fill the container. Thus, even in the driest of times the people of the Mānele-Kaupakuea vicinity had access to drinking water. The kūpuna expressed this way of life by saying "*Maikaʻi Mānele i ka wai kaohi ipu*" ("Mānele is good, for there is water caught in the gourd").

Heiau at Kaupakuea

Hawaiian life was guided by religious kapu (laws) that were strictly followed by every member of society. Heiau were the locations where chiefs and priests performed rituals to ensure that the gods looked favorably upon the general populace. Heiau were dedicated to the worship of various gods and creative forces of nature. Though extensive research in Hawaiian and English language records has been undertaken, there is no information on the purpose of this heiau. Archaeologist Kenneth Emory failed to describe it in 1921-1922, when Bishop Museum conducted the first anthropological study on Lānaʻi.

The heiau (Feature DD) is an enclosure with high, wide walls on the north, west, and south; and a lower, narrower wall on the east. It is laid out on a rectangular plan, 22 × 15 meters, with the long axis oriented approximately north–south. The south wall is 4.5 meters wide and 1.2 meters high near the exterior southeast corner. Heavy machinery damaged the western 6 meters of the south wall in the 1970s. The west wall, which constitutes the back

of the structure, is 3 meters wide. The exterior face of this wall has been buried along most of its length by fill material caused by heavy machinery ground disturbance associated with an abandoned dirt road mauka of the modern siltation basin. The interior face of this wall is up to 1.3 meters tall. The north wall is 3 meters wide and is terraced. The outside face rises about 60 centimeters to a step about 1 meter wide, then a second face rises another 50 centimeters. The maximum height of this wall on its interior face is just over 1 meter. In contrast to these three large walls, the eastern wall is typically 40 centimeters high and 1.3 meters wide. It is lowest near the center, presumably because this marks an entrance into the structure.

The structure has a notch in the southwest corner, which is a relatively uncommon design feature of Hawaiian temples that archaeologists often consider to be a Maui Island style.

An interesting attribute of the heiau is the presence of a basalt column at the site. The most conspicuous of these columns rests on top of the wide south wall of the structure, where it is spatially associated with a depression in the top of the wall, and there are several other boulders at the site. Cylindrical boulders such as these might have formed geologically through columnar jointing of dikes or, in certain conditions, of lava flows. Columnar boulders have been reported as “frequently used in heiau construction” on Maui. Similar columnar basalt boulders were called “dike prisms” in an early study of heiau, where it was noted that they were used as uprights most prominently on the temples of Nihoa and Necker Islands, but also on Hawai‘i Island, Maui, and Kaua‘i. A “dike prism with a piece of tapa tied around it” was drawn by John Webber at Waimea, Kaua‘i in 1778, and this might serve as a model of how the column was incorporated into this heiau.

You may follow the trail around the perimeter of the heiau to view the various features described above. Please walk respectfully and with care, and remain on the marked trail.

Cultural and historical sites on Lāna‘i are protected under Hawai‘i Revised Statues §6E-11 and the Federal Archaeological Resources Protection Act of 1978. E mālama pono kākou i kēia ‘āina aloha (Let us all care for this beloved land with righteousness)!

TRADITIONAL LAND USE, TENURE AND SUBSISTENCE ON LĀNAʻI

In the centuries following initial Polynesian settlement of the Hawaiian Archipelago (with the earliest carbon dating on the larger islands ranging from around 175-300 A.D.), ancient Hawaiian land use and resource management evolved and adapted to the wealth and limitations of the natural resources found on each of the islands. By the 1500s, the mokupuni (islands) were divided into land units of varying sizes. The largest division was the mokuoloko (district), of which two occur on Lānaʻi: the kona (leeward) and the koʻolau (windward) districts.

The mokuoloko were further divided into manageable units of land, and were tended by the makaʻāinana, or people of the land (cf. Malo 1951:63-67). The next smaller land division, and perhaps the most important to traditional Hawaiian lifeways, was the ahupuaʻa. Ahupuaʻa are subdivisions of land whose boundaries were marked by altars with images or representations of a pig placed upon them, thus the name, "ahu-puaʻa," or pig-altar. Generally, ahupuaʻa are wedges of land that extend from the mountains or some other feature of geological significance (e.g., a ridge, valley, hill or crater) to the ocean fisheries fronting the land unit. The boundaries of the ahupuaʻa were generally defined by cycles and patterns of natural resources occurring within the lands (cf. Lyons, 1875; in *The Islander*).

Like districts, the ahupuaʻa were also divided into smaller manageable parcels. Among the smaller land parcels were the ʻili lele, detached parcels with resources in various environmental zones (such as salt-making ponds on the shore, and māla kalo or taro gardens in the uplands). Smaller divisions such as the kīhāpai, paukū, moʻo, and kuaīwi (open- and wall-lined gardens plots); māla (or dry land agricultural parcels); and kōʻele (agricultural parcels worked by commoners for the chiefs) were agricultural parcels. These are among the small land units that were devised by the ancient Hawaiians as a means of managing resources and work efforts. These smaller parcels were inhabited and/or managed by the makaʻāinana (people of the land) and their extended families—the ʻohana.

As long as sufficient tribute was offered and kapu (restrictions) were observed, the common people who lived in a given ahupuaʻa had access to most of the resources necessary to sustain themselves, from mountain slopes to the ocean. These access rights were almost uniformly tied to residency on a particular land, and earned as a result of taking responsibility for stewardship of the natural environment and supplying the needs of one's aliʻi or chief (cf. Malo 1951:63-67; Kamakau 1961:372-377).

In this system, entire ahupuaʻa were generally under the jurisdiction of appointed konohiki, or lesser chief-landlords, who answered to an aliʻi-ʻai-ahupuaʻa (a chief who controlled the ahupuaʻa resources). The aliʻi-ʻai-ahupuaʻa in turn answered to an aliʻi ʻai moku (chief who claimed the abundance of the entire district). Thus, ahupuaʻa resources supported not only the makaʻāinana and ʻohana who lived on the land, but also contributed to the support of the royal community of regional or island kingdoms. This form of district subdividing was integral to Hawaiian life, and it was the product of strictly enforced resources management planning.

The land provided the fruits and vegetables for the diet, and the ocean provided most of the protein. In communities with long-term royal residents, kapu and divisions of labor—such as

agriculture, fishing, bird catching, design, layout and construction of structures, and canoe making, came to be strictly observed.

Being a smaller island with limited water resources (thus, a limited population), the mokupuni of Lānaʻi seems always to have been eclipsed by the shadow of Maui—environmentally and politically. Lānaʻi's chiefs were under the jurisdiction of Maui's high chiefs, and as the development of the land management system occurred on Maui, in which ahupuaʻa and smaller political, religious and subsistence divisions were established, Lānaʻi was also divided into ahupuaʻa. Traditional lore and knowledge relate that the island was divided into thirteen ahupuaʻa. But on Lānaʻi, an anomaly occurred in the designation of its ahupuaʻa: three of the land divisions cross the entire island, running from the windward to leeward coast. It is assumed that this form of subdivision is related to the stressed nature of Lānaʻi's environment, and ensured residents access to all the resources—from coast to mountains—necessary to sustain viable populations, and adapt to seasonal variations in weather, rainfall, growing conditions, and ocean conditions.

From the northwestern point to the east, and around the island, the thirteen ahupuaʻa of Lānaʻi are: Kaʻā, Paomaʻi, Mahana, Maunalei, Kalulu, Kaunolū, Pālāwai, Pāwili, Kaʻōhai, Kamaʻo, Keālia Aupuni, Keālia Kapu and Kamoku. Lānaʻi consists of some 88,853 acres.

In 1848, King Kamehameha III entered into a division of lands between himself, the chiefs, the government and the native tenants of the islands. Called the Māhele ʻĀina (Land Division), eight of the thirteen ahupuaʻa on Lānaʻi were retained by the King or granted to the government, while five of the ahupuaʻa were granted to royal awardees. At least one hundred ten claims were recorded from Lānaʻi, fifty-one of which were awarded to native tenants.

Following the overthrow of the Hawaiian Monarchy on January 17, 1893, the eight ahupuaʻa which were retained by the crown and government were moved into a new class of lands, which were later ceded to the United States. In 1906, the Territorial Governor sold the ceded lands on Lānaʻi to Charles Gay, and in this way some ninety-nine per cent of the land on the island came under private ownership. Since 1907 to the present day, most of the land on Lānaʻi has been owned by one individual or corporation.

The Ahupuaʻa (Traditional Land Divisions) of Lānaʻi

KAʻĀ (literally, the Rocky Area): Kaʻā is the largest ahupuaʻa on Lānaʻi, comprising some 19,468 acres. It takes up the entire northern end of the island, and hosted many near-shore settlements, from which rich fisheries were accessed. This includes the turtles of Polihua, once an important resource of traditional subsistence. In addition to village sites, the near shore lands also hosted many ceremonial sites, including the largest heiau on the island. Near shore springs provided residents with water supplies, and in the uplands, the dry forest zone of the Keahiakawelo-Kānepuʻu region supported an extensive dry land agricultural system. Keahiakawelo (sometimes called "Garden of the Gods") is one of the most significant storied landscapes on Lānaʻi, connected with traditions of how people were able to live on Lānaʻi, and why at one time Lānaʻi was noted for purple colored lehua (*Metrosideros*) blossoms. During the Māhele (fee-simple land division in 1848) Chiefess Victoria Kamāmalu claimed and retained the ahupuaʻa of Kaʻā. Uhu (parrot fish) was identified as the kapu fish, and koko (*Euphorbia spp*.) identified as the kapu tree.

KALULU (literally, the Shelter): Containing 6,078 acres, Kalulu is one of three unique ahupuaʻa divisions on Lānaʻi. On the kona (leeward) side of the island, Kalulu is bounded by Kamoku on the north. It then runs across the island, passing the western banks of Pālāwai Basin, up the mountain, and then continues to the koʻolau (windward) coast, bounding Maunalei on the north. Along its southern boundary, on the leeward and windward regions, Kalulu is bounded by Kaunolū Ahupuaʻa. The leeward and windward coasts of Kalulu take in two significant fisheries—one being a part of the deep sea fisheries of Kāholo (shared with Kaunolū), and the other being the near shore reef-lined fisheries of the windward coast. In the Pālāwai Basin and mountain lands there were extensive agricultural fields, ranging from open kula lands noted for sweet potato plantings, to forest-sheltered dry land field systems. The forest resources included stands of koa and other native woods, and small valleys and gulches with water sources. Daniel Iʻi claimed Kalulu as his personal property during the Māhele, but relinquished it to the King, who retained it as a Crown land. Heʻe (octopus) was the kapu fish, and ʻahakea (*Bobea*) was the kapu wood.

KAMAʻO (literally, the maʻo (*Gossypium tomentosum*) plant): Kamaʻo Ahupuaʻa is a southerly facing land division that is bounded by Pālāwai on the west and Kaʻōhai on the east. Consisting of 2,751 acres, Kamaʻo includes two-thirds of Mānele Bay. This bay was the site of a major canoe landing-sandy beach, and was watered by springs, some of which were tapped by diving along the shore with gourds to catch water as it escaped from holes in the cap rock. The village of Mānele (shared between Pālāwai and Kamaʻo Ahupuaʻa) was a major complex on the coast, with residences, ceremonial sites and lowland agricultural features. In the uplands, native tenants also tended dry land crops, and a major nesting area of ʻuaʻu (petrels) occurred on the upper slopes from which the natives harvested birds as a source of protein. One of the noted mountain heiau on Lānaʻi and a major burial site also occurs in the upper section of Kamaʻo. Three place names in Kamaʻo also bear the name “Kapo,” a Hawaiian goddess. One site is in the uplands, and two form coves on the shore. The chief Kahanaumaikaʻi claimed Kamaʻo as his personal property, but relinquished it to the Government Land inventory during the Māhele. Heʻe (octopus) was the kapu fish, and koko (*Euphorbia spp*.) was the kapu wood.

KAMOKU (literally, the District): Kamoku Ahupuaʻa contains 8,291 acres and is situated on the kona (leeward) side of Lānaʻi. On the north, it is bounded by Kaʻā Ahupuaʻa and on the south it is bounded by Kalulu Ahupuaʻa. Kamoku was noted for its upland forest and springs, with areas developed into an extensive forested dry land agricultural system. Along the shore its sheltered coves were developed into both temporary and long-term residences, from which the rich fisheries fronting the ahupuaʻa could be accessed. At the time of the Māhele, Pali was the Konohiki of Kamoku under the King, and the ahupuaʻa was retained as a Crown Land. Uhu (parrot fish) was the kapu fish, and koko (*Euphorbia spp*.) was the kapu wood. Oleloa, a woman of chiefly lineage, claimed the important spring-watered bay of Kaumālapaʻu (an ʻili of Kamoku), but she relinquished to the government during the Māhele.

KAʻŌHAI (literally, the *Sesbania tomentosa* plant): Situated in the Southeastern region of Lānaʻi, Kaʻōhai contains 9,677 acres. The coastal zone hosted villages and rich fisheries, including fishponds. Springs were developed to supply water along the coast, and the upper valleys provided seasonal water sources. A major spring in the mountain lands also provided upland residents with water for personal use and agricultural purposes. In the years leading up to the Māhele, Chiefess Kekauʻōnohi claimed Kaʻōhai as her personal

land. But during the Māhele Mataio Kekuanaʻoa claimed Kaʻōhai on behalf of his son, Moses Kekuaīwa (a grandson of Kamehameha I). The award was confirmed and recorded by the King. Heʻe (octopus) was the kapu fish, and naio (*Myoporum sandwicense*) was the kapu wood. Kekuaīwa died prior to closure of the Māhele, and his father received the award in his name. Upon Kekuanaʻoa's death, Chiefess Keʻelikolani (a granddaughter of Kamehameha I) inherited the ahupuaʻa.

KAUNOLŪ (meaning uncertain): Kaunolū Ahupuaʻa, like its northern neighbor, Kalulu, spans both the kona and koʻolau regions of Lānaʻi. It contains 7,860 acres and extends from the noted deep sea fishery of Kāholo, passes the steep sea cliffs of Pali Kāholo, crosses through the Pālāwai Basin, ascends the mountain to Puʻu Aliʻi (one of the major peaks of Lānaʻi Hale), and then continues to the ocean on the windward shore. The leeward coast of Kaunolū hosted the major traditional religious, political and social center of Lānaʻi, and was supplied by water sources in the Kaunolū-Keālia Kapu gulch. In the basin, a spring occurred at Puʻu o Miki, to which the gods traveled for water. Further inland, the bench lands and forest zone provided shelter for extensive residency and agricultural pursuits, while the deep valleys and mountain lands provided residents with springs and forest resources. Another one of the major mountain heiau also occurred in the leeward forest zone of this Ahupua'a. On the windward side, Kaunolū shared Hauola Gulch (in which water flowed seasonally) with Kalulu, and extended down to the shore where springs and rich reef-sheltered fisheries supported the native tenants. On its eastern windward side, Kaunolū is bounded by Pālāwai Ahupuaʻa to the mountain peak of Lānaʻi Hale, where it joins with Keālia Aupuni, Keālia Kapu, and then continues down the mountain, through forest and basin, to the ocean. In the Māhele, Kaunolū was originally claimed by Kealiʻiahonui, but later relinquished to the Government Land inventory. No specific records documenting the kapu fish and wood have been found for Kaunolū. Traditional accounts celebrate the kawakawa (bonito) fisheries of Kāholo, along with documentation of a wide range of other fish known to the region. Kingdom Law of 1846 listed a kapu on the kawakawa fisheries of Lānaʻi.

KEĀLIA AUPUNI (literally, the salt beds of the people/nation): This ahupuaʻa contains 4,679 acres. It adjoins Keālia Kapu on its western side, and on its eastern side it is bounded by Pālāwai. It extends from the ocean to the mountain, taking in fisheries, open kula lands in the basin (that were formerly cultivated), as well as a portion of the bench lands and mountain forest. Along the coast, each little gulch that forms a cove on the ocean was host to little settlements and temporary fishing camps that were used seasonally over the centuries. Springs occurred in the deep mountain gulches, and Hawaiians collected both stone and forest resources. At its summit, Keālia Aupuni meets Puʻu Aliʻi and Lānaʻi Hale. Within the boundaries of Keālia Aupuni there also occurs a lele (an independent land division) which belongs to Pāwili Ahupuaʻa (an ahupuaʻa found on the windward side of Lānaʻi). This lele provided residents of Pāwili with fertile kula lands that supported dry land sweet potato cultivation. During the Māhele, Keālia Aupuni was relinquished by Kahanaumaikaʻi to the King, and in turn conveyed to the Government inventory. Uhu (parrot fish) was the kapu fish, and koko (*Euphorbia spp*.) was the kapu wood.

KEĀLIA KAPU (literally, the restricted salt beds): A small ahupuaʻa containing 1,829 acres, situated on the kona side of Lānaʻi. Keālia Kapu is bounded on the west by Kaunolū, and on the east by Keālia Aupuni. Small villages occurred along the shore, where the adjoining western valley also hosted a spring. The kula lands of the basin were noted for sweet potato cultivation, and in the uplands mountain springs provided tenants with water

for drinking and irrigation of crops. One point of traditional significance of Keālia Kapu is that it was reportedly the puʻuhonua (place of refuge) on Lānaʻi. There is a rain-making heiau in the uplands of Keālia Kapu, and also a major petroglyph field. During the Māhele, Keālia Kapu was claimed by and awarded to the chief Kāʻeo. Uhu (parrot fish) was the kapu fish. No kapu wood was recorded by Kāʻeo.

MAHANA (literally, Warmth): Mahana Ahupuaʻa contains 7,973 acres, and makes up the central, northern section of the island. Extending from the reef-banked fisheries to the upland forests, Mahana is bounded by Maunalei on the east, and by Paomaʻi on the west. Mahana was watered by a number of springs, seasonal streams and near-shore wells. Villages and areas of residence occurred along the coast, on the kula-middle lands and in the forest-mountain region. Ceremonial sites and other cultural features occur across the ahupuaʻa, and at one time it was host to an expansive dry land forest which was famed for its grove of purple-blossomed lehua (*Metrosideros spp*.) trees. William C. Lunalilo claimed Mahana during the Māhele, but it was later relinquished to the Government land inventory. The kapu fish was heʻe (octopus), and the kapu wood was ʻahakea (*Bobea*).

MAUNALEI (literally, Mountain garland): Maunalei Ahupuaʻa holds the distinction of being the only land on Lānaʻi where a stream flowed year round. Deep in the upper valley and gorges dense forest growth once captured rains from the clouds (thus the name, "Mountain garland," describing the cloud banks which nestled the mountain like a lei), and fed small streams that irrigated loʻi kalo (taro pond fields) into the late 1800s. During the Māhele, native tenants claimed more than 71 loʻi kalo at Maunalei, and the occurrence of an ʻauwai (irrigation channel) has been documented.

Maunalei contains 3,342.38 acres, and is bounded on its west side by Mahana Ahupuaʻa, and on its east and south sides by Kalulu. Native tenants lived upon and utilized most flat and gently sloping areas of Maunalei, with several major villages occurring along the coast, supported by springs. Smaller settlements of single and extended families occurred in the uplands, and ceremonial sites occurred at various locations in the ahupuaʻa. Kamehameha I granted Maunalei to the foreigner John Young out of gratitude for service Young had provided him during his quest to unify the islands. In the settlement of John Young's estate, Maunalei was given to his daughter Pane (Fanny) Kekelaokalani. In the Māhele, the title of Maunalei was confirmed to Pane, and her kapu fish was heʻe (octopus), and the kapu tree was kukui (*Aleurites moluccana*). Pane Kekelaokalani bequeathed Maunalei to her daughter, Queen Emma Kaleleonalani, whose estate sold the ahupuaʻa to Walter M. Gibson in 1886.

PĀLĀWAI (literally, fresh water moss): The ahupuaʻa of Pālāwai is one of three ahupuaʻa on Lānaʻi that spans both the kona (leeward) and koʻolau (windward) sides of the island. It contains 5,897 acres, hosted fisheries (including fish ponds), kula (dry land) agricultural field systems, forest resources, and numerous fresh water sources in springs and intermittent streams. In the near shore sections of Pālāwai, potable water sources were developed, and villages established all along the coast. On the leeward side, Pālāwai is bounded by Keālia Aupuni on the west, and by Kamaʻo on the east. At the mountain top, Pālāwai shares the highest peak, Lānaʻi Hale (site of a traditional spring), as a boundary point, and adjoins Kaunolū and Pāwili from the mountain to the windward coast. The basin region of Pālāwai Ahupuaʻa was also the site of the first foreign settlement on Lānaʻi in 1854, in the form of

the original Mormon colony in Hawai‘i. During the Māhele, Pālāwai was awarded to Chiefess Kekau‘ōnohi, and later inherited by her husband, Ha‘alelea. The kapu fish was ‘anae (mullet), and the kapu wood was ‘ahakea (*Bobea*).

PAOMA‘I (literally, sick Pao): Paoma‘i, situated in the northern region of Lāna‘i, contains 9,078 acres, and is bounded by Mahana on the east and Ka‘ā on the west. The ahupua‘a extends from the reef-lined fisheries, across the kula lands, and into the forest region. Major villages occurred along the coast, where access to fisheries and near shore water sources sustained the people. On the kula lands contained a significant portion of the Lāna‘i dry forest, and gulches hosted potable water that could be collected seasonally. In the uplands, the forest cover supplied people with access to resources necessary for daily life and sheltered cultivated crops. Several places in the uplands of Paoma‘i were noted as gathering places for chiefly and community events. At the outset of the Māhele, Paoma‘i was identified as belonging to the King, though Charles Kana‘ina made a claim for the ahupua‘a on behalf of his son, William C. Lunalilo. The kapu fish was he‘e (octopus), and the kapu wood was ‘aiea (*Nothocestrum*). At the close of the Māhele, no specific title was listed for Paoma‘i, but it later appeared in the Government land inventory and was sold as a Royal Patent Grant.

PĀWILI (literally, strike and twist, as of the wind): The ahupua‘a of Pāwili (also written Paawili), is on the eastern (windward) side of Lāna‘i, and contains 1,930 acres. Pāwili extends from the ocean to the mountain, where it meets Ha‘alele Pa‘akai, the second highest peak on Lāna‘i. Pāwili is bounded on the south by Ka‘ōhai, and on the north by Pālāwai Ahupua‘a. It also contains the only formal “Lele” (a detached land division, taking up a portion of another ahupua‘a) recorded on the island of Lāna‘i. The lele of Pāwili is situated in the ahupua‘a of Keālia Aupuni, and afforded the people of Pāwili with fertile lands in the Pālāwai Basin for the cultivation of crops like sweet potatoes. Along the coast of Pāwili, which included an important reef-sheltered fishery, there were several villages, one of the major heiau on the island, and other ceremonial sites. Springs and wells were developed in the coastal region, and the deep valleys at the back of Pāwili provided seasonal water sources as well. During the Māhele, William C. Lunalilo claimed Pāwili, but relinquished it to the Government land inventory. No record of a kapu fish or wood has been found in historical documents

For more information on the history of Lāna‘i or to contribute to the documentation of Lāna‘i’s history, please contact us at 808.565.3301 (Culture & Historic Preservation Branch, Pūlama Lāna‘i) or at 808.565.7177 (Lāna‘i Culture & Heritage Center).

THE LĀNAʻI HALE WATERSHED FOREST – MUNRO TRAIL

A journey across Lānaʻi Hale via the Munro trail offers travelers a unique experience. Along the way you will view astonishing landscapes, and for the discerning eye, you will also have opportunities to see some uniquely Hawaiian vegetation. Of the more than 350 endemic plants recorded as occurring on Lānaʻi, nearly 80 of them are now extinct, and a number of the remaining plants are known in only one or two locations. The narratives complied in this section of the resources guide book were researched and written by Kepā Maly. The narratives provide readers with a summary of Lānaʻi's natural history and selected traditions and historical accounts of resources on Lānaʻi Hale and the Munro Trail.

Lānaʻi is one of the eight major islands in the Hawaiian group and is sixth in size of the islands. At its longest point it is nearly 18 miles long and 13 miles wide, covering 140 square miles of land. Along the southwestern coastline, sea cliffs rise 1,025 feet above sea level, and at its summit, Lānaʻi Hale rises approximately 3,373 feet above sea level. Lānaʻi was formed by one large volcano, which first rose above the ocean's surface 1.5 million years ago. In a relatively short period of time it is estimated to have attained a height of 4,500 feet. The area now known as Pālāwai Basin is the remains of the caldera (large crater) of the volcano that formed the island. The eruptive cycle of Lānaʻi was a short one, with the last eruptions occurring along the upper southeastern rift zone 1.25 million years ago. Those eruptions formed Puʻu Mahanalua (Twin Peaks) and the bays of Mānele and Hulopoʻe. At one time, the volcano of Lānaʻi was connected to those of Maui, Kahoʻolawe and Molokaʻi; and together, the islands created a land mass of more than 5,500 square miles, an area larger than the present-day island of Hawaiʻi. It is estimated that 18,000 years ago, the connection between Lānaʻi and the neighboring islands sank below sea level (cf. Stearns, 1940).

For hundreds of thousands of years the environment of Lānaʻi (and the other Hawaiian Islands) evolved in extreme isolation. A variety of life forms arrived slowly on the island, and the successful establishment of a biologically diverse environment happened gradually. Jet stream winds bore spores, insects, birds and a winged mammal across the sky, depositing them living or dead upon the evolving islands. Seeds may have come from fruits birds had eaten, or been stuck to feathers when they were caught up in winds and driven across the ocean. Larger seeds, insects, and snails drifted across the ocean on logs or tangled mats of vegetation washed out to sea from continents during storms. There are only two native mammals that survived the great crossing: the ʻōpeʻapeʻa (Hawaiian hoary bat) and the ʻīlio holokai, or ʻīlio holo i ka uaua (Hawaiian monk seal). Both these mammals arrived like all other organisms, likely borne as unwilling passengers on ocean currents or jet stream winds.

It is estimated that plants and insects arrived in the Hawaiian Archipelago and survived the crossing only once every 20,000 to 30,000 years[5]. When the surviving plants, animals or insects arrived they found a new world. Where once other species competed with them for space, food, nutrition, light, water, and room to grow, here they found uninhabited niches to

[5] The more than 1,700 varieties and species of flowering plants native to Hawaii (not brought in by man) are probably the offspring of as few as 83 original plant family arrivals. Insects, too, developed a large number of species from a small group of immigrants. The thousands of endemic (found only in Hawaii) insects known so far are descended from only about 250 ancestral species (J.G. Mullings, 1974. "Distance Was Big Factor in Hawaii's Ecology", Honolulu Magazine.)

fill, and the process of “adaptive radiation” began. The living organisms could change form, habits, colors, and growth patterns, and without grazing ungulates, plants that were once poisonous, deep rooted, thorny, or aggressive growers could alter shape and slow down. The poisons, thorns, and fast growth habits largely disappeared as no longer necessary for survival. Birds also adapted to the new island environment, with the 22 species of endemic Hawaiian Honeycreepers believed to have evolved from one colonizing species.

Changes in the habits of plant growth and evolution can be found on the mountain lands of Lānaʻi Hale. One example is the thornless and black-berried kāwaʻu (*Ilex anomala*), a native relative of the thorny and red-berried holly tree. Without the pressure of grazing animals, thorns became an unnecessary form of protection. And because the birds that were attracted to eating the red fruit and dispersing the seeds didn’t make it to the Hawaiian Islands, the plants stopped expending the energy for development of protective thorns and red pigment.

Several birds also evolved into unique species on Lānaʻi. In 1913, George Munro discovered a new Hawaiian honeycreeper, for which no Hawaiian name was recorded. Called the Lānaʻi Hookbill (*Dysmorodrepanis munroi*), this bird was endemic only to the island of Lānaʻi. Munro first sighted the bird in 1913, and single sightings were again recorded in 1916 and 1918. The bird is now extinct. They formerly inhabited the forests of ʻakoko (*Euphorbia celastroides*) and ōpuhe (*Urea glabra*). All sightings of the Lānaʻi Hookbill were made between Kaiholena Gulch above Kōʻele to the south eastern bench of Waiakeakua between the 2,000 and 2,600 foot elevation (cf. Wikipedia, Lanai Hookbill).

(Pictured at right, top center, is the Lānaʻi Hookbill and other native Honeycreepers collected on Lānaʻi by George C. Munro; now in the collection of Bishop Museum. Photo KPAC_5827, by Kepā Maly, June 28, 2007.)

In 1930, Munro wrote of his discovery:

> *An early ambition, to find a new bird myself was fulfilled on Lanai. One of the rarest of*

birds, only one specimen was secured. Dr. R.C.L. Perkins, the greatest authority on Hawaiian forest birds, described and named it. A new genus had to be created for it. Dysmorodrepanis, the vanishing drepanid, and vanishing it certainly is. He honored me by Latinizing my name for its specific designation. I have more satisfaction in Dysmorodrepanis munroi, discovered by myself and described by my good friend Perkins, than in anything else in my natural history work. [The Friend, 1930:160]

The first humans reached Hawaiian shores some 1,800 years ago and began settling Lānaʻi 800 to 1,000 years ago. Like all other living organisms before them, they too reached the islands with the assistance of ocean currents in canoes driven by winds. Coming from island environments, the Hawaiians had learned many lessons about living in small closed ecosystems. Even the animals they brought with them were adapted to island life. The Polynesian pig (puaʻa) and rat (ʻiole) were smaller that their continental relatives. While the Hawaiians developed a unique system of land management, conservation, and cultivation of crops, even their presence had impacts on the native ecosystems. However, and quite significantly, the nearly 1,800 years of Hawaiian residency just skimmed the surface in loss of species. Sadly, following western contact the specialization and unique adaptation of the Hawaiians themselves to this island environment led to their near extinction. In the first fifty years of western contact (1778 to 1836) the human population of Lānaʻi dropped from 6,000 to 1,200. Ten years later, the native population was 600, meaning that nine-tenths of the population was lost in just sixty years.

Just as the native human population was ill-equipped to defend itself from introduced diseases, the native plants, birds, snails and other life forms were unprepared for the introduction of goats, European boar, Scandinavian rats, sheep, cattle, horses, mosquitoes, cats, dogs, and hundreds of thousands of new plants.

Large ungulates were introduced by westerners to provide meat protein resources for wintering ships. New food crop plants were introduced to provide foreigners with foods they were familiar with. As western residency grew, the new inhabitants wanted flowering plants, fruits, and vegetables that would remind them of home. As a result, some 200,000 introductions were made to the Hawaiian Islands in a little over 200 years, speeding up the natural arrival rate 20 million times.

Lānaʻi Hale is at a disadvantage in the island group, as it sits in the shadow of Maui and Molokaʻi. Because of its location, most of the trade wind clouds drop their rains upon the higher West Maui and Molokaʻi mountains. When a healthy native forest existed on Lānaʻi, the windward side of the island attracted the fragmented clouds from Maui and Molokaʻi to the mountain slopes of Lānaʻi Hale. It is because of the phenomenon of banks of clouds nestling upon the mountain slopes of Lānaʻi, that the land name Maunalei (Mountain Garland) was given to a section of the island. Ancient Hawaiian residents of Lānaʻi likened the layers of clouds to a lei adornment on the mountain.

The native forest once extended from the top of Lānaʻi Hale out to the Kānepuʻu region, across Pālāwai basin, and down the slopes towards the eastern and southern shores of the island. All the fresh water on Lānaʻi comes from clouds which have been blown more than 2,000 miles across the Pacific Ocean. The clouds in turn drop rain, or create cloud and fog drip as they move across the mountain slopes. Most of the rain on Lānaʻi is borne upon the

trade winds which come from the northeast, though seasonal “kona” (southwesterly) storms also bring rains to the island.

The native forest was uniquely suited to the attraction of clouds. Native tree species formed the canopy, which caught rains and fog that passed through them. The understory shrubs and fern beds kept the moisture in the ground, so that most of the water percolated into a subsurface aquifer, rather than running to the sea. Lānaʻi’s forest was considered more of a cloud forest than a rain forest, and through the process of fog drip generated by clouds passing through the forest, the rainfall more than tripled.

Following western contact, ungulates (goats, sheep, European boar, and cattle) were introduced. The native ecosystems, which evolved without hoofed animals, were unable to survive the gnawing, trampling and uprooting by the animals, and subsequently died back. By the mid 1800s, the landscape of Lānaʻi had been radically altered. The land was denuded and heated up, so the clouds evaporated rather than dropping moisture in cooler forests; thus, the resources started drying up. Many native tenants abandoned the land, now unable to sustain adequate agricultural endeavors, and the feral sheep and goat populations soared.

Natives of Lānaʻi experienced hardship as their way of life was altered due to the diminishing forests and water sources. One native, Keliʻihananui, described the land prior to the significant changes.

Haʻi mai ke Kupuna – D.S. Keliʻihananui, born on Lānaʻi in ca. 1845, provided testimony about conditions on Lānaʻi, and changes in the environment during his life time at legislative hearings held on the island in April 1907.

“*Kealiihananui testified that he had been born of Lanai over sixty years ago and had made that island his home ever since, at Kamoku. Kamoku land had been fertile years ago, being covered with shrubbery. He was not acquainted with all the Lanai lands but knew Kaa district and Mahana. Knew Maunalei also.*

That latter gulch was cultivated by the natives for taro, an industry which was discontinued by the rapid increase in the number of goats. These goats had been on Lanai before he was born and have been increasing ever since. They had been brought here originally as tame goats but some had escaped.

The last time the witness was in Maunalei gulch was many years ago, when the taro patches were still being cultivated. The growers of this taro used the water of the stream there. The taro patches were mostly kuleanas, he had been informed, and each had a share of the water. At that time there were no other streams in Lanai except during the rainy seasons, no live streams. When he was a young man they were raising sweet potatoes on Lanai. He remembered watermelons being raised in the basin, the only irrigation being the rainfall.

During the dry seasons the natives got brackish water from wells at the beach and some inland natives had cisterns in which to store a supply…” (Pacific Commercial Advertiser, April 9, 1907)

“Piha kanaka o Lanai nei i ka wa kahiko. Noho na kanaka i na wahi apau loa o keia aina. Lako o lakou i na mea ai. Ulu na mea ai i na wahi a pau o Lanai nei. Aole moloo ka aina e like me keia manawa. Kahe mau ka wai o na kahawai liilii e pili a‘e nei i ke kuahiwi. Kahe mau ka wai o Maunalei a komo iloko o ke kai. Make ka aina i ka hoomaumau ole mai o ka ua. Moloo ka aina, make na ulu-laau o Lanai nei. Ano e no ho‘i keia manawa.”

> *Lanai was full of people in the olden days. People lived in all parts of this island. They had lots of food. Food crops grew in all parts of Lanai. The land wasn’t dry as it is today. Water flowed constantly in the gulches that were close to the mountain. The Maunalei stream flowed into the sea at all times. The land is dead, because of the long intervals between rainfall. The forest died from the dryness of the land. Things are different now.* (D.S. Keli‘ihananui in Lawrence Kainoahou Gay, 1965)

By 1912, George C. Munro developed a program of planting pine trees along Lāna‘i Hale, the source of Lāna‘i’s watershed, and worked to restore vegetation in an effort to draw water-laden clouds back to the island. Over the next fifty years, the Hawaiian Pineapple Company supported a program of tree planting that restored some level of health to the island’s watershed and aquifer. Though the forest watershed has regained some vegetation, the aquifer—which once supported one perennial stream on Lāna‘i—remains in a precarious situation. It is estimated that the upper mountain region of Lāna‘i receives approximately 35 inches of rain a year. In the 1950s, measurements were taken of the fog drip, and it was found that one Cook Island Pine Tree could capture as much as 240 gallons of water from clouds passing through its branches in a 24-hour period. It is now estimated that the clouds and fog passing through the pine trees and other plants of the watershed create the equivalent of more than 200 inches of rain per year.

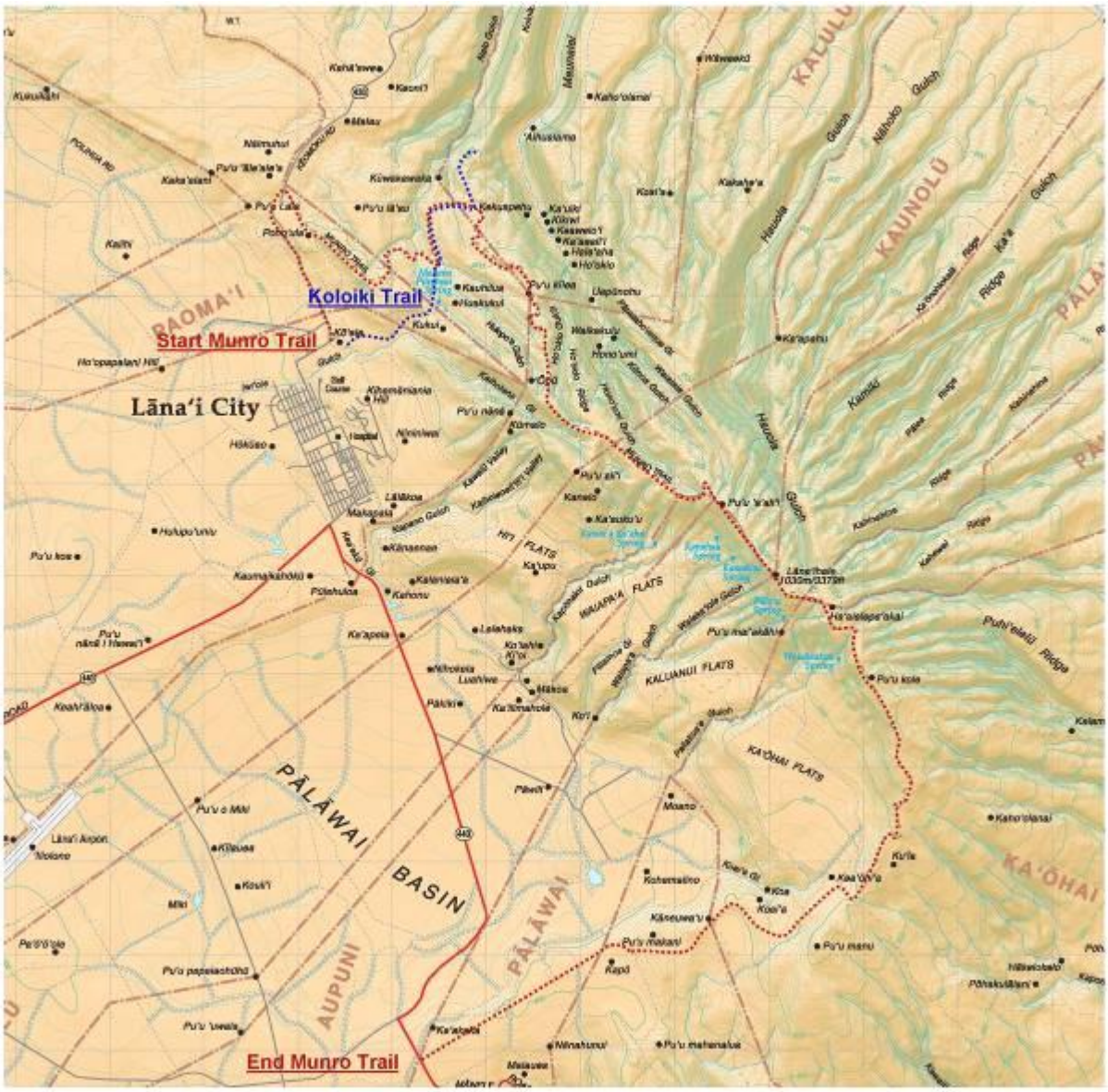
In 1955, the Hawaiian Pineapple Company initiated a program of creating opportunities for visitors on Lāna‘i. The Dole Club House (now Hotel Lāna‘i) opened to provide lodging for guests, tours were offered, and a trail over the ridge of Lāna‘i Hale was bulldozed for the jeep trail. This trail was dedicated as the Munro Trail, in honor of George Munro.

In order to sustain Lāna‘i’s water resources, it is imperative that invasive plant and ungulate species be controlled, that continued planting of native plant species be undertaken, and that the declining Cook Island pines be maintained. If not, the water resources of the island will not be able to withstand the demand for water.

Today the forest zone covers less than 4,000 acres, and rare unique native species are fragmented. Only one native honeycreeper, the ‘apapane (*Himatione sanguinea*), is known to have survived. Hundreds of species are now extinct on the island, and the introduction of plants, insects, and birds has led to the continual decline of native populations. Where once a dynamic forest attracted water-rich clouds to the island, vast tracks of exposed soil and grass lands leave the earth warm, causing moisture to evaporate. Introduced plants, like the strawberry guava, iron wood, Brazilian pepper tree, and eucalyptus, form mono-cultures

that poison the land. The water that does drop from clouds, fog and rain runs off more quickly than it would in a healthy multi-layered canopy of native forest and moisture-retaining understory.

LĀNA‘I HALE – MUNRO TRAIL



Munro Trail Route in Red dashed line. Koloiki Trail Route in Blue dashed line. Island of Lāna‘i (portion of map compiled by Robert Hobdy, 2007)

This trail may be accessed via 4x4 vehicle, foot trail or bicycle. Beginning and ending at the top of Dole Park in Lāna‘i City, the trail covers approximately 19.5 miles along the route of vehicular access. If taken as a bicycle or walking trail, it will require good physical stamina, and may begin from Kō‘ele. Departing from Dole Park, drive northwest out of the city

towards Kōʻele (.8 miles). Then follow the Keōmoku Road (Highway 430) to the right hand turn on Cemetery Road (approximately 1.8 miles). Follow this road past the Lānaʻi Veterans and Community Cemeteries, where the pavement ends and becomes the Munro Trail. Follow the trail towards the left and you will have crossed the Lānaʻi Hale watershed (approximately 10 miles). Along the way you will see both introduced and rare native species of plants, and also travel through several different environmental zones.

Weather conditions are a major consideration when planning an outing across Lānaʻi Hale via Munro Trail. The soil on Lānaʻi is volcanic in origin and comprised of many natural minerals, including silica which makes the soil "hydrophobic." The soil will get very powdery in areas when dry, and water will bead up on it until it becomes saturated, turning it into a slippery paste. It cakes up on shoes and wheels. The tread of both vehicle wheels and shoes lose traction, and slipping is very likely. While the mountain receives only 30-35 inches of rain a year, the cloud cover is quite regular, and the cloud and fog drip add the equivalent of well over 100 inches of rain a year to the upper mountain slopes. Dress appropriately to keep yourself warm and dry, and stay away from cliff edges. There are no water, food or facilities along the trail, and its infrequent use makes help unlikely. While the trail is infrequently used, the traveler should always be observant of the surroundings and be prepared for possible oncoming traffic.

A second route, only accessible by foot, departs from behind the Lodge at Kōʻele, passing the golf clubhouse, and then takes the dirt path up to meet with the Munro Trail. From the Lodge to the Munro Trail intersection, it is approximately one mile. Following this route, you have the option of turning onto the Koloiki Ridge Trail, which is approximately .75 miles from the intersection with Munro trail. From Koloiki intersection, it is another .5 miles to the Koloiki overlook with vistas into Maunalei Valley, across the slopes of Lānaʻi, and out to the islands of Maui and Molokaʻi. From the Koloiki-Maunalei Overlook, you may return to the Lodge by retracing your footsteps. Numbered signage marks the trail, and the round trip is approximately 4.5 miles.

Continuing along the Munro Trail from the Koloiki intersection, the trail overlays sections of an ancient cross-island foot trail. The Munro Trail was made and dedicated by the Hawaiian Pineapple Company in 1955 to promote opportunities for island visitors to experience a Hawaiian mountain-scape. The trail drops into small valleys and rises atop ridges, including the spine of the mountain itself, which now marks the rim of the ancient volcano that formed the island. The elevation changes between the Lodge and summit of Lānaʻi range from 1,732 feet to 3,373 feet, and then from the summit to the Mānele Road (Highway 440), dropping down to 1,239 feet.

TRAIL SAFETY

As you take your journey across Lānaʻi Hale, we ask that you respect the rich legacy of this place, stay on the marked trails, take nothing from this place, and leave nothing behind. As the expression goes, "Take only photographs, and leave only footprints behind." We ask that you:

- Do not pick up or move stones and natural materials.
- And remember that cultural properties are protected under Hawaii Revised Statues §6E-11 and the Federal Archaeological Resources Protection Act of 1978.

Please enjoy Lānaʻi safely and responsibly. Nearly 98% of the island is privately owned. The landowner permits use of its property for recreational purposes without charge and does not extend any assurances that the premises are safe for such purposes. Under Hawaiʻi State Law the landowner has no duty to keep the land safe for your entry or use, or to give any warning of dangerous conditions, use, structure, or activity on the land or adjoining property. When hiking, please consider the following tips:

1. Bikers, hikers and 4x4 vehicles use Munro Trail, which may be accessed in both directions. Please travel with care, drive slowly and be observant of possible on-coming traffic.

2. Please stay on the trail. Inquire about the natural conditions of the trails, any posted hunting seasons, weather conditions, and forecast for the day before you depart.

3. Plan your day and route. Let someone know where you are going, give an approximate time of return, and let the party know when you return.

4. For your comfort and safety, you are encouraged to bring drinking water, a light sweater or extra clothing, and a first aid kit. There are no potable water sources in uninhabited areas of the island. Take enough water to last three hours. You might also take a lunch or something to snack on.

5. If you become lost or injured, remain on the trail or get to the nearest road and flag down a passing vehicle. Explain the problem and wait until help arrives.

A brochure describing numbered points along the Koloiki Trail from the Lodge to Koloiki Ridge and the Maunalei Valley overlook may be obtained from the Lānaʻi Culture & Heritage Center (808.565.7177), The Culture & Historic Preservation branch of Pūlama Lānaʻi (808.565.3301), or from the Mānele Bay Resort (808.565.2000). For more information on the history of Lānaʻi you may also visit www.lanaichc.org.

If you continue along the Munro Trail, you will begin your ascent towards the summit of Lānaʻi Hale.

Points of Interest Along the Lānaʻi Hale Munro Trail:

The Munro Trail was first opened for 4x4 vehicular access in 1955. Prior to that, the access across the mountain was by foot or horse. Named for George C. Munro, the trail follows various small valleys and ridges. From Kōʻele, George Munro sent cowboys out along the old trail with bags of Cook Island Pine seedlings, to have the ridges planted in an effort to attract more moisture from passing clouds and fog. The planting worked, and today some sixty native plant species have survived, nourished by the fog and cloud drip from the Cook Island Pines.

You will drop down several steep inclines along the way, so please drive slowly and carefully.

Along the way you will pass a wide range of vegetation, including small shrubs to trees of more than fifty feet in height.

More common native plant species include, but are not limited to:

ʻAʻaliʻi (*Dodonaea)*
ʻĀmaʻu (*Sadleria*)
Hāpuʻu (*Cibotium splendens* formerly called *C. chamissoi*)
Hōʻawa (*Pittosporum*)
ʻIeʻie (*Freycinetia arborea*)
Kāwaʻu (*Ilex anomala f. sandwicensis*)
Manono (*Gouldia*)
Naupaka-kuahiwi (*Scaevola gaudichaudiana*)
ʻŌhiʻa hā (*Eugenia sandwicensis*)
ʻŌhiʻa lehua (*Metrosideros polymorpha*)
ʻŌlapa (*Cheirodendro*m)
Palaʻā (*Sphenomeris chusana*)
Pūʻaha-nui or Kanawao (*Broussaisia*)
Pūkiawe (*Styphelia tameiameiae*)
ʻUki (*Machaerina*)
ʻUkiʻuki (*Dianella*)
ʻŪlei (*Osteomeles anthyllidifolia*)
Uluhe and Uluhe lau nui (three genera: *Dicranopteris, Hicriopteris, Sticherus*)
Wāwae-ʻiole (*Lycopodium cernuum*)

For more information on the native Hawaiian plants identified above, you may follow the link to the University of Hawaiʻi native plants collection: http://nativeplants.hawaii.edu/

Among the many introduced plants seen along the trail are:

Black Wattle (*Acacia decrurrens*)
Blue Gum (*Eucalyptus globulus*)
Christmas-berry tree / Brazilian Pepper Tree (*Schinus terebinthifolius*)
Cigar-box cedar (*Cedrela odorata)*
Ironwoods (both *Casuarina equisetifolia* and *C. qudarivalvia)*
Japanese cedar – Sugi (*Cryptomeria japonica*)
Lantana (*Lantana camara*)
Manuka New Zealand or Australian Tea (*Leptospermum scoparium*)
Monterey Cypress (*Cypressus macrocarpa*)
Strawberry guava (*Psidiumcattleianum f. lucidum Degener*)
Swamp mahogany (*Eucalyptus robusta*)
Australian Red Cedar (Toona) (Cedrela toona)

Koloiki Trail Intersection (Approximately 3.9 miles from Dole Park)

At this intersection, you connect with a narrow trail that is best traveled by foot. You may turn left, leaving Munro Trail and proceeding on to view the spectacular views of Koloiki Ridge. Follow the arrows down the trail.

As you pass this marker, placed on the edge of a small stand of Cook Island pines, you will see incredible vistas of the rugged windward side of Lānaʻi. To your left is Naio Gulch. Follow the arrows to the overlook at Maunalei and Koloiki. Here, you are looking into Maunalei, a large, deep valley that was once watered by the upper watershed forest. Look

toward the ocean and you will see the island of Molokaʻi to your left and Maui to your right. Please do not get near the cliff edge.

Points of Interest Along the Koloiki Ridge

KOLOIKI RIDGE—Koloiki ("little crawler") is a narrow ridge that runs toward the ocean, separating Naio Gulch on the left and Maunalei Valley on the right. The two gulches join at the base of Koloiki Ridge at a place called ʻŌihuihu. From there, Maunalei Valley widens to a coastal plain and ends at the shoreline. At one time a stream formed in the deep valley and flowed to the ocean, giving life to the land. Now the water flows underground.

MAUNALEI—This ancient land division extends from the mountain to the ocean and once supported the only perennial stream on Lānaʻi. The name Maunalei may be translated as "Mountain garland," so named because of the "garland" of clouds that regularly nestles on the upper mountain slopes. The ancient Hawaiians of Lānaʻi developed an extensive system of loʻi (irrigated pond fields) in which kalo (taro) was planted. The remnants of the system may still be seen in the valley. During the Dole pineapple plantation era, the water from Maunalei was harvested and pumped to reservoirs that supplied the plantation and Lānaʻi City with water. Today the water no longer flows above ground.

NAIO GULCH—Naio gulch is named for a native tree known as the "false" sandalwood. Across the gulch, introduced axis deer and mouflon sheep can sometimes be seen grazing on vegetation.

MAUI—Across the waters of ʻAu ʻau Channel lies the island of Maui. The West Maui mountain range and its summit, Puʻu Kukui, are clearly visible most days. The communities of Kāʻanapali and Lāhaina lie along the coast.

MOLOKAʻI—Across Kalohi Channel is the island of Molokaʻi. Its southern shoreline is dotted with more than 70 Hawaiian fishponds, evidence of advanced aqua culture technology found nowhere else in the Pacific.

PAILOLO—The Pailolo Channel separates Molokaʻi and Maui, and directs strong trade winds to Lānaʻi. The trade winds, which have crossed more than 2, 000 miles of open ocean, often carry rain-laden clouds to Lānaʻi, so it is possible that passing showers may fall while you are on the trail.

An expression of the love Hawaiians have for this landscape is commemorated in the song "Lei Kōʻele," composed by Dennis Kamakahi in the1990s:

"...Lei Kōʻele i ka ua, hoapili o Maunalei,
huapala o Keōmoku, ke aloha o Koloiki…"
(...Kōʻele wears the rain like a lei, companion of Maunalei,
sweetheart of Keōmoku, the beloved of Koloiki…)

To return to the Lodge at Kōʻele, just reverse these directions and follow the trail markers. To continue along Munro Trail, go back the way you came and then turn to follow the trail approximately .6 miles to the Puʻu Kīlea overlook.

PUʻU KĪLEA – MAUNALEI VALLEY OVERLOOK (4.5 miles from Dole Park)

At this turn-off, you will be approximately 2,060 feet above sea level. You can look down into Maunalei Valley, and across the ocean channel where you will see the islands of Maui and Molokaʻi. The Hawaiian place name Puʻu Kīlea means "Prominent Hill." Telecommunications towers dot the hillsides today, as they have a good line of sight towards Oʻahu. Continue along the trail approximately .4 miles to Hoʻokio.

Hoʻokio Overlook (4.9 miles from Dole Park)

At this point you are on a narrow ridge between two valleys. The northeastern side of the ridge opens out into Maunalei Valley, which is partially cut off by a steep, narrow ridge named Hoʻokio. Hoʻokio means "To Whistle," and the narrow ridge, which has modified notches cut into it, was a place of sanctuary during battle in ancient times. Tradition says that in the 1770s, the king of Hawaiʻi Island attempted to invade Maui, but lost the battles and retreated to Lānaʻi. It was at Hoʻokio that the people of Lānaʻi sought sanctuary, but being cut off from water and food resources they were eventually killed. It is said that the last battle on Lānaʻi was fought here. Continue along the trail approximately 1.4 miles to the Puʻu Aliʻi Fog Drip Station.

Puʻu Aliʻi - Fog Drip Station And Native Forest Restoration Trail (6.4 miles from Dole Park)

Puʻu Aliʻi can be translated as "Royal Hill." At one time this section of the mountain was host to a rare forest with many species of plants, birds and insects known only on Lānaʻi. At this point you are approximately 2,790 feet above sea level. The windward slopes of Lānaʻi are forested and attract moisture laden cloud to the island.

Unfortunately, several invasive species have all but taken over the landscape here. Most notable is the introduced strawberry guava (*Psidium cattleianum*), called waiawī in Hawaiian. The strawberry guava forms a mono-culture environment in which almost nothing else can grow. In addition to the loss of biodiversity, the strawberry guava actually speeds up the evaporation of water from the ground, because it grows so tightly together rain and fog drip cannot soak through the earth to recharge the aquifer and it evaporates or runs off down the mountain.

Fog Drip Station on Lānaʻi Hale – Cook Island Pine Catchment Platform. Up to 240 Gallons of Water Caught in 24 hours (1956).

In the 1950s there was almost no strawberry growth on Lānaʻi, and the Cook Island Pines (*Araucaria columnaris*) had been in place for nearly 50 years due to the foresight of George Munro. The Hawaiian Pineapple Company and research partners engaged in studies to understand the relationship between vegetation and the amount of rainfall and fog drip that was produced on the island. Among the experiments undertaken was the construction of roof shelters under a couple of the trees at this site, and the building of scaffolds with fog screens on them to determine how much moisture could be caught from passing clouds and fog.

In 2009 a trial program of weed control was initiated, and a few acres of the strawberry guava trees were removed. Native plant species known to occur in the area were also replanted in an effort to protect the soil and determine how much effort it will take to reforest the watershed. Pūlama Lānaʻi is now organizing a conservation partnership with various field experts and agencies to engage in native forest rehabilitation. Walking around the open area of the fog drip station will introduce you to some of the native plants of Lānaʻi Hale.

The Lānaʻi Hale Native Forest Growth Includes ʻleʻie (Freycinetia arborea) in bloom, with ʻUluhe (Dicranopteris) and ʻOhiʻa Hā (Eugenia sandwicensis)

There is a small shelter here with a picnic table, and you are welcome to rest here or have something to eat. From this site, you will continue along Munro Trail to the summit of Lānaʻi Hale, approximately 1.8 miles away.

Lānaʻi Hale Summit Overlook (8.2 miles from Dole Park)

The summit of Lānaʻi is known as Lānaʻi Hale (House of Lānaʻi). The name stretches back to the time when the young Maui chief, Kaululāʻau killed the ghosts who lived on the island, making the island safe for human habitation. Tradition tells us that Kaululāʻau built a house here on the small flat area of the mountain top, and that it was in this house that he trapped and blinded the remaining ghosts of Lānaʻi. Once the ghosts were trapped in the house, Kaululāʻau burned it down, killing them. Because his house was here, the summit is called Lānaʻi Hale. Formerly, a spring or bog could be found here, and it was known as Nānaʻihale (Nānaʻi being an alternative pronunciation of the island's name).

On a clear day, the view from this point takes in the bench lands of the lower caldera walls (from the volcano that formed the island), and opens out to Pālāwai Basin and the outer

south and western edges of the island. The contour lines of the former pineapple fields can also be seen. There is a compound of buildings in the basin that are from the historic piggery operation, and prior to that the same location was the home of an early Mormon colony on Lānaʻi. The row of pine trees in the basin also marks the paved road between the bays of Mānele, Hulopoʻe and Lānaʻi City.

A short distance southeast from here is the next highest point on Lānaʻi, standing about 70 feet below Lānaʻi Hale. The second summit is called Haʻalele Paʻakai (Salt discarded or left behind). Tradition tells of two fishermen from Lāhaina who came to Lānaʻi to fish, bringing with them provisions, including salt. They ascended the slopes of Lānaʻi Hale, planning to fish along the leeward shore of the island. Around daybreak, they reached the summit of the mountain and saw a bed of white in Pālāwai basin below them, which they believed to be paʻakai (salt). To lighten their load, they threw away their bundles of salt and continued their journey towards the shore. Upon reaching Pālāwai basin, they found that the "paʻakai" had disappeared. Inquiring of a native in the area, they were told that the beds of white that they had seen were the kākēhau, or white mist which settles on the ground and disappears when the sun heats the land. The two were forced to return to the summit and gather what salt they could so that they could dry their fish after they were caught.

Continuing along Munro Trail, you will drive through a changing environment—the wetter fog drip forest gives way to a drier forest zone. Native plants can be seen along the way, and periodically the view plane will open out to the island of Maui. In approximately 2 miles you will come to another plant stabilization project site where several old growth koa (Acacia koa) still grow.

Kahoʻolanai – Remnant Koa Forest (10.2 miles from Dole Park)

At this point, you are 2,400 feet above sea level. The forest has changed significantly, with eucalyptus trees becoming more prevalent. In ancient times, this region was more representative of a dry forest zone. Of particular note here are several old, large native koa trees. In good conditions, these trees become the largest plants of the Hawaiian forest. Koa wood itself was, and remains, highly valued. In ancient times, canoes and prized wooden calabashes were made from the wood of the koa. A small plot of land in this area is being cleared of invasive species as part of the effort to develop habitat rehabilitation programs on Lānaʻi. There are several native species, including pūkiawe (*Styphelia tameiameiae*) and alaheʻe (*Canthium odoratum*) here as well.

Looking out to sea, the islands of Maui and Kahoʻolawe are now visible. And on very clear days, even the mountains of Mauna Kea and Mauna Loa on the island of Hawaiʻi rise from the horizon.

Continue along Munro trail .5 miles to a bend in the trail, and you will arrive at Kūʻia.

Kūʻia – Maui-Kahoʻolawe Overlook (10.7 miles from Dole Park)

Kūʻia offers you a great photo opportunity with a view extending down to the shore of southeastern Lānaʻi, and across the Naehehe and Kealaikahiki channels between Maui, Kahoʻolawe and Lānaʻi.

Kahoʻolawe is now uninhabited, but at one time it supported a native population who fished, grew dry land food crops, and observed many religious ceremonies. In the 1820s, the island was converted into a prison island where individuals accused of crimes were sent to live in isolation. By the middle 1800s, the island was leased out to various parties for ranching purposes, as herds of goats and sheep were increasing. The island was stripped bare of vegetation, and the scattered potable water sources dried up. In the period leading to World War II, the United States Military condemned the island and used it for bombing target practice. In 1990, live fire training ended on Kahoʻolawe, and in 1994, the military returned the island to the State of Hawaii. Since then, hundreds of millions of dollars have been spent trying to remove unexploded ordinance, but the program is far from finished. The island is now managed by the Kahoʻolawe Island Reserve, programs of which include documenting traditional and historic sites, planting native species to try and reduce the amount of erosion, and developing interpretive educational programs. Because the unexploded ordinance has not been successfully cleared, visitation is tightly controlled and limited to cultural practitioners and stewardship program volunteers.

Follow the trail down for .6 miles through the forest reserve fence, and you will see a left hand turn that will take you to another overlook below Puʻu Manu. Continue along Munro trail for another .2 miles and you will exit Munro Trail onto the bench land of Kaʻōhai and Waiakeakua.

Waiakeakua–Kaʻōhai Flats – Former Pineapple Fields (11.5 miles from Dole Park)

The bench lands of Kaʻōhai extend over to a gulch and former spring site known as Waiakeakua. At one time this bench land was host to a native dry forest hosting a number of rare endemic plants, birds and insects. Among the plants were ʻiliahi (*Santalum spp*.), naio (*Myoporum sandwicense*), koʻokoʻolau (*Bidens spp*.), koaiʻa (Acacia koaia), koʻoloaʻula (*Abutilon menziesii*), ʻōhiʻa (*Metrosideros collina spp*.), and ʻakoko (*Euphorbia celastroides*). The ʻakoko was the predominant tree of the forest region and also the host plant of a now extinct native bird, the Lānaʻi Hookbill (*Dysmorodrepanis munroi*), which was only known on Lānaʻi. Today, most of these plants are either gone or found in very small numbers. The most common native plants seen along the route today are ʻaʻaʻliʻi (*Dodonaea*), ʻilima (*Sida falla*x), and uhaloa (*Waltheria indica*).

In traditional Hawaiian times, the forest canopy attracted fog and cloud drip and the Hawaiians cultivated food crops under the forest as a part of a dry land agricultural field system that extended four miles across the benches between this point and Kōʻele. Several heiau (ceremonial sites) occur in this region, and the name Waiakeakua, which translates as “Spring of the Ghosts,” arose in association with the period in history when Lānaʻi was infested with ghosts and no one could safely live on the island. An ancient trail from Naha on the windward shore of Lānaʻi into Pālāwai Basin came out near the end of Munro Trail on this bench, and the Lānaʻi Ranch used the trail through the late 1940s, allowing the cattle to rest here at Waiakeakua before driving them down to Mānele or Hulopoʻe for shipping.

Near the Waiakeakua Spring, George Munro had a cabin built for the cowboys and water men who rode the mountain trail to check on the cattle and water lines. In the 1950s the Lānaʻi Boy Scout Troops used the cabin as a camping site.

In the hey-day of the Hawaiian Pineapple Company's operation of the Lānaʻi plantation, this bench land region was converted to rich pineapple fields. Many stories have been told by the plantation workers of unexplained apparitions and experiences, particularly at night time in this area.

Cattle in the Waiakeakua Fattening Paddock, ca. 1947
(Courtesy of Sam Koanui Shin, Lānaʻi Culture & Heritage Center)

Continuing along the old plantation road, you will wind down past ancient volcanic cones, former ranch pasture lands and pineapple fields to the intersection with the Mānele Road (Highway 440), 14.8 miles from Dole Park. Following the paved road 1.2 miles towards Lānaʻi City, you will see several interpretive signs, describing the geology and history of lands of the Pālāwai Basin.

Why is there so much Black Plastic in the Fields of Lānaʻi?

Historically, the rows of pineapple were lined with an oil-melamine treated, fifty-five pound weight Kraft paper to keep weed growth down and moisture near the plants. The paper lined each planting furrow with double rows of crowns planted, one on each side of the paper. Use of the Kraft paper was developed around 1920, and was a major step towards making large acreage of pineapple cultivation possible on Lānaʻi where water issues were a problem. In the mid-1960s, black polyethylene replaced the Kraft paper, and by the late 1970s soft plastic tubing was being used to distribute drip irrigation into the fields. The last harvest of pineapple on Lānaʻi took place in 1992, and today, the remnant plastic mulch is still seen, and in some areas is three or four feet below the surface. The plastic doesn't disappear, it simply breaks down into smaller pieces and is blown or washed out to sea. Micro-plastics are now mixed in with the algae cycles upon which our fish feed. Little is known about the long-term impacts of plastics in the environment (cf. Andrady, 2011).

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