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After I began to compile this book, I realized I had been collecting memories and photographs [illegible] the very first time I went to Kō'ele, the Lāna'i Ranch's headquarters, in 1952. Our family was [illegible] to be able to move into a ranch house previously occupied by the Forbes family during the ranching [illegible] When we finished exploring our new home, Rebecca Richardson, our new neighbor, was there to [illegible] She and her husband, Ernest, became our most beloved *hānai* (adopted) aunty and uncle. Mahalo [illegible] parents, Richard and Anita Morita, my siblings, Marlene, Phyllis, Richard, Albert, Hermina, [illegible] and Wallace, and our next-door neighbors, William and Eva (Kaopuiki) Kwon and their children [illegible] giving me a lifetime of memories of Kō'ele. Mahalo to Kepā Maly, Simon Tajiri, and Mikala [illegible] Lāna'i Culture and Heritage Center (Lāna'i CHC) for helping me search through their extensive [illegible] for photographs used in this book, sharing their collective memories of people and places, and the [illegible] center's reference booklet *To Know Lāna'i Once Again: A Historical Reference and Guide to the [illegible] Lāna'i*, which was compiled by Kepā and Onaona Maly by Kumu Pono Associates; Dr. Kenneth [illegible] collection of photographs (Emory collection) and information from his book *The Island of Lāna'i, [illegible] of Native Culture*; and Hawaiian Pineapple Company (HAPCo) and its newsletter, the *Pine [illegible]* Providing me with insights into daily life on Lāna'i were the books *True Stores of the Islands of [illegible]* Lawrence Kainoahou Gay and *The Story of Lāna'i* by George C. Munro. Mahalo to David H. [illegible] Castle and Cooke who published the *Lāna'ian* newsletter and hired me as its editor.

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INTRODUCTION

Without a written language, Hawai'i family genealogies and legends were shared orally through storytelling and chants. Separating fact from fiction is challenging, especially as stories may be embellished as they are retold and feature events that may have occurred centuries ago.

Māui, a demigod, pulled up the islands of Moloka'i, Lāna'i, and Maui while fishing with his brothers. He told them not to look behind them, but when they did, his line broke before he could pull out the entire land mass.

Lāna'ihale, Lāna'i's mountain range, rises to 3,370 feet above sea level. Although a wreath of white clouds crown its brow daily, its precious moisture has already been dropped onto the West Maui Mountains, leaving Lāna'i's slopes dry and barren of most vegetation except scrubby grass and low-lying trees. Slightly less than 14 miles wide and 13 miles long and with no rivers, streams, or lakes, Lāna'i was a formidable island to populate; but first, demon spirits had to be vanquished.

Lāna'i's legend of Kaululā'au tells how he tricked its evil demons and made it inhabitable for humans. Kaululā'au is the first in a line of strong men who carved their names into the island's soul, creating the home we cherish today. Archeological evidence show more than 6,000 natives may have lived on Lāna'i sustainably, using the ocean and land to gather and grow their own food more than 800 years ago. However, prior to the 1800s, war raged between the islands. In 1778, Kalani'ōpu'u, *mō'ī* (king) of Hawai'i Island, slaughtered many Lāna'i natives. One individual, Kini, jumped off a cliff at Kaunolū to escape from his captors. Time heals, and other natives settled here.

Natives had no resistance to Western diseases, and when missionaries and whaling ships arrived, Ma'i 'ōku'u, an epidemic believed to be Asiatic cholera, swept through the Hawaiian Islands in 1804 and 1805. More than 150,000 natives died, including 2,000 on Lāna'i. By 1825, four missionary schools were established, and in the 1840s, coral stone churches were being built at Maunalei and Kihamāniania. In 1848, Kamehameha III changed the way land was appropriated. The Great Māhele divided the kingdom's land between the government, chiefs, and people. Five of Lāna'i's 13 *ahupua'a* (land sections) were awarded to chiefs, eight were retained by the king and government, and natives were awarded 55 small house and planting sites. By 1850, Lāna'i's population dropped to 604. In 1854, Mormon elders leased land in the Pālāwai ahupua'a and formed a settlement they named Iosepa, City of Joseph. However, when their leaders were recalled to Utah, they abandoned it in 1857 due to the devastation of its crops by insects and drought conditions.

The most colorful person in Lāna'i's story is Walter Murray Gibson. Born on March 6, 1822, his history included possibly gun-running in the Caribbean, inspiring rebellion in the East Indies, and questionable land acquisitions in the Hawaiian kingdom. Gibson arrived in the Hawaiian Islands in 1861 and became a close confidant of King David Kalākaua. Gibson spoke Hawaiian fluently, and the natives embraced him as one of their own, especially when he became a citizen of the kingdom. He served as the king's prime minister in 1886 and also held the titles of minister of foreign affairs, health, and the interior.

Tasked by the Mormons in 1862 with purchasing land to reorganize their failed settlement in Pālāwai, Gibson purchased land from Chief Levi Ha'alelea for $3,000 but recorded the title in his own name. When

Mormon elders returned to the island in 1864, they charged him with misconduct and excommunicated him from the church. Gibson's hospitality and storytelling became legendary. He was also buying more land. The white foreign settlers in the kingdom derogatorily nicknamed him the "Shepherd of Lāna'i," as he had more than 40,000 sheep in addition to goats, cattle, and horses on his ranch. In the end, when he lost his political power in 1887, he left the islands and died in San Francisco on January 21, 1888. Frederick and Talula Hayselden, his son-in-law and daughter, inherited Gibson's estate, which included fee-simple ownership of five ahupua'a and leasehold rights on the eight others. After the Gibson estate was settled in 1893, the Hayseldens formed Lāna'i Land Development Company. In 1899, they incorporated Maunalei Sugar Company, built a village at Keōmoku, and hired 700 employees. In March 1901, it went bankrupt and closed.

Charles and Louisa Gay arrived on Lāna'i in 1902 from Ni'ihau, having purchased a part of the Gibson-Hayselden holdings, and began the ranch's transition from sheep to cattle. Gay's biggest accomplishment was the acquisition of all of Lāna'i's government lands in 1907. Gay's older relatives had purchased the island of Ni'ihau in 1864, making them the only family in Hawai'i's history to own two islands.

To satisfy some of their mortgage debts, in 1910 they sold some of their lands to Honolulu investors William G. Irwin, Robert W. Shingle, and Cecil Brown. The *hui* (group) formed Lāna'i Ranch Company and Lāna'i Ranch and sold both to Maui ranchers Frank and Harry Baldwin in 1917.

New Zealander George Munro was hired to manage Lāna'i Ranch in 1911. He recognized the importance of watershed management and began the reforestation of the island. In 1922, the Baldwin brothers sold their Lāna'i lands to James D. Dole for $1.1 million. Lāna'i Ranch continued to operate under the management of George Munro. In 1950, Lāna'i Ranch closed down, ending 40 years of ranching history.

James Dole's Hawaiian Pineapple Company turned Lāna'i into the world's largest pineapple plantation. It later became part of Castle & Cooke, a Hawai'i corporation started by missionary descendants. But, by 1985, worldwide competition from foreign markets was hurting Hawai'i's pineapple industry; its heyday as the island's economic engine was ending.

David H. Murdock, a self-made multimillionaire and real estate developer from California, purchased a majority share of Castle & Cooke in 1985. Hawaiian Pineapple Company became Dole Pineapple, a small part of Murdock's international food empire. Challenged to turn Lāna'i's economy around, between 1986 and 1991, he built the 102-room Lodge at Kō'ele, the Mānele Bay Hotel with 203 rooms, two golf courses, more than 300 homes, and three apartment complexes. He also planted hundreds of Cook Island pine trees along the main roads.

By 1997, Murdock had acquired more than 93 percent of Castle & Cooke's stock and returned the island to its previous status of being owned by one person. However, like many of Lāna'i's previous owners, after fighting through a worldwide recession during the 2000s and struggling to keep the island intact under one ownership, Murdock sold Lāna'i for an undisclosed sum to multibillionaire Larry Ellison, reputed to be the fifth-richest person in the world, ending his role in shaping 22 years of Lāna'i's history.

Lāna'ihale's clouds shroud the island's future—another chapter is beginning.

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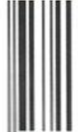

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One

Legend or Fact

Kaululā'au Drives away Demons

'Ulu (breadfruit), a staple food for Polynesians, is what bought Kaululā'au to Lāna'i's shore. In some variations of the legend, he is described as the son of a Lāhainā chief. In others, he is just a youthful and rascally native who is banished to Lāna'i after he destroys 'ulu trees in Lāhainā.

When Kaululā'au is left on a Lāna'i beach, he is greeted by evil spirits who make it uninhabitable for humans. They welcome him warmly into their midst, but he knows that when night comes, they will search the island to kill him. Every day when they greet him, he lies about where he slept the previous night. One night, he tricks them into searching for him in surf pounding against the reef. Some of the spirits drown and enter the bodies of *weke* (red goatfish). To this day, weke may cause some people to have terrible nightmares.

Finally, only Pahulu, chief of the evil spirits, remained. Kaululā'au tricked him into looking at his own reflection in a pond by telling him he would sleep in its depths. When Pahulu peered over the pond's side, he saw Kaululā'au's image reflected beside him and jumped into the pond to grab him. However, Kaululā'au was standing behind the spirit. He hit Pahulu over the head with a rock, and one of Pahulu's eyes flew out of his head and landed at Kalaehī, a white coral knoll on the road to Keōmoku village, creating a hole. The spot is called Ka maka o Pahulu (the eye of Pahulu). A variation of the legend says that Pahulu fled to Kaho'olawe to live.

After Pahulu's demise, Kaululā'au lit a bonfire to signal villagers in Lāhainā. In the morning, they arrived to take him back to Maui, but Kaululā'au soon returned with others to form the first settlement on the island.

Archaeological evidence indicates Lāna'i was inhabited for close to 800 years, and as many as 6,000 natives may have lived here sustainably before Western contact. In the period prior to the 1800s, war between chiefs decimated the population. By the 1890s, only 175 natives remained on the island.

The field of petroglyphs at Luahiwa was surveyed by Dr. Kenneth P. Emory and recorded in his book *The Island of Lāna'i, A Survey of Native Culture*, first printed in 1924 by the Bernice P. Bishop Museum. Petroglyphs found at Kahalu'u, O'ahu, may date to 1600. Luahiwa's petroglyphs may date to the 1800s, but others at Kaunolū may have been made in the 1780s. (A. Duane Black collection.)

Accompanied by Hector Munro, the nephew of George Munro, Dr. Emory climbed to the top of Pu'upehe to survey it. This 1921 photograph clearly depicts the rock formation, which may be an ancient fishing shrine rather than the legendary grave of two lovers. (George Munro collection.)

Lāna'i resident Lloyd Cockett points out landmarks to Dr. Emory's young helpers, Kepā Maly (standing) and Kamakaonaona Judd. Cockett is a descendant of families who lived in the Pālāwai on a land grant given to them during the time of the Great Māhele. He frequently joined Emory's excursions to study different sites. (A. Duane Black collection.)

Bob Krauss sprays a fixative on a rubbing he has completed. Today, it is recommended visitors do not make rubbings or use chalk to outline the petroglyphs for photographs. Tall grass and the hillside's steepness make it difficult to access the Luahiwa site. (A. Duane Black collection.)

Maunalei's steep ridges ran red with blood in a fierce battle between Kalani'ōpu'u, mō'ī of the Big Island of Hawai'i, and Kahekili, mō'ī of Maui, in 1778. On the fortified ridge of Ho'okio, it was possible for warriors to sling rocks across to their enemies. However, it was a difficult place to defend, and all of the Lāna'i warriors were slaughtered without mercy. (Simon Tajiri collection.)

At Paoma'i, natives hid in the forest to escape Kalani'ōpu'u's wrath. Almost every living being was hunted down and slaughtered, except one person named Kini. Captured alive, Kini's hands were tied, and he was taken to Kanoulū to appear before Kalani'ōpu'u. Faking an illness, Kini's bonds were loosened, and he jumped off the cliffs and swam to safety. (Simon Tajiri collection.)

Two

War Rages on Mountain Ridges

Kalani'ōpu'u Conquers Lāna'i

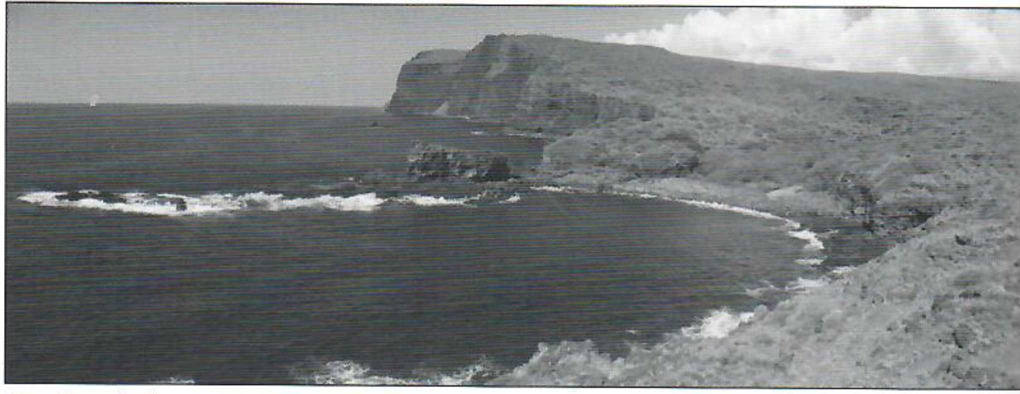
Sailing canoes carrying fierce warriors journeyed between the islands to wage war, and Lāna'i was not exempt from their battles. Kalani'ōpu'u, mō'ī of Hawai'i Island, and Kahekili, mō'ī of Maui, fought a huge battle on the sand hills of Waikapū on Maui in 1776. Kalani'ōpu'u was defeated; suing for peace, he retreated to the Big Island of Hawai'i to plan his retaliation. The following year, he attacked Maui again, raiding Kaupō on its eastern flank before retreating to Hawai'i Island. In 1778, he raided Kaho'olawe's natives. Confident he would succeed, he sailed into Lāhainā, Maui. Kahekili's warriors were able to defend their villages, and Kalani'ōpu'u sailed across 'Au'au, the nine-mile channel separating the islands, to Lāna'i.

Accompanied by the young warrior Kamehameha, Kalani'ōpu'u attacked natives who had gathered to defend themselves on the fortified ridge of Ho'okio, located on the upper section of Maunalei Gulch. Without mercy, Kalani'ōpu'u's warriors slaughtered them all. They proceeded to travel across the island killing almost every *kāne*, *wahine*, and *keiki* (man, woman, and child) in their path.

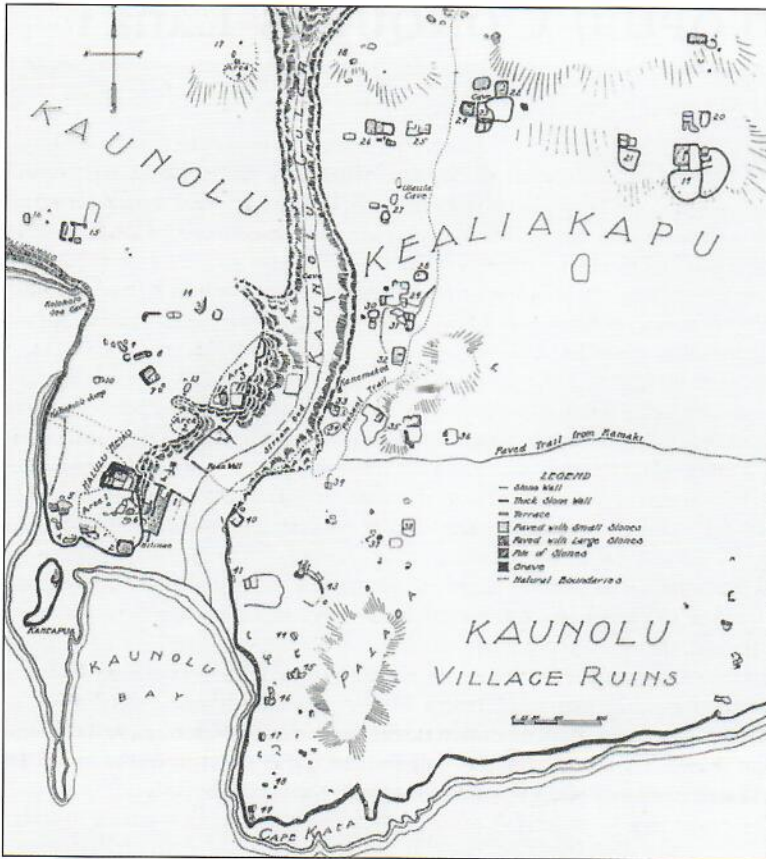
One man, Kini, survived their march across the land. Captured alive, they bound his hands and took him to Kalani'ōpu'u. When they approached the cliffs of Kaunolū, where Kalani'ōpu'u and Kamehameha had set up their command post, Kini asked his captors to loosen his bonds, saying he was suffering from dysentery and had to release his bowels.

Confident he could not escape, they loosened his bonds. Unbeknownst to them, Kini was famous for his cliff-jumping skills. As soon as they freed his hands, he ran to the edge of the cliff and plunged off it. From the cliff top, they watched Kini swim to safety.

When Kalani'ōpu'u and his warriors continued to stay on Lāna'i, they ran out of food. Reduced to eating roots, they became sick with dysentery. To this day, Kalani'ōpu'u's raid is referred to as "the battle of loose bowels" by the descendants of natives he murdered.



Kamehameha I was a young warrior of 42 when he accompanied Kalani'ōpu'u on his raid of Lāna'i. In later years, he continued to return to Kaunolū to rest on his voyages between the islands. In 1868, his grandson Kamehameha V asked Pālāwai landowner Walter Murray Gibson to write down some of the stories of his grandfather's Lāna'i exploits. (Simon Tajiri collection.)



Dr. Emory drew this map of Kaunolū showing the village ruins he surveyed. Kamehameha the Great used this area as a resting place in his voyages between the Big Island and O'ahu. (Emory collection.)

Three

Keōmoku Village and Pālāwai Basin

Living Mauka and Makai

Hawaiian natives lived sustainably off the *aina* (land) and traveled *mauka* (toward the mountain) to plant crops such as sweet potatoes, bananas, and taro. Going *makai* (toward the sea), they gathered a variety of food such as *limu* (seaweed), *'ōpihi* (limpets), *honu* (turtles), and fish. Remnants of their presence can still be seen today at village sites at Kaunolū, Mānele, and Maunalei.

Early archeological data show the island's population before Western contact may have exceeded 6,000. After a savage war in 1778 between island chiefs, only a few natives remained. Natives from Maui slowly repopulated the island, and by 1823, the population was estimated to be 3,000. However, by 1832, it dropped to 2,000, and by 1850, to 604.

Many of the original villages and isolated homesites appear to be far from water sources. Later accounts note mauka villagers collected dew from plants and water from natural depressions or shallow wells near Kaunolū and Kaumālapa'u. Some of the island's ravines show signs of having been deepened so rainwater could be collected and stored in them for later use. At Maunalei, a perennial stream was a reliable source of water; agricultural terraces following its path still remain. Along the coastline, wells with potable but brackish water were dug.

By 1893, Lāna'i was home to 200 people and 50,000 sheep. In 1899, the Maunalei Sugar Company established a village for 800 workers at Keōmoku. By 1901, the company closed; its wells drew water too brackish to irrigate sugarcane, and almost everyone left.

Kō'ele became the center of the island's population of less than 100 people with the economy focusing on ranching. Under the stewardship of its manager, George Munro, windblown land grazed down to rocks was slowly covered with grasses again. Bare mountain ridges were covered with trees, and the land began to heal. Although one or two families remained at Pālāwai, the last inhabitants of the Keōmoku moved to Kō'ele or the new Lāna'i City by 1951, leaving only their memories of it behind.

Before Western contact, land was controlled by high-ranking *ali'i* (king or chief), who held it in trust for *maka'ainana* (the people). In 1848, Kamehameha III created the Great Māhele, in which lands were granted to the chiefs, government, and native tenants. *Kuleana* is land assigned to natives to use as a home site and to cultivate crops. They paid labor taxes and annual taxes to a *konohiki* (local overseer), who was responsible for regulating land, water, and the ocean's resources. He supervised communal labor within the ahupua'a and a communal lifestyle following nature's natural rhythms, which also allowed for leisure time for maka'ainana to enjoy their families and lives. (Lāna'i CHC collection.)

Hawaiian Pineapple Compa
in 1912. It was the home of
Kaupē Kaopuiki and her hu
Kūhiō Kalanianana'ole whe
his uncle David Kalākaua
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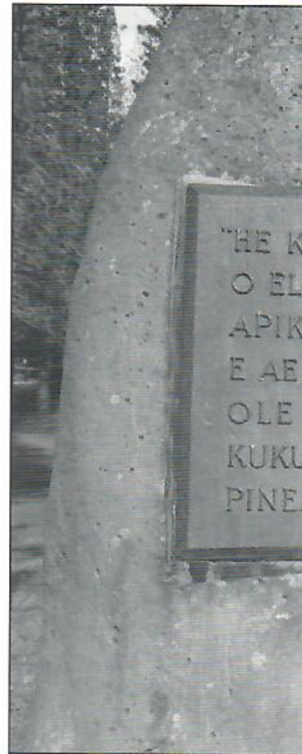
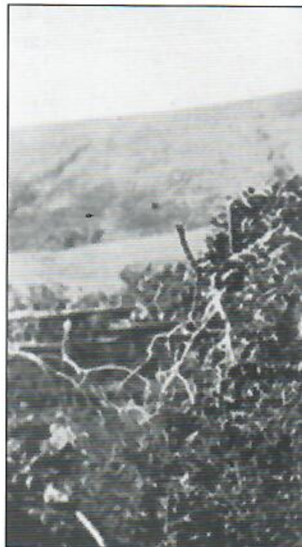
Hawaiian Pineapple Company recorded this as being the last Hawaiian *hale* (house) at Pāwili in Pālāwai in 1912. It was the home of Kahikanaka and his wife, Hakawai. They lived there with their granddaughter Kaupē Kaopuiki and her husband, Joseph Makahanaloa. In 1907, the hale may have been visited by Jonah Kūhiō Kalanianana'ole when he visited Charles and Louisa Gay on Lāna'i. Kūhiō was a royal prince when his uncle David Kalākaua assumed the Hawaiian kingdom's throne in 1884. Kūhiō served in various kingdom offices and was often called Ke Ali'i Maka'āinana, the Prince of People, for his work on the passage of the Hawaiian Homestead Act. This photograph was taken by Ray Jerome Baker. (HAPCo collection.)

Mormon elders leased Pālāwai land in 1854 to establish Iosepa, the "City of Joseph." They hoped to gather Hawaiian "saints" and Mormons from the United States to it. However, the elders were called back to Utah in 1857 and left the settlers to carry on alone. By 1858, they were struggling; without adequate water, they could not grow crops. They abandoned Pālāwai and moved to Lā'ie on O'ahu's windward side. In 1862, Walter Murray Gibson arrived to reorganize the settlement. He purchased the ahapua'a of Pālāwai for $3,000 from Chief Levi Ha'alelea, recorded it in his own name, and started his ranch. Gibson was excommunicated from the church and purchased more land. He moved his ranch headquarters to Kō'ele and planted its giant Norfolk pine tree in 1875. Alongside Mānele Road, this stone marker with a metal plaque commemorates the Mormon settlement. (Author's collection.)



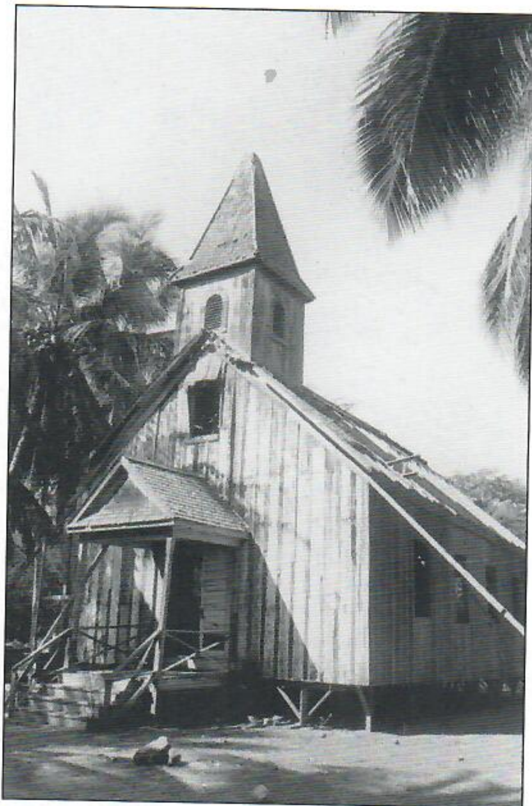
This memorial in Dole Park
of *kūpuna* (elders) who are lai
grant lands from Kamehameh
abandoned or sold their land
and honors them as the island



David S. (left) and Makaimoku
wears a feather *lei* and a forma
simple housedress. (George M

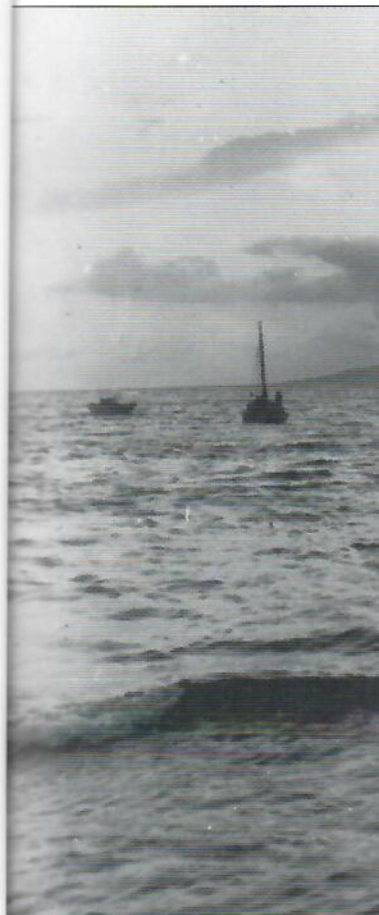
This memorial in Dole Park was installed by Hawaiian Pineapple Company in 1935 in remembrance of *kūpuna* (elders) who are laid to rest in unmarked graves on Lānaʻi. Many had native land rights and grant lands from Kamehameha III and Kamehameha IV. When the plantation began, many had already abandoned or sold their land interest to the plantation or to other parties. This memorial acknowledges and honors them as the island's first residents. (Author's collection.)

David S. (left) and Makaimoku Keliihananui (right) are pictured here with Jean Munro. Mrs. Keliihananui wears a feather *lei* and a formal black muumuu in contrast to her husband's working clothes and Munro's simple housedress. (George Munro collection.)



Erosion and weather have taken their toll on the last remaining building at Keōmoku village in this mid-1980s photograph of the church. A diagram of the village as drawn by the late Rev. Daniel Kaopuiki in 1940 shows a thriving village with a hospital, school, and another church in addition to homes for the Maunalei Sugar Company's workers. (Author's collection.)

This house, originally built in Keōmoku by the Maunalei Sugar Company as a residence for its manager, later became the home of the Cockett and Kaopuiki families. The Rev. Daniel Kaopuiki and his family left the home in 1951 to move to Lānaʻi City. (Chas. Gay collection.)



At Keōmoku, as many as 10
1972), an American photog
son Earl Frost Baker, took th
while visiting Lānaʻi. Gay c
carry letters and passengers
Lawe Leka (pigeon transpor
its swiftness and agility in
skilled seaman, Kaopuiki w
Kaopuiki called the North S

At Keōmoku, as many as 10 sailing canoes went to sea in all kinds of weather. Ray Jerome Baker (1880-1972), an American photographer who moved to Honolulu in 1910 with his wife, Edith Frost, and their son Earl Frost Baker, took this photograph of a Hawaiian canoe under sail captained by Kapena Kaopuiki while visiting Lāna'i. Gay commissioned a San Francisco boat builder to build a Western-style boat to carry letters and passengers between Kalahalepalaoa, Lāna'i, and Lāhainā, Maui. It was named *Nunu Lawe Leka* (pigeon transport letter). Captained by Daniel Kaopuiki Sr., *Nunu Lawe Leka* was famed for its swiftness and agility in navigating the nine miles of 'Au'au Channel between the islands. A highly skilled seaman, Kaopuiki was revered for his knowledge of open-sea sailing and navigating by the stars. Kaopuiki called the North Star Ka Hoku Paa Kea, the fixed star. (Ray Jerome Baker collection.)

From left to right, Johnny, Makaleka, and Ulia Nakihei with Japanese bride Ayako Tamura from Hiroshima, Japan, pose in front of fishnets set out to dry on a pole at Keōmoku. (Emory collection.)

Members of this Keōmoku family are, from left to right, mother Elizabeth, daughter Elizabeth Kapu, son Wilson, baby William in chair, and an unidentified son holding the hand of his father, Gi Hong Kwon. The unidentified child may have been the son who drowned in a Kō'ele reservoir. (Emory collection.)

Keōmoku School students a
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Malamalama Hoomana Na
through community grants.
view. Many of Keōmoku's re
By 1955, only a few houses r

Keōmoku School students and their teacher pose for this photograph on the steps of their school. *Keōmoku* means "the sandy section" in Hawaiian, but as spoken by kūpuna and native speakers, it means "white ship." Ships with huge white sails may have been shipwrecked on this sandy section in the island's early history. During the Maunalei Sugar Company's short existence, Keōmoku became the largest village on the island. It had a post office, more than 100 homes, a school, and a church. Ka Lanakila o ka Malamalama Hoomana Naauao was built in 1903, and in recent years was restored by Lāna'i CHC through community grants. Although it is no longer used on a regular basis, it is open to the public to view. Many of Keōmoku's residents eventually moved to Kō'ele to work at Lāna'i Ranch or to Lāna'i City. By 1955, only a few houses remained, and they collapsed and rotten away. (Emory collection.)

When the Maunalei Sugar Company went bankrupt in 1901, most of its equipment was sold to other sugar plantations. *Kiawe* (mesquite) branches form an alcove around the engine of the Kahalepalaoa locomotive in this photograph from about 1964. Today, the area surrounding it has been cleared and visitors can take a walking tour. (Lāna'i CHC.)

Between 2,000 and 3,000 people lived on Lāna'i when Protestant missionaries from Lāhainā came to the island to build four missionary schools between 1825 and 1840. The first building was near Kahalepalaoa and opened in 1828. William and Jean Munro are pictured here at the Maunalei schoolhouse. At Kihamāniania near Kō'ele, the schoolhouse/church had a thatched roof. (Albert Morita collection.)

This stone oven used by Jap
Maunalei Sugar Plantation
the failed venture. The com
in 1898 with a capital inves
in 1899. By 1901, the comp
Its water sources turned bra
longer sustain its populatio
residents. (Lāna'i CHC.)

Kiawe branches form a prot
a monument at Keōmoku in
Japanese workers of the Ma
who lost their lives after an
the village in 1901. Located
Landing, the monument's si
Lāna'i Honwanji temple me
Obon, a customary time for
spirits of their ancestors. (A

This stone oven used by Japanese workers at Maunalei Sugar Plantation is a stark reminder of the failed venture. The company was incorporated in 1898 with a capital investment of $1 million in 1899. By 1901, the company had closed down. Its water sources turned brackish and could no longer sustain its population of approximately 700 residents. (Lāna'i CHC.)

Kiawe branches form a protective arch over a monument at Keōmoku in remembrance of Japanese workers of the Maunalei Sugar Company who lost their lives after an illness swept through the village in 1901. Located near the Kahalepalaoa Landing, the monument's site is cleaned by the Lāna'i Honwanji temple members annually at Obon, a customary time for Japanese to honor the spirits of their ancestors. (Author's collection.)

Lāna'i Hongwanji temple members and friends gathered for a group photograph in the 1980s. The group traveled to the monument to clean it for Obon. After their work was completed, they performed traditional ceremonial dances and enjoyed a picnic luncheon before making the long drive back to Lāna'i City. (Author's collection.)

Thousands of sheep, goats, and
produced little or no grass, and
Louisa Gay purchased a portion
Tulula and Fredrick Hayselden,

Over a nine-year period, the C
wild goats and sheep, and acquire
the Territory of Hawai'i that one
had purchased the island of Ni'i
in ceded lands on the island.

With the purchase, the Gays
William G. Irwin, Robert Singl
retained 600 acres of land about
Lālākoa, and planted pineapple

The investors formed Lāna'i
as ranch manager. An environ
management and began the re
windrows to stop wind erosion
the time, but today, they are cons
conveyed its holdings to Maui ra
The Baldwins sold the ranch to
Company (HAPCo). Lāna'i Ra
on O'ahu. Kō'ele's ranching days