Figure 2. View west showing the Guinea grass and lantana shrubland characteristic of western portion of the project area in Miki Basin.

Figure 3. View northeast across the Pālāwai Basin portion of the project area showing a guinea grass and lantana shrubland.


Archaeological Inventory Survey for the Miki Basin 200 Acre Industrial Development
Lands of Kalulu and Kaunolū, Lāna‘i District, Lāna‘i Island
TMK: (2) 4–9–002:061

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Abstract
At the request of Pulama Lāna‘i, T. S. Dye & Colleagues, Archaeologists has conducted an archaeological inventory survey with subsurface testing for the Miki Basin 200 Acre Industrial Development located in the lands of Kalulu and Kaunolū, Lāna‘i District, Lāna‘i Island. The survey evaluated the parcel for the presence or absence of historic properties and cultural materials in support of a zoning change to the project area. Pedestrian survey resulted in the identification and documentation of a secondarily deposited historic artifact scatter, a secondarily deposited lithic scatter, and an historic property, designated Site 50–40–98–1980. Test excavations included a total of 31 backhoe trenches, one of which yielded a fire-pit feature, recorded as Site 50–40–98–1981.

Both historic properties are likely to date to the traditional Hawaiian period and have been evaluated as significant for the important information on Hawaiian history and prehistory that they have yielded or are likely to yield. The Miki Basin 200 Acre Industrial Development will have an adverse effect on both of these historic properties and data recovery excavations are recommended for Sites 50–40–98–1980 and 50–40–98–1981.

Contents
1 Introduction 3
2 Background 4
2.1 Some Traditions from Lāna‘i of Kaunolū‘au 5
2.2 Historical Events: Transitions in Land Use and Population on Lāna‘i 31

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3 Methods 75
4 Field Results 76
5 Summary and Conclusions 96
A Stratigraphic Contexts 97
B Field Catalog 98
C Artifacts List 98
Glossary 101
Hawaiian Terms 102
Abbreviations 106
Bibliography 106

Figures
1 Project location and nearby archaeological investigations 4
2 Ahupua‘a of Lāna‘i 6
3 Native Register, page 1 41
4 Native Register, page 2 42
5 Registered Map 2227 46
6 Sketch map of Lāna‘i by W. M. Gibson 56
7 Sketch map depicting disposition of lands of Lāna‘i by W. M. Gibson 59
8 Sketch map of Miki Camp 71
9 Location of finds within the project area 77
10 Artifacts collected from the Context 19 lithic scatter ........................................ 78
11 Photograph of the Context 19 lithic scatter .......................................................... 78
12 Ceramics collected from the Context 20 artifact scatter ........................................ 79
13 Artifacts collected from the Context 18 lithic scatter ........................................... 80
14 Sketch map and cross section of Site 50-40-98-1980 fire-pit .......................... 81
15 Project area showing location of excavated backhoe trenches ...................... 82
16 Stratigraphic profiles for Backhoe Trenches 1-8 ................................................. 83
17 Stratigraphic profiles for Backhoe Trenches 9-16 ................................................. 86
18 Stratigraphic profile of the Context 12 fire-pit .................................................. 90
19 Stratigraphic profiles for Backhoe Trenches 17-24 .............................................. 93
20 Stratigraphic profiles for Backhoe Trenches 25-31 .............................................. 96

Tables

1 No. of Scholars ................................................................. 36
2 Place names recorded during the Māhele ......................................................... 38
3 Forbidden fish of the kahilihi and the prohibited woods ............................ 39
4 Disposition of ahupua'a ............................................................. 40
5 Native tenants of Kaunolū and Kaluah Ahupua'a .................................. 44
6 Royal Patent Grants on Lāna'i ............................................................. 45
7 Sediment descriptions for Backhoe Trenches 1-8 ....................................... 83
8 Sediment descriptions for Backhoe Trenches 9-16 ....................................... 87
9 Sediment descriptions for Backhoe Trenches 17-24 ..................................... 90
10 Sediment descriptions for Backhoe Trenches 25-31 ..................................... 93

1 Introduction

At the request of Pulea Lāna'i, T. S. Dye & Colleagues, Archaeologists has completed an archaeological inventory survey with subsurface testing for the Māki Basin 200 Acre Industrial Development. The Māki Basin 200 Acre Industrial Development is located in the lands of Kaluha and Kaunolū, Lāhe'ana District, Lāna'i Island (fig. 1). The purpose of the survey was to evaluate the project parcel for the presence or absence of historic properties and cultural materials in support of a proposed zoning change and construction activities. The parcel is located along Māki Road in the area surrounding the existing Maui Electric Company power plant and associated facilities. The fence line of the Lāna'i Airport marks the northern boundary of the parcel. The Māki Basin 200 Acre Industrial Development is located within TMO: (2) 4-9-002:061 and is situated on lands owned by Pulea Lāna'i.

The Māki Basin 200 Acre Industrial Development is located at an elevation of approximately 415 m above mean sea level in an area called Māki Basin, named after a nearly filled pit crater [26:338]. Vegetation in the area consists of guava, Christmas berry, and various low-lying shrubs and grasses. The soils underlying the project area comprise Molokai silty clay loam, Uwala silty clay loam, and Waiakapu silty clay loam, all dark reddish brown soils used primarily for sugarcane and pineapple production [12]. The project area is relatively dry and receives approximately 16 in. of rainfall annually.

2 Background

This section presents historical and archaeological background information that was used to predict the kinds and distributions of historic properties that may be present within the project area. The information also provides context for understanding and evaluating the significance of historic properties.

The general historic background for the island of Lāna'i was compiled by Kepā Maly. It is based on first-hand observation of cultural practices in the 1970s, interviews with
older kumu‘aina at that time, and an exhaustive review of pertinent documentary sources, including records held by Kumu Pono Associates and the Lāna‘i Culture & Heritage Center. The historical narratives cited on the following pages provide readers with access to some of the most detailed and earliest accounts recorded from Lāna‘i. The narratives offer a glimpse into the history recorded from the experience and memory of native residents and eyewitness accounts of those who participated in the events which now make Lāna‘i’s history. Some of these historical narratives have been translated from Hawaiian-language accounts for the first time, and other accounts rarely seen since their original date of composition. They are compiled here to provide a more detailed history of the land than has been previously available.

2.1 He Wahi Mo‘olelo no Lāna‘i a Kaululā‘au: Some Traditions from Lāna‘i of Kaululā‘au

Lāna‘i is sixth in size of the major Hawaiian Islands (fig. 2), and like all islands in the group, it was formed through volcanic eruptions and is constantly being reshaped by erosional activity. The primary caldera was in the area now known as the Pālāwai Basin, and it is estimated that Lāna‘i first rose above sea level approximately 1.5 million years ago. It is approximately 13.25 mi long by 13 mi wide, and at its highest point, Lāna‘i Hale, stands 3,370 ft. above sea level. The island of Moloka‘i lies to the north of Lāna‘i, across the Ka-lohi Channel, and Maui lies to the east, across the ‘Au‘au and Naeheehe Channels; the channel of Ke-ai‘a-Kahului and the island of Kaho‘olawe lie to the southeast. The southern and western sides of Lāna‘i face the open ocean and are fringed by imposing cliff sides, while the windward side slopes gently to the sea. Thus, Lāna‘i sits in the lee of its sister islands. Its history, like that of Moloka‘i and Kaho‘olawe, has almost always been overshadowed by its larger neighbor, Maui.

The name of the island may be literally translated as “day of conquest”—Lā meaning “day” and ‘Ai meaning “conquest.” Through the tradition of the chief Kaululā‘au, Lāna‘i was named on the day that the young chief vanquished the evil ghosts from the island. An early missionary dictionary translates the island’s name as “hump,” but this translation does not fit in with traditional knowledge of the meaning or pronunciation of the name [cf. 27].

In addition to political and social contexts, Lāna‘i’s relationship to Maui and Moloka‘i includes a significant environmental one as well, sitting as it does in the rain shadow of the larger and higher islands. Lāna‘i’s ecosystem evolved in the absence of man and most other mammals, giving rise to cloud forest zones, which gave life to the land, and made the island hospitable to people when they settled Lāna‘i perhaps as long as 1,000 years ago. There were two primary forest-watershed zones, the major watershed of Lāna‘i Hale at the highest peak of Pālāwai and Kēkāu Aupuni Ahupua‘a; and what has historically been called the Kānepu‘u forest zone of Ka‘a Ahupua‘a. Untouched for countless centuries, the forest systems of Lāna‘i evolved the unique ability to capture droplets of water, which in turn percolated through the ground to create water sources that were spread from mountain to shore across the island. While these precious forest regions have been radically altered by man’s activities and feral animals, evidence of the region’s water-producing capabilities are still visible on the landscape and in traditional accounts and historic literature.

Figure 2: Map of the Island of Lāna‘i naming 13 ahupua‘a which form the major lands of the island, as well as historic trails and roads (Hawaiian Territorial Survey Division, 1929).

The earliest traditional lore of Lāna‘i describes the arrival of the gods Kēne, Kanaloa, and their younger god-siblings and companions to the southern shores of the island. Later accounts describe the visit of the goddess Pele and members of her family to the windward region of Lāna‘i. Subsequent narratives describe the settlement of Lāna‘i by evil spirits, and the difficulties that the early human settlers encountered in attempts to safely colonize the island. Another tradition relates that in the early 1400s, a young Maui chief by the name of Kaululā‘au traveled around Lāna‘i vanquishing the evil ghosts/spirits of the island, making it safe for people to live on Lāna‘i, and is the source of the island’s name (Lāna‘i a Kaululā‘au).

By the early 1600s, all the islands of the Hawaiian group were settled sufficiently to develop an organized way to manage scarce resources. Each island was divided into political and subsistence subdivisions called ahupua‘a, which generally ran from the ocean fishery fronting the land area to the mountains. Under the rule of Pūlani, Lāna‘i was divided into 13 ahupua‘a. Native tradition describes ahupua‘a divisions as being marked by stone cairns (ahu) with a carved pig (pua‘a) image placed upon them, and these ancient divisions remain the primary land unit in the Hawaiian system of land management on Lāna‘i today.
The culture, beliefs, and practices of the Hawaiians mirrored the natural environment around them. They learned to live within the wealth and limitations of their surroundings. There is significant archaeological evidence on the island indicating that in the period before western Contact, more people lived on the land sustainably—growing and catching all they needed—than currently live upon the island. Several important traditions pertaining to the settlement of Lāna‘i and the beliefs and practices of the ancient residents are commemorated at such places as Kaulalā‘u, Kala‘ūhi, Ke-āhio-Kawelo, Hālulu, Po‘upupehe, Pōhaku ū, Kānepu‘u, Ka‘ena, Nānākau, Ha‘alelepā‘akai, and Puhil-o-Ka‘ala.

Ancient Hawaiian villages, ceremonial features, dryland agricultural fields, fishponds, and a wide range of cultural sites dot the shoreline of Lāna‘i at places like Keone, Kaumālapa‘u, Kaunolū, Māmaki, Kapalaoa, Hauwai, Kapihā‘a, Hulopoo‘e, Mānele, Kamakī, Naha, Kahemānū, Łōpā, Kahalepaloa, Kahe‘a, Keauloku, Ka‘a, Hauola, Maunalei (including a wet land taro field system in the valley), Kahōkūnui, Kailoolia, Kahā‘ulehale, Kahue, Lapa‘ikī, Awahui, Poilhuas, and Ka‘ena.

In the uplands, localities at Ho‘opupuoluma and Malulani, Kō‘ele and Kīhāhānui‘a, Kalulu ūka, Kaunolū ūka, Ke‘elili Kapi‘u, Ke‘elili Aupuni, and Pālawai were also locations of significant traditional settlements and agricultural endeavors. We also know that over the generations, families with permanent residences in the Lāhaina District of Maui frequented Lāna‘i to take advantage of its rich fisheries.

In the period leading up to 1800, there was a decline in the native population, and in the capacity of Lāna‘i to produce agricultural resources. This was, in part, due to disputes between the rulers of Maui and Hawai‘i which overflowed onto Lāna‘i in the mid to late eighteenth century. In the late eighteenth century and early nineteenth century, foreign diseases and influences spread across the islands, leading to a further decline in the population. By the 1890s, there were approximately 900 inhabitants residing on Lāna‘i. By the 1870s, the population hovered around 300 residents, and by the early 1890s, there were just 175 native residents.

Native Lore and Historical Accounts: The Gods Walked the Land—Early Settlement of Lāna‘i Several traditions pertaining to the gods and people of ancient Lāna‘i were found in a review of Hawaiian-language newspapers. These accounts describe the island condition and the life and practices of Lāna‘i’s ancient people. The narratives establish the bond between Lāna‘i and neighboring islands of the Hawaiian group and more distant Kahiku—the ancestral homeland of the gods—as Kāne, Kanaloa, Pule, and others of the god-family shaped the natural environment and lives of the people of the land. Coming into the historic period, readers find significant changes on the land and in the lives of the people of Lāna‘i. Selected accounts are related here that transition readers through the history of Lāna‘i and a native landscape to one of change under western settlement.

A Famine on Lāna‘i—an Ancient Prayer Offered by Pakeaulani to the God Kānepa‘ina
This tradition tells of two ancient residents of Lāna‘i, a period of famine across the islands, and the death of the population. We learn the name of a god of one of the heiaus on Lāna‘i,

Kānepa‘ina. The word aneia (Hawaiianized angel) is used by the writer in place of the traditional words ‘iunokako or akuia. Also cited within this account is a pu‘ule held by ancient residents of Lāna‘i.

No na Akua o ka Wahiko …
Eia mai he wahi moolelo no ka malama ana o kekahi aneia paha, a mau area paha, oia hol he mau Kane paha. Peneti ua wahi moolelo la. Ala ma Lanai ka noho ana o Kaimumahanahana, a me kana keki o Pakeaulani, a he mai loa no na kanaka ma Lānai ia manawa; a ēkū mai ke kau wi, pau aku ia na kanaka i ka make a ka ai, a koe elua o Kaimumahanahana, a me Pakeaulani, kokoke make nae ka mākaukane. O ka Pakeaulani hana; oia keia. Hele wale aku la no keia e eli wale aku no i kūina uala, a loa ka uala Bibi, (he au ia uala) kahua a moa, lawe aku la keia a he wahi heiau a lanei i hana‘i, kaimauha aku la, alalā, pu‘ele aku la, peneti kahi hapa o ka pu‘ele.

Kii o ke akua
E ka lehu o ke akua
E ka pakui akua
E ka laulani akua
E kahului, e kehele
E ka wahine na moe ana ke alo iluna
Eia ka ai au a Pakeaulani keiki a Kaimumahanahana.

Pau ka pu‘ele, hol keia a Imi hou ia i ai no ke ahali, a moa ia a lawe aku, i lawe aku ka hana, ua pau keia ai, kau keia ai, pu‘ele no hol i like me māmua. I kekahimumu lili‘i ana a lanei, honi mai la kona maka‘aukane i ke ala o ka uala! I mai la keia, “Ahuia hoi kau uala e kuu keiki a e ala mai nei!” Pene mai la keia, “He ai ia na kuu aku.” Pene hou mai kona

About the Gods of Ancient Times
Here is a little tradition pertaining to ob-
servations for a certain angel (guardian), an-
gels, or perhaps men. The story is this. There was residing on Lāna‘i, Kaimumua-
hanahana and his son, Pakeaulani, and there were many people living on Lānai at that time. There came a time of famine, and all the people died, leaving only Kaim-
umahanahana and Pakeaulani, though the father was close to death. Here is what Pakeaulani did. He went and dug up some sweet potato runners and got a few small sweet potatoes (little potatoes growing on a vine), and baked them. He took these things to a heiau and did the following, he wor-
shipped, made the offerings, and prayed. This is a portion of his prayer:

Kii o ke akua
E ka lehu o ke akua
E ka pakui akua
E ka laulani akua
E kahului, e kehele
E ka wahine na moe ana ke alo iluna
Eia ka ai au a Pakeaulani keiki a Kaimumahanahana.

Pau ka pu‘ele, hol keia a lī‘imā hou ia i ai no ke ah’ai, a moa ia i lawe aku, i lawe aku ka hana, ua pau keia i, kau keia i, pu‘ele no ho‘o like me māmua. I kekahimumu lili‘i ana a lanei, honi mai la kona maka‘aukane i ke ala o ka uala! I mai la keia, “Ahuia hoi kau uala e kuu keiki i e ala mai nei!” Pene mai la keia, “He ai ia na kuu aku.” Pene hou mai kona

Forty thousand gods
Four hundred thousand gods
Assembly of gods
Alignment of gods
Those that change, those that move about
O women that lie face up
Here is your food, prepared by Pakeaulani, son of Kaimumahana

When he finished praying, he went again and sought out food for the evening. He cooked the food and took it, doing the same with all the food until it was done, and set there (at the temple), and he prayed as he had before. He prepared the food in a small imu, and his father smelled the scent of the sweet potatoes! He said, “Where are
makuakane, "Aobe o'au akua, a he akua ka ho'i kou?" A bala ea la na la elima o kana hana ana pela, ali`a, i ka po kamalio mai Ia kekahi anela o Kanepaia. I mai ia, "Ea, a keia po e paipani aku oe i na puipukua lili`u o ko oka hale, a e noho malie mai kamalio pu me kou makuakane a pau ae ia la lau kamalio pu ana, a hele aku ia ia anela. Niu mai la iana makuakane la ia, 'Owai kou hou i kamalio mai la.' I aku ia oia, 'O kuau akua hou ia a'u e malama nei.' Aole lilua ma ia hope hio, haule mai ana ka ua he nui, ka ua no ia a o ka po a po ua la nei, a o ua po nei, malie io la ka ua. I puka atu ka hana iwa`io ua palaku ka Maia, ua meo ke Ko a ala mai, hele ke anau`u o ka uala a keke, ua hele ka Ape a hulua ka hou; o ke kalo hou ua makaole kekahi khiapai, a o kekahi pumaisa ka ha o ke kalo. Keikalua `io la no ia o ka a moa, kauma`aha e aku la keia i ke Akua oia nei, a pau hoi mai la laua nei ai ka uala, ke kalo, a si no hoi ka mai a maonoa; o ka laha hou no ia o kanaka o Hawai`i nei, ma Laanai wale no. Oia `io la ka hahi moolelo o ka malama ana o kekahi o na Kane ia mau kanaka ..."

Owau no me ka mahalo. John Punival.1

1 Nāpapa Ekeke, November 8, 1882.
2 Trans. K. Malu.

He Mo`olelo no Kau`ulaua: A Tradition of Kau`ulaua
One of the best known traditional accounts of Lānai's dates from the early fifteenth century and associates the island with the ruling chiefs of Maui. In these narratives, a young chief, Kau`ulaua, was born to Kaka`alaneo and Kanekani`ula. Kaka`alaneo's elder brother was Kīkā`e, and Formander reported that these royal brothers jointly ruled Maui and Lānai [14:82-83]. During

Kīkā`e and Kaka`alaneo's rule, and for many generations preceding it, anyone who attempted to live on Lānai experienced great difficulties, as the island was inhabited by evil ghosts/spirits ruled by their king, Pahulu.

While there are numerous narratives that describe how Kau`ulaua came to free Lānai from the rule of Pahulu, thus making it safe for people to inhabit the island [2:10], there are two major versions of this tradition with variations on the events. The best known is the version published by King David Kalākaua in 1888, but the most detailed version was published in the Hawaiian language in 1863 in association with another tradition from Maui, "Ka Moolelo o Eleo" [p. 14].

King Kalākaua's version provides a significant description of Lānai and the ability of its people to sustain themselves by working the land and fishing the sea around the island. Through the encouragement of his friend and advisor Walter Murray Gibson,1 the king compiled the traditions found within The Legends and Myths of Hawaii [21] and described Lānai as being richly supplied with food crops, natural resources, and fisheries that, but for the presence of the evil beings, made it a desirable place to live.

Excerpts of Kalākaua's version follow, entitled "The Sacred Spear-Point" and "Kelea, the Surf Rider of Maui." These excerpts are followed on page 14 by an excerpt of the Hawaiian-language version of Kau`ulaua's legend entitled "Ka Moolelo o Eleo."

"The Sacred Spear-Point" and "Kelea, the Surf Rider of Maui"

Kaulaua was one of the sons of Kakaalaneo, brother of, and joint ruler with, Kakae in the government of Maui ... The court of the brothers was at Lele (now Lahaina), and was one of the most distinguished in the [island] group.

The mother of Kaulaua was Keokukanu, of the family of Kanauaua, king of Molokai, through his son Halii, who was the brother or half-brother of Keooloea and Kaupepepe ...

Kaulaua was probably born somewhere between the years 1390 and 1400. He had a half-sister, whose name was Wao, and a half-brother, Kahiwalua ...

[Kaulaua] had a congenial following of companions and retainers, who assisted him in his schemes of mischief ... He would send canoes adrift, open the gates of fish-ponds, remove the supports of houses, and paint swine black to deceive the sacrificial priests. He devised an instrument to imitate the death-warning notes of the alae, and frightened people by sounding it near their doors; and to others he caused information to be conveyed that they were being prayed to death.

Notwithstanding these misdemeanors, Kaulaua was popular with the people, since the chiefs or members of the royal household were usually

1 Walter Murray Gibson settled on Lānai by early 1882, and came to control most of the land on the island through fee simple and leasehold title. A friend of many chiefs, some of whom had been on Lānai with Kamamalu I, Gibson recorded a number of traditions from the island, and it generally attributed with the Lānai's narratives cited by King Kalākaua.
the victims of his mischievous freaks. He was encouraged in his disposition to qualify himself for the priesthood, under the instruction of the eminent high-priest and prophet, Waaioni, and had made substantial advances in the calling when he was banished to the island of Lanai by his royal father for an offence which could neither be overlooked nor forgiven.

At that time Lanai was infested with a number of gnomes, monsters and evil spirits, among them the gigantic mo-o, Mooleo. They ravaged fields, uprooted coconut-trees, destroyed the walls of fish-ponds, and otherwise frightened and discomfited the inhabitants of the island. That his residence there might be made endurable, Kaululuau was instructed by the kaulu and sorcerers of the court in many charms, spells, prayers and incantations with which to resist the powers of the supernatural monsters. When informed of these exorcising agencies by Kaululuau, his friend, the venerable Waaioni, told him that they would avail him nothing against the more powerful and malignant of the demons of Lanai.

Disheartened at the declaration, Kaululuau was about to leave the heiau to embark for Lanai, when Waaioni, after some hesitation, stayed his departure, and, entering the inner temple, soon returned with a small roll of kapu in his hand. Slowly unrolling and removing many folds of cloth, an ivory spear-point a span in length was finally brought to view. Hitting it before the prince, he said:

Take this. It will serve you in any way you may require. Its powers are greater than those of any god inhabiting the earth. It has been dipped in the waters of Po, and many generations ago was left by Lono upon one of his altars for the protection of a temple menaced by a mighty fish-god who found a retreat beneath it in a great cavern connected with the sea. Draw a line with it and nothing can pass the mark. Affix it to a spear and throw it, and it will reach the object, no matter how far distant. Much more it will do, but let what I have said suffice.

The prince eagerly reached to possess the treasure, but the priest withdrew it and continued:

I give it to you on condition that it pass from you to no other hands than mine, and that if I am no longer living when you return to Maui—as you some day will—you will secretly deposit it with my bones. Swear to this in the name of Lono.

Kaululuau solemnly pronounced the required oath. The priest then handed him the talisman, wrapped in the kapu from which it had been taken, and he left the temple, and immediately embarked with a number of his attendants for Lanai.

Reaching Lanai, he established his household on the south side of the island. Learning his name and rank, the people treated him with great respect—for Lanai was then a dependency of Maui—assisted in the construction of the houses necessary for his accommodation, and provided him with fish, poi, fruits and potatoes in great abundance. In return for this devotion he set about ridding the island of the supernatural pests with which it had been for years afflicted.

In the legend of "Keka, the Surf-rider of Maui," will be found some references to the battles of Kaululuau with the evil spirits and monsters of Lanai. His most stubborn conflict was with the gnome god Mooleo. He imprisoned the demon within the earth by drawing a line around him with the sacred spear-point, and subsequently released and drove him into the sea.

More than a year was spent by Kaululuau in quieting and expelling from the island the malicious monsters that troubled it, but he succeeded in the end in completely relieving the people from their vexatious visitations. This added immeasurably to his popularity, and the choicest of the products of land and sea were laid at his feet.

His triumph over the demons of Lanai was soon known on the other islands of the group, and when it reached the ears of Kakaalaneo he dispatched a messenger to his son, offering his forgiveness and recalling him from exile.

The service he had rendered was important, and his royal father was anxious to recognize it by restoring him to favor.

But Kaululuau showed no haste in availing himself of his father's magnanimity. Far from the restraints of the court, he had become attached to the independent life he had found in exile, and could think of no comforts or enjoyments unattainable on Lanai. The women there were as handsome as elsewhere, the bananas were as sweet, the cocoanuts were as large, the owl was as stimulating, and the fisheries were as varied and abundant in product. He had congenial companionship, and bands of musicians and dancers at his call. The best of the earth and the love of the people were his, and the opa'upa'upana'upsanana sang in the grove that shaded his door. What more could he ask, what more expect should he return to Maui? His exile had ceased to be a punishment, and his father's message of recall was scarcely deemed a favor.

However, Kaululuau returned a respectful answer by his father's messenger, thanking Kakaalaneo for his clemency, and announcing that he would return to Maui sometime in the near future, after having visited some of the other islands of the group; and three months later he began to prepare for a trip to Hawaii. He procured a large double canoe, which he painted a royal yellow, and had fabricated a number of cloaks and capes of the feathers of the oo and mamo. At the prow of his canoe he mounted a carved image of Lono, and at the top of one of the masts a place was reserved for the proud tabu standard of an aha ali'i. This done, with a proper reitue he set sail for Hawaii.

[21:208–213]
The tradition continues by describing events in which Kaululū'au participated in battles with various demons similar to those on Lāna'i. His journey took him to the islands of Hawai'i, Moloka'i, and O'ahu prior to his return to Maui.

Upon returning to Maui, Kaululū'au was welcomed home by his father, and learned that Waolani, his priestly instructor and friend, had died. Recalling the promise made to Waolani, Kaululū'au secretly hid the sacred spear-point of Lono with the bones of Waolani. Kaululū'au married Lalea-a-Bea, a high chiefess of O'ahu, and together they lived out their lives, residing at Kau'a'ula in Lāhaina and parented six children [21:225].

In the tradition of "Kelea, the Surf-Rider of Maui" [21:229–246], mention is made again of Kaululū'au and his adventures on Lāna'i. The account is centered on Kelea, the daughter of Kabekili I, elder cousin of Kaululū'au. It is reported that when Kabekili ascended to the throne (ca. 1415), he "became king of Maui and Lāna'i; for during that period the latter island was under the protection of the mo'i of Maui, while Molokai still maintained its independence" [21:229].

King Kalākaua described the introduction of 'ulu to Lele, now known as Lāhaina, and Kaululū'au's banishment to Lāna'i:

It was Kakaalanoe who introduced the bread-fruit there from Hawaii... For some disrespect shown to his royal brother [Kakae], whose mental weakness doubtless subjected him to unkind remarks, he banished his son Kaululaua to Lāna'i, which island, traditions avers, was at that time infested by powerful and malignant spirits. They killed pigs and fowls, uprooted coconut-trees and blighted taro patches, and a gigantic and mischievous gnome amused himself by gliding like a huge mole under the huts of his victims and almost upsetting them.

The priests tried in vain to quiet these malicious spirits. No sooner were they exercised away from one locality that they appeared in another, and if they gave the taro patches a rest it was only to tear the unripe bananas from their stems, or rend the walls and embankments of artificial ponds, that their stores of fishes might escape to the sea. Aware of these grievances, Kaululaua took with him to Lāna'i a talisman of rare powers. It was the gift of his friend, the high-priest of his father, and consisted of a spear-point that had been dipped in the waters of Pu, the land of death, and many generations before left by Lono on one of his altars.

Crowning a long spear with this sacred point, Kaululaua attacked the disturbing spirits, and in a short time succeeded either in bringing them to submission or driving them from the island. The gnome Moolelo was the most difficult to vanquish. It avoided the prince, and for some time managed to keep beyond the influence of the charmed spear-point; but the monster was finally caught within the boundaries of a circular line scratched with the talisman upon the surface of the earth beneath which it was burrowing, and thereby brought to terms. It could not pass the line no matter how far below the surface it essayed to do so. Having the earth in its strength and wrath, it chafed against the charmed restraint that held it captive, and finally plunged downward within the vertical walls of its prison. But there was no path of escape in that direction. It soon encountered a lake of fire, and was compelled to return to the surface, where it humbled itself before the prince, and promised, if liberated, to quit the island for ever. Kaululaua obliterated sixty paces of the line of imprisonment, to enable Moolelo to pass to the sea, into which the hideous being plunged and disappeared, never to be seen again on Lāna'i. [21:229–230]

Ka Moolelo o Eleio (The Tradition of Eleio) The tradition of Eleio is set in the time of Kaka'alanao's rule over Maui, Lāna'i, Moloka'i, and Kaho'o'olawe (ca. 1400), and was published by W. N. Pualewa, in the Hawaiian-language newspaper Kuolok in 1863. The account tells us that Eleio was a famous kākūi associated with the court of the king. He was noted for his ability to travel the circuit of the island, to fetch a choice fish from one district and bring it to the court in another district, keeping it alive. When it was learned that Kekekeleikoa'ula, Kaka'alanao's wife, was expecting, the king granted Eleio the privilege of naming the child. Eleio stated his desire, that if it was a boy, he should be named Kaululū'au (The-forest-grove). When the child was born, it was indeed a boy, and he was named Kaululū'au. As the child grew, his mysterious manner and mischievous nature created many problems for his parents and the people of Maui. Eventually, the youth was banished from Maui and sent to Lāna'i to fend for himself. At that time in history, Lāna'i was reportedly inhabited by hordes of akua under the rule of Pahulu. While on Lāna'i, Kaululū'au was accompanied by his own personal god, Lono. Together, the two traveled about Lāna'i, tricking the ghosts, killing them, and setting the lands free from their dominion.2

In this version of the tradition, Kaululū'au traveled around Lāna'i. We are told that he has already killed many of Pahulu's minions, and that Pahulu then feigned friendship with Kaululū'au, telling him that he would help him seek out the other akua who remained on the island. Pahulu's real objective was to round up the remaining akua to fight and kill Kaululū'au. The party traveled around the island counterclockwise, leaving the Keōmuku region, passing through Ka'ena, Honopū, Kaumālapa'a, Kaumokū, and Mānele. The excerpts below cover the lands of the southern coast of Lāna'i between Kaumōlī and Mānele.

Ka Moolelo o Eleio

A mamuli o keia olele ana a Pahulu; alalila, ua nee io aku no lakou i noho ma Honopū, ais ia wahi ma kahi e noho moko'oke aku ana i ka pali o Kaholo, ake, o Kaumālapa'a nae kahi i pili pu ana me Kaholo. A hiki lakou nei ma Honopū, a noho malai i kekahi mau po, aole nae be aku ola wahi, no ka mea, ua kaapuni hele o

2 Napapa Kuolok, October 24 & 31, 1863.
O Wahaniu is the chief, who is the priest?" It is Mo'opuaiki. "Mo'opuaiki is the priest, who is the astronomer?" It is Kilohi.

"Where is the canoe sailing to?" "The canoe, is sailing to Kahakulo and Kahakimee, Kahalehau. Kalohe, the astronomer said, "The canoe is completely loaded, you cannot come." As they sailed on by, passing a certain point, a storm arose, along with a wind and water spouts. Lest the canoe be overturned, they sheltered the canoe at Kaunolu, and then landed at Kaumalapa'au.

In the story of this man, Kane'ipua, it is said that he came here from Kahului. He came with his elder brothers, and because there was no water, they sent him to the uplands of Mäld, to get some water. It is there in the uplands of Läna'i. But because the older brothers coveted the rich lands of Kane'ipua, that is the land of Kahalapiko, they abandoned Kane'ipua on Läna'i. He mated with a woman of that place, and became an elder of some of the people there. Wahaniu folks continued trying [to sail], and frequently came close to dying, as storms came upon the canoe at Kea'ala'kahahi, Kaho'olawe, where one sails to Kahului. It is said in the tradition of Wahaniu's sailing to Kahului, that there was much trouble that came upon them in the sea. When Kaho'olawe became the steersman, they reached the lands of Kahului. He was foremost of the navigators, and knew all of the stars of the sky and heavens...
fortified during the reigns of Kaʻiha-a-Piliani and his son Kūmalālāwale [1594, 207]. The research of Kane‘anao and Fornander make several passing references to the fact that in ca. 1500, Ka‘iha-a-Piliani was for a time forced to hide on Lāna‘i, until the path was open for his taking the throne from a cruel elder brother, Lono-a-Piliani. Ka‘iha-a-Piliani’s reign was one of progress and peace, though nothing more is mentioned of Lāna‘i [23:22, 15:87, 206].

Following Ka‘iha-a-Piliani’s death, Kūmalālāwale became the king of Maui, attempted to invade the island of Hawai‘i, and was killed. His son Kauhi-a-Kama took the throne, and was subsequently succeeded by his son, Kauhi. It is during the later years of Kūmalālāwale’s reign that we find reference to a chief of Lāna‘i. Fornander [13] published an account compiled from native informants whose narratives reference a king named Kūalii who was said to have unified the Hawaiian islands several generations before Kane‘anao. Kūalii was imbued with godlike characteristics, and reportedly lived between ca. AD 1555 and 1730. He was a sacred chief, feared by all, and famed for his strength. In ca. 1600, Hāloalena was the king of Lāna‘i, though he ruled under the authority of Kūmalālāwale and Kauhi-a-kama. Fornander [13] reported that

Hāloalena, the chief of Lāna‘i was considered a very good ruler. His great favorite pasttime was the collection of the skeletons of birds. When the chief’s bird tax was due he was the usual custom of the agents to go out and proclaim the chief’s wishes. [13:IV-422]

Hāloalena had the skeletons of the birds cleaned, prepared, and posed for safe keeping in one of several large storehouses on Lāna‘i as his personal treasures. Kauhi, a mischievous son of Kauhi-a-Kama, destroyed all the skeletons and

This was the cause of the hostilities between the king of Lāna‘i and the king of Maui, and the reason why the king of Lāna‘i wanted to be independent and not be any longer under the king of Maui. At this time the chiefs of Lāna‘i were under the control of Kūmalālāwale, king of Maui. [13:IV-424]

Kūalii was drawn into the dispute, and settled it without bloodshed, though Hāloalena and Lāna‘i remained under the Maui kingdom [13:IV-426]. It is not until the 1760s–1770s that we find references to Lāna‘i, its people, and chiefs, having been drawn into the path of war between the kings of Hawai‘i and Maui. This period of Lāna‘i’s history has a direct impact on the lands of the Ka‘a‘i region, and several prominent native and foreign historians described this time in Lāna‘i’s history. Samuel M. Kamakau’s series on Kamehameha I—which includes background information on the chiefs in historical events predating and during the youth of Kamehameha—names several chiefs from Lāna‘i:

Ka Moeleo o Kamehameha I—Helu 5

The History of Kamehameha—No. 5

I ka māhākū 1769, oia ka lāwea ana o Kalaliopuʻu ia Hana a me ka puali hākūna o Maui. I ka hōi ana o Kalaliopuʻu i Hawai‘i, a mahope iho o ia manawa, hele mai ia o Kamehameha Nui ka Moi o Maui, a kaua ia Puna ke ali ki-aaina Kalaliopuʻu i hoonoio ai no ka puali hākūna o Maui. He kaua kaunala kēia no na aoao elua. Ma ka aoao o Kamehameha Nui, ka Moi o Maui, ua hui pu mai na ‘ili o Molokai, oia hoi ia Kohele, Koalohaka a Keawe, o Awi, o Kamoku, o Kapololoku; o na ‘ili o Lāna‘i, oia hoi o Namakeha, o Kalilimanui, o Keliia a me na ‘ili o Maui.1

1 Nāpapa Kau‘ōkō, December 1, 1866.

2 Trans. K. Moby.

Kalaliopuʻu failed in an attempt to take control of Maui in ca. 1778, and took the battle directly to Lāna‘i. Fornander [13] reported that Kalaliopuʻu ravaged the island of Lāna‘i thoroughly, and the Lāna‘i chiefs, unable to oppose him, retreated to a fortified place called “Hookio,” island from Maunalei. But being short of provisions, and their water supply having been cut off, the fort was taken by Kalaliopuʻu, and the chiefs were killed. This Lāna‘i expedition is remembered by the name of Kamolūhī. [15:156–157]

Forty-five years after Kalaliopuʻu’s raid on Lāna‘i, his granddaughter, Ke‘opiōlani, also the sacred wife of Kamehameha I and mother of his acknowledged heirs, died. She had been an early and influential convert to the Protestant mission, and her passing was documented in the Missionary Herald.

Ke‘opiōlani was greatly beloved by her people ... Her native disposition was remarkably amiable and conciliatory, and her treatment of her subjects was ever humane. We are informed by her biographer, who is a missionary at the Sandwich Island, that she was born on the island of Mowee [Mau], in the year 1773; that her father’s family had governed the island of Owyhee [Hawai] for many generations; and that her mother’s family belonged to the islands of Mowee, Wawhoo [Oahu], Hawaii [Lāna‘i] and Morokai [Molokai], who took Hāna and the eastern district of Maui. Kalaliopuʻu then returned to Hawai‘i, after which time, Kamehamehanui went to make war on Puna, whom Kalaliopuʻu had left in charge of the eastern district of Maui. This was a famous battle for both sides. On the side of Kamehameha Nui, the King of Maui, there were joined the chiefs of Moloka‘i, being Kohele, Koalohaka a Keawe, Awi, Kamoku, and Kapololoku; and the chiefs for Lāna‘i, being Namakeha, Kalilimanui, Keliiaa, and the other chiefs of Maui.2

A Visit to Kaunolū in 1868

In 1868, Lot Kamehameha (Kamehameha V) visited his lands on the island of Lāna‘i, and also visited Kaunolū where his grandfather, Kamehameha I, had resided for a time. It

1 Keliiaa, Queen of the Sandwich Islands Died on September 16th, 1823, while in residence at Lahaina,” Missionary Herald, July 1825:234–235.

2 Keliiaa, Queen of the Sandwich Islands Died on September 16th, 1823, while in residence at Lahaina,” Missionary Herald, July 1825:234–235.
was reported by Walter Murray Gibson (1873) and Kenneth Emory (1924) that, while on this visit, a god-stone at Kaunolū was hidden at the King's orders, and that one of the men responsible for hiding the stone, was Kekīhanaumuli, an ancestor of several families of Lānaʻi in the present day. The Hawaiian newspaper Kuakoa published part of a series of articles describing another visit to Lānaʻi, and a trip to Kaunolū made in November 1868. Importantly, we learn the names of several of the a'ukua lawa'a (fishermen's gods) of Kaunolū. Altogether, seven god stones are named, six in the coastal vicinity of Kaunolū, and another on the kula lands above it. Among the other important sites mentioned in the account are a reference to the house site of Nāhīʻenaʻena (the sacred daughter of Kamehameha I), situated on the flats below the Heiau, and the former trail leading to the altar of Kāneʻapua. Readers are also told of some of the practices associated with worship of the a'ukua lawa'a, and the nature of the spring of Pāsam, situated on the Kaunolū Valley floor.

Naue ana e ike i ka Mokupuni o Ka'ūloha'a. Kaunolū. He ahupua'a no kēa o Kaunolū, hooakah kanaka i halaia pu me makou i laila o Mr. Makaena, he kamaaina ia oia wahī, nana i kūkūkūah pololei mai i na mea ka'ūloa oia awa. Nana no ho i e mālama ana i na mea kanau a ko kakou Haku Lani Kamehameha V. A wahī hoī ana, e ho i ae ana u i nú Haku la i laila e lavaia ala, ke hāhā e i kole o Mārād, Aperula na mālama ka'i ai. Na mea kanau e ulu ana, ipu haole, ipu aloa, kūlina, uala, a pela akua. A e kūkū ala ana ka iā lale no u Imu Haku ia.

Na Akua Lawa'a. Kunūhī, Hīninal, pēnena konu wahī mo'olelo. Ina he lavaia mui u, he lavaia kamaaina nae, he a lavaia malihini kekahī, a hoī mua ma ka lavaia, alalā olaia i ka la, ha. 1 ko, kua me ka' u kalū i kole ke alo i wahō ke k.; a o ka lavaia malihini me kana, i wahō ke alo e hūlinali lā, a oia no kono mea i kapala ai o Hīninal.

Traveling About to See the Island of Kaoolūlā'u. Kaunolū. Kaunolū is an ahupua'a, and we met with one man there. Mr. Makaena, who is a native of that place. It was he who correctly pointed out the famous places of that bay. He is the one who attends to the things cultivated for our Royal Court, Kamehameha V. He said that the Lord will return to go fishing here in the months of March and April, the months of line fishing for akua. The things planted for the King (for water melons, canalettes, corn, sweet potatoes, and such. He (Makaena) is also building a house for the King.

The Fishermen's Gods. Kunūhī and Hīninal, their story is thus. If you are the main fisherman, a native fisherman, and there is also a fisherman who is a stranger here, upon returning from fishing in the day, he will turn his back along with that of the paddler to (lean upon) the god; and the visiting fisherman will do the same, turning his back and leaning upon it, that is why he is called Hīninal (to lean upon).

O Lahe ke kolute o na akua. ... . ... I ka' u wahia e ukūkū ai, alalā, noho iho ia lu a hōi mai oe mai ka lavaia mai, alalā, pēe a e a lu a me ke hāhā o ka heiau me ko ike ole mai ia' u. Aia i kole o iālā o kaneakaua ka 4 o na akua. A nanea mai ia ka kula i ka hoole, he pēkū ike wale akua no ka' u a pa ike ia Lahe, oia hoole no o ka hoole a na pepeiao o ka ia, o ka pae akua la no no i ka hoole, alalā, aole i loa hou kana ia ke hōlo hou, a hana hou ia e ke kahuna.

O Namakaokalai ka 5 o na akua. Ia akua e mohai mua ai ke kahuna, i mea e ouloulo mai ai ua mua sumakua la, alalā, loaia ka ia a Kalani ke'ōlī. A tele wale ke pu'e ana ia ke kahuna ma ka kaka ole o ka puua, alalā ua maikāl, hoole ke ... i ka hāku, will akua la ho i ke kahuna i ke kapa eleuli, a hoole ua kahuna la e a.ma e na na kahuna a penet: "A mau ke akua a Kalani e alalā, ho-i ike akua, a maaf hou ke akua a Kalani e hi. Puoho loa kela, pa'u ka pilikia, ahi ho'i, ina aloa i loa ke akua a ke'ōlī, alalā, make ke kahuna, a o, o hou, ia le a ka waha o kekahā kanaka i ka makau a kau i ka lele i pasabakaha no ke kahuna."

Pau kana hai ana mai i ka moolelo, ae la makou ma ia pali a loea ae la ilua o Kāhihulu, he heiau ia oia kahi e kaia i kanaka i ka lele me he ahai mai la, alalā, alakai loa akua kela ia makou makai aku a hākī i ke kahuna kula o Nahieneena, o Kolokolo ka pali kahakai, ke kawa a Kakekīlī i hoioamo ai ke'ōlī o Mano, me he ia he 80 kapuia ke kiekie mai ka ... kai a lua. Hai maoli no ka a i ke nana e malalo. Lahe is the third of the gods. Say if my wife had a disagreement with me, and I was upset. I may go off and sit alone, and then you come back from fishing. Then I go and hide on the side of the heiau, without you see me. Inside there, is Kāneakaua, the 4th of gods. Now while he (the one who returned from fishing), is there relaxing, and I would go quickly go over to touch Lahe (thinking of him). Then by going there, the ears of the fish hear, and that is the end of his going, he shall not get fish again, until he goes to the kahuna.

Nāmakaokalai is the 5th of the gods. It is the first god that the kahuna makes an offering to, as a means of appeasing all the 'aumākua. Thus, the King and chiefs shall catch fish. When the priest releases the prayer, and if the pigs were not moving about, then it is good. The King can go akua fishing. The kahuna will twist about the black kapo cloth, and he will hear the people calling thus, "Many akua are caught by the King! The kahuna shall light a small fire and then the King will get more akua. They shall cry out, and the troubles are finished. But, if the King does not catch any akua, the priest would be killed, or perhaps the jaw bone of one of the priestly attendants might be made into a hook and set on the altar, in place of the priest."
He then showed us the place where one climbs to the top of Kāne'elope, the sixth of the fishermen's gods. From where we stood, we could see the large altar with the god atop it. It is completely surrounded by the sea at high tide. The natives can no longer go up, for the trail has collapsed; so it is that we, these rascals, just went around it. We then went swimming and casting.

Pilao is the name of the waterhole there. Mr. Makema was the first to go into the waterhole; the native then called out in surprise, "Don't go in with your salty water." For this is indeed a mysterious spring. Then Mr. Makena went to bathe, then Pali Junior. And after Pali Junior, we went to bathe. If the one who goes inside has dry salt water on him, and he pours the water upon himself, it will be bitter, just like pure salt water. But if the people are smart, they offer the kalokalo prayer to the 'umakua, and the water is sweet to drink.

When we finished there, we got on the horses to continue on our way. We offered our aloha to him (Maka'ena), for his pointing out these places to us visitors. We then reached the Kula lands, and there was Māuahawihine, the seventh of the gods. She is the sister of Kāne'elope, who came from Kaua'i, in search of her elder brother; she then had her period and there was built a menstrual house for her there. She wore the puakala (Argemone alba) as her skirt. That is the reason why the puakala of this place is not thorned, and why it may be worn as a neck lei. Upon seeing it, it is like any stone that we may see, and that is the nature of those stones. The biggest one is Kāne'elope, though it is not that big, he is himself a god. It is so amazing, this foolish work of olden times, to worship the things made by hands, rather that which was made by the one all-powerful God. And there still continues some of this foolish work of those ancestors of ours who have passed on. Being done by the young generation who live here.¹

¹ An underscore (_) denotes illegible text.
² Nupepo Kualo, January 16, 1869, p. 4.
³ Trans. K. Maly.

Accounts of Kamehameha I at Kaumolū, 1873

Walter Murray Gibson, who accompanied and hosted Kamehameha V while on his visit to Lāna'i in 1868, penned several accounts of Lāna'i, documenting facts of history as conveyed to him by the late King, other chiefs, and native residents of the island. On March 21, 1873, as a part of the tradition of Puhi o Ka'ala, the newspaper, "No Hou," published by Gibson, included descriptions of Kaumolū, and events around the life of Kamehameha I, while residing on Lāna'i. Gibson wrote:

We commence the publication of a Hāwaiian legend, or story, which was partly written in 1868, during a visit of His Majesty Kamehameha V on Lāna'i, and at his request … This story is based upon this amount of fact. The land, the heiau or temple, and the spouting cave all exist as described … The events connected with the visit and residence of Kamehameha the Great, are not only rife in the traditions of the islanders, but were vouched for in conversations with the author, by the late Governor Kekuanaoa, who was with the Conqueror in one of his expeditions to Lāna'i. Another historical authority was Pālanaia, whose memory was rich with the legends of his native isles …

Lāna'i 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, the Neptunes of the Pacific, had their chosen seat among the bold cliffs upon the ocean beaten coast of Uluaua, the ancient name of Lāna'i. It was a sacred isle, and its central land, named Kealå Kapu, or Tabooed Kealå, was a Panama or place of refuge. Upon its soil and that of the bordering land of Kaualo are the remains of a great temple, which once was a shelter to the fugitive vanquished warrior—to the servant feeling from a chief’s anger, and even to the victim escaping from bloody sacrifice. Its ruins are still revered by ancients of the isle. But a little while ago when the Fifth Kamehameha was there, the natives, at his command, moved and hid away its great stone fish god; and in these very days audacious fishers have been known to make their secret offerings within the temple grounds in order to propitiate the olden deities of the seas.

This temple, or Heiau of Kaunolu, is on the southwestern coast of Lāna'i and its ruins lie within the mouth of a deep ravine, whose extending banks run out into the sea and form a bold, bluff-bound bay. On the top of the western bank there is a stone-paved platform, called the Kualå, or Floor of Offering. Outside of this, and separated by a narrow alley way, there runs a broad high
wall, which quite encircles the Kuasha. Other walls and structures lead down the bank, and the slope is terraced and paved down to the tide-worn stones of the ever-sounding shore.

Kāne‘Equa

At the beach there is a break; a great block of the bluff has been rent away by some earth shake, and stands out like a lone tower, divided from the main by a gulf of the sea. Its high red walls beetle from their tops, upon to which neither man nor goat can climb. But you can behold on the flat summit of this islet bluff portions of ancient work, of altars and walls, and no doubt a part of the mainland temple, to which this fragment once was joined. But man can visit this lone tower’s top no more, and his feet can never climb its overhanging walls.

Village about Kaunolū Described

Inland from the temple there are many remains of the haole, or huts of the people of the past. The stone foundations of their cabins, the enclosures for swine, the round earth ovens, and other traces of a throng of people, cover many acres of beach and hill-side. This was a kulanakauhale, or town, famed as an abode of gods and a refuge for those who fled for their lives; but it drew its people mainly through the fame of its fishing ground, which swarmed with kala, obua, bonito, and the varied life of the Hawaiian seas.

Residence of Kamehameha I at Kaunolū

To this famed fishing ground came the great hero of Hawaii to tax the deep, when he had subdued this and the other isles. He came with his fleets of war canoes; with his faithful koas or fighting men, with his chiefs, and priests, and women, and their trains. He had a hale here. Upon the craggy bluff that forms the eastern bank of the bay there is a lonely pa, or wall, and stones of an ancient halepakui, or fort, overlooking the temple, town and bay. The kanaka of this day speaks of it with subdued voice, and he steps carefully around this ground as he points out to you the Lanai home of the conqueror of the eight lands and seas, Kamehameha the Great.

The stout Son of Umī came to Kealii for sport rather than for worship. Who so loved to throw the malika ball, or hurl the spear, or thrust aside the many javelins flung at his naked chest, as the chief of Kohala? He rode gladly on the crests of the surf waves. He delighted to drive his canoe alone out into the storm. He fought with the monsters of the deep, as well as with men. He captured the great mano, the shark that abounds in the bay; and he would clutch in the fearful grip of his hands the deadly puli, the great jewed eel or snake of these seas, the terror of fish and men, and hence his dread name of Puhikapa, the Devourer of the Seas.

When this warrior king came to Kaunolū, the islanders thronged to the shore to pay homage to the great chief, and to lay at the feet of their sovereign, as was their wont, and as they do at this day on the visit of his illustrious grandson [Kamehameha VI], the products of the isle; the taro, the yam, the pala, the coconuts, ohelo, banana and sweet potato. They piled up a mound of food before the door the king’s pākui, along with a clamorous multitude of fat poi-fed dogs, and of fathom long swine.

Besides this tribute of the men, the workers of the land, the women filled the air with the sweet odors of their floral offerings. The maidens were twined from head to waist with leis or wreathes of the nau [mFöl], which is Lanai’s own lovely jasmine—a rare gardenia, whose sweet aroma lades the breeze, and leads you to the bush seeking it afar off. These garlands were fastened to the planted pili thatch of the king’s pākui; they were placed on the necks of the young warriors, who stood around the Chief; and around his royal brows they twined an odorous crown of male.6

Subsequently, Gibson revisited some of the history of Kaunolū, and added a few additional observations:

Lanai.

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 Kaunolū and Kealia Kapu. This latter land was a place of refuge... The walls of the Heiau, the altar floor, or Isuah, 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 halepipis 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; and we had the honor to entertain here at one time the Fifth of the Kamehamehas, who came here to gratify his native taste of sport in the sea. He also spent a few days, in a small bay, Honopu, a few miles west of Kaunolū, where there are five remarkable natural columns; one apparently over 100 feet high, and about 20 feet diameter at the base, and the others varying from 80 to 50 feet in height. There is a large rock on the brink of the sea, just round the point on the western side of this bay, where the King would sit and angle, and this has been named Pohakualii or Royal Rock, and we have named Honopu, King’s Bay.

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 Papalahia, who was our guide tells us, that the

6Walter Murray Gibson in Nu Hae, March 21, 1873, p. 3.
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. But there is a native now on Lanai named Lono, who would readily make this leap of 150 feet into the tide fretted gulf.\(^7\)

Pu‘u o Miki

Pu‘u o Miki is translated as "Hill of Miki," Miki meaning "the adept one." This is a feature near the project area. It was identified as Site 142 by Emory in 1924 during his archaeological inventory survey on Lāna‘i.\(^10\) The area of Miki, Emory’s Site 138, formerly had residences and dry land cultivation in traditional times. It also was the site of an early plantation camp.

"He Moolelo no Makaléi" (A Tradition of Mākālei): Kealaikahiki at Kaunolū and noted Places of Lāna‘i Named for Former Residents

The story of Mākālei—beginning in the Kekaha region of North Kona, Hawai‘i—includes rich narratives describing ancient fishing customs, gods, prayers, and traditions of places. The tradition provides information on various locations around the islands of Hawai‘i, Lāna‘i, O‘ahu, and Kaua‘i, and is set around ca. AD 1200, by association with ‘Otopana’s reign on O‘ahu. It was submitted to the native language newspaper Ka Hoku o Hawai‘i by noted Hawaiian historian J.W.H. Kihe in 1928. The following narratives, translated by Maly, are excerpted from the larger account, and focus on selected accounts of fishing, people, and history from Lāna‘i, with reference to Kealaikahiki and other noted places on the island.

The Supernatural A‘u—A‘u-lele-o-ka-moana

While fishing off the ko‘a of ʻĀwānā, Kohala, Mākālei hooked a great fish. The fish rose to the water’s surface and rested calmly, for it had pulled out three ka‘au lengths of line. Mākālei then saw the great kiwī (sword) of the fish and knew that this fish was an A‘u-lele-o-ka-moana (Leaping swordfish of the deep seal). Now while Mākālei had been pulling at his line, the fish had taken him to the open ocean. Hawai‘i had fallen behind him, and he was now near, on the side of the channel between Moloka‘i and Lāna‘i. Seeing that this A‘u-lele-o-ka-moana had taken him this far, Mākālei called to his ancestor—

E Hina-i-ka-malama-o-Ka‘elō, O Hina in the season of Ka‘elō, Pa‘a la a pa‘a ka i‘a a kāua! Secure and bind this fish of ours!

By now, the sun was setting, and Mākālei was traveling outside of the point of Kekā‘a at Kā‘anapali, and he continued to hold back the fish. Darkness covered everything and Mākālei could no longer see the land, yet the fish continued to lead him on. Mākālei called again to his ancestor—"O Hina in the season of Ka‘elō, secure and bind this fish of ours!"

During that night, Mākālei and this supernatural fish of ʻĀwānā encircled Lāna‘i two times. In the early light of day, the fish began to tire, and Mākālei then pulled the fish close to the canoe. The size of this fish was truly unbelievable. It was almost seven anana (fathoms) long.

Aku Fisheries of Kaunolū, Lāna‘i, and Ke-ala-i-Kahiti

Mākālei secured the great fish A‘ulelookamoana on his line and then landed at Ka‘ōhai along the shores of Ka-ulu-l‘au (Lāna‘i). The shore was filled with people, and Mākālei gave the fish to the residents, who kindly welcomed him and pleasantly cared for him. Now while he was staying on Lāna‘i, he was greatly esteemed by the kama‘aina, and he asked them if there was a ko‘a (fishing station shrine) at this place. The natives told him, "Kaunolū and Ke-ala-i-Kahiti are the famous ko‘a. There are many other ko‘a, but these are the foremost."

One day, Mākālei went with the people to the shore of Kaunolū and saw the ko‘a; indeed the natives of this shore were fishing there. Looking upon this scene, Mākālei told the native residents which were with him, "This kind of fishing is a game for the children of my land." The kama‘aina then asked, "Which land is that?" Mākālei answered—

It is Ka‘eielahalhalu at Kona, Hawai‘i; where the dark clouds settle upon the mountain in the rising calm, where the sun appears upon the back and sets at one’s face. The land of Kona is indeed famous for its’ calm and gentle seas, [the land which is] also known for the streaked ocean where the ‘Eka breezes gently blow!

Mākālei then asked, "Do you have an uhi (pā hī-aku), or mother of pearl aku lure, like the type being used by those fishermen?" Mākālei then took out his lure and showed it to those people who were with him. One person then told Mākālei, "The aku lures are cared for by the fishermen themselves for it is in their knowledge to care for the lures." Mākālei then said, "If you have an uhe (aku line boom) for us, I can try to use my lure Kolondikikiki. It is my inheritance from my ancestor Hina-i-ka-malama-i-ka-elō."

One of the people told Mākālei, "Let us go to that canoe which is resting on the shore, it belongs to my elder brother, Ke‘omuku who is the head fisherman of this place at Kaunolū." They then went down to speak with Ke‘omuku, asking that he give them an uhe hī aku (aku line boom), which he did. Ke‘omuku then asked, "Who is your fisherman?" And the people told him it was the young stranger. Ke‘omuku then asked, "Do you have a lure with which to fish?" And they responded that the youth did indeed have a lure, and that was why they

\(^7\) Water Murray Gibson in Nu Hō, September 12, 1873, p. 3.
were asking for the boom. Keʻōmolu then told them, “So you have gotten your aku fisherman after all.”

They then paddled towards the place where the canoes were at rest upon the water. Mākālei then set his lure down, and he then asked his companions, “What are your names, that I may call to you to paddle as is my rule at the time of fishing. If the canoe does not move when I call out to the kīkōli (paddlers who position and/or hold a canoe in place while aku fishing) to paddle, the lure will not be drawn through the water. Indeed, the fishermen lives (has luck) by the moving of the canoe.” They then told Mākālei their names; Pali was the man at the front (hulu) of the canoe, Malama was the man at the mast brace (ku kua); Pālāwa was the man at the bailing seat (ka i nā liu), and the man at the inner outrigger boom (ku‘a lako) was Hupa. When Mākālei mā reached the canoe fleet, all of the fishermen were waiting for the aku to begin moving. To that time the aku had not yet appeared, and the sun was already drawing to mid-day. Mākālei then called to Pali, Malama, Pālāwa, and Hupa, “Paddle for the Mākālei, fisherman of the long day.” Mākālei then called to his ancestress—

E Hina-i-ka-malama-o-Kā’elo
Ku‘u kupuna wahine o ka lā o lalo
E pāpale i ke aloha hōmai
I makana na‘u na Mākālei
Ho‘ōla ia mai ke kahului
Ke ka‘awili, ka ho‘ōlli, ka holopapa
Ke aku i ka hale o ke koa
O Kaunolū i ke ala i Kahului
I ke hālukuuku i ka māpuna
I ka piko o Wākea
Ka ‘a alaka‘i nō ho i ke koa
I ka hale o ka ‘a

Haul Hina of the season of Kā’elo
My ancestress of the sun which is below (to the south)
Your love overshadows, reaches down
As a gift for me, for Mākālei
The fish which upsets the canoe
The fish which twists, which causes ripples on the water’s surface, and travels at the lower stratum
The aku which is at the house, the koa’s
Of Kaunolū at the path to Kahului
Striking at the spring,
At the umbilical of Wākea
The lead fish dwells at the koa’s
Which is the house of the fishes

When Mākālei ended his chant the aku began to strike at all sides around them. Mākālei then held securely to the lure line and pulled the quivering aku to the canoe. He then called to Pali, telling him to take up the aku and place it at the bow of the canoe. Mākālei then took up the other aku without any errors; and the aku were like snarling, raging dogs. When the canoe was filled, he called to Pālāwa to bail their canoe, and he called to Hupa, Pali, and Malama telling him, “Our canoe is filled, paddle towards the shore, to the land koa‘a which is by the house where the canoe carriers await.” Now when Mākālei mā finished fishing, the aku also stopped rising to the surface and remained in the depths without rising again.

When they landed their canoe upon the shore, Mākālei took up the first caught aku from Pali at the bow of the canoe, and then told his kīkōli, “Divide all the fish as you desire, giving some to those people who had carried the canoes, and to the people who dwell in the houses without fish. If there are any fish left, give them to the dogs and pigs, and do not worry about me. This one fish is all that I need.”

Now this was something new to those people at this place, that Mākālei should give them all the fish, and keep only one for himself. The people were greatly surprised for there were no other fishermen at this place who had ever given so much. The people thought, “This person is no fisherman, but instead he is an ‘aumakua for us.”

The fame of Mākālei’s deeds went around the island of Lānā‘i-a-Kaualā‘au, from the ‘okina (land divisions) of Ka‘a, Kaunolū, and Ka‘ohai on the island of Lānā‘i. Because of these deeds of our alert one [Mākālei], a beautiful young girl of Lānā‘i went to Mākālei with her mother to ask that he become the young girl’s husband. The name of this girl was Mauna-lei, and her mother was Lānā‘i-hale, and Pālāwa, who was one of Mākālei’s paddlers was the father of this beauty of the land of the god Pahulu; the one for whom it is said “Eia kau wahi e Pahulu – Here is your portion Pahulu.”

Mākālei then asked the maiden that she excuse him, “There have been many people which have sought to arrange a marriage, and not one of them have I agreed to.” Mākālei then told Maunalei mā, “I will have no thoughts of marriage until I see the island of Kauai’s. Until this thought has been fulfilled, I cannot consider marriage.” Lānā‘i-thale then said, “If that is so, perhaps the two of you could dwell under a palau (betrothal agreement), until the time for marriage is right.” But Mākālei explained that that could not be done, “I would not bind any woman to an agreement, for then if some fine man came along, then she would be unhappy. Therefore, I ask you to forgive me, and do not let these thoughts become unjust.” Because of his just words, the people felt certain that Mākālei was indeed a chief.

Now one day while the canoe fleet was out ‘aku fishing, Mākālei went with his kīkōli Pālāwa, who was the father of the maiden named Maunalei. When they reached the koa, the aku were seen swimming, Mākālei turned and tossed out his lure and quickly secured ten fish. When Mākālei mā rested, they saw that it had been a great a‘u (sword fish) which drove the aku to their canoe. Mākālei

May 25, 1938.

Pahulu (Nightmare) was the king of the aku who inhabited Lānā‘i, and who were killed by the chief Kaunolū. Pahulu was the last aku killed and his spirit infected a weke (gourmet) fish that is now called weke palau. Natives of Lānā‘i throw the bones and head of weke palau into the cooking fire and utter this saying to ward off nightmares.
then took his line and tied one of the aku to his lure, he then threw the baited lure behind the canoe and as it fell, the a'u took the aku. The a'u ran along the water's surface thrusting it's sword all about. The canoe fleet scattered as those people on the canoes were fearful that they would be pierced by the a'u.

Mākāleʻi held tight to the line, and Aʻulele traveled out to the dark blue-green sea, to where the islands were seen to sit low upon the water, and Waʻaleʻale barely rose above the horizon. As the sun began to descend, Mākāleʻi called to his ancestress—

E Hina-i-ka-malama-o-Kāʻelo,  
Paʻa 'ia a paʻa ka iʻa a kāu! Hail Hina of the season of Kāʻelo,  
Secure and hold tight this fish of ours!

Aʻulele then dove towards—Kauaʻi moku lehua paneʻe has i ke kai (Kauaʻi, island of the lehua forests which appear to travel towards the sea).13

2.2 Historical Events: Transitions in Land Use and Population on Lānaʻi

In the 1770s, around the time of western Contact with Hawaiians, Kalaniʻopuʻu, sovereign of Hawaiʻi Island, attempted to take the Maui group of islands by force. Repelled from Maui, the invading force settled on Lānaʻi for a time and reportedly killed many of the native residents and laid the land to waste [15–23]. Apparently, Lānaʻi’s native population never recovered from this event. In 1804, the first major epidemic brought to the islands on foreign ships swept through the group. It is estimated that by 1805, from Nāhiku to Hawaiʻi 150,000 Hawaiians died.14 On Lānaʻi the decline didn’t end. One estimate of the native population on Lānaʻi in ca. 1793 is 6,000 [4].15 By 1823, Mission Station Journals estimate the population on Lānaʻi to be between 2,000 and 3,000 people, and by the early 1890s the population was around 200. By 1902, the native population dropped to 80 residents, most of whom were descendants of Lānaʻi’s long-term native families. One can only guess how much traditional knowledge of place, practices, and traditions was lost as the population fell from 6,000 to 80 in a little more than a century. With the exception of the periods from 1854 to 1864 and 1899 to 1901, there were no increases in the population on Lānaʻi. The two periods of increase were tied to western initiatives, the first being an experiment by members of the Mormon Church to establish a station on Lānaʻi between 1854 and 1864. This period led to an increase of more than 300 Hawaiians and a few foreigners, with the majority living in the ahupuaʻa of Pālawai, and regular travel between the upland settlement and the Mānele landing. The experiment was in decline by 1858, and though there was a revival between late 1861 and 1864, the Pālawai experiment was terminated, and the native population continued its historic decline. The second period of growth, between 1899 and 1901, occurred when the Maunalei Sugar Company brought in some 600 non-Hawaiian laborers to operate a sugar plantation along the windward section of Pālawai Abupalua’s.

One significant contribution to the decline in Lānaʻi’s ability to support the resident population was the introduction of grazing herbivores—goats, sheep, and cattle—which were raised to provide foreign vessels with a meat source. These animals, along with the Scandinavian roof rat, produced a rapid and devastating impact on the ability of Lānaʻi’s forest to draw moisture from the wind-borne clouds and develop groundwater resources. In addition to the introduction of herbivores, the western demand for staple crops such as potatoes, along with the demand for Cōkoa as a trade item, and the hunger for firewood to be used in processing whale blubber, led to the clearing of vast tracts of land. Just as the Hawaiians had no immunities or natural protection from introduced diseases, the native plants, animals, and ecosystems were also unprepared for the impacts of human clearing of the landscape and foraging animals that browsed and trampled everything that was visible, thus killing the land.

In light of the incredible population losses on Lānaʻi, we are fortunate that any traditional knowledge of place survived. A number of historical accounts—those recorded by native residents, visitors, and in various government documents—shed light on a wide range of aspects of the history of Lānaʻi’s people. The historical records below provide us with glimpses into the changes on Lānaʻi, with specific references to Pālawai and Kamaʻo between ca. 1820 and the early 1900s. Unfortunately, it does not appear that any descriptions of the significant heiau at Kaupaʻekua near the Pālawai-Kamaʻo boundary survived.

Lānaʻi in 1823 William Ellis, an English missionary who worked with the early Protestant missionaries in the Hawaiian islands, described Lānaʻi, the nature of its resources, and the estimated population in the early 1820s:

RANAI, a compact island, seventeen miles in length and nine in breadth, lies north-west of Tahaurawa, and west of Lahaina, in Maui, from which it is separated by a channel, not more than nine or ten miles across. Though the centre of the island is much more elevated than Tahaurawa, it is neither so high nor broken as any of the other islands: a great part of it is barren, and the island in general suffers much from the long droughts which frequently prevail; the ravines and gins, not-withstanding, are filled with thickets of small trees, and to these many of the inhabitants of Maui repair for the purpose of cutting posts and rafters for their small houses.

The island is volcanic; the soil shallow, and by no means fertile; the shores, however, abound with shell-fish, and some species of medusa and cuttle-fish. The inhabitants are but few, probably not exceeding two thousand. Native teachers are endeavouring to instruct them in useful knowledge and religious truth, but no foreign missionary has yet laboured on this or the neighboring island of Moroaki, which is separated from the northern side of Ranai, and the eastern end of Maui, by a channel, which, though narrow, is sufficiently wide for the purposes of navigation. [5–7]
A Protestant mission station was established in Lāhaina in 1823, and was responsible for West Maui, Lāna‘i, Molokai, and Kaho‘olawe. Mission station leaders were tasked with overseeing the spiritual, educational, and health needs of island residents. In addition to the Protestant missionaries, Lāna‘i experienced a period of development as a Mormon mission station from late 1853 to early 1864. As noted above, the "experiment" brought an increase in Lāna‘i’s Hawaiian population, with Hawaiians from other islands moving to Lāna‘i, and also fostered some significant changes on the island, notably in the area of land tenure. The work of the various missionaries and their associates resulted in the creation of an important record of history on the island. Extracts of reports, personal journals, and articles published in Hawaiian and missionary papers—documenting Lāna‘i’s population statistics, land use, health, and development of churches and schools—provide important records from Lāna‘i.

The islands of Rānai and Morokai have, till within a few weeks, been entirely without teachers. To the former [Lāna‘i], I last week sent a man, who is to act as superintendent of four schools, which are to embrace all the people of the island. There are a few people there, who have frequently visited Lahaina, and when here, have always been in our schools. From among this number, the superintendent is to select four assistants; and thus I hope all the people will have it in their power to learn to read and write, and to acquire, by means of our books, many of the first principles of Christianity. Of the number of pupils which will be embraced in these schools, I can form no estimate, as I have yet received no report, and the island has never been explored by any of our number …

The communications between the two last mentioned islands and Lahaina, are frequent, and even constant. There is scarcely a day, but canoes pass and repass. Almost the only communication is by canoes, though small vessels occasionally visit Morokai. The inhabitants of those islands have very little communication with any other place except Lahaina. If therefore they are illuminated at all, they must derive their light from this station. Tawawa (Kaho‘oolawe), too communicates with no other island except Maui, though there are few inhabitants there, and those mostly fishermen, who are not permanent residents.

A Visit to Lāna‘i in July 1828

The earliest eyewitness description of travel on Lāna‘i was penned in 1828, when William Richards, in the company of Kamehameha III’s sacred daughter, Princess Nahā‘ena‘ena, made a visit to the island. The journal notes were forwarded to the secretary of the American Board of Commissioners of Foreign Missions (ABCFCM) through a communication on December 25, 1834, and the excerpts from the


The map referred to by Richards was not found in files with this letter and cannot now be identified.

These are people who make no use of water for washing either themselves or their clothes, except the dew or water on the grass and some times, is so little of this that they resort to the juice of the succulent plant which they collect. Most of these people, however, have two places of residence, and only spend a part of the year on the mountain where there is also a great scarcity of water. In the sea shore, both at Lāna‘i and throughout the islands, with few exceptions, there is a full supply of brackish water, but such as none can drink except those who are accustomed to it. I know not a single well on
the Sandwich Islands, supplied with water from the bottom, except such as are on the sea shore on a level with the sea.

Owing to the scarcity of water on Lanai, the island is barren almost beyond conception. I have recently been quite round the island, and visited every principal village on the island except one, and during my whole tour, I saw but one good well of water; and no spring or brook, and I saw nothing growing which was suitable for food, either for man or beast, and nothing grows except sea weeds and sea grass. I should except a few coconut trees and two or three or four have trees.

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 have abundance of fish, and water too, such as it is for there is a plenty of that which is brackish.

The numbers of inhabitants on the island, has been estimated at about 1600; but at the present time I think there are not so many though there has been no regular census of the island taken & it is impossible to make such an estimate as can be relied upon.

The island is always under the same governance as the island of Maui, but the direct care of it has for years been given to Kapouleomoku, an elderly man, who is a member of our church, and a man of established reputation…

In a letter of mine written Oct. 15th, 1828 I alluded to a tour around the island of Lanai, made by myself in company with the Princess, and promised a full account of it. The following is from my journal kept at that time, but which was never sent. July 24, 1828 – Thursday.

A few missionaries located at the principal places on each of the islands exert an important influence not only over those inhabitants who receive their constant instruction, but also over all the inhabitants of the several islands. This they do, in part, through the chiefs in part, through native teachers, but principally, in consequence of the roving habits of the people which induce them often to visit the principal places by which means they are brought under the occasional sound of the gospel and for a season under the direct influence of missionary instruction.

The chiefs too are after calling the people to the places where they reside to do work for them. In the winter & spring of 1832, all the able bodied men of Maui, Molokai & Lanai were called to Lahaina, and most of them spent several weeks there. It is probable that scarcely a year passes in which most of the people are not thus called to the residence of the chiefs.21

The following are extracts from the Lahaina Report dated October 15, 1828. It mentions the people of Lanai assembling for prayer and instruction, as well as population and school enrollment statistics.

You are already aware that this place is the centre of missionary operations for Maui, Molokai, Lanai, and Kahoolawe. Lahaina is the only place where there is regular preaching. It is, however, by no means the only place where people assemble for religious worship on the Sabbath. There are not less than twenty places on this island, and several on Molokai and Lanai, where people assemble for prayer and instruction. The native teachers take the direction of the meetings, occupying the time in reading and teaching the various Scripture tracts and other books, and conclude with prayer. By this course the people are inspired with a reverence for the Sabbath; and though the teachers are themselves extremely ignorant, yet they are able, in this manner, to communicate some instruction, and the people are thereby kept from assembling for vicious purposes, and worse than idle conversation.

Examination of the Schools

During the summer and early part of the fall of 1828, subsequently to the arrival of the late reinforcements, owing to an increase of their numbers, the missionaries at Lahaina were enabled to make tours over Maui and the small island adjacent, for the purpose of preaching the Gospel, examining the schools, and giving the people such counsel and encouragement as their circumstances required …

<table>
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<th>Island</th>
<th>Sch's.</th>
<th>Mal.</th>
<th>Fem.</th>
<th>Writers</th>
<th>Readers</th>
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<td>236</td>
<td>249</td>
<td>31</td>
<td>201</td>
<td>485</td>
</tr>
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… A great proportion of the pupils are persons of middle age, and still they have learnt to read the Scriptures. According to the estimate we made, only one fifth of the scholars are under fourteen years of ages.

The people of every district which we visited were addressed particularly on this subject, both by ourselves and the princess [Nahienaena]. We have 22

20Page 2 - Red 797:763.
Page 3 - Red 797:764.
21At this point Richards inserts lengthy narratives from his personal journal of 1828, and his visit to Lāna'i with Chiefess Nahienaena and the near loss of Kapōleomoku while travelling from Lahaina to Lāna'i.
received the fullest evidence that our exertions have not been in vain. Since our return from the tour of the island, about 5,000 spelling books have been called for, principally to establish schools among children. This increases the whole number enrolled in the schools to about 18,000; viz. 15,500 to this island [Maui]; 1,000 to Molokai; and 700 to Lanai. It is not probable that, with the present population, so large a number as this can ever appear at an examination. But 18,000, we think less than the full number of those who are now enrolled in the schools under the direction of this station …

The population of Maui has been heretofore estimated at 20,000, that of Molokai at 3,000 or 4,000, and that of Lanai at 2,000 or 3,000, making the whole population on these three islands not more than 27,000. The present estimate represents the population as probably amounting to 37,000. Upon comparing with this the number of learners in the schools on these islands, as just given, it will be seen that almost half the whole population, of both sexes, and all ages, are in the schools; a larger portion of the people, probably, than are enjoying the advantages of instruction in any other country on the globe.22

2.3 Land Tenure

The Māhele ʻĀina of 1848 set the foundation for fee-simple property rights in the Hawaiian Islands. As a part of major ethnographic work conducted by Kopā and Onaona Maui for the development of the Lānaʻi Culture & Heritage Center, a full history of land tenure on Lānaʻi in the period between 1848 and 1960 has been conducted and made available to the public.23

The narratives below summarize the Māhele ʻĀina on Lānaʻi, drawn from a review of all records compiled as a part of the Māhele ʻĀina of 1848, with subsequent actions of the Land Commission and government through issuance of Royal Patents on the Awards.

2.3.1 Māhele ʻĀina Statistics on Lānaʻi

- A total of 110 claims which could be verified for Lānaʻi were recorded. These include both chiefly and commoner/native tenant claims.
- 105 claim records were located in the volumes of the Native Register.
- 68 claim records were located in the volumes of the Native Testimony.
- 2 claim records were located in the volumes of the Foreign Register.
- 21 claim records were located in the volumes of the Foreign Testimony.
- 64 of the claims were surveyed and recorded in the Māhele Award Survey Books.
- 51 claim records were recorded in the volumes of the Royal Patent Books.

The combined claims from Lānaʻi represent 331 separate documents (some overlapping in records of the Native and Foreign Books):

22ʻIhlima Herald, July 1828:208-211.
23Lānaʻi Culture & Heritage Center, http://www.lanaichc.org/

- 56 claims were awarded. Of those awarded, five claimants were chiefly awardees, who received entire ʻahupuaʻa.
- 51 awards made to native tenants and individuals of lower chiefly lineage, totaled a little over 600 acres of the approximately 89,000 acres of land on Lānaʻi.

2.3.2 Place Names Referenced in Claims by Applicants

A total of 86 place names is in the records provided to the Land Commissioners. The names from Kaunolū and Kaluulu are cited in table 2.

<table>
<thead>
<tr>
<th>Names of Places and 'Il</th>
<th>ʻAhupuaʻa</th>
<th>Names of Places and 'Il</th>
<th>ʻAhupuaʻa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahua</td>
<td>Kaunolu</td>
<td>Ahupua</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Hana</td>
<td>Kaunolu</td>
<td>Ahi</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Kaupoko</td>
<td>Kaunolu</td>
<td>I armed</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Kaupokaluu</td>
<td>Kaunolu</td>
<td>I armed</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Lōma</td>
<td>Kaunolu</td>
<td>Kāhawainui</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Makapea</td>
<td>Kaunolu</td>
<td>Kānokū</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Mār</td>
<td>Kaunolu</td>
<td>Kānaka</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Mōlōnoho</td>
<td>Kaunolu</td>
<td>Kapōna kai</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Moanauli (Moanauli)</td>
<td>Kaunolu</td>
<td>Kapōna uka</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Namakahah</td>
<td>Kapāno</td>
<td>Kaluulu</td>
<td></td>
</tr>
<tr>
<td>Nuea (Nua)</td>
<td>Kaunolu</td>
<td>Kawaikī</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Niho kūle (Niho kula)</td>
<td>Kaunolu</td>
<td>Kīholōma</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Pāhū</td>
<td>Kaunolu</td>
<td>Kūholuapua</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Paooole</td>
<td>Kaunolu</td>
<td>Pūeo</td>
<td>Kaluulu</td>
</tr>
<tr>
<td>Pūmanaha</td>
<td>Kaunolu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.3.3 Disposition of ʻAhupuaʻa and Konohiki Claims on Lānaʻi

As a part of the Māhele, the King and Chiefs were required to file their claims for personal lands, determine how to pay for their lands—usually by giving up certain lands, in lieu of cash payment—and to claim the kapu fish and wood of their land. The latter items were the konohiki rights to resources with which the konohiki would sustain themselves and generate revenues for their support. In eliciting claims and documentation of rights, the chiefs began submitting letters for the record to the Minister of the Interior.

There were only limited letters submitted for Lānaʻi. Of particular interest is a letter dated August 26, 1852 from Noa Pali to Keoni Ana, Minister of the Interior, documenting the kapu or konohiki fish and trees for 11 of Lānaʻi’s 13 ʻahupuaʻa (table 3).

2.3.4 Buhe Māhele (Land Division Book), 1848

In preparation for the final division of lands between the king, konohiki, and government, a Buhe Māhele was kept as a log of the agreed upon division. This book is the basis of
the Crown and Government land inventory now known as the Ceded Lands. There are 13
ahuapua’a on Līnāi. Disposition of 10 ahuapua’a was recorded in the Buke Māhele (1848)
and before the Land Commissioners. Three ahuapua’a were apparently dropped through
an oversight on the part of the king, Commissioners, and staff. Titles confirmed at the
close of the Land Commission are presented in table 4.

The following is a translation of a Land Commission document from the Native Register.
It is from the claimants on Līnāi and describes the land to which they stake claim.
Reproductions of the original document are included as figures 3 and 4.

Aloha to you Commissioners who Quiet Land Claims of the Hawaiian King-
dom. We hereby petition to enter our claims on the Island of Līnāi.

Here are our claims — moo (planting parcel) lands; kula (open plains and
planting) lands; the mountains; the wood, woods to be taken under the Konohiki; fishery to be taken under the Konohiki; the length is from the
moana (open ocean) to the fishery of Kaholo; from one fishery to the other
fishery. We are the people in the Ahupua’a of Palawai, Pawili, Kaunolū, Kaluhu,
Maunalei and Mahana. Here are our names:

<table>
<thead>
<tr>
<th>Konohiki</th>
<th>Land</th>
<th>Fish</th>
<th>Wood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mātiai Kekuanoe</td>
<td>Kaa</td>
<td>Uhu</td>
<td>Koko</td>
</tr>
<tr>
<td>Mātiai Kekuanoe</td>
<td>Kaohi</td>
<td>Hee</td>
<td>Naio</td>
</tr>
<tr>
<td>Naiaolehua</td>
<td>Maunalei</td>
<td>Hee</td>
<td>Kukui</td>
</tr>
<tr>
<td>Kanaina</td>
<td>Mahana</td>
<td>Hee</td>
<td>Ahakea</td>
</tr>
<tr>
<td>Kanaina</td>
<td>Paomai</td>
<td>Hee</td>
<td>Asea</td>
</tr>
<tr>
<td>Haalelea</td>
<td>Palawai</td>
<td>Ana</td>
<td>Ahakea</td>
</tr>
<tr>
<td>Kelel</td>
<td>Kealia [Kapu]</td>
<td>Uhu</td>
<td>—</td>
</tr>
<tr>
<td>Kaahou</td>
<td>Kamao</td>
<td>Hee</td>
<td>Koko</td>
</tr>
<tr>
<td>Kā</td>
<td>Kāhulu</td>
<td>Hee</td>
<td>Ahakea</td>
</tr>
<tr>
<td>Pali</td>
<td>Kamoku</td>
<td>Uhu</td>
<td>Koko</td>
</tr>
<tr>
<td>Pali</td>
<td>Kealia [Aupuni]</td>
<td>Uhu</td>
<td>Koko</td>
</tr>
</tbody>
</table>

That is the end.²⁴

2.3.5 Ali‘i and Native Tenant Claims from Kaunolū and Kalulu Ahupua’a

²⁴ Helu 10041 (Recorded with Helu 10024), Kanekeleia (and Lono et al.), Palawai, Native Register 6:510-511, Līnāi, February 12, 1848, translated by Maly.

<table>
<thead>
<tr>
<th>Aahuapua’a</th>
<th>Claimant</th>
<th>Disposition</th>
<th>Buke Māhele (1848)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaa</td>
<td>Victoria Kamamalu</td>
<td>Awarded</td>
<td>Crown</td>
</tr>
<tr>
<td>Kaa</td>
<td>Danielii</td>
<td>Disposition</td>
<td>Page 4, Jan. 27, 1848</td>
</tr>
<tr>
<td>Kamao</td>
<td>Kahanamalakal</td>
<td>Government</td>
<td>Crown</td>
</tr>
<tr>
<td>Kamao</td>
<td>No record</td>
<td>Disposition</td>
<td>Page 47, Jan. 31, 1848</td>
</tr>
<tr>
<td>Kakaolono</td>
<td>M. Kea</td>
<td>Government</td>
<td>Government</td>
</tr>
<tr>
<td>Kakaolono</td>
<td>Kealalahou</td>
<td>Disposition</td>
<td>Page 14, Jan. 27, 1848</td>
</tr>
<tr>
<td>Kealia Aupuni</td>
<td>Kahanamalakal</td>
<td>Government</td>
<td>Government</td>
</tr>
<tr>
<td>Kealia Aupuni</td>
<td>Iosea Kenu</td>
<td>Awarded</td>
<td>Government</td>
</tr>
<tr>
<td>Kealia Aupuni</td>
<td>Wm. L. Chun</td>
<td>Awarded</td>
<td>Government</td>
</tr>
<tr>
<td>Kealia Aupuni</td>
<td>M. Kea</td>
<td>Awarded</td>
<td>Government</td>
</tr>
<tr>
<td>Kealia Aupuni</td>
<td>M. Kea</td>
<td>Awarded</td>
<td>Government</td>
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<tr>
<td>Kealia Aupuni</td>
<td>Wm. L. Chun</td>
<td>Awarded</td>
<td>Government</td>
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<td>Wm. L. Chun</td>
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<td>Wm. L. Chun</td>
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<td>Government</td>
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<tr>
<td>Kealia Aupuni</td>
<td>Wm. L. Chun</td>
<td>Awarded</td>
<td>Government</td>
</tr>
</tbody>
</table>