Notice that Structures C and D are shown on Figure 26, however, the report refers to the "former location" of Structure C and excavations were conducted within the footprint of that building. Hammatt et al. (1988:42) notes "a surface scatter of historic debris was observed around the former location of building C. However, test Trenches 29, 30 showed no subsurface concentrations." This indicates that by 1988 Structures C and D had likely been moved to Parcel 2 of the current project area.

3.2.8 Borthwick and Hammatt 1989

In 1989, CSH conducted a reconnaissance survey of the Waialua Multi-Family Housing Project, now known as the Iwiole Dormitories (Borthwick and Hammatt 1989). A single basalt flake was collected during the project and the area was determined to have been disturbed during cultivation activities in the area. No historic properties or intact subsurface deposits were recorded.

3.2.9 Hammatt and Borthwick 1989

In 1989, CSH conducted reconnaissance surveys of four localities in Lāna'i City, including the Kō'ele Golf Course, Kō'ele single-family housing, Queen's multi-family housing, and the Olopua Woods subdivision (Hammatt and Borthwick 1989).

A total of six features were documented during the survey of the Kō'ele Golf Course. Features 1-3 consisted of two reservoirs and a ditch system within Kaiholena Gulch. These features would eventually be recorded as SIHP #50-40-98-1592, SIHP #50-40-98-1593, and SIHP #50-40-98-1594 respectively. Feature 4 was a surface scatter of historic debris associated with the Charles Gay Lālākoa homestead. The homestead was thought to have been built in 1905 and demolished in 1960. It was eventually recorded as SIHP #50-40-98-1595. Feature 5 was a secondarily deposited surface scatter of basalt flakes and volcanic glass within and adjacent to the old pineapple fields. It was eventually recorded as SIHP #50-40-98-1596. Feature 6 was a volcanic glass source on a steep northeast facing slope. A total of twenty-three volcanic glass samples were collected from the exposure. Data recovery was recommended for Features 1-5 and no further work was recommended for Feature 6.

No historic properties, subsurface deposits, or cultural materials were observed at the Kō'ele single-family housing, the Queen's multi-family housing, or the Olopua Woods subdivision. The lack of sites was attributed to the areas being under pineapple cultivation for many years.

3.2.10 Hammatt and Borthwick 1990

In 1990, CSH conducted an additional archaeological survey of 100 acres of land on the eastern side of the Kō'ele Golf Course (Hammatt and Borthwick 1990). The survey consisted of pedestrian reconnaissance across the entire project area. An eroded 600 ft long ditch associated with the late-19th century Kō'ele reservoir complex was documented along the southwest side of Kaiholena Gulch. The ditch was interpreted as being used for flood water diversion and did not empty into any of the reservoirs. An associated charcoal deposit was documented in alluvial sediments truncated by the ditch and was attributed to clearing of the area for the construction of the reservoirs. The two reservoirs and ditch were documented during the initial survey of the Kō'ele Golf Course and eventually became SIHP #50-40-98-1592, SIHP #50-40-98-1593, and SIHP #50-40-98-1594. Data recovery consisted of mapping and collecting a charcoal sample for radiocarbon dating. Following data recovery, the site was assessed as no longer significant and no further work was recommended.

3.2.11 Borthwick and Hammatt 1992

In 1992, CSH conducted an archaeological assessment for the proposed Kō'ele Reservoir and access road (Borthwick and Hammatt 1992). The survey consisted of pedestrian reconnaissance of a 100 ft wide, 900 ft long access road corridor and the approximately 3-acre reservoir. No historic properties, subsurface deposits, or cultural materials were documented. The lack of sites documented during the project was attributed to the steep soil slope of the project area.

3.2.12 Hammatt and Chiogioji 1992

In 1991, CSH conducted archaeological monitoring for a short length of sewer line located within the Waialua Annex subdivision (Hammatt and Chiogioji 1992). The plow zone was observed in the trench to a depth of 70 cmbs and no historic properties, subsurface deposits, or cultural materials were documented during the project.

3.2.13 Hammatt and Borthwick 1993a

In 1993, CSH completed data recovery and monitoring work conducted at the Kō'ele Golf Course (Hammatt and Borthwick 1993a). The report highlights the results of data recovery investigations carried out during archaeological monitoring on Features 1-5 previously documented during the 1989 survey of the golf course (Hammatt and Borthwick 1989). The data recovery effort focused on SIHP # -1592 (reservoir), SIHP # -1593 (reservoir), SIHP # -1594 (ditch system), SIHP # -1595 (historic debris associated with the Charles Gay Lālākoa homestead), and SIHP # -1596 (secondarily deposited traditional Hawaiian artifact scatter). Data recovery of the first three sites, the late-19th century reservoirs and their associated weir and ditch system, consisted of background research, photography and mapping. Subsurface testing by backhoe was conducted at the homestead and volcanic glass quarry. No subsurface deposits or artifacts were encountered at either location. No site recommendations or eligibility information were included in the report.

3.2.14 Hammatt and Borthwick 1993b

In 1993, CSH conducted an archaeological inventory survey for the proposed Kō'ele Waste Water Treatment project which connected the Lāna'i Treatment plant with the Kō'ele Golf Course irrigation system (Hammatt and Borthwick 1993b). The survey consisted of the pedestrian reconnaissance of a 13,000 ft long (4000 m), 100-150 ft (30-40 m) wide wastewater pipeline corridor. No historic properties, subsurface deposits, or cultural materials were documented. The lack of archaeological sites identified during the survey was attributed to use of the area for commercial pineapple cultivation.

3.2.15 Hammatt and Chiogioji 1993

In 1993, CSH conducted an archaeological inventory survey of a 1-acre parcel for the Lāna'i Veterans Cemetery (Hammatt and Chiogioji 1993). The survey consisted of pedestrian reconnaissance of the project area. Heavy erosion was noted and no artifacts, surface architecture, or cultural deposits were observed during the project. Following the survey, no further work was recommended for the project.

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3.2.16 Hammatt 1996

In 1996, CSH conducted an archaeological inventory survey for the Lāna'i Pine Sporting Clays shooting range (Hammatt 1996). The survey consisted of pedestrian reconnaissance of the project area. No artifacts, surface architecture, or cultural deposits were observed in the project area. However, a rectangular enclosure with associated agricultural features recorded as SIHP #50-40-98-1598 was encountered outside the project area to the west. The site was interpreted as a traditional Hawaiian habitation site and passive preservation was recommended. Due to the negative results within the project boundary no further work was recommended for the project.

3.2.17 Creed et al. 2000

In 2000, CSH conducted an archaeological inventory survey consisting of a pedestrian survey of a 50-acre Hawaiian Homelands parcel located at the northwest corner of Lāna'i City (Creed et al. 2000). No cultural materials were observed, and no historic properties were recorded due to the use of the area for pineapple cultivation.

3.2.18 Fredericksen 2002

In 2002, Xamanek Researches conducted an archaeological inventory survey of the Lāna'i Police Station (Fredericksen 2002). No historic properties or cultural deposits were documented during the project.

3.2.19 Raymond 2003

In 2003, the U.S. Fish and Wildlife Service conducted a cultural resources investigation for the Lāna'i Summit Fence (Raymond 2003). The survey was conducted on a 7.5 km long 6 meter wide corridor. No cultural resources were identified in the project area. However, Hi'i Heiau, SIHP #50-40-98-029, was relocated during the project approximately 25 meters northeast of the project corridor.

3.2.20 Hammatt and Shideler 2004, Lee-Greig and Hammatt 2007

In 2004, CSH conducted an archaeological inventory survey of sites located on the lower west slope of Niniwai Hill (Hammatt and Shideler 2004). During the project they documented and mapped Kihamāniania Church, SIHP #50-40-98-1946, and identified 18 burials within the associated graveyard, SIHP #50-40-98-1947. A historic "altitude breaker", SIHP #50-40-98-1600, and a historic improved trail, SIHP #50-40-98-1601, were also documented during the project. The altitude breaker served to catch water running off Niniwai Hill and dissipate its force (Hammatt and Shideler 2004:39). No pre-contact sites or surface artifacts were observed. In 2007, a preservation plan was written for the Kihamāniania Church (SIHP # -1946) and its associated graveyard (SIHP # -1947) (Lee-Greig and Hammatt 2007).

3.2.21 Conley-Kapoi and Hammatt 2005

In 2005, CSH conducted an archaeological inventory survey for a 7.673-acre parcel northwest of Lāna'i City (Conley-Kapoi and Hammatt 2005). Due to the negative survey results it was termed an archeological assessment. During the project a pedestrian survey of 4.3 acres of the parcel was conducted. The remaining 3.3 acres was not surveyed as it was part of the previously developed

Kanepu'u Subdivision. No historic properties or cultural remains were documented during the project.

3.2.22 Lee-Greig and Hammatt 2005

In 2005, CSH conducted a field inspection for the Court Family Housing project (Lee-Greig and Hammatt 2005). No cultural materials or historic properties were identified during the pedestrian survey.

3.2.23 Lee-Greig and Hammatt 2006

In 2006, CSH conducted archaeological monitoring for a sewer pipeline extending down the slope of Niniwai Hill from Lauhala Place to Sixth Street (Lee-Greig and Hammatt 2006). Due to miscommunication, the excavation of the sewer line was not monitored and an after-the-fact inspection of 30-40 meters of trench was conducted. No historic properties, subsurface deposits, or cultural materials were documented during the project.

3.2.24 Dagan and Hammatt 2009

In 2006, CSH conducted archaeological monitoring for a two million gallon water tank at a 1.5-acre project area located at Kō'ele (Dagan and Hammatt 2009). A cow bone, a glass marble and a glass insulator were collected during monitoring. No historic properties, subsurface deposits, or pre-contact artifacts were documented during the project.

3.2.25 Hill et al. 2009, Dagan et al. 2009a

In 2009, CSH conducted a literature review and field inspection and a cultural impact assessment for the proposed Senior Center at Lāna'i City (Hill et al. 2009, Dagan et al. 2009a). No historic properties, subsurface deposits, or cultural materials were documented during the project.

3.2.26 Lee-Greig and Hammatt 2009a, Dagan et al. 2009d

In 2009, CSH conducted an archaeological inventory survey and cultural impact assessment for the Lāna'i High and Elementary School expansion (Lee-Greig and Hammatt 2009a, Dagan et al. 2009d). Due to the negative results the project was termed an archaeological assessment. The assessment consisted of a pedestrian survey of the approximately 50-acre project area. No historic properties or cultural materials were documented during the project. The lack of sites was attributed to use of the area for commercial pineapple cultivation.

3.2.27 Lee-Greig and Hammatt 2009b, Dagan et al. 2009b

In 2009, CSH conducted an archaeological inventory survey and a cultural impact assessment for a 73-acre parcel for the Lāna'i Affordable Housing project (Lee-Greig and Hammatt 2009b, Dagan et al. 2009b). The inventory survey consisted of a pedestrian survey and the excavation of five backhoe trenches. An historic-era culvert head wall, SIHP #50-40-98-6649 was the only site documented during the project. It was assessed as eligible for listing on the Hawai'i Register of Historic Places under Criterion d and no other work was recommended.

Two 1920's wood frame buildings documented as CSH-2 and CSH-3 were also documented outside of their project area during the survey. CSH-2 was identified as a building associated with the Kō'ele School complex and CSH-3 was identified as the original Kō'ele single-room

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schoolhouse. The buildings were moved to their location in the mid-1980's during preservation efforts made through an agreement with Castle and Cooke Resorts. The buildings were described as "in an extensive state of disrepair" (Lee-Greig and Hammatt 2009c:56). However, both structures were assessed as eligible for listing on the Hawai'i Register under Criterion d.

No cultural materials or subsurface deposits were documented in any of the backhoe trenches excavated. The lack of sites in the project area was attributed to modification of the area for commercial pineapple production and the development of Lāna'i City.

3.2.28 Madeus et al. 2010

In 2010, CSH conducted a literature review and field inspection for the Lāna'i Community Health Center (Madeus et al. 2010). No historic properties, deposits, or artifacts were observed during the pedestrian survey of the property. Three historic multi-family homes on the property were removed prior to construction and the architectural survey of these structures is discussed in the report. They were determined to be non-contributing features of Lāna'i City.

3.2.29 Pfennig et al. 2014

In 2014, CSH conducted archaeological monitoring for the Lāna'i High and Elementary School (Pfennig et al. 2014). Modern trash was observed in all stratigraphic layers. No historic properties, subsurface deposits, or significant cultural materials were documented.

3.2.30 DiVito et al. 2015

In 2013, T.S. Dye and Colleagues conducted an archaeological inventory survey for the Miki Basin Pipeline, the Central Services Warehouse, and a Multi-Purpose Field (DiVito et al. 2015). Due to the negative survey results the project was termed an archaeological assessment. The multi-purpose field was located within Lāna'i City whereas the pipeline and warehouse areas were well to the south. A visual inspection of the multi-purpose field was conducted and eight shovel test probes extending to a depth of 60 cmbs were excavated. No historic properties, subsurface deposits, or cultural materials were documented.

3.2.31 Dye and Maly 2015

In 2015, T.S. Dye and Colleagues Archaeologists Inc. (T.S. Dye) conducted an archaeological assessment for two proposed Helistop pads, one near the Four Seasons Lodge at Kō'ele and one near the Four Seasons Resort at Mānele (Dye and Maly 2015). The assessment consisted of a pedestrian survey at both locations. The Kō'ele Helistop location borders is located approximately 480 meters southeast of the current project area and is adjacent to Keomuku Highway. Secondarily deposited basalt flakes, two polished adze flakes, glass, and rebar were collected from the ground surface at five separate locations outside the proposed helistop area. No artifacts were observed or collected from the surface of the proposed helistop pad. The secondarily deposited artifacts and lack of archaeological sites were attributed to the area being under commercial pineapple cultivation for many years.

Nothing was observed or collected from the ground surface of the Mānele Helistop pad. The lack of sites and artifacts were attributed to previous grading of the area for a nursery facility. Based on the negative field results it was determined that no historic properties would be affected by helistop construction.

3.2.32 DiVito et al. 2017

In 2015, T.S. Dye conducted an archaeological inventory survey for the Lāna'i Pine Sporting Clays shooting range renovation project (DiVito et al. 2017). The survey area comprised 36-acres and included a portion of the area previously surveyed by Hammatt (1996) for the facility. The survey consisted of pedestrian reconnaissance of the area and the excavation of six shovel test probes. The pedestrian survey documented a ditch running across the project area that was attributed to preparation of the area for pineapple production. Due to diches being present in all the pineapple fields of the island it was evaluated as not significant. No artifacts were observed or collected from the surface or from any of the shovel test probes. The negative findings were attributed to modification of the area for commercial pineapple production, use as a horse pasture, and construction for use of the area as a shooting range.

3.2.33 Dye and Maly 2017a

In 2017, T.S. Dye conducted an archaeological inventory survey for the proposed Kō'ele Adventure Center at the Four Seasons Resort Lodge at Kō'ele (Dye and Maly 2017a). Due to the negative survey results the project was termed an archaeological assessment. The assessment consisted of a pedestrian survey of the 20.5-acre project area and the excavation of four shovel test probes. No historic properties, subsurface deposits, or cultural materials were documented.

3.2.34 Dye and Maly 2017b

In 2017, T.S. Dye conducted an archaeological inventory survey for a construction stockpiling and staging area at the Four Seasons Resort Lāna'i, Kō'ele (Dye and Maly 2017b). The assessment consisted of a pedestrian survey of the 3.1-acre project area and excavation of four backhoe trenches. No historic properties, subsurface deposits, or cultural materials were documented.

3.2.35 Dye and Maly 2017c

In 2017, T.S. Dye conducted an archaeological inventory survey for proposed improvements at the Four Seasons Resort Lāna'i, Kō'ele (Dye and Maly 2017c). Due to the negative survey results the project was termed an archaeological assessment. The survey consisted of a mixture of backhoe and shovel trenches in sixteen excavation areas. A single historic-era trash pit was documented during the project, containing materials similar to those documented in the ranching-era trash pits identified in the 1980's (Hammatt et al. 1988). The trash pit is inferred to be part of the Kō'ele District (SIHP # -1004) although the site number is not stated in either Hammatt et al. (1988) or Dye and Maly (2017c). Secondarily deposited artifacts from the demolition of ranch buildings were also observed. Dye and Maly (2017c) note that "excavations in the vicinity of the Lodge established that grading associated with development has removed the sediments typically investigated by archaeologists. The grading appears to have cut well into the subsoil to depths beyond which historic properties are likely to be found." It was determined that the project would not affect historic properties in the area.

3.2.36 Dye and Maly 2018a

In 2018, T.S. Dye conducted an archaeological inventory survey for the proposed Hōkū-ao 201-H Residential project located west of Lāna'i City (Dye and Maly 2018a). The survey consisted of a pedestrian reconnaissance and the excavation of 26 backhoe trenches throughout the 105-acre project area.

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Three potential historic properties were documented during the surface survey and include two historic wood-frame buildings from the Kō'ele School complex and a pineapple harvester, all of which were moved to the area for preservation purposes in the mid-1980's. The two wood-frame buildings were originally documented during an archaeological inventory survey in 2009 (Lee-Greig and Hammatt 2009b). The structures were assessed to be in poor condition at that time and have become more dilapidated and overgrown since. The Dye and Maly (2018a) study also assessed the buildings to be in poor condition and as lacking the integrity to be listed on the Hawai'i Register of Historic Places.

A pineapple harvester in the possession of the Lāna'i Culture and Heritage Center was located on the property and was assessed as possessing sufficient integrity for listing under Criterion A, due to its association with commercial pineapple pursuits on the island. It was recommended that the machine be moved to an off-site sheltered location for restoration and interpretative display.

The plow zone with degrading black plastic fragments was observed throughout much of the project area and no artifacts or cultural deposits were documented in any of the backhoe trench excavations. The lack of sites in the project area was attributed to the area being under pineapple cultivation for many years and disturbances from the construction of Lāna'i City.

3.2.37 Dye and Maly 2018b

In 2018, T.S. Dye conducted an archaeological inventory survey for the proposed Kō'ele Sculpture Garden (Dye and Maly 2018b). Due to the negative survey results the project was termed an archaeological assessment. The project proposed placing sculptures at various locations on the Kō'ele Golf Course. Based on a thorough review of the historical background, previous archaeological surveys of the golf course, and the grading plans it was determined that the potential for subsurface remains in the project area was minimal and the project would not affect nearby historic properties.

3.2.38 Dye and Maly 2018c

In 2018, T.S. Dye conducted an archaeological inventory survey for the proposed Lāna'i Cemetery expansion (Dye and Maly 2018f). Due to the negative survey results the project was termed an archaeological assessment. The assessment consisted of a pedestrian survey and the excavation of six backhoe trenches. No artifacts or surface architecture were observed on the ground surface and no cultural deposits or artifacts were encountered in the backhoe trench excavations. The lack of artifacts and historic properties was attributed to modification of the area for various construction and stockpiling uses. The negative findings were consistent with the previous findings for the area (Hammatt and Borthwick 1989).

3.2.39 DiVito et al. 2019a

In 2019, Honua Consulting conducted an archaeological inventory survey for the proposed relocation of the Lāna'i Community Gardens. (DiVito et al. 2019a). Due to the negative survey results the project was termed an archaeological assessment. The assessment consisted of a pedestrian survey and the excavation of ten backhoe trenches across the area. No artifacts, subsurface deposits, or cultural materials were documented. The negative results were attributed to use of the area for commercial pineapple production.

3.2.40 DiVito et al. 2019b

In 2019, Honua Consulting conducted an archaeological inventory survey addendum to the previous survey of Lāna'i Well #7 (DiVito et al. 2019b). The survey documented two fire pit features and a surface scatter of secondarily deposited traditional Hawaiian artifacts recorded as components of SIHP #-1984, documented during the previous survey of Lāna'i Well #7 (Dye and Maly 2016). The fire pits were designated feature components B and C. Fire pit B was located along the northern boundary of the project area and was sampled for analysis. Wood charcoal was sampled from the base of the fire pit and was sent for species identification and radiocarbon dating. Radiocarbon dating on a piece of wood charcoal from the Sapote family returned a calibrated date range of A.D. 1447-1634. Fire pit C was located outside the project area to the east and was not sampled during the project.

A total of 39 secondarily deposited artifacts were collected from the ground surface during the project, 35 of which were pieces of volcanic glass. The remaining four artifacts were finished ground stone and/or tool fragments. A sample of six pieces of volcanic glass and a single polished adze flake were sent to the University of Hawai'i-Hilo for Energy Dispersive X-Ray Flourescence (EDXRF) analysis. It was determined that the six pieces of volcanic glass were locally procured and fell well within the range of volcanic glass from Lāna'i. The polished adze flake was determined to have come from an off-island source and did not match the geochemistry of the island of Lāna'i. It shares some similarities with the Mauna Kea Adze Quarry on Hawai'i island but matched better with adze material analyzed from east Moloka'i (Mills et al. 2018).

3.3 Summary of Nearby Historic Properties

A total of 17 historic properties are present within 1.5 miles of the project area (see Figure 24). Parcel 2 is located entirely within an existing historic property. It is identified as the as the Kō'ele District, SIHP #-1004, which originally consisted of the former location of the Lanai Ranch Headquarters (circa 1870s-1951) and four preserved ranch-era structures in and around the Lodge at Kō'ele. None of the former Ranch Headquarters buildings currently exist on the property, rather, all buildings that contribute to the significance of the site have been moved from their original locations.

The district was originally recorded during the Statewide Inventory of Historic Places study conducted in 1974 (Hommon 1974, Wright 1974; Appendix C). Originally, SIHP # -1004 included four buildings (Structures A-D). Two additional structures (Features E-F) were subsumed into the site during an archaeological survey of the Koele Hotel (subsequently named the Four Seasons Resort at Kō'ele) (Kaschko 1986).

Several of the houses documented within the Kō'ele District (SIHP # -1004) have been relocated. The old Koele School House (Structure A) was moved to a location just outside Lāna'i City. The building was documented in disrepair during two archaeological surveys of that area for the Lāna'i City Affordable Housing project (Lee-Greig and Hammatt 2009b) and the Hōkū-ao 201-H Residential project (Dye and Maly 2018a). Due to the building being exposed to the elements for many years it was assessed as lacking sufficient integrity to be listed on the National Register of Historic Places (NRHP) (Dye and Maly 2018a:135). The church building (Structure B) has also been moved and is currently situated adjacent to Keomoku Road on the front lawn of the Lodge at Kō'ele, a short distance west of its original location. The two house/offices buildings (Structures C and D) were moved into the eastern portion of the current project area in the late

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1980's during the construction of the Four Seasons Resort. One of the houses is currently occupied by tenants and the other is the office for the Culture and Historic Preservation Division of Pūlama Lāna'i. The integrity and eligibility of the homes has not been previously assessed.

Subsurface deposits associated with SIHP #-1004 were documented during the salvage excavation of two historic ranch-era trash pits found near the former Lanai Ranch Headquarters (inferred as part of the Kō'ele District [SIHP # -1004]) during construction of the hotel (Hammatt 1988). An additional nine features were documented during subsequent archaeological monitoring and included a circa 1970s cesspool (Feature 1), a charcoal and ash concentration (Feature 2), an imu pit (Feature 3), a circa 1970s drywell (Feature 4), a possible fire pit containing bottle glass (Feature 5), an ash and charcoal deposit containing historic refuse (Feature 6), a possible cistern (Feature 7), historic refuse (Feature 8), and a portion of large trash pit (Feature 9) which was also excavated by hand earlier in the project. More recently, an additional historic trash pit (inferred as part of the Kō'ele District [SIHP # -1004]) was documented during an archaeological inventory survey conducted for improvements to the Four Seasons Resort at Kō'ele (Dye and Maly 2017c).

The closest nearby historic property is a pre-contact Hawaiian (Pre-1778) site, SIHP #50-40-98-1984 located approximately 720 meters northwest of the project area (Dye and Maly 2016 and DiVito et al. 2019b). It consists of three truncated fire pit features and a surface scatter of secondarily deposited traditional Hawaiian artifacts. Short-lived wood charcoal from two fire pits on the site yielded a calibrated age range of A.D.1430-1630 and A.D. 1447-1634 placing its use wholly within the traditional Hawaiian period.

Another nearby pre-contact Hawaiian site is the Keomoku Road Complex, SIHP #50-40-98-1528, located approximately 1.5 km north of the current project area on the opposite side of Keomuku Road (see Figure 24). The site was documented summarily by Agnes Estioko-Griffin and Matthew Spriggs during construction activity in 1988 (Estioko-Griffin 1988). The site consisted of the inadvertently discovered human skeletal remains of child and a subsurface cultural deposit interpreted to be pre-contact Hawaiian in age based on the radiocarbon dating of unidentified wood charcoal.

An additional pre-contact Hawaiian habitation site consisting of a rectangular dry stacked basalt enclosure with associated agricultural features was documented during the survey for the Lāna'i Pine Sporting Clays shooting range (Hammatt 1996). The site was recorded as SIHP #50-40-98-1598 and is located approximately 2.4 km to the north. Due to being outside the survey boundary of the project, only passive preservation was recommended for the site.

Other sites documented in the area have been early settlement (early- to mid-19th century) and ranch-era (mid-19th century to early-20th century) historic properties located south and east of the project area in Kō'ele and Lāna'i City.The early settlement sites include the Kihamāniania Church (SIHP # -1946) and its associated burial complex at Nininiwai Hill (SIHP # -1947) (Hammatt and Shideler 2004). Ranch-era historic properties include two reservoirs (SIHP # -1592 and -1593) and a weir ditch system (SIHP # -1594) (Hammatt and Borthwick 1989, Hammatt and Borthwick 1993a).

An additional historic property was documented in the area of the Kō'ele Golf Course and included a secondarily deposited lithic scatter (SIHP # -1596). Data recovery by use of backhoe trenching was conducted at the site. No subsurface deposits were encountered, and no additional work was recommended (Hammatt and Borthwick 1993a). Other nearby historic properties include a historic "altitude breaker" (SIHP # -1600) and an improved trail (SIHP # -1601) located

in the area of Nininiwai Hill. A historic-era drain culvert headwall (SIHP # -6649) associated with the early growth of Lāna'i City was also documented (Lee-Greig and Hammatt 2009b).

The Lāna'i City Country Town Historic District (SIHP #50-40-98-1006), is the located to the south. It consists of the central living area of Lāna'i which includes housing, churches, and recreational facilities.

Other sites include two isolated habitation features recorded by Emory (1924) in the 1920's and include a stone house terrace at Kana'ena'e (SIHP # -099) and an excavated terrace at Pulehua (SIHP # -107). The sites are the most distant from the project area and are located in neighboring Kalulu Ahupua'a. SIHP # -107 is approximately 2.3 km to the southeast and SIHP # -099 is approximately 2.4 to the south.

Table 10. Archaeological Sites Documented Within a 1.5 mile Radius of the Project Area

Reference	SIHP #50-40-98	Site Type	Site Significance	Recommendation	Notes
Emory 1924	-099	Traditional House Site	Unknown	None	
Emory 1924	-107	Traditional House Site	Unknown	None	
Hommon 1974	-1004	Kō'ele District	Unknown	Moderate value, "Reserve" status	4 buildings
Kaschko 1986	-1004	Kō'ele District	Unknown		Relocated 4 buildings (Structures A-D) and added 2 feature components, Feature E (historic reservoir) and F (Richardson House)
Hammatt et al. 1988	-1004	Kō'ele District	Unknown		Conducting salvage excavations on two historic trash pits, documented 9 additional historic feature components during monitoring
Dye and Maly 2017c	-1004	Kō'ele District	Unknown		Documented a single trash pit during monitoring

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Reference	SIHP #50-40-98	Site Type	Site Significance	Recommendation	Notes
2018	-1006	Lanai City Country Town Historic District	Unknown	Unknown	Info provided by SHPD
Estioko-Griffin 1988, Pietrusewsky 1988	-1528	Keomoku Road Complex	Unknown	Unknown	Inadvertently discovered human skeletal remains and cultural deposit
Hammatt and Borthwick 1993a	-1592	Historic Reservoir	Not stated	No further work	Data recovery conducted
Hammatt and Borthwick 1993a	-1593	Historic Reservoir	Not stated	No further work	Data recovery conducted
Hammatt and Borthwick 1993a	-1594	Ditch System	Not stated	No further work	Data recovery conducted
Hammatt and Borthwick 1993a	-1595	Historic Artifact Scatter	Not stated	No further work	Data recovery conducted
Hammatt and Borthwick 1993a	-1596	Secondarily Deposited Lithic Scatter	No longer significant	No further work	Data recovery conducted
Hammatt 1996	-1598	Traditional Hawaiian Habitation Site	Not stated	Passive Preservation	
Hammatt and Shideler 2004	-1600	Historic "Altitude Breaker"	Criterion d	Consultation in writing with SHPD prior to any substantial alteration	

Reference	SIHP #50-40-98	Site Type	Site Significance	Recommendation	Notes
Hammatt and Shideler 2004	-1601	Historic Improved Trail	Criterion d	Consultation in writing with SHPD prior to any substantial alteration	
Hammatt and Shideler 2004	-1946	Kihamānian ia Church	Criteria a, c, d, and e	Preservation	
Hammatt and Shideler 2004	-1947	Kihamānian ia Church Burial Area	Criteria d and e	Preservation	
Dye and Maly 2016, DiVito et al. 2019b	-1984	Traditional Hawaiian Fire pits and artifact scatter	Criterion d	No further work	
Lee-Greig and Hammatt 2009b	-6649	Historic Drain Culvert Headwall	Criterion d	No further work	

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3.4 Summary of Previous Archaeology

Archaeological research on the island of Lāna'i indicates that the traditional Hawaiian settlement pattern was focused along the coastline. It is believed that the interior of the island was used seasonally for agricultural pursuits and habitation and included the Kō'ele and Pālāwai areas. Except for a few studies, archaeological investigations in the area of have had largely negative results. Secondarily deposited lithic scatters have been observed on the surface but no evidence of pre-contact sites have ever been recorded in the area comprising Lāna'i City or Kō'ele. This is likely due in part to modifications made to the land for ranching activities, commercial pineapple cultivation, the construction of Lāna'i City, and subsequent erosion from land clearing and ungulates roaming unchecked.

A few traditional Hawaiian sites have been documented north of the current project area on the periphery of the pineapple fields and in areas that were not under commercial cultivation. They include truncated traditional Hawaiian fire pits (1430-1634 A.D.) with associated artifacts on the ground surface, a burial and associated cultural deposit, and a traditional Hawaiian habitation site near the location of the Lāna'i Sporting Clays shooting range. Secondarily deposited traditional Hawaiian artifacts lacking integrity of location and truncated fire pit remnants are the typical site traditional Hawaiian ite types documented in the pineapple fields of the island.

Otherwise, the majority of the sites and items of archaeological interest that have been documented nearby are associated with the early settlement period, the ranching-era, the construction and growth of Lāna'i City, and commercial pineapple production on the island.

Parcel 2 is located within the largest and most extensive of these sites, the Ko'ele District, SIHP #-1004, a large ranch-era historic property with a long and complex history of documentation spanning from the 1970's to the present day. SIHP #-1004, consists of the former location of the Lanai Ranch Headquarters (circa 1870s-1951), five preserved ranch-era structures and a reservoir in and around the Four Seasons Resort at Kō'ele, and subsurface feature components consisting of two large refuse pits and nine additional feature components including refuse pits and scatters, a charcoal and ash concentration, an imu pit, a possible cistern, and a drywell and cesspool dating to the 1970's. The five historic structures that once contributed to the significance of the site have since been moved, two of which were present in the current project area.

Although much of the current project area has been plowed for the cultivation of pineapple, the potential to encounter traditional Hawaiian firepit remnants, secondarily deposited traditional Hawaiian artifacts, and historic-era infrstructure and deposits still exists. The areas north and east of the project area hold the greatest potential for pre-contact and historic-era deposits as they were not under pineapple cultivation. The areas south and west of the project area were under commercial pineapple cultivation for many years and are likely to have minimal potential for intact archaeological deposits.

Field Results

Fieldwork for this project was conducted on August 19th, 20th, and 21st, 2019 by Nathan DiVito, B.A with the assistance of Cheleigh Carabal, Jesse Del Rosario, Taz Del Rosario, Stacy Miyamoto, Benjamin Ostrander, Kamaka Primacio, Kaleo Ropa and Ui'lani Stokes from the Culture and Historic Preservation Division of Pūlama Lāna'i. Fieldwork was conducted under the general supervision of Rosanna Thurman, M.A. (principal investigator), who has a Master's Degree in Applied Archaeology and over 12 years of experience in archaeological field inventories, historic property assessments, and site evaluations in Hawai'i. The investigation required approximately 20 person-hours to complete. Fieldwork for this project was performed under the archaeological permit number 19-22, issued to Honua Consulting by the SHPD/DLNR in accordance with HAR Chapter 13-282.

4.1 Methodology

The archaeological field inspection consisted of a 100% pedestrian inspection of two project parcels totaling 66.7 acres. It included a visual inspection for any constructed surface architecture and observation of the ground surface and soil exposures for artifacts and/or exposed cultural deposits. Parcel 1 measured 57.2 acres. The pedestrian survey of Parcel 1 consisted of the traversal of numerous transects across the property performed by 9 individuals and spaced at approximately 10-meter (m) intervals (Figure 27).

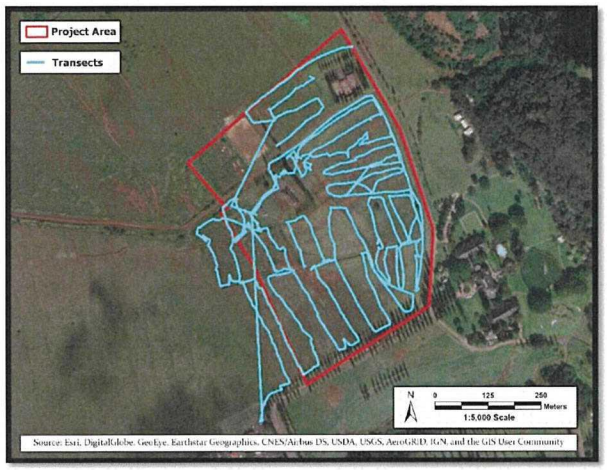


Figure 27. Aerial Photograph Showing Survey Transects across Parcel 1 (Orthoimage 2011)

REF-149

Parcel 2 measured 9.5 acres. The pedestrian survey of Parcel 2 was conducted on the accessible portion of the 9.5-acre property, which measured approximately 3.25 acres. The pedestrian survey was conducted by seven individuals walking generally north-south trending transects across Parcel 2, spaced at approximately 10-meter (m) intervals (Figure 28).

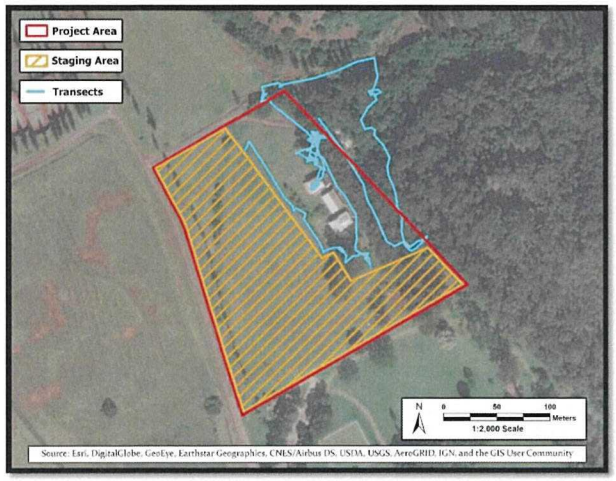


Figure 28. Aerial Photograph showing Survey Transects Across Parcel 2 and showing the Portion of the Project Area Used as a Construction Staging Area (Orthoimage 2011)

During the field survey of Parcel 1, the base of an exposed fire pit feature (SIHP #50-40-98-1988, Feature Honua 1) was sampled in bulk. During lab analysis the sample was screened and prepared for wood taxa identification. The charcoal was placed within labeled aluminum foil pouches inside a labeled plastic bag. The sample was sent to the International Archaeological Research Institute, Inc. (IARII) in Honolulu. The analysis conducted by IARII viewed the charcoal samples under magnification of an epi-illuminating microscope and compared the samples with anatomical characteristics of known woods in the Pacific Islands Wood Collection at the Department of Botany, University of Hawai'i, and published descriptions. The results of the charcoal analysis are summarized in the Lab Results section of this report and the full report is provided as Appendix E.

One charcoal sample recovered from the bulk sample of SIHP # -1988 and identified to specific plant species was selected for Accelerator Mass Spectrometer (AMS) radiocarbon dating. The sample was sent to Beta Analytic, Inc. of Miami, Florida. Results of the analysis is provided as Appendix F. The resulting conventional radiocarbon age was calibrated into calendar ages AD/BC using the OxCal Calibration Program, version 4.3, developed by the Oxford Radiocarbon Accelerator Unit (ORAU) and available as share-ware over the Internet.

Traditional Hawaiian artifacts were collected from Parcel 1. No historic artifacts were collected. Collected artifacts were washed, photographed, tabulated, and analyzed for material type, morphology, and use characteristics by Nathan DiVito, B.A. All artifacts were analyzed on Lāna'i island and will be permanently stored at the Lāna'i Culture and Heritage Center.

4.2 Parcel 1

The field inspection of Parcel 1 consisted of a 100% pedestrian survey of a 57.2 acre parcel. Two potential historic properties were documented during the investigation and include a fire pit remnant (SIHP # -1988, Feature Honua 1) and a plantation-era pineapple road remnant with an associated earthen drainage ditch remnant (Feature Honua 2). A bulk charcoal sample (Acc #3) was collected from SIHP # -1988 (fire pit) for analysis. Additionally, four secondarily deposited artifacts were collected from three separate locations within Parcel 1 and included a basalt flake (Acc #1), an 'opihi shell (Acc #2), and two pieces of volcanic glass (Acc #4 and 5). The location of documented features and secondarily deposited artifacts collected during the investigation are shown in Figure 29.

The majority of Parcel 1 is currently being utilized for horse pasture and the operations of the Lāna'i Ranch Equestrian Center at Kō'ele. Keōmuku Highway defines the southern and eastern boundary of Parcel 1, with the Four Seasons Resort located across the highway to the east. The northern and western boundary of the area are bordered by former pineapple fields. Kānepu'u Highway cuts east to west across the northern portion of Parcel 1 and provides access to the Kō'ele Stables which serve as the parking, offices, and operations center for tourist trail riding activities (Figure 30). The area around the stables is landscaped with pine trees and various fences. A series of sewer manholes runs across the property from the stables south towards Lāna'i City.

Other developed locations along Kānepu'u Highway within Parcel 1 include tennis courts in the northeast corner, a graded area with a sandy arena across the road from the stables, and an area with shipping containers for growing small amounts of supplemental feed for the animals. The remainder of Parcel 1 has been divided by wooden and metal fences into several grazing paddocks for donkeys, goats, and horses.

During the early- to mid-twentieth century, the project area was used for ranching and a cluster of buildings were located within the center of Parcel 1. The structures are depicted on a 1938 map of Lanai Ranch (see Figure 9) and are identified as including a slaughterhouse, hide house, feed storage area, an unnamed building, and pig pens. No evidence of these structures was documented during the current field inspection. Following use of the parcel as ranching land it was cultivated and used for commercial pineapple production which appears to have destroyed any evidence of the former structures. Figure 13 shows the entirety of Parcel 1 under pineapple cultivation.

The topography of the area is slightly undulating and slopes gently from east to west with approximately 100 ft of elevation decline from one side to the other. Parcel 1 was completely free of vegetation except in intentionally landscaped areas and the northwest corner where a thick growth of secondary vegetation was present (Figure 31). The vegetation in that area was typical of abandoned pineapple fields and consisted of Christmas berry (*Schinus terebintifolius*), lantana (*Lantana camara*), and various grasses and shrubs. Black plastic fragments and broken pieces of plastic Polyvinyl Chloride (PVC) piping were observed on the surface throughout the area.

REF-150

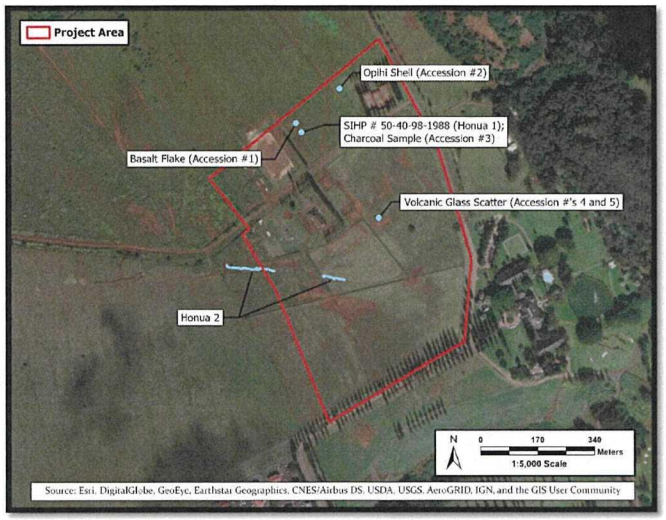


Figure 29. Aerial Image of Parcel 1 showing Locations of Newly Identified SIHP # -1988 (fire pit), Honua 2 (old plantation road remnants), and secondarily deposited artifacts (Acc #1, 2, 4, and 5) (Esri Imagery)

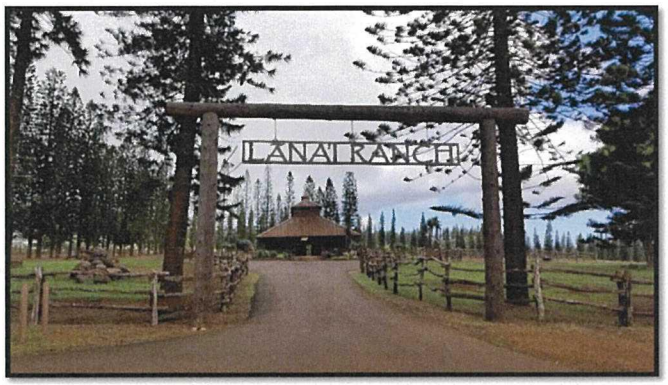


Figure 30. Photo of the Stables Building and Associated Landscaping Looking Southeast



Figure 31. Overview Photo of Vegetation in the Northwest Corner of Parcel 1 Looking East

The portion of Parcel 1 north of Kānepu'u Highway was surveyed separately from the pasture. A set of three tennis courts for the Four Seasons Resort was present in a built up and graded area in the northeast corner of Parcel 1. Landscaping and an associated parking lot were present nearby. A large borrow pit which very likely provided the material for the area was located near the southwestern corner of the tennis courts along the road. A single large 'opihi shell (Acc. #2) was collected from the slope to the west of the tennis courts. Further west, a graded pad was observed in the area adjacent to the animal arena. A pile of imported sand was present in the northern portion of the graded area and provides the sand for the arena and the animal shelters in the pasture. A graded area with sets of shipping containers was immediately to the west of the arena. Numerous push piles of dirt and rubbish were observed in this area and in the vegetated area in the northwest corner of Parcel 1.

4.2.1 SIHP #50-40-98-1988 (Feature Honua 1)

SIHP # -1988 consists of a fire pit remnant recorded on the surface in the west profile of an eroded cut bank created by grading for a pad north of the arena (Figure 32). The fire pit has been truncated by the plow zone and black plastic fragments indicative of pineapple cultivation were observed on the ground surface nearby. The feature measured approximately 80 cm x 60 cm and has almost completely eroded away. A basin shaped depression with charcoal at the base was all that remained. A single small rounded basalt cobble was observed in the flat graded pad below. A single bulk sample of charcoal (Acc #3) was collected from the base of the fire pit for analysis.

REF-151



Figure 32. Overview Photo of Feature Honua 1 (SIHP # -1988) Looking Northeast, Note the Black Plastic Fragments on the Surface and Landscaped Area Around the Tennis Courts in the Background

The pasture lands that make up much of Parcel 1 have been divided into paddocks by a series of wood and metal fences with gates (Figure 33). A gravel access road off of Keōmuku Highway across the street from the Four Seasons Resort at Kō'ele leads through the paddocks to the stables. The paddocks with smaller animals have wooden shelters with imported sand inside for animals to bed down on. The pasture lands have sparse ground level vegetation from animal grazing and were heavily eroded down to the underlying saprolitic "hard pan" soil (Figure 34). The only exception was along the western edge of Parcel 1 where black plastic indicative of the plow zone was encountered (Figure 35). Ground visibility in the pasture was variable but averaged around 60 percent. A remnant plantation-era roadway with associated remnant earthen ditch (Feature Honua 2) and a scatter of secondarily deposited charcoal with two pieces of volcanic glass (Acc. #4 and 5) in a 5 m diameter area were the only things of archaeological note documented in the pasture.



Figure 33. Overview of the Central Portion of Parcel 1 from the Eastern Fence Boundary Looking South



Figure 34. Overview Photo Showing the Southern Boundary and Southwestern Corner of Parcel 1, Note the Heavy Erosion, Ground Visibility, and the Wooden Tripods Marking the Location of Sewer Manholes

REF-152



Figure 35. Photo of Erosion and Black Plastic Fragments along the Central Western Boundary of Parcel 1 Looking East

4.2.2 Feature Honua 2

Feature Honua 2 is a discontinuous plantation-era pineapple road remnant with associated earthen drainage ditch remnant that runs across the central portion of Parcel 1 (see Figure 29). The feature correlates with a pineapple road depicted on a 1953 aerial map of the Kō'ele area which shows the vast majority of the project area under commercial pineapple cultivation (see Figure 13). Two heavily eroded sections of the drainage ditch and roadway were documented. The first eastern-most section measured 42 meters long. Crushed basalt road base course material was observed to a depth of 60 cm (2 ft.) in the northern face of the drainage. A piece of historic brick was observed in the rock fill. The ditch still functions as a drainage for this portion of the pasture and is heavily eroded (Figure 36). The ditch width varied between 1 m to 3.5 m wide and had a maximum depth of 1 meter. The distance of the in-filled area between the two ditch sections was approximately 120 meters.

The western-most section of the pineapple road and drainage ditch measured 100 m long and extended outside the western boundary of Parcel 1. Broken concrete chunks and crushed basalt road base material were observed along the edge and in the northern profile of the ditch (Figure 37). This section also acts as a modern drainage for the pasture and has been modified in two areas with plastic corrugated culvert pipes covered with soil. This section is also considerably eroded and measures approximately 3 meters wide with a maximum depth of 1 meter. A low 2 meter long area with five basalt cobbles set into concrete is present outside Parcel 1 at the western termination of the ditch remnant. It was stacked a single course, measured 30 cm in height, and was present in the north profile of the ditch. Plantation pineapple roads with drainages of this type are typical features documented in the abandoned pineapple fields of Lāna'i.



Figure 36. Photo of the eastern section of Feature Honua 2 looking west, note the road base material for the pineapple road in the northern profile of the ditch



Figure 37. Photo of the western section of Feature Honua 2 looking west, note the concrete chunks near the scale bar in the photo

REF-153

4.3 Parcel 2

The field inspection of Parcel 2 consisted of a 100 percent pedestrian survey of the accessible portion of a 9.5 acre property, which measured approximately 3.25 acres (Figure 38). The inaccessible portion was an active construction staging area which includes the previously surveyed portion of Parcel 2 (Dye and Maly 2017b). The staging area is delineated by temporary fencing and has been graded to accommodate shelters, temporary offices and construction equipment. Three potential historic properties were documented in the northwestern corner of Parcel 2 during the investigation and include a historic-era semi-circular rock wall planter (Feature Honua 3), a modern stockpile of rounded imu (fire pit) stones (Feature Honua 4), and a plantation-era mortar and cobble slab with poured concrete (SIHP #50-40-98-1989, Feature Honua 5). Additionally, two historic houses (Structures C and D) of the Kō'ele District were identified. No artifacts or samples of any kind were collected during the field inspection of Parcel 2.



Figure 38. Aerial image showing Parcel 2, features documented during the surface survey, components of SIHP # -1004, and the portion of the project area currently being used as a construction staging area



Figure 39. Photo of the construction staging and laydown area showing the northwestern portion of Parcel 2 looking west



Figure 40. Overview photo of road and vegetation along the eastern boundary of Parcel 2 looking east

The majority of Parcel 2 is currently being utilized as a construction staging and laydown area for on-going construction at the Four Seasons Resort at Kō'ele (Figure 39). Keōmuku Highway defines the western boundary of Parcel 2, a dirt road defines the northern boundary, and the manicured Four Seasons Resort property is located to the south. The eastern boundary of Parcel 2 has been vegetated with slope stabilizing introduced species including *Eucalyptus* sp., Strawberry guava (*Psidium cattleyanum*) and various other unidentified trees (Figure 40).

REF-154

As shown on a 1953 aerial photo of the Kō'ele area, most of the area surveyed had been under pineapple cultivation (see Figure 13). The ground surface was relatively flat and free of vegetation. The lack of black plastic fragments on the surface indicates that the plow zone soil of the area has been removed either by grading or erosion. Visibility in the vegetated area and along the road was good and averaged approximately 60 percent. The vegetated area along the road in the eastern portion of Parcel 2 had boulders and push piles from grading and clearing of the road and nearby area. Dumped wood and rubbish were also observed in the area. Numerous dump piles and push piles of soil and rock were observed near the roads in the northeastern portion of Parcel 2. A modern wooden and metal fence was present on the southern side of the vegetated area and comprised the southern boundary of the area surveyed (Figure 41).



Figure 41. Modern fence along the southern boundary of the vegetated portion of Parcel 2 looking southwest

As shown on a 1938 map of Lanai Ranch, the area was also used for ranching (see Figure 9). A road on the map is still present, running along the eastern boundary of Parcel 2 and providing access to two houses relocated to the project area which are identified as Structures C and D, components of the Kō'ele District (SIHP # -1004).

4.3.1.1 Kō'ele District (SIHP # -1004), Structures C and D

Two houses present on Parcel 2 were originally documented during the 1974 Statewide Inventory of Historic Places as components of the Kō'ele District, SIHP # -1004, which consisted of the former location of the Lanai Ranch Headquarters (circa 1870s-1951) and a group of four ranch-era buildings (Appendix C). Structures C and D were dismantled and moved from the Maunalei Sugar Company camp at Keomuku to Kō'ele, just east of the current project area, sometime between 1902-1917 as a result of a lack of water in the Keomuku area (Kaschko 1986:16, Hammatt 1988:35). Since that time, most all of the buildings comprising the Kō'ele

District have been moved again. The two houses present in the eastern portion of Parcel 2 were identified as Lanai Ranch Company houses and office buildings that were moved to their current location within Parcel 2 in the late 1980's during the development of the Four Seasons Resort.

The structures of the Kō'ele District were documented by Kaschko (1986). The southern house within Parcel 2 is referred to as Structure C of SIHP # -1004 (also referred to as the George Ohashi house). The northern house within Parcel 2 is referred to as Structure D of SIHP # -1004 and was described as one of the Lanai Ranch Company offices and later as the "Pablo Libero" house. It was noted in the Kaschko (1986:17) study that while at the Lanai Ranch, to the east of the current project area, Structure C was used for some time as the chief cowboy (kauila) house and Structure D was the ranch office which once had an addition that served as a store with a post office.

The current survey found Structure C to be occupied with tenants (Figure 42) and Structure D serves as the office for the Culture and Historic Preservation Division of Pūlama Lāna'i (Figure 43). Both of the houses show signs of modern modifications. The yards of the homes have manicured lawn grass with ornamentals and garden around the outside. Photos of the homes in their original condition and location are presented in Appendix D.



Figure 42. Overview photo of Structure C of SIHP # -1004 looking west

REF-155



Figure 43. Overview photo of Structure D of SIHP # -1004 looking east

Three additional features were documented in the northeastern corner of Parcel 2. They are all historic and/or modern in age and are associated with use of the area for housing and commercial pineapple cultivation.

4.3.1.2 Feature Honua 3

Feature Honua 3 is a historic semi-circular rock planter wall located in the northwestern portion of Parcel 2 along the access road to the houses (Figure 44). It measures 3.6 m long and is constructed of rounded and crushed basalt cobbles and broken concrete fragments piled two to three courses high. Rocks and concrete from the wall are scattered to the north in a 2-3 meter area. Six square basalt blocks measuring 35 x 30 x 15 cm are present in a 2.3 m area at the base of the wall. Fragments of mortar were observed in the wall, one of which included a portion of a date reading "196*", with presumably the last digit of a year missing (Figure 45). The date and concrete chunks make it likely that the wall is historic or modern in age.



Figure 44. Overview photo of a historic circular planter rock wall, Feature Honua 3 looking northeast



Figure 45. Possible date on mortar found within Feature Honua 3

REF-156

4.3.1.3 Feature Honua 4

Feature Honua 4 is a modern stockpile of rounded basalt cobble imu (fire pit) stones situated in a row of Eucalyptus trees between the two roadways leading to and from the houses on the property (Figure 46 and Figure 47). The feature consists of 100 or more basalt cobbles present in a 3.3 m long x 2.2 m wide area. Saw cut wood, modern plywood, brick, concrete, rusty metal, and a large piece of corrugated sheet metal were observed in and around the feature. A mixed soil ash material was observed on the eastern side of the feature. Following documentation of the feature, Lāna'i resident and cultural historian Albert Morita was consulted for his knowledge of the project area. He claims that the stones are a stockpile of imu stones used for cooking activities for the people that lived in this area of Kō'ele. The modern rubbish and mixed soil and ash in and around the feature seem to support that claim.



Figure 46. Overview photo of Feature Honua 4 looking southeast

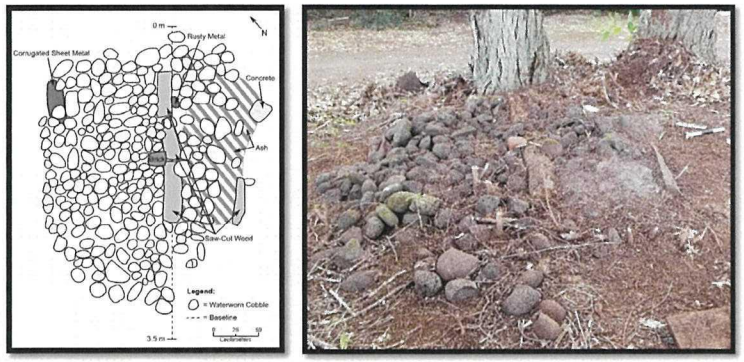


Figure 47. Plan view map and photo of Feature Honua 4

SIHP #50-40-98-1989 (Feature Honua 5)

SIHP # -1989 is a plantation-era mortar and cobble slab with poured concrete located along the northern boundary of Parcel 2 (Figure 48). It is situated in an area of push piles, dumped soil, and rubbish between the two roads in the northeastern portion of Parcel 2. It is comprised of broken and squared basalt cobbles stacked two courses high with a height of 20 cm. The exposed portion of the feature measured 2.35 m long, however, it is possible it extends further. Due to the soil and dump pile of stones on top of the feature its total size was assessed based on observable portions only. The foundation is not present on the 1938 map of the area (see Figure 9). The feature is located just outside the cultivated area shown on the 1953 aerial photo of the Kō'ele area (see Figure 13). The foundation is likely a remnant of infrastructure related to commercial pineapple cultivation.



Figure 48. Photo of SIHP # -1989 (Feature Honua 5), a plantation-era crushed basalt and mortar foundation looking northeast

REF-157

Lab Results

A total of 4 secondarily deposited artifacts (Acc #1-2 and 4-5) and a single bulk charcoal sample (Acc #3) were collected from Parcel 1 during the field inspection.

5.1 Collected Artifacts

All collected artifacts were assessed as traditional Hawaiian based on their material type and physical attributes which are typical of traditional Hawaiian assemblages. The artifacts were found within a previously plowed and cultivated field, therefore, their context has been disturbed and the artifacts are considered to be secondarily deposited. Artifacts consisted of a single large ʻopihi (limpet, *Cellana talcosa*) shell (Acc #1), a basalt flake (Acc #2), and two pieces of volcanic glass (Acc #4 and #5) (Figure 49 and Table 11).

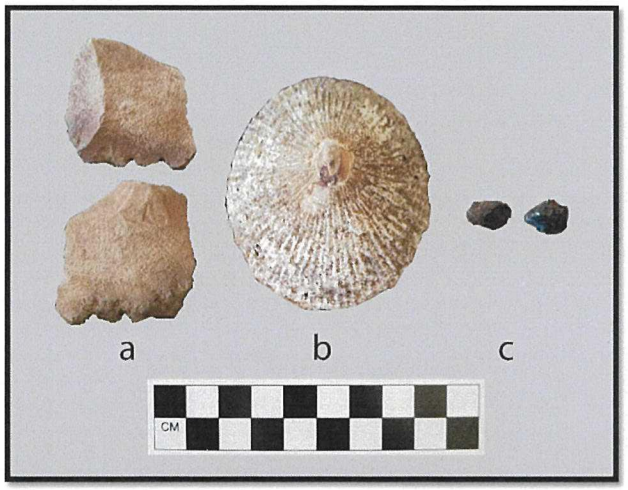


Figure 49. Artifacts collected from Parcel 1: a) Acc #2, basalt flake [both sides]; b) Acc #1, ʻopihi shell; c) Acc # 4, volcanic glass flake; Acc #5, volcanic glass nodule

Table 11. Lab Catalogue of Artifacts and Samples Collected from the Surface of Parcel 1

Acc #	Bag #	Material/Type	Description	Count	Measurements (L x W x Th) (Cm)	Weight (g)
1	1	Basalt Flake	Secondary flake	1	4.64 x 4.26 x 0.82	20.5
2	2	Marine shell	ʻOpihi shell (*Cellana talcosa*)	1	7.01 x 6.22 x 0.27	30.8
3	3	Wood charcoal	Bulk sample from base of fire pit	1	N/A	27.0
4	4	Volcanic glass flake	Secondary flake	1	1.45 x 0.95 x 0.33	0.5
5	4	Volcanic glass nodule	Unmodified volcanic glass nodule	1	1.36 x 1.09 x 0.78	1.2

The ʻopihi (*Cellana talcosa*) shell (Acc #2) collected from Parcel 1 was found on the slope just to the west of the tennis courts. It is the largest of the four species of endemic Hawaiian limpet shells and grows to a maximum size of 90 mm (3.5 in.) in diameter (Kay 1979:44-46). They are typically found and collected along basalt shorelines of the islands of Hawaiʻi, Lānaʻi, Maui, Molokaʻi, and occasionally Kauaʻi below the tide mark in depths ranging from 0.5 to 3 m (1 to 10 ft.). Interestingly, the giant ʻopihi is known as the ʻopihi koʻele in Hawaiian. Traditionally ʻopihi were used as a food item and as tools for scraping activities. The collected shell appears to be of antiquity and has some cracking around the edges, possibly from use. However, due to the condition of the shell and its secondary location on the plowed ground surface, use-wear on the object was not able to be definitively identified.

The basalt flake (Acc #1) was collected from near SIHP # -1988 (fire pit remnant) and along the same cut bank within Parcel 1. The flake is a fine-grained basalt secondary flake with a distinct bulb of percussion. No evidence of use-wear was observed. The two pieces of volcanic glass (Acc #4-5) were found together in a heavily eroded area of the horse pasture in association with a scatter of secondarily deposited charcoal on the surface. One piece is a secondary flake with no use-wear and the other is an unmodified volcanic glass nodule.

A single bulk charcoal sample (Acc #3) was collected from the base of the fire pit remnant, SIHP # -1988, encountered along a cut bank in the northeastern portion of Parcel 1. It was collected to facilitate wood species identification and subsequent radiocarbon dating.

REF-158

5.2 Wood Species Identification Results

A single bulk charcoal sample (Acc #3) was collected from the base of the fire pit remnant, SIHP # -1988, encountered along a cut bank in the northeastern portion of Parcel 1. It was collected to facilitate wood species identification and subsequent radiocarbon dating. Wood species identification and dating of fire pits in the pineapple fields of the island have yielded important data on the approximate time of fire pit use, pre-contact climate and vegetation, and traditional Hawaiian wood selection and fire building practices (Dye and Maly 2016 and DiVito et al. 2019b).

The bulk sample was sent to Dr. Jennifer Huebert at the Wood Identification Laboratory at the International Archaeology Guam office for wood species identification. A total of 76 individual pieces of charcoal were analyzed and consisted of 71 pieces of naio wood (*Myoporum sandwicense*), 3 'ilima (*Sida* sp.) twigs, and two pieces of indeterminate hardwood (Table 12). The full results of the wood species identifications are presented in Appendix E.

Both of the identified species are indigenous to the Hawaiian Island chain. Naio is classified as a shrub or small tree and is found in diverse habitats throughout the Hawaiian Islands, except Kaho'olawe. Naio leaf buds, fruit, and leaves were used for medicinal purposes (Chun 1994:23-25, 73-74 cited in Bishop Museum 2019). The wood was utilized for house posts, fish net gauges, and for torches as it burns well and long (Krauss 1993:35, 56, Lamb 1981:127 cited in Bishop Museum 2019). Naio is also referred to as false sandalwood or bastard sandalwood, as it is a fragrant wood and was harvested in lieu of sandalwood when the supply became low.

'Ilima is classified as a shrub and is typically found along coasts in rocky or sandy habitats or in low, open, dry and mesic forests throughout the main Hawaiian Islands (Wagner et al. 1990:897-898 cited in Bishop Museum 2019). The plant is common in traditional Hawaiian archaeological assemblages and had a range of uses including building material, floor coverings, rough basketry, and use for medicinal purposes.

Table 12. Wood Species Identifications from SIHP # -1988

WIDL No.	Taxon	Count	Weight (g)	Comment
1915-1	*Sida* sp.	1	0.05	Twig
1915-2	Indeterminate hardwood	1	0.06	Twig
1915-3	Indeterminate hardwood	1	0.17	Twig
1915-4	*Sida* sp.	1	0.07	Twig
1915-5	*Sida* sp.	1	0.18	Twig
1915-6	*Mypoporum sandwicense*	71	17.91	

5.3 Radiocarbon Dating Results

The purpose of radiocarbon dating was to estimate the approximate time period the fire pit identified in Parcel 1, SIHP # -1988, was used. A short lived taxon was selected to minimize the effects of in-built age. A single piece of 'ilima (*Sida* sp.) wood charcoal (WIDL 1915-4) from SIHP # -1988 was selected for accelerator mass spectrometry (AMS) dating at the Beta Analytic laboratory. The laboratory returned a calibrated age range of A.D. 1458-1530 (41.2%) and A.D. 1538-1635 (54.2%) with the approximate age of the fire pit at 350 +/- 30 B.P. (Appendix F). The results are shown in Table 13. Our own calibration of the radiocarbon results was conducted with Oxcal v. 4.3 and the northern hemisphere atmospheric calibration curve. The 95% highest posterior density (HPD) region for the age of the fire pit was the same as the broad range returned by the laboratory, A.D. 1458-1635.

The age range from SIHP # -1988 matches that of the calibrated ages of Features A and B of SIHP # -1984 (fire pits) (Beta-445749 and Beta-532829), A.D. 1430-1630 and A.D. 1447-1634 repectively, located approximately 500 meters to the north (Dye and Maly 2016, DiVito et al. 2019b). This further supports traditional use of the area in the 15th and 16th centuries with fire pits fueled entirely with native woods, likely from the surrounding area. The uniformity of the time range for the fire pits may be indicative of a permanent habitation site somewhere in the surrounding vicinity.

Table 13. Table Listing Radiocarbon Dating Results

Sample	Provenience	Identified Analyzed Material	Measured Age	Radiocarbon Results (AMS Dating)
WIDL 1915-4	SIHP # -1988	'ilima (*Sida* sp.)	350 +/- 30 B.P.	A.D. 1458-1530 (41.2%) and A.D. 1538-1635 (54.2%)

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Summary

This project was completed at the request of Pūlama Lāna'i. This literature review and field inspection was completed for two parcels of land totaling 66.7 acres, including a 57.2 acre property (Parcel 1) and a 9.5-acre property (Parcel 2). Both properties are privately owned by Lāna'i Resorts, LLC.

Background research on the island of Lāna'i, Kamoku, and Paoma'i Ahupua'a was compiled, including mo'olelo of wahi pana, historical events, land tenure, ranching operations, the pineapple industry, and history of central Lāna'i. Previous archaeological studies within the area and within 1.5 miles of Parcels 1 and 2 were also compiled and presented. The study found that Parcel 2 is located entirely within the Ko'ele District, SIHP #-1004, which consists of the former location of the Lanai Ranch Headquarters (circa 1870s-1951), five preserved ranch-era structures and a reservoir in and around the Four Seasons Resort at Kō'ele, and subsurface feature components consisting of two large refuse pits and nine additional features that include refuse pits and scatters, a charcoal and ash concentration, an imu pit, a possible cistern, and a drywell and cesspool dating to the 1970's. It should be noted that none of the former Ranch Headquarters buildings currently exist on the property, rather, all buildings that contribute to the significance of the site have been moved from their original locations.

Additionally, the study found that the majority of the sites that have been documented in the area are associated with the early settlement period and the ranching-era. Other historic properties are associated with the construction and growth of Lāna'i City and commercial pineapple production on the island. Three traditional Hawaiian sites have been previously documented outside of the pineapple fields to the north of the current field inspection area.

Historically, the area was used for ranching activities and were almost entirely under commercial pineapple cultivation except for a small vegetated area along the eastern boundary of Parcel 2. It is very likely that these activities removed any evidence of sites or deposits present in the area. The types of sites typically found in the pineapple fields on the island of Lāna'i include surface scatters of secondarily deposited traditional Hawaiian artifacts, bases of fire pits that have been truncated by the plow zone, and historic remnants of ranching and plantation-era infrastructure. They were the anticipated site types for this field inspection. The areas to the north and east of the project area hold the greatest potential for pre-contact and historic-era deposits as they were not under pineapple cultivation. The areas south and west of the project area were under commercial pineapple cultivation for many years and are likely to have minimal potential for intact archaeological deposits.

The archaeological field inspection conducted for Parcel 1 included a 100 percent pedestrian survey of the 57.2 acre property. Two potential historic properties were documented (SIHP # -1988 and Feature Honua 2) and four secondarily deposited traditional Hawaiian artifacts were collected from three separate locations. A fire pit remnant, (SIHP # -1988, that has been truncated by the plow zone was documented in the north central portion of Parcel 1. The bulk sample was analyzed for wood species identification, finding it contained only shrubs indigenous to Hawai'i (naio and 'ilima). AMS radiocarbon dating of a sample of 'ilima (*Sida* sp.) wood charcoal ranged from A.D. 1458-1635. A plantation-era pineapple road and ditch (Feature Honua 2) were documented in remnant condition and have been heavily modified. Artifacts collected during the project were found within formerly plowed pasture and are therefore considered secondarily

deposited. However, it is very likely the artifacts are associated with traditional activities and use of the area, as exampled by the presence of the remnant fire pit (SIHP # -1988).

The archaeological field inspection conducted for Parcel 2 included a 100 percent pedestrian survey of 3.25 acres of the larger 9.5 acre property. The remaining portion of Parcel 2 was actively being used as a construction staging area, a portion of which had been the subject of a previous archaeological inventory survey (Dye and Maly 2017b). During the current survey, three potential historic properties were documented in the northeastern corner of Parcel 2. The potential historic properties include a historic semi-circular rock wall planter (Feature Honua 3), a historic scatter of rounded basalt cobble imu stones (Feature Honua 4), and a plantation-era mortar and cobble foundation (SIHP # -1989, Feature Honua 5). In addition, two previously identified components of the Kō'ele District, SIHP #-1004, were observed in the eastern portion of Parcel 2. The Kō'ele District buildings were previously documented as Structures C and D during an archaeological survey for the Koele Hotel which later became the Four Seasons Resort at Kō'ele (Kaschko 1986).

This archaeological investigation is not an archaeological inventory survey (AIS), however, this report was written using standards outlined within HAR 13-276 for AIS studies and is intended to assist with historic preservation efforts within the field investigation area.

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Significance Assessments and Recommendations

6.1 Significance Assessments

Historic properties are assessed based on age, integrity, and significance. Qualifying historic properties must typically be at least fifty years old. Integrity of a historic property is based on the location, design, setting, materials, workmanship, feeling, and association. As outlined in HAR 13-284-6 (Evaluation of significance), a historic property must meet one of five broad categories to be significant (Criteria a-e). The significance of each historic property is assessed for:

a — Historic property reflects major trends or events in the history of the state or nation.

b — Historic property is associated with the lives of persons significant in our past.

c — Historic property is an excellent example of a site type, period, method of construction, or work of a master.

d — Historic property has yielded or may be likely to yield information important in prehistory or history.

e — Historic property has cultural significance to an ethnic group, including, but not limited to, religious structures, burials, traditional cultural properties, cultural practices, and/or beliefs important to the groups history and cultural identity.

Table 14 lists all features identified in the project area, initial assessments of integrity and significance, and recommendations. SIHP #50-40-98-01988 (Feature Honua 1) is a fire pit feature located along an eroded cut bank in the northern central portion of Parcel 1. The fire pit feature is assessed as having integrity of location and as being significant under Criterion d for yielding data important to the understanding of traditional Hawaiian use of the interior of Lāna'i.

Feature Honua 2, a pineapple road remnant with associated drainage ditch, dates from the plantation era and cuts diagonally across Parcel 1. It is present on a 1953 aerial map of the Kō'ele area showing the vast majority of the project area under pineapple cultivation. The road remnant and associated ditch are heavily eroded. The bottom section has been modified as a modern drainage for the bottom portion of the pasture and has been modified with two modern plastic culvert pipes. Roads and drainages of this type are typical of the pineapple fields of Lāna'i. The pineapple road remnant with associated drainage ditch is determined to lack integrity and significance.

The three potential historic properties (Features Honua 3-5) documented in the northeastern corner of Parcel 2 are historic and/or modern in age, in poor condition, and located in heavily modified and graded areas. Feature Honua 3 (historic planter) contains basalt stones and historic to modern rubbish and does not likely contain valuable research data. Feature Honua 4 (historic to modern stockpile of imu stones) is currently being added to and removed at will by local residents

and does not likely contain valuable research data. Therefore, it is recommended that Features Honua 3 and 4 do not retain integrity or significance. SIHP #50-40-98-01989 (Feature Honua 5) (historic concrete and stone foundation) is presumably largely buried by soil. It is unknown whether the foundation is intact within its original location or if it may yield valuable data.

An assessment of the integrity and significance of the two previously identified components of the Kō'ele District (SIHP #-1004, Structures C and D) are beyond the scope of this study. The assessment of these structures must be conducted by a qualified architectural historian. Therefore, it is recommended that an architectural assessment be completed for the two structures.

Table 14. Table Listing Identified Features in the Current Field Investigation Area, Initial Assessments of Integrity and Significance, and Recommendations

Feature	Type	Integrity	Significance	Recommendation
SIHP # -1988 (Honua 1)	Traditional Hawaiian Fire pit	Location	Criterion d	No Further Work
Honua 2	Historic Road Remnant and Drainage Ditch	None	None	No Further Work.
Honua 3	Historic Planter	None	None	No Further Work
Honua 4	Historic to Modern Stockpile of Imu Stones	None	None	No Further Work
SIHP # -1989 (Honua 5)	Historic Concrete and Stone Slab	Unknown	Unknown	Document Further During Future Archaeological Monitoring
Structure C	Lanai Company office/ Pablo Libero house/ current office for the Culture and Historic Preservation Division of Pūlama Lāna'i; Kō'ele District (SIHP # -1004)	Unknown	Unknown	An architectural assessment is recommended
Structure D	Lanai Company office/ George Ohashi house, Kō'ele District (SIHP # -1004)	Unknown	Unknown	An architectural assessment is recommended

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6.2 Conclusion

Rezoning of Parcels 1 and 2 will not affect the newly or previously recorded sites located within the project area. Therefore, in accordance with HAR 13-284-7, this study supports a project effect determination of "no historic properties affected".

The fire pit feature (SIHP #50-40-98-01988), historic road remnant and drainage ditch (Feature Honua 2), historic planter (Feature Honua 3), and the historic to modern stockpile of imu stones (Feature Honua 4) have been analyzed and reported, no further work is recommended for these features.

Due to the presence of a traditional Hawaiian intact fire pit remnant, traditional Hawaiian artifacts, and the presence of historic ranching and plantation-era infrastructure, it is likely that future construction activities may disturb additional traditional and/or historic sub-surface deposits and artifacts. Potential deposits that could be encountered include, but are not limited to, additional fire pit remnants, traditional human burials, animal burials, historic trash pits, and/or buried ranching and plantation-era infrastructure. Therefore, the following mitigation measures are recommended for Parcels 1 and 2:

- An archaeological monitoring program shall be adhered to in order to document any additional surface and/or sub-surface deposits and artifacts that may exist within Parcels 1 and 2;
- Within Parcel 2, Structures C and D of the Kō'ele District (SIHP # -1004) should be assessed by a qualified architectural historian; and
- Within Parcel 2, SIHP # -1989 (Feature Honua 5) (historic concrete and stone slab) should be further documented and assessed for integrity and significance during archaeological monitoring.

A literature review of the entire proposed Kō'ele Project District is included in this report for reference and review. As no approvals for built structures or activities that would include ground disturbance in the Project District are being sought at this time within the corresponding boundary amendment, no additional archaeology work in the larger project district is being recommended at this time. In the event that additional permits, approvals, and/or authorizations are sought, a separate archaeological review will be conducted specific to that project and project area.

This archaeological investigation is not an archaeological inventory survey (AIS), however, this report was written using standards outlined within HAR 13-276 for AIS studies and is intended to assist with historic preservation efforts for the proposed zone change to the parcels.

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REF-165

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Appendix A Māhele Data for Kamoku Ahupua'a

The following are translations done by Kepā Maly of documents associated with Māhele claims in Kamoku Ahupua'a. The kinds of documents included are LCA claims documented in the Native Register, Native Testimony, Foreign Testimony, Māhele Award Book, and Royal Patents. Reproductions of the original documents which are in Hawaiian are included in accompanying figures. The descriptions of the claims included in the Māhele documents offer a glimpse into the kinds of activities that occurred in Kamoku.

Helu 2686: The Claim of Oleloa

Helu 2686 (see also Helu 367)

Claimant Oleloa (w.)

Location Kaumalapau at Kamoku

Recorded at Lāhaina

Date January 8, 1848

Native Register

Greetings to you John Ii and Kaauwai, and the Commissioners who quiet claims.

I hereby tell you of my several land claims from the King. Here are the names of my lands: Puunau in Lāhaina; Kalama II [Kona]; Kaumalapau [Lanai]; and Kanoni [Kau]. I have five lands, and my residency is from the King. Therefore, I provide before you, my document to you, that you, the Commissioners who quiet claims may see. Here also is my lot at Puunau, and I give to you my document, Kolopapela Kaau [wai] and Richards to quiet by your hands. Aloha to you with peace.

Done by me, Oleloa, Widow. (Figure 50).

REF-166

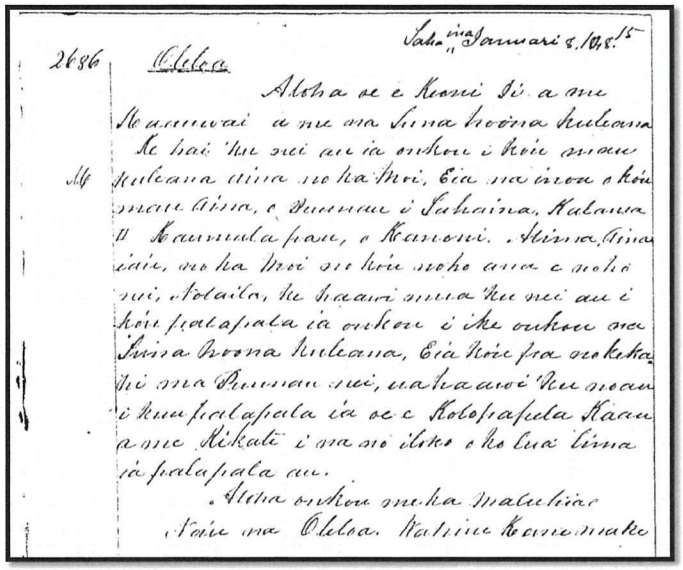


Figure 50. Helu 2686 of Olcloa. *Source*: Native Register Volume 6:15

Helu 4145: The Claim of Kauihou

Helu 4145

Claimant Kauihou

Location Palawai & Kamoku

Native Testimony

Kawaaiki, Sworn. I now his parcel of land at Keomuku, Palawai. 1 Parcel of land. 1 Parcel, a house site & cultivated land.

The boundaries are thus. Mauka, land of the Konohiki. Kaena, land of Naoopu. Makai, the beach. Kamaiki, land of Hohopa.

He received this Parcel from Hua in the time of Kamehameha II, and has dwelt there peaceably to this time. No one has objected. Naoopu, Sworn. The words above are all true. My knowledge is the same. (Figure 51)

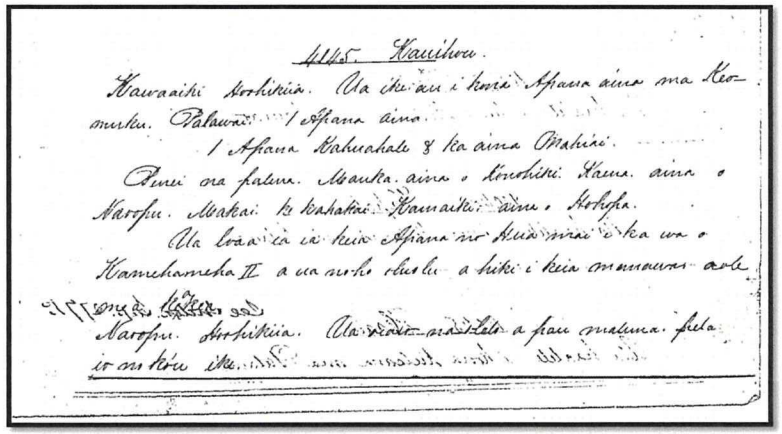


Figure 51. Helu 4145 of Kauihou. *Source*: Native Testimony 13:282

Helu 6833: The Claim of Kaaiai

Helu 6833

Claimant Kaaiai

Location Kalulu & Kamoku

Native Testimony

Pali, Sworn. I know his Parcels of land at Kalulu, Lanai. 3 Parcels of land in the ili below.

Parcel 1. 1 moku mauu in the ili of "Ahupau."

Parcel 2. 1 moku mauu in the ili of "Elialii."

Parcel 3. House lot [illegible – in the ili of] Kamoku

Parcel 1. The boundaries are thus. Mauka, land of Keie. Kamaiki, Ahupuaa of "Kaunolū." Makai, land of Kaukapala. Kaena, Ili land of Kamoku.

REF-167

Parcel 2. The boundaries are thus. Mauka, land of Maawe. Kamaiki, land of Konohiki. Makai, the same. Kaena, Ili of Kapano.

Parcel 3. The boundaries are thus. Mauka and all about, land of Konohiki.

He received these Parcels of land from his parents in the year 1840, and his parents received them from Daniela Ii. He has resided there peaceably to this time. No one has objected.

Kawaaiki, Sworn. All the words above are true. My knowledge is the same. (Figure 52)

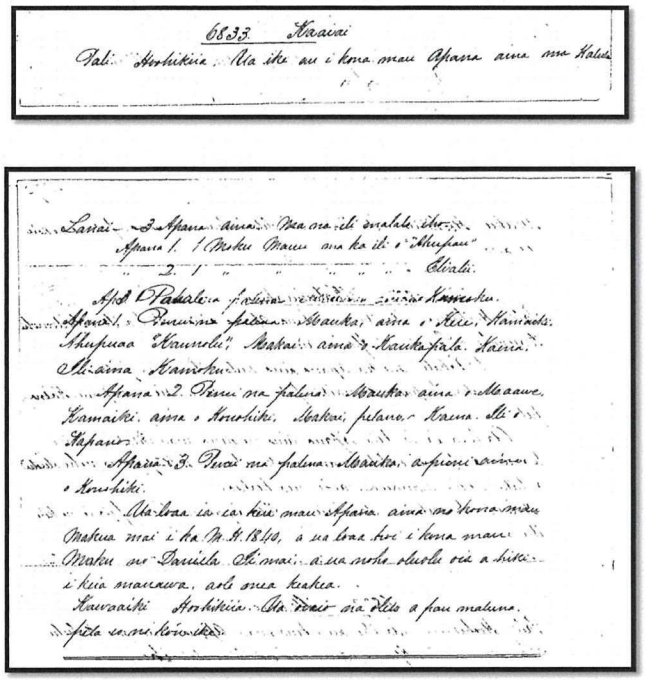


Figure 52. Helu 6833 of Kaaiai. *Source*: Native Testimony 13:272-273

Māhele Award Book

There in the Ahupuaa of Kalulu, Island of Lanai. Three Parcels.

Parcel 1. There in the Ili of Ahupau… [metes and bounds] … 6 Acres. 3 Roods, 10 Rods…

Parcel 2. There in the Ili of Elialii… [metes and bounds] … 7 Acres, 3 Roods, 17.8 Rods…

Parcel 3. There in the ili of Kamoku… [metes and bounds] … 5 Acres, 3 Roods, 2 Rods… (Figure 53)

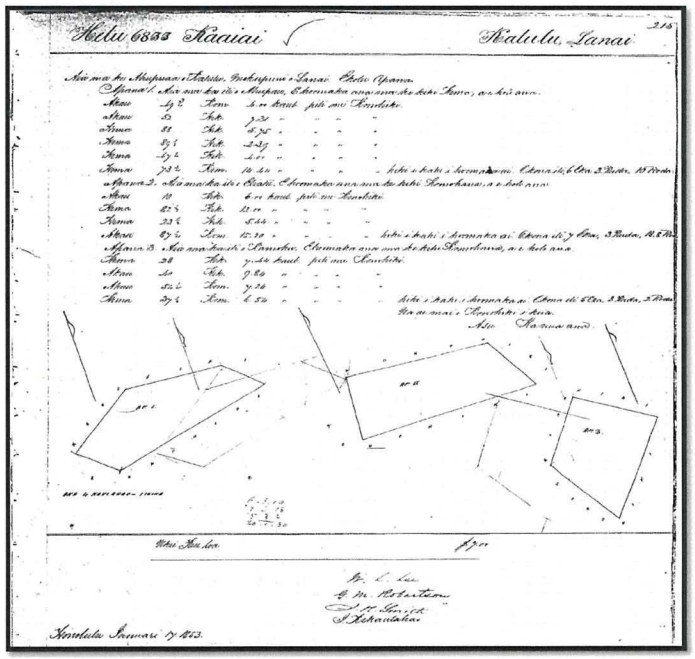


Figure 53. Helu 6833 of Kaaiai. *Source*: Māhele Award Book 7:215

Helu 8556: The Claim of Kaauwaeaina

Helu 8556

Claimant Kaauwaeaina

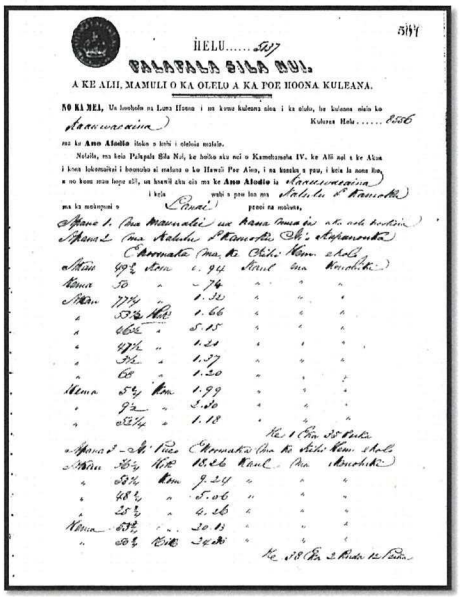
Location Maunalei, Kalulu, and Kamoku

REF-168

Recorded at Lanai

Date February 7, 1848

Royal Patent 5137 (Figure 54 and Figure 55)



HELU..... 5137

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

Kuleana Helu..... 8556

Figure 54. Page 1 of 2. Royal Patent 5137 of Kaauwaeaina. Source: Book 20:501-502

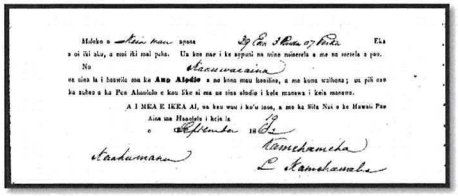


Figure 55. Page 2 of 2. Royal Patent 5137 Kaauwaeaina. Source: Book 20:501-502

Native Register

Greetings Commissioners who Quiet Land Titles. I have three loi (taro pond fields) at Maunalei.

Here are other claims of mine, several moku mauu at Kalulu, and a pauku at Pueo. By Kaauaeaina. (Figure 56)

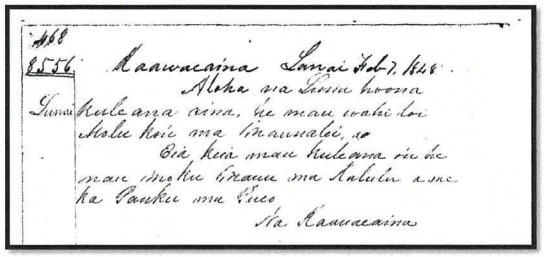


Figure 56. Helu 8556 of Kaauwaeaina. *Source*: Native Register 6:468

Native Testimony

Kawaaiki, Sworn. I know his parcels of land on Lanai. They are in the ili and Ahupuaa below. 3 parcels.

Parcel 1. 3 loi kalo (taro pond fields) in the ili of Ainaiki, Maunalei Ahupuaa.

Parcel 2. 1 moku mauu, in the ili of Kapano uka, Kalulu Ahupuaa.

Parcel 3. 1 Pauku land in the ili of Pueo, Kamoku Ahupuaa.

Par. 1. The boundaries are thus. Mauka, my land. Kaena and all about, land of Konohiki.

Par. 2. The boundaries are thus. Mauka and all about, land of Konohiki.

Par. 3. The boundaries are thus. Mauka and all about, land of Konohiki.

He received Parcel 1 from Kawaaiki in the year 1844. Par. 2 from his parents in the time of Kamehameha II. Par. 3 from his parents in the time of Kamehameha I. He has resided there peacably to this time. No one has objected.

I, Kaliliaumoku, Sworn. All the statements above are correct. My understanding is exactly like that as spoken by Kawaaiki. (Figure 57)

Māhele Award Book

There in the Ahupuaa of Kalulu & Kamoku, Lanai.

Parcel 2. There in the ili of Kapanouka. . . [metes and bounds] … 1 Acre, 0 Roods, 35 Rods

REF-169

Parcel 3. There in the ili of Pueo. . . [metes and bounds] . . . 38 Acres, 2 Roods, 12 Rods. (Figure 58)

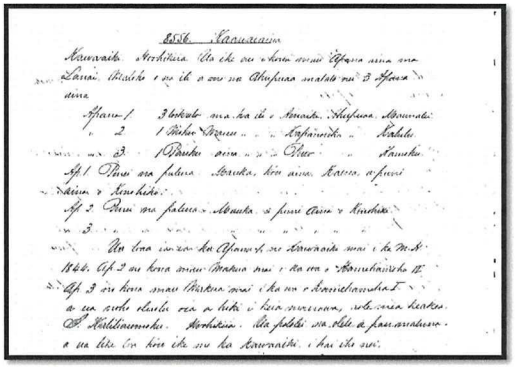


Figure 57. Helu 8556 of Kaauwaeaina. *Source*: Native Testimony 13:265

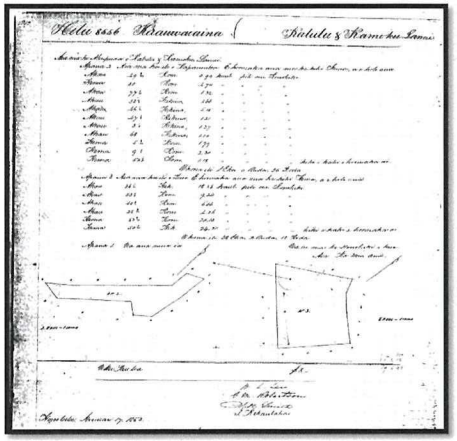


Figure 58. Helu 8556 of Kaauwaeaina. *Source*: Māhele Award Book 7:212

Helu 10630: The Claim of Pali

Helu 10630

Claimant Pali

Location Kamoku

Recorded at Lanai

Date February 5, 1848

Royal Patent 4800 (Figure 59 and Figure 60)

Native Register

Aloha to you Kaauwai, J. Ii and Armstrong, Commissioners who Quiet Land Claims. Here are my thoughts to you, that you will look upon my land claim. Here are the lands which the King gave me on Lanai. Auhea gave them to me. I am a Konohiki of the King, the lord of the land. That is what he said to me.

Here is this claim of mine. We spoke with Auhea, about my being the tax collector, that when the reign of the King in the Government was finished, then my position would end. That is was what we spoke of. But the Government would not consider my claim if my work should be at fault.

Here is this responsibility of mine, a responsibility of prayer [as an overseer of the Lanai Church] from Ricord and Hoapili. Richards is my overseer. I have attended this work for 13 years. That is what I took care of. Now Baldwin tends to the work, and I am under Baldwin.

School overseer is another responsibility of mine, gotten from those people who had it. That is it. The decision to approve or deny it, is now up to you as you decide. (Figure 61)

Native Testimony

Lanai. July 10, 1851.

Poupou, Sworn. I know his parcels of land in the Ahupuaa of Makaliilii, Kulelelua, Iwiole and the 2 Aumoku on Lanai. They are combined into one, being several moku mauu, sweet potato and gourd fields.

The boundaries are thus. Mauka, land of Konohiki. Kamaiki, land of Kaauaeaina. Makai, land of Konohiki. Kaena, Alanui (Road).

He received his land from M. Kekauluohi in the year 1839, and has resided there peaceably to this time. No one has objected, and he is the Overseer of these lands.

Keawe, Sworn. All the words above are true. My knowledge is the same.

Pali, Sworn. The reason for my thinking of joining them together as one, is because there are many places of mine which are cultivated here and there, and where are built houses. I go from one place to another to cultivate, as announced in the Elele [newspaper].

REF-170

Therefore I've joined my places together. It is as the witnesses have stated above. My claims for the other places are ended. (Figure 62)

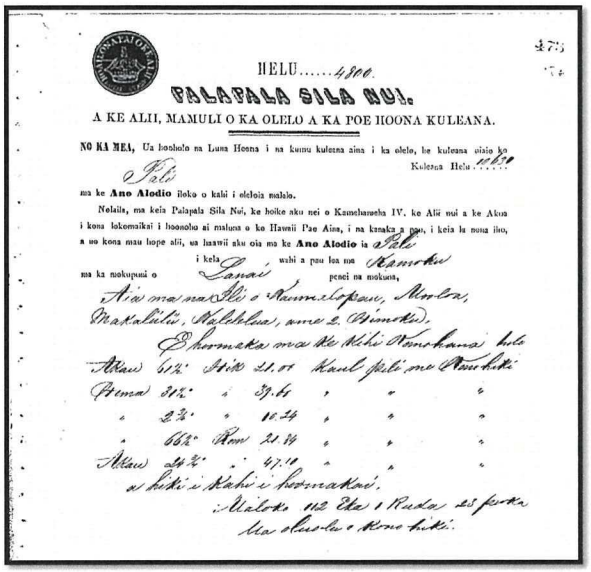
Foreign Testimony Jany. 17th, 1853.

Resolved, that the Land Commission be and is hereby authorized to award fee simple titles to Pali (Claim No. 10,630), Kalaihoa (No. 3719 B) and Malulu (No. 6846) as surveyed by Asa, containing respectively 112 1/4, 75 1/10 & 90 Acres.

By order of Privy Council

(Sig.) Lorrin Andrews,

Secretary. (Figure 63)



HELU.....4800.

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEA, Ua hoohelo na Luna Hoona i na kumu kuleana aina i ka olelo, he kuleana oiaio ko Kuleana Helu.....10630

Pali

ma ke **Ano Alodio** iloko o kahi i olelo ia maluhe.

Nolaila, ma keia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii nui a ke Aupuni o ke Hawaii Pae Aina, i na kanaka a pau, i keia la nona iho, a no kona mau hope alii, ua haawii aku oia ma ke **Ano Alodio** ia Pali

i kela Lanai, wahi a pau loa ma Kamoku ma ka mokupuni o penei na mokuna,

Aia ma na Ili o Kaumalopau, Moolea, Makalaliki, Kalehelua, ame 2 Pimoku).

Ekoomaka ma ke Akau Komohana kula

Akau 62½ Holo 21.00 Kaul pili me Kaulikii

Hema 37½ " 39.64 " " "

" 2½ " 10.24 " " "

" 66⅔ Kom 21.84 " " "

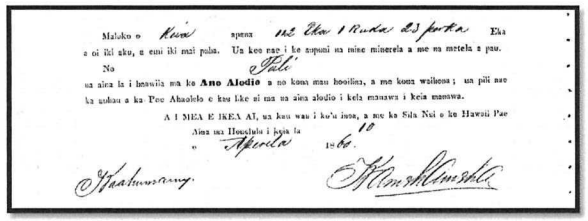
Akau 47½ " 47.10 " " "

a hiki i Kahi i Komakai.

Malolo 112 Eka 1 Ruda 23 pooka

ma aheahea o Komohiki.

Figure 59. Page 1 of 2. Royal Patent 4800 of Pali. Source: Book 19:473–474



Malolo o Kaa apana 112 Eka 1 Ruda 23 pooka Eka

a oi iki aku, a emi iki mai pela. Ua koo nae i ke aupuni na mine minerela a me na metela a pau.

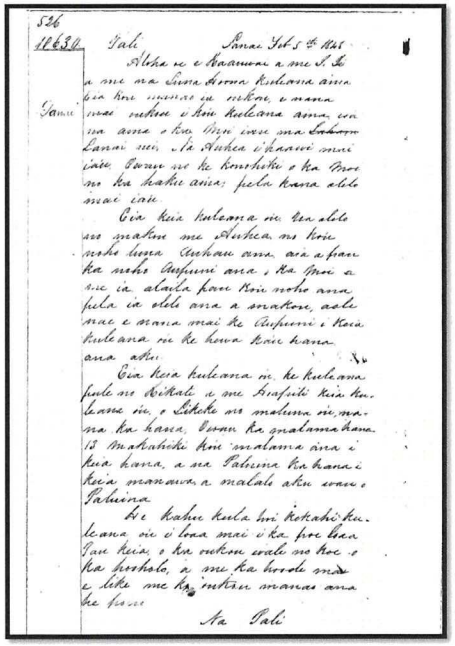
No Pali

na aina la i haawiia ma ke **Ano Alodio** a no kona mau hoolilna, a ma kona waiwaina; ua pili nae ka uahao a ka Poe Ahaolelo e kau like ai ma na aina alodio i kela manawa i keia manawa.

A I MEA E IKEA AI, ua kau wau i ko'u inoa, a me ka Sila Nui o ke Hawaii Pae Aina ma Honolulu i keia la 10

o Aperila 1846.

Figure 60. Page 2 of 2. Royal Patent 4800 of Pali. Source: Book 19:473–474



526

10630 Pali Kona Feb 5 th 1845

Aloha oe e Kuauwai a me S. E.

a me na Luna Hoona Kuleana aina

o ka Kui mamua ou noho e mana

Jamie mau nohoe i kou kuleana aina, oia

na aina o ka Moo mua Lahaina

Lanai nei. Na Kuhea i haawi mai

iaie. Penei no ke knohiki o ka Moo

no ka hakie aina; pela kana olelo

mai iau.

Oia keia kuleana oe ka olelo

ao makou me Kuhea no kou

noho kuua Kuhaw aina ana a pau

ka noho Aupuni ana, ka Moo a

oe ia olelo pau Kou noho ana

pela ia olelo ana a makou, aole

mae e mana mai ke Aupuni i Kela

kuleana oe ke hewa kou kana

ana aku.

Oia Kela kuleana oe ke kuleana

pule no Kekahi a me Kapuiki Kela ku-

leana oe o Lekeke no makua oe, ma-

na ka kana, Pono ka malama kana.

13 Makahiki kou malama ana i

kua kana, a na Paluna ka kana i

Keia manawa, a malaki aku oe o

Paluina

Ke kahoe kula kii kekahi ku-

leana oe i loaa mai i ka Moo kua

Pau keia, o ka noho oole no koe o

ka hoohale, a me ka hoodo mua

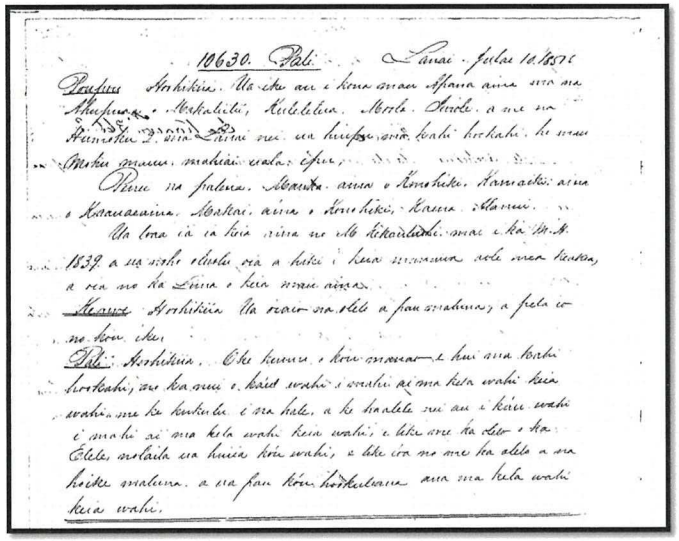
e leke me ka inikau manao ana

he pono

Na Pali

Figure 61. Helu 10630 of Pali. Source: Native Register 6:526

REF-171



10630. Pali. Lanai. Julai 10/1850

Penuu Aohikiia. Ua ike au i kona wahi Apana aina ma Ahupuaa. Mokaleli, Kalelelua. Moolo. Aumoku. a me na Kamoku. 2 Wahi Aumoku. Aina kuiha no ka hoopa ana kahi kokahi. he mau Moku mauu. mahiai wala: iepu.

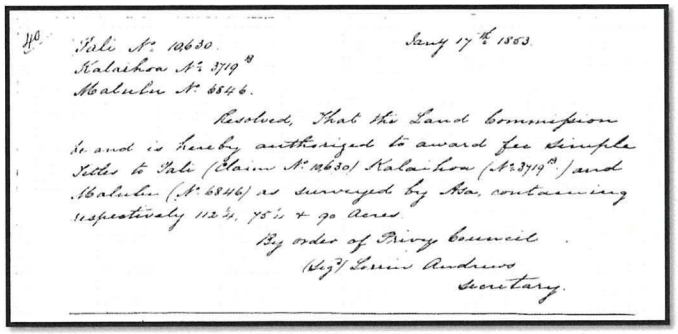
Penuu na palena. Akau ka. aina o Komokeke. Kamaaeki. aina o Kaaumaaina. Akaikai. aina o Konokeki, Kauua. Hikinui.

Ua lona ia ia kiia aina no ke kekauhihe. mai ka M.H. 1839 a na nioki olelo ova a kakou i kona waiwaina ole mea kaawa, a ua no ka Lona o kela mau ainaa.

Hoowe Aohikiia. Ua like na olelo a pau awaiwaina, a pela io no kou ike.

Pali: Aohikiia. Oke kuauu o kou waiwai — i kui ana kahi kokahi, ua ka mua o kaid wahi i waihi ai ma kela wahi kela wahi — me ke kuleulu i ona kele, a ke kanlele mi au i kela wahi i waihi ai ma kela wahi kela wahi, a lake ana ka Lio o ka Elele, malaila ua kuiia kou wahi, a lake ia no mo ka alile a ua koiee waiwai. a ua pau kou koikeiana ana ma kela wahi kela wahi.

Figure 62. Helu 10630 of Pali. Source: Native Testimony 13:259



No. Pali No. 10630. Kalaikoa No. 3719 B Makuku No. 6846. Sany 17th 1863.

Resolved, That the Land Commission be and is hereby authorized to award fee simple titles to Pali (Claim No. 10630) Kalaikoa (R.3719 B) and Makuku (R. 6846) as surveyed by Aka, containing respectively 112 3/4, 95 1/2 & 90 Acres.

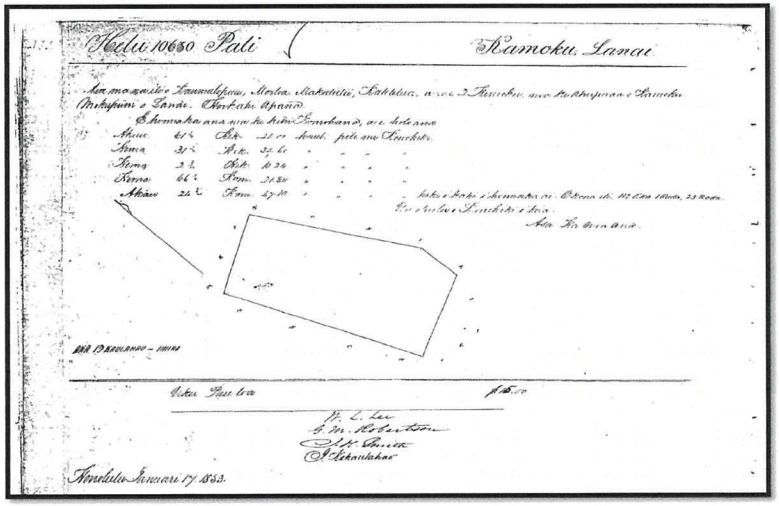
By order of Privy Council
(Sgd) Lewis Andrews
Secretary.

Figure 63. Helu 10630 of Pali. *Source*: Foreign Testimony 15:40

Māhele Award Book

There in the ili of Kaumalapau, Mooloa, Makaliilii, Kalelelua and 2 Aumoku, in the Ahupuaa of Kamoku, Island of Lanai. One Parcel.

Beginning at the Western corner and running. . . [metes and bounds] … 112 Acres, 1 Rood, 23 Rods. (Figure 64)



Helu 10630 Pali Kamoku, Lanai

Honolulu January 17, 1863.

Figure 64. Helu 10630 of Pali. Source: Māhele Award Book 7:222

Palapala Sila Nui, 1855–1867: Royal Patent Grant Lands on Lāna'i

At the same time the Māhele 'Āina was being undertaken, it was realized that many native tenants were not receiving lands claimed, or in the case of environmentally stressed areas, they were not able to claim adequate land areas to support their families. As a result, the king signed into law an act giving applicants the right to apply for larger tracts of land from the inventory of government lands set aside for the support of government operations. All Royal Patent Grants issued on Lāna'i are listed in Table 15.

REF-172

Table 15. Royal Patent Grants on Lāna'i

RP Grant No.	Grantee	Location	Acreage	Book	Year
1928	Koiku	Pawili	34.93	10	1855
1929	Kekua	Pawili	18.57	10	1855
1930	Nalimakaua	Pawili	31.96	10	1855
1931	Makaiholoae	Pawili	18.30	10	1855
2214	Lonopaawela	Pawili	1.64	12	1857
2903	Puupai	Pawili and Kealia Aupuni	52.00	14	1863
2971	Kapahoa	Pawili	33.00	14	1864
3029	Nahuina and Keliihue	Kalulu	236.68	14	1866
3030	Kapeleaumoku	Pawili	32.00	14	1866
3031	Kaaina	Kelaia Aupuni	99.07	14	1866
3032	Pali	Kaunolu	29.00	14	1866
3033	Keamo	Kaunolu	20.85	14	1866
3045	Wm. Beder	Kaunolu	128.00	14	1867

One Royal Patent Grant was awarded in Kamoku Ahupua'a, with a parcel also situated in the adjoining Kalulu Ahupua'a. This land is approximately two miles below the study area. The application and records follow. The original records were written in Hawaiian.

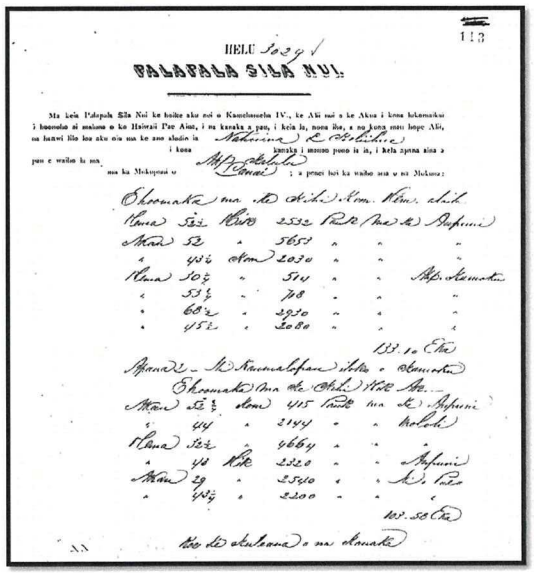
> Nahuina & Keliihue, he aina kuai ka laua me ke Aupuni, Kalulu i Lanai, 236.68 Eka, hookahi dala o ka Eka 1.
>
> No ka aina 236.75
> No ke Sila 5.00
> No ke Ana ana 20.00 261.75
> Kaa mua ia Ioane Richardson 158.00
> Kaa hope ia P. Nahaolelua 103.75
>
> Ua kaa loa keia aina, ua hooiliia ke dala i ke Kuhina Kalaiaina. E nana ma ka Buke 2 aoao 31. Ua loaa mai ka P. Sila Nui, Helu 3029, ua haawiia ia Nahuina & Keliihue.[103]

[103] Hawai'i State Archives, DLNR 2 Vol. 37:38.

A translation by Kepā Maly of the preceding document follows.

> Nahuina & Keliihue have purchased land of the government in Kalulu, Lanai. 236.68, at $1.00 per Acre.
>
> Price of the Land 236.75
> Price of the Patent 5.00
> Price of the Survey 20.00 261.75
>
> The land has been paid for in full, with the money collected by the Minister of the Interior. Look in Book 2, page 31. The R. Patent, Number 3029 has been received by Nahuina and Keliihue.

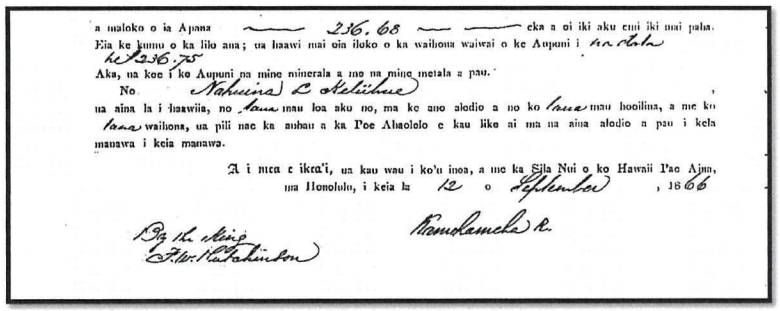
The Royal Patent documents are included as Figure 65 and Figure 66.


HELU 3029

PALAPALA SILA NUI.

Figure 65. Page 1 of 2. Royal Patent 3029 of Nahuina and Keliihue. *Source*: Volume 14, p. 113–114

REF-173



a maloko o ia Apana ~~~ 236. 68 ~~~ ~~~ eka a oi iki aku emi iki mai paha.
Eia ke kumu o ka lilo ana; ua haawi mai oia iloko o ka waihona waiwai o ke Aupuni i ka Mahele
ke 236.75
Aka, na koe i ke Aupuni na mine minerala a me na mine metala a pau.
No Nahuina & Keliihue
ua aina la i haawiia, no kana mau loa aku no, ma ke ano alodio a no ko kana mau hooilina, a me ko
kana waihona, ua pili nae ka aupau a ka Poe Ahaolelo e kau like ai ma na aina alodio a pau i kela
manawa i keia manawa.

A i nea e ikea'i, ua kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina,
ma Honolulu, i keia la 12 o September , 1866

By the King
F.W. Richardson

Kamehameha R.

Figure 66. Page 2 of 2. Royal Patent 3029 of Nahuina and Keliihue. *Source*: Volume 14, p. 113–114

The following is from the Notes of Survey for Royal Patent 3029 to Nahuina & Keliihue, at Kalulu and Kamoku. The original document was written in Hawaiian. The sketch map accompanying the Notes of Survey is included as Figure 67.

Apana 1. Ma ke Ahupuaa o Kalulu, Mokupuni o Lanai.

E hoomaka ana ma ke kihi Komohana Hema o keia apana a holo aku i ka:

He. 52 ½° Hi. 2532 pauku pili me Aupuni;
Ak. 52° Hi. 2653 pauku pili me Aupuni;
Ak. 43 ¾° Ko. 2030 pauku pili me Aupuni;
He. 30 ¼° Ko. 514 pauku pili me Ahupuaa o Kamoku;
He. 53 ¾° Ko. 718 pauku pili me Ahupuaa o Kamoku;
He. 68 ½° Ko. 2930 pauku pili me Ahupuaa o Kamoku;
He. 45 ½° Ko. 2080 pauku pili me Ahupuaa o Kamoku;
Hiki i ke kihi mua. O kona ili 133 1/10 Eka.

Apana 2. Ma ka ili o Kaumalapau i loko o ke Ahupuaa o Kamoku.

E hoomaka ana ma ke kihi Hikina Akau o keia apana a holo aku i ka:

Ak. 52 ¾° Ko. 415 pauku pili me Aupuni;
Ak. 44° Ko. 2144 pauku pili me Malulu;
He. 32 ½° Ko. 4664 pauku pili me Malulu;
He. 43° Hi. 2320 pauku pili e Aupuni;
Ak. 29° Hi. 2540 pauku pili me Ili o Puco;
Ak. 43° Hi. 2200 pauku pili me Ili o Pueo;
Hiki ke kihi i hoomaka ai.
O kona ili, 103. 58/100 Eka.

[John Richardson]

Waikapu
Nov. 1855.[104]

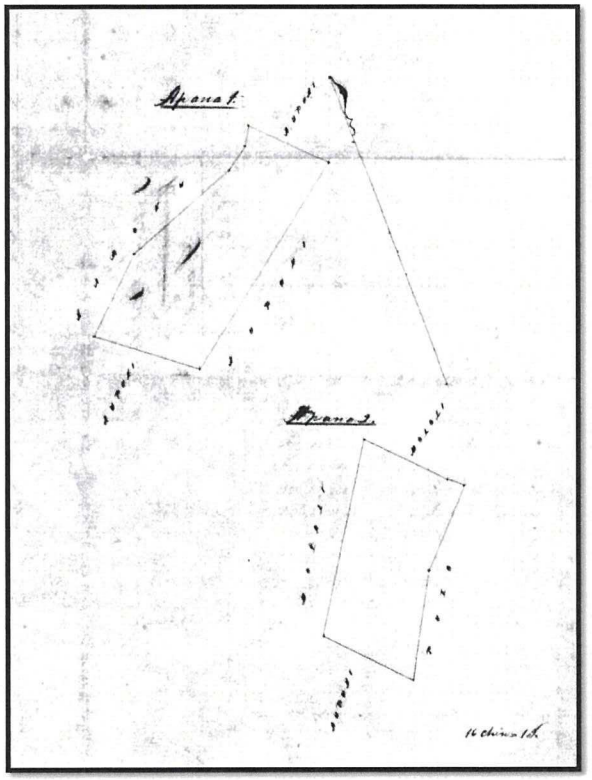


Figure 67. Sketch map accompanying the Notes of Survey for Royal Patent 3029 of Nahuina and Keliihue. *Source*: Hawai'i State Archives

[104] Hawai'i State Archives.

REF-174

Appendix B Historic Preservation Acceptance Letter for Previous Survey of Parcel 2 (Dye and Maly 2017b)

DAVID Y. IGE
GOVERNOR OF HAWAII

SUZANNE D. CASE
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

JEFFREY T. PEARSON, P.E.
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
POST OFFICE BOX 621
HONOLULU, HAWAII 96809

July 26, 2017

IN REPLY REFER TO:
Log No. 2017.01361
Doc No. 1707MBF07
Archaeology

Lynn McCrory
Senior Vice President of Government Affairs
Pūlama Lāna'i
733 Bishop Street, Suite 2000
Honolulu, Hawai'i 96813
lmccrory@pulamalanai.com

Dear Ms. McCrory:

SUBJECT: **Chapter 6E-42 Historic Preservation Review –**
Archaeological Assessment for a Proposed Construction Stockpiling and Staging Area
Kamoku Ahupua'a, Lāhaina District, Lāna'i Island
TMK: (2) 4-9-002:001

Thank you for the opportunity to review the draft report titled, *Archaeological Assessment Survey for a Proposed Construction Stockpiling and Staging Area: Lands of Kamoku and Paoma'i, Lahaina District, Lana'i Island, TMK: (2) 4-9-002:001* (Dye and Maly 2017). The State Historic Preservation Division (SHPD) received this submittal on June 28, 2017.

At the request of Pūlama Lāna'i, T. S. Dye & Colleagues, Archaeologists has completed an archaeological inventory survey for a proposed Construction Stockpiling and Staging Area located at Kamoku, Lāhaina District, Lāna'i Island. The archaeological inventory survey included pedestrian survey of 100 percent of the 3.1-acre project area and excavation of four backhoe trenches. No potentially significant historic properties were identified. It is recommended the archaeological assessment report conclude historic preservation review for the Proposed Construction Stockpiling and Staging Area project.

Pursuant to HAR §13-284, the SHPD concurs with a project effect determination of *no historic properties affected*. The SHPD also agrees that no further archaeological work is necessary for the proposed project.

The report provides sufficient discussion of the project, physical environment, cultural and historical background, and previous archaeological studies and meets the requirements of HAR §13-276-5. **It is accepted.** Please send two hardcopies of the document, clearly marked FINAL, along with a copy of this review letter and a text-searchable PDF version on CD to the Kapolei SHPD office, attention SHPD Library.

Please contact Dr. Matthew Barker Fariss at (808) 243-4626, or at matthew.b.fariss@hawaii.gov, if you have any questions or concerns regarding this letter.

Aloha,

Susan A. Lebo

Susan A. Lebo, PhD
Archaeology Branch Chief

cc. Dr. Thomas S. Dye (tsd@tsdye.com)

Appendix C State Register Form for Kō'ele District, SIHP #50-40-98-1004

ARCHAEOLOGICAL COVER SHEET
HAWAII REGISTER OF HISTORIC PLACES

50 - 40 - 98 - 1004 (1 2 3 4 5 6 7 8 9)
SITE IDENTIFICATION NUMBER

SITE NAME/TYPE: Koele District
DISTRICT: Lanai
AREA: _____ square _____ s
CATEGORY: ___Single Feature X Complex ___Places
OWNERSHIP: ___Public X Private
PHOTOGRAPHS: X Yes ___No (Temp/Tech)

(2 1 1 9 0 0 - 1 9 2 5) (10 11 12 13 14 15 16 17 18 19 20)
CARD No. DATE/PERIOD

PRESENT LAND USES: Office / Residential
KNOWN PRESSURES ON SITE: None Known
DESTRUCTION: X No Known Future Danger ___Possible Future Danger ___Future Danger Certain
___Present Danger ___Presently Being Destroyed
STATUS: X Occupied ___Unoccupied CONDITION: ___Excellent X Good ___Fair ___Deteriorate
INTEGRITY: ___Unaltered, Orig Loc ___Unaltered, Moved ___Altered, Orig Loc X Altered, Moved
ACCESSIBILITY: X Unrestricted ___Restricted ___Inaccessible

LEGENDARY MATERIALS KNOWN: ___Yes X No WRITTEN HISTORICAL MATERIALS: X Yes ___No
IMPORTANCE AS EXAMPLE OF TYPE SITE: ___Good X Moderate ___Poor
SUSCEPTABILITY TO INTERPRETATION: ___Good X Moderate ___Poor
RESEARCH POTENTIAL: ___Good X Moderate ___Poor
LOCAL ATTITUDES ABOUT SITE: ___Valuable X Moderate Value ___Low Value ___Ambivalent ___Unknown
BRIEF DESCRIPTION (Columns 21-80): Complex of buildings including three stone structures, a church, and a house.

STAFF EVALUATION: ___High Value ___Valuable X Reserve ___Marginal
SUGGESTED THEMES: Agriculture; Settlement patterns; Habitation; Education; Religion

DATE SUBMITTED TO REVIEW BOARD: _____

REVIEWER'S RECORD AND EVALUATION

NAME: _____ DATE REVIEWED _____
CATEGORY: ___High Value ___Valuable ___Reserve ___Marginal
SIGNIFICANCE: ___National ___State ___Local
RECOMMENDED DISPOSITION: ___Nominate National Register ___State Register ___Staff Files
RECOMMENDED THEMES: _____
REVIEWER'S COMMENTS: _____

REVIEW BOARD EVALUATION RECORD

DATE REVIEWED: _____ RECORDER: _____
OFFICIAL CATEGORY: ___High Value ___Valuable ___Reserve ___Marginal
OFFICIAL SIGNIFICANCE: ___National ___State ___Local
OFFICIAL THEMES: _____
OFFICIAL DISPOSITION: ___National Register Nomination ___State Register ___Staff Files
REVIEW BOARD COMMENTS: _____

VOTING RECORD: Daws_____ Hormann_____ Jackson_____ Kikuchi_____
Lind_____ Mark_____ Nagata_____ Paglinawan_____
Roche_____ Tuggle_____

REF-175

HISTORICAL AND/OR ARCHITECTURAL SIGNIFICANCE

PERIOD OF SIGNIFICANCE:
EARLY CONTACT____ MISSIONARY_____ MIDDLE 19th CENTURY
MONARCHY____ TURN OF THE CENTURY__x__ 20th CENTURY__x__

ARCHITECT: Unknown

BUILDER: Various

SPECIFIC DATES: c. 1900-1925

STATEMENT OF SIGNIFICANCE, INCLUDING HISTORICAL SKETCH:

The Koele District is being recommended for Reserve status based on its historical association with the growth and development of Lanai. Although many of the remaining structures have been dismantled and moved from Keomuku to Koele, the site as the ranch office for the Lanai Ranch under Hayselden, Gay and Monroe is historically significant.

Koele was the original homesite of the Fred H. Hayseldens, who inherited a major portion of the island from the estate of Walter Murray Gibson, Mrs. Hayselden's father. In 1892 The Friend described the home as 1800' above sea level under the lee of the mountain, and as the only place for white men to stay on Molokai. The ranch had 400 head of cattle as well as 45,000 sheep and 600 horses on its 10,000 acres in 1890. J.J. Morehead served as ranch manager. By 1895 however, the ranch had reduced its cattle to 300 and sheep to 25,000. The Hayselden complex included the main house, described as a U-shaped structure with three bedrooms, and corrugated iron roofing. Other structures laid out in the surrounding gardens and lines of Norfolk pines, were cottages for the employees and a wool warehouse, as well as smaller outbuildings. When the Hayseldens sold their interest in the island in 1902,(due primarily to the failure of their sugar company,(see HRHP 40-98-1001), Charles Gay of Kauai purchased the island and moved into the ranch complex at Koele. Gay also bought land holdings owned by W. H. Pain and Mrs. Paul Newman, and leased lands owned by Irwin and Spreckels.

During Gay's ownership many of the ranch activities were centered at Keomuku. Gay also built another house two miles away from Koele at Lalakoa. The house, set on an acre lot in the mountains, was a large (10,000 square feet) eight bedroom house.

In 1912 a Mr. Monroe purchased the island. The Baldwins purchased the island in 1917. Th houses now used as Lanai Company offices were dismantled and moved from Keomuku. The ranch headquarters were moved due to the lack of water at Keomuku, dependent on Lahaina for its water. This relocating of the ranch offices and facilities was done under ranch manager Hector Munro.

STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
DIVISION OF STATE PARKS
P. O. BOX 621
HONOLULU, HAWAII 96809

Island Quad Site No.

HAWAII REGISTER OF HISTORIC PLACES
SHORT FORM

SITE NAME/TYPE Richardson House

LOCATION Koele, Lanai

OWNER Lanai Company

MERIT: __Architectural X Historical

INFORMATION: Written __No X Yes: Gay, Lawrence, True Stories of Lanai

Informant __No X Yes: Mrs. John Richardson

GENERAL DESCRIPTION AND STATEMENT OF SIGNIFICANCE:

This house was included in the inventory for its historic interest. It was originally the old school house. This one-story wooden house is of board and batten construction. It has a main gable roof and shed extensions on both the front and rear. A full front porch runs along the width of the house. Remnants of a wooden slat architecture run for three bays on the front and continues for two bays along the side. Windows are double hung twelve-light.

Portions of the house served as the Koele school house before it was dismantled and moved to its present site. The one-room schoolhouse (additions were made after the house was moved, c. 1922) was built by Charles Gay around 1908 for his children as well as the children of ranch employees. It was located near the present Ka Loʻakhi Oka Malamalama Hoomana Naauao O Hawaii Church.

Lawrence Gay mentions the school in his book. It was one of two on the island. The other was located fifteen miles away at Keomuku. Miss Lewa Iokia was the school teacher.

REASON FOR USE OF SHORT FORM: District

SURVEYED BY John C. Wright RECOMMENDATION Reserve

DATE OF SURVEY March 1974 TAX KEY

LOCATION MAP IS DRAWN ON OPPOSITE SIDE OF SHORT FORM

REF-176

STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
DIVISION OF STATE PARKS
P. O. BOX 621
HONOLULU, HAWAII 96809

40 / 90 / 1004
Island Quad Site No.

HAWAII REGISTER OF HISTORIC PLACES
SHORT FORM

SITE NAME/TYPE: Lanai Company Offices

LOCATION: Koele, Lanai

OWNER: Lanai Company
P. O. Box 486, Lanai City, Lanai 96763

MERIT: __Architectural X Historical

INFORMATION: Written X No __Yes:

Informant __No X Yes: John J. Tracy, Jr., Lanai Company

GENERAL DESCRIPTION AND STATEMENT OF SIGNIFICANCE:

These two houses were included in the Survey as examples of the settlement patterns on the island of Lanai. These houses were originally located in Keomuku, and were used as ranch buildings before the ranch headquarters were moved to a higher elevation. The buildings are at least 50 years old.

The houses are both one-story wooden structures with gable roofs. The larger of the two has shingle siding as well as a shingle roof and an intersecting roof line. A small front porch leads to the two entrance doors.

The smaller house has a front porch the full width of the structure. Double posts frame the entrance steps. The building is also covered with shingles, although the roof has a corrugated iron cover. Neither structure has any distinctive architectural features.

The buildings were dismantled and moved from Keomuku during Hector Monroe's management of the ranch. Monroe, a New Zealand rancher, purchased the ranch and island from Charles Gay in 1912. In 1917 the island was sold to F.F. and H.A. Baldwin.

The buildings were relocated due to a lack of water in the Keomuku area.

REASON FOR USE OF SHORT FORM: District

SURVEYED BY: John C. Wright RECOMMENDATION: Reserve

DATE OF SURVEY: March 1974 TAX KEY:

LOCATION MAP IS DRAWN ON OPPOSITE SIDE OF SHORT FORM

STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
DIVISION OF STATE PARKS
P. O. BOX 621
HONOLULU, HAWAII 96809

40 / 98 / 1004
Island Quad Site No.

HAWAII REGISTER OF HISTORIC PLACES
SHORT FORM

SITE NAME/TYPE: Ka Lokahi Oka Malamalama Hoomana Naauao O Hawaii Church

LOCATION: Koele, Lanai

OWNER: Lanai Company

MERIT: X Architectural X Historical

INFORMATION: Written __No XYes: See John F. Mulholland, Hawaii's Religions, Rutland 1970.

Informant X No __Yes:

GENERAL DESCRIPTION AND STATEMENT OF SIGNIFICANCE:

Although a later addition to the Koele area, this church is being recommended for Reserve status based on its architectural interest. It is similar to the church still standing at Keomuku, and is a good example of wood church construction.

This is a small wood church located on a half-acre level site on the outskirts of town. Lawns and shrubbery are interrupted by paved walks. There is a small parish house on the southeast side and outhouses in back. The floor is raised about three feet above grade on wood posts and joists.

The church is about 16 by 32 feet, of single wall construction with boards and battens. A steep gable roof with a small belfry and a small gabled entrance porch with wood posts and rail are distinguishing features.

The interior is a single open space with an 11 foot flat wood ceiling and a raised chancel on the northeast end. The windows, three on each side, are double hung twelve-light wood sashes.

The church is noteworthy as a simple, unpretentious structure with pleasing vertical proportions, employing a straightforward use of materials.

Historically, the church is a branch of an independent Hawaiian church which had its origins in a factional quarrel within Kalahikiola Church, North Kohala, in 1853. At first centered around family leadership through Rev. John Kekipi Maia and his descendants, many of the present-day churches retain the denominational name of Hoomana Naauao O Hawaii, but have varying degrees of independence.

Note: The spelling of "Naauoa", as given by Mulholland, is incorrect, and should be "Na'auao."

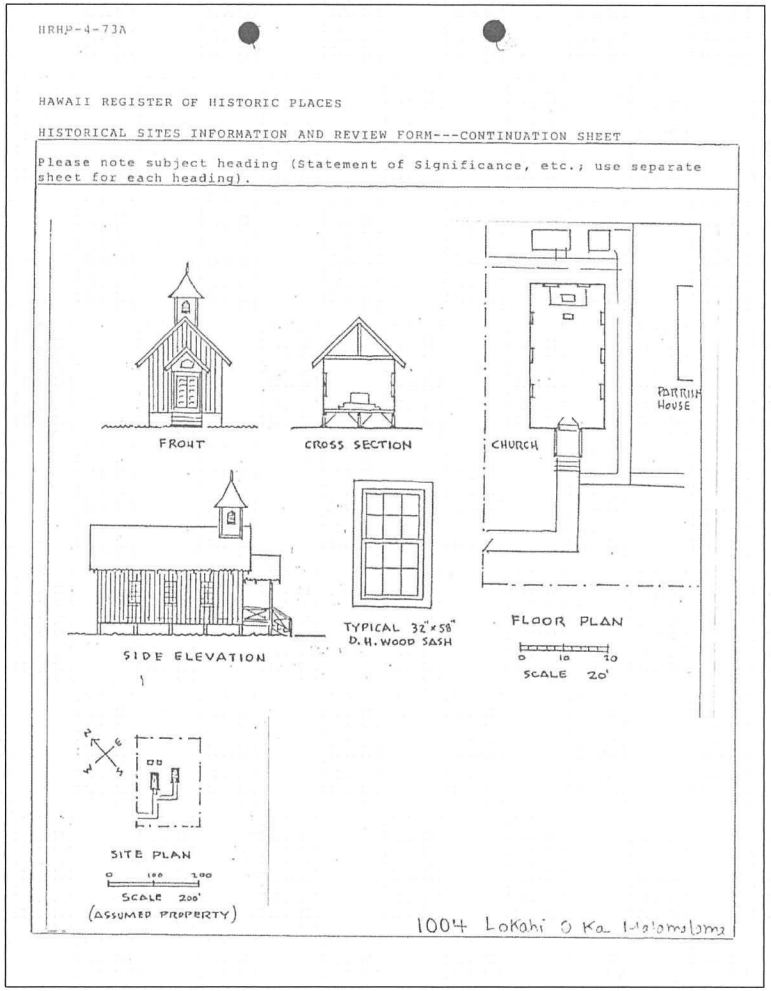
REASON FOR USE OF SHORT FORM: District

SURVEYED BY: John C. Wright RECOMMENDATION: Reserve

DATE OF SURVEY: March 1974 TAX KEY: 4 - 9 - 01

LOCATION MAP IS DRAWN ON OPPOSITE SIDE OF SHORT FORM

REF-177



Appendix D Kō'ele District, SIHP #50-40-98-1004, Structures C and D (Kaschko 1986:29-30)

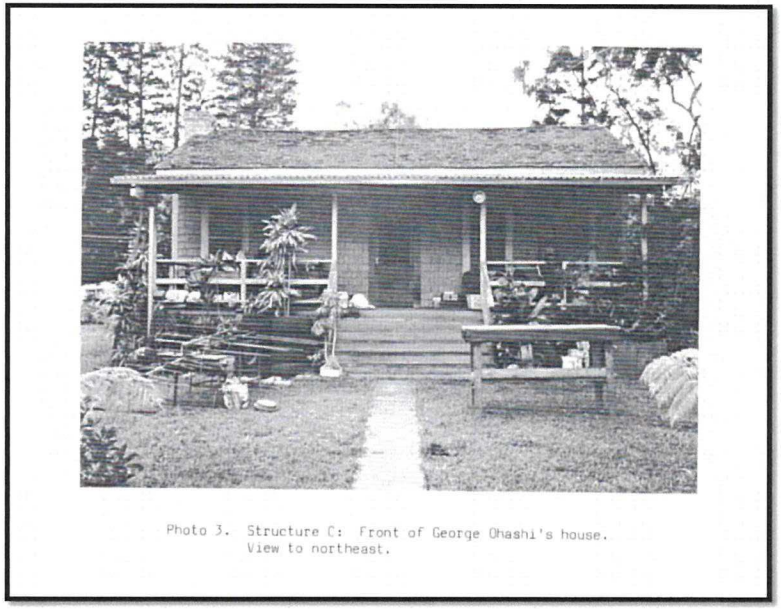


Photo 3. Structure C: Front of George Ohashi's house. View to northeast.

Figure 68. Photo showing the original condition and location of Structure C of SIHP # -1004 (Kō'ele District) (Photo from Kaschko and Athens 1986:29)

REF-178

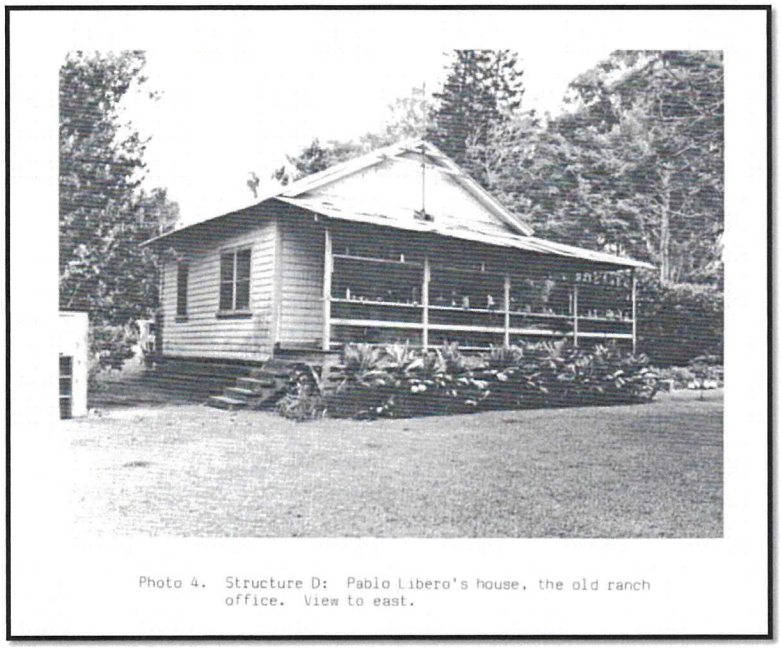


Photo 4. Structure D: Pablo Libero's house, the old ranch office. View to east.

Figure 69. Photo showing the original condition and location of Structure D of SIHP # -1004 (Kō'ele District) (Photo from Kaschko and Athens 1986:30)

Appendix E Wood Charcoal Species Identification (WIDL)

IARII INTERNATIONAL ARCHAEOLOGICAL RESEARCH INSTITUTE, INC.
ARCHAEOBOTANICAL ANALYSIS • WOOD IDENTIFICATION LABORATORY

September 27, 2019

Nathan DiVito
Honua Consulting
4348 Waialae Ave #254
Honolulu, HI 96816

RE: Analysis of wood sample from Lānaʻi, Koʻele, LRFI 57.2 Acres [WIDL1915]

Aloha Nathan,

The report for analysis of your sample from Lānaʻi, Koʻele, LRFI 57.2 Acres project is attached. Don't hesitate to contact me if you would like to discuss the results.

Best regards,

Jennifer Huebert
(808) 946-2548, Ext. 107
jhuebert@iarii.org

* * * * * * * *

METHODS

The freshly fractured transverse, tangential, and radial facets of selected charcoal fragments were examined with an epi-illuminated microscope at magnifications of 50–500X. Taxonomic identifications were made by comparing observed anatomical characteristics with those of woods in the IARII reference collection. Vouchers associated with this collection have been verified and archived at the Department of Botany, University of Hawai'i at Mānoa. Other published references, including books, journal articles, technical documents, and wood atlases, were also consulted. Material that was not examined was returned to its original packaging.

PREHISTORIC & HISTORIC INVESTIGATIONS • CULTURAL RESOURCES ASSESSMENTS & PLANNING • PALEOENVIRONMENTAL STUDIES
HAWAI'I: 2081 Young Street, Honolulu, Hawai'i 96826-2231 - Tel: (808) 946-2548 - Fax: (808) 943-0716 - Email: Honolulu@iarii.org
GUAM: P.O. Box 22621, GMF, Guam 96921 - Tel/Fax: (671) 646-7552 - Email: Guam@iarii.org

REF-179

RESULTS

WIDL No.	Taxon	Plant Part & State of Preservation	Count	Weight (g)	Comment
Lāna'i, Ko'ele, LRFI 57.2 Acres					
1915-1	*Sida* sp.	Wood charcoal - twig	1	0.05	~6 mm dia. x 1.7 cm len., fragmentary
1915-2	Indeterminate hardwood	Wood charcoal - twig	1	0.06	6 mm dia. x 1.2 cm len., approx. half circumference present
1915-3	Indeterminate hardwood	Wood charcoal - twig	1	0.17	7 mm dia. x 2 cm len., whole with pith
1915-4	*Sida* sp.	Wood charcoal - twig	1	0.07	~4 mm dia. x 2 cm len., fragmentary
1915-5	*Sida* sp.	Wood charcoal - twig	1	0.18	6 mm dia. x 1.9 cm len., whole with pith
1915-6	*Myoporum sandwicense*	Wood charcoal	71	17.91	Most of unprocessed material (in bag marked 'Residual') also appears to be this taxon

Most of the charcoal pieces in this sample that were over 4 mm in size were examined. Two taxa were identified: a type of *Sida* (*'ilima*) and *Myoporum sandwicense* (*naio*). See Taxa Review below for more information on these species; anatomical details of the wood anatomy are also provided below.

It should be noted that while the native *'ilima* (*Sida fallax*) is fairly common in archaeological assemblages, the species can't be assumed if there is a chance the archaeological context is not pre-Contact. A previous study has suggested to me the wood of this genus might not be diagnostic to species, and there are several historically introduced species in Hawai'i, including *S. rhombifolia* (Cuba jute, introduced 1830s, Nagata 1985:Table 2) and others, some of which are naturalized throughout the islands.

If any of this material is to be considered for radiocarbon dating, the best choices are the very small *'ilima* twigs, as at 4-6 mm diameter they are likely to have minimal inbuilt age. For more information on this topic, several papers can be forwarded upon request (Allen and Huebert 2014, Rieth and Athens 2013).

TAXA REVIEW

MALVACEAE (Mallow family)

Sida fallax Walp. (*'Ilima*)

Sida fallax is an indigenous shrub was planted in the past, as it is today, near houses to provide flowers for *lei* (Neal 1965:553). It has been found growing naturally along coasts, on open lava fields, and in dry to mesic forests on all of the main Hawaiian Islands (Wagner et al. 1990:898). The entire plant had many additional uses: erect stems were tied to the frame of the sleeping house upon which *pili* grass (*Heteropogon contortus*) was lashed, whole *'ilima* bushes tied together were also used to secure mounds of taro plantings in swampy areas, and the prostrate coastal *'ilima* was used as floor coverings under mats

(Handy and Handy 1972:228). The roots and flowers have medicinal uses (Neal 1965:553). Several historically-introduced *Sida* are also present, and in places are widespread, in the Hawaiian Islands.

SCROPHULARIACEAE (Figwort family)

Myoporum sandwicense A. Gray (*naio*)

The habit of this indigenous tree ranges from a shrub 1 m tall in coastal areas to a 15 m tree at higher elevations. It has been found from sea level to 2,380 m on all the main Hawaiian Islands except Kaho'olawe (Wagner et al. 1990:928-929). The fragrant wood was once used for house posts (Buck 1957:83), and in historical times it was harvested for trade with China when the supply of native sandalwood became low (Rock 1974:429).

DESCRIPTIONS OF WOOD ANATOMY

Myoporum sandwicense

Vessels small to medium size diameters, in small clusters of 2-4(5) cells distributed some distance apart, occasionally in vague tangential alignments; rays often bi-seriate with uniseriate cells at ends, frequently shorter but up to medium heights; small alternate intervessel pits (~4 µm) and faint helical depressions often on vessel walls; vessel-ray pits similar to intervessel

Sida sp. (inclusive of *S. fallax*)

Vessels small, under 40 µm diameter, solitary or by 2-3(4); surrounded by thin sleeves of axial parenchyma; fiber walls very thick; rays narrow, bi-seriate, extremely tall in TLS; intervessel pits alternate, 3-4 µm

REFERENCES

Allen, M.S., and J. M. Huebert
2014 Short-Lived Plant Materials, Long-Lived Trees, and Polynesian 14C Dating: Considerations for 14C Sample Selection and Documentation. *Radiocarbon* 56(1):257–276.

Buck, Peter H. (Te Rangi Hiroa)
1957 *Arts and Crafts of Hawaii*. Bishop Museum Special Publication 45, Honolulu.

Handy, E. S. Craighill, and Elizabeth G. Handy
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Appendix F Radiocarbon Results

Beta Analytic Inc
4985 SW 74 Court
Miami, Florida 33155
Tel: 305-667-5167
Fax: 305-663-0964
info@betalabservices.com

Beta Analytic TESTING LABORATORY

ISO/IEC 17025:2005-Accredited Testing Laboratory

REPORT OF RADIOCARBON DATING ANALYSES

Nathan DiVito — Report Date: October 21, 2019
Honua Consulting LLC. — Material Received: October 11, 2019

Laboratory Number	Sample Code Number	Conventional Radiocarbon Age (BP) or Percent Modern Carbon (pMC) & Stable Isotopes Calendar Calibrated Results: 95.4 % Probability High Probability Density Range Method (HPD)	
Beta - 539719	**WIDL# 1915-4**	**350 +/- 30 BP**	IRMS δ13C: -26.0 o/oo
	(54.2%) 1538 - 1635 cal AD	**(412 - 315 cal BP)**	
	(41.2%) 1458 - 1530 cal AD	**(492 - 420 cal BP)**	

Submitter Material: Charcoal
Pretreatment: (charred material) acid/alkali/acid
Analyzed Material: Charred material
Analysis Service: AMS-PRIORITY delivery
Percent Modern Carbon: 95.74 +/- 0.36 pMC
Fraction Modern Carbon: 0.9574 +/- 0.0036
D14C: -42.64 +/- 3.58 o/oo
Δ14C: -50.59 +/- 3.58 o/oo (1950:2019)
Measured Radiocarbon Age: (without d13C correction): 370 +/- 30 BP
Calibration: BetaCal3.21: HPD method: INTCAL13

Results are ISO/IEC-17025:2005 accredited. No sub-contracting or student labor was used in the analyses. All work was done at Beta in 4 in-house NEC accelerator mass spectrometers and 4 Thermo IRMSs. The "Conventional Radiocarbon Age" was calculated using the Libby half-life (5568 years), is corrected for total isotopic fraction and was used for calendar calibration where applicable. The Age is rounded to the nearest 10 years and is reported as radiocarbon years before present (BP). "present" = AD 1950. Results greater than the modern reference are reported as percent modern carbon (pMC). The modern reference standard was 95% the 14C signature of NIST SRM 4990C (oxalic acid). Quoted errors are 1-sigma counting statistics. Calculated sigmas less than 30 BP on the Conventional Radiocarbon Age are conservatively rounded up to 30. d13C values are on the material itself (not the AMS d13C). d13C and d15N values are relative to VPDB-1. References for calendar calibrations are cited at the bottom of calibration graph pages.

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BetaCal 3.21

Calibration of Radiocarbon Age to Calendar Years

(High Probability Density Range Method (HPD): INTCAL13)

(Variables: d13C = -26.0 o/oo)

Laboratory number **Beta-539719**

Conventional radiocarbon age **350 ± 30 BP**

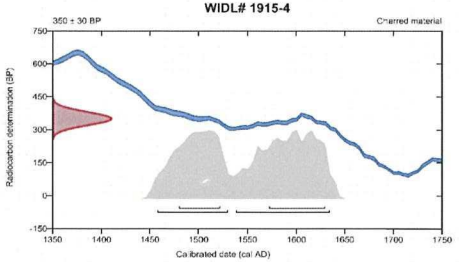
95.4% probability

(54.2%)	1538 - 1635 cal AD	(412 - 315 cal BP)
(41.2%)	1458 - 1530 cal AD	(492 - 420 cal BP)

68.2% probability

(38.8%)	1572 - 1630 cal AD	(378 - 320 cal BP)
(29.4%)	1480 - 1522 cal AD	(470 - 428 cal BP)

WIDL# 1915-4



Database used
INTCAL13

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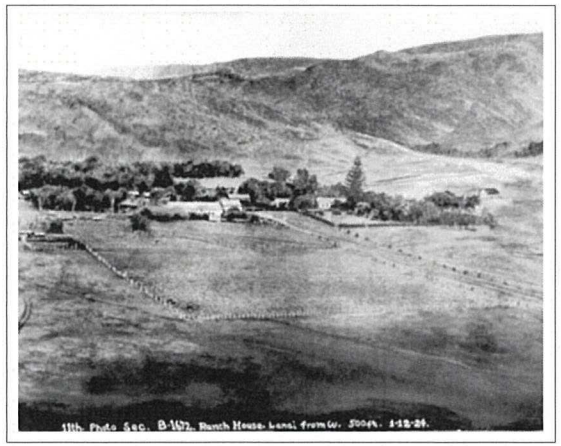
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CULTURAL AND HISTORICAL RESOURCES SURVEY

APPENDIX F

LĀNA‘I A KAULULĀ‘AU: TRADITIONS AND HISTORICAL ACCOUNTS OF KŌ‘ELE, AHUPUA‘A OF KAMOKU, ISLAND OF LĀNA‘I



Kō‘ele Ranch January 12, 1924 11th Photo Sec. B-1672. View from West at 500 Foot Elevation (George Munro Collection, Lāna‘i Culture & Heritage Center)



View from Lālākoa-Nininiwai to Kō‘ele, former Chas. Gay And Kō‘ele Ranch Pastures ca. 1930 (George C. Munro Collection, Lāna‘i Culture & Heritage Center)

Prepared by Kepā Maly
For Pūlama Lāna‘i
Lāna‘i City, Hawai‘i
March 20, 2017

REF-184

EXECUTIVE SUMMARY – SYNTHESIS OF FINDINGS

This study was prepared in conjunction with a project being undertaken by Pūlama Lāna'i that will update and expand facets of the resort, which in 1990, became known as the Lodge at Kō'ele. Kō'ele is the traditional name of the land area in which the resort sits and is part of a larger traditional land division (ahupua'a) known as Kamoku. The study brings years of research into one collection, with detailed narratives covering Hawaiian traditions, land tenure records, stories of the people, and historical accounts from Kō'ele, the larger ahupua'a of Kamoku, and neighboring lands on Lāna'i. The texts are organized in several categories, covering the earliest written accounts from the island of Lāna'i and include eyewitness accounts in both Hawaiian and English language. Through the narratives, readers gain insight to the: (1) cultural context of the landscape, (2) native traditions, (3) settlement and residency patterns, (4) traditional-customary practices, (5) land use, and (6) history of the people of Lāna'i. The narratives document changes in residency and land use following western contact and the evolution of ranching on the landscape. A collection of oral historical interviews with elder kama'āina—made a part of this study—also describes the cultural attachment and experiences of residents on the land. The combined documentation may serve as the foundation for development of respectful management practices by those who develop and operate the resort at Kō'ele.

The ahupua'a of Kamoku, comprising 8,291 acres of land, is one of thirteen native land divisions on the island of Lāna'i, and is situated on the Kona (Leeward) side of the island,. One later historic account recorded in 1930 references a place on Lāna'i called "Kumoku," as the place where the gods first stepped upon land on Lāna'i (Beckwith, 1940:11). In letters penned by Walter Murray Gibson who resided on Lāna'i between 1862 and 1888, he sometimes wrote the name of the ahupua'a as "Kumoku" rather than Kamoku. Though all early Hawaiian language and kingdom records use the latter spelling. Also, early Hawaiian language accounts cite Kaunolū as the place where the gods first land on Lāna'i (Nupepa Kuokoa, Ianuali 12, 1865:1).

There is a rich history and ample physical evidence of native Hawaiian residency in the ahupua'a of Kamoku. But by the late 1840s, when King Kamehameha III granted fee-simple property right to his people, only four natives recorded claims for personal property rights in the ahupua'a. Eyewitness accounts from the 1820s and later provide us with descriptions of the land and Hawaiian residency. Then in the period from 1875 to 1951, there is a significant collection of records describing the ranching era of Lāna'i, which was based out of Kō'ele.

In between July 12th, 1921 to January 27th, 1922, Kenneth Pike Emory traveled to Lāna'i to undertake a cultural study of the island on behalf of the Bishop Museum. At the time, the island was functioning as a ranch and the population—approximately 125 people—resided in three primary places: the windward Keōmoku-Kahalepalaoa region; Kō'ele near the 1,700-foot elevation; and Pālāwai Basin at approximately the 1,100-foot elevation. The results of Emory's field work and research were published in "The Island of Lanai, a Survey of Native Culture" (Bishop Museum, 1924). Emory provided descriptions of both traditional Hawaiian knowledge and sites, and historic ranching operations at Kō'ele and the larger Kamoku Ahupua'a.

The author of this study began learning and documenting facets of Lāna'i's history with kūpuna and elder kama'āina in the early 1970s. As time went on informal interviews were

conducted and expanded notes developed from conversations with elder residents. There were also numerous field visits to wahi pana (storied-sacred places) around the island. In 1975, the author accompanied Kenneth Emory on a week-long trip around Lāna'i. In 2001, formal recorded interviews with elder kama'āina of Lāna'i were begun, and visits to wahi pana (storied places) continued.

No new interviews were conducted as a part of the present study. Rich oral historical memories have been recorded with elder kama'āina, born as early as the 1890s. The memories of these individuals traditional knowledge and cultural attachment to place. Through the interviews, we learn that facets of that knowledge and customary practices still exist in the community.

An expression of this cultural attachment to Kō'ele is found in the Hawaiian lines below, composed in 1989-1990 by Lāna'i native, Kupuna Irene Kamāhuialani Cockett Perry, born at Keōmoku Village in 1917—

I waena o ka Pakipika, aia o Hawai'i.	In the middle of the Pacific, behold Hawai'i.
I waena o Hawai'i, aia o Lāna'i.	In the middle of Hawai'i, behold Lāna'i.
Aia i ka mole o Lāna'i, o Kō'ele.	There at the center of Lāna'i, is Kō'ele.
E ho'okipa mai i Kō'ele!	Be welcome at Kō'ele!

Kupuna first lived at Keōmoku village, where her father, Robert E. Cockett, was foreman for the ranch, and responsible for laying out the windmill and water system across the windward lowlands. When she was about 12 years old, she and her family relocated to Kō'ele, where her father served as an assistant to George C. Munro. In early 1930, Kupuna's parents worked with the ranch community and Hawaiian Pineapple Company to build the little Hawaiian Church, named, Ka Lōkāhi o ka Mālamalama by her mother, Rose Kahikiwawe Cockett. When the Lodge at Kō'ele was being built, Kupuna was asked by artist, John Wullbrandt, to compose a Hawaiian mele or poem that would be integrated into the artwork that greeted guests arriving at Kō'ele. Those lines share the heart of Lāna'i's people for this storied landscape.

Excerpts from eight interviews have been incorporated into this study from a larger collection of oral history interview transcripts. The narratives focus on personal knowledge and experiences described by the interviewees as related to traditions and practices in the proximity of Kō'ele. While undertaking new interviews was not a part of the current study, these interviews, recorded with elder native Hawaiians and kama'āina provide valuable documentation pertaining to the cultural-historical landscape.

In the late 1980s Castle & Cook began a major project of ground movement and filling to develop the Lodge at Kō'ele. The process was a painful one for the community and native families of Lāna'i, nearly all of whom were descended from, or were surviving ranch employees and families. The original proposal was to demolish the remaining ranch homes, cut down the only Norfolk Island Pine tree on the island, remove the historic church, and demolish other remaining features. Lāna'i families, joined by residents from across the state, fought to preserve some of the historic character of Kō'ele. Oral history interviews were conducted (audio and video), and agreement was reached to preserve—(1) the Norfolk Island Pine, planted in ca. 1878 (the seedling given as a gift by Kind David Kalākaua to his friend, Walter Murray Gibson); (2) relocate the Hawaiian Church, Ka Lōkāhi (and it's annex) on the Kō'ele grounds; (3) relocate the last two ranch houses to the north of the resort, and

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allow a life-interest of residency to the last two old cowboy families of Kō'ele; and (4) relocate and preserve the 1916 Kō'ele School House building. The latter commitment was never completed.

As a result of the extensive ground work undertaken for development of the resort, no traditional cultural features are known to remain on the landscape. Some historic features, including trash pits and/or outhouse pits occur below surface. Even the old Kō'ele reservoir, originally built in ca. 1911, was completely remade when the resort was first built in 1988-1989. It is unlikely that the proposed project will have an impact on cultural or historic resources. Though it is recommended that monitors trained in identifying subsurface features be on site when ground work is undertaken as a means of ensuring that previously unidentified resources are not uncovered.

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CULTURAL-HISTORICAL STUDY OF KŌʻELE, KAMOKU AHUPUAʻA, ISLAND OF LĀNAʻI

BACKGROUND

This cultural-historical study focuses on native traditions and historical accounts that describe the ahupuaʻa (native land division) of Kamoku, focusing on the ʻili (land area within an ahupuaʻa) of Kōʻele, situated in the uplands around the 1,700-foot elevation. The study introduces readers to the Hawaiian cultural context of Lānaʻi's history—the landscape, traditions of settlement and residency, patterns of land use, valued fisheries, and traditional-customary practices—as documented in archival records and by island elders and other kamaʻāina. The study has been prepared in conjunction with a proposal by Pūlama Lānaʻi to redesign and expand the resort facilities at Kōʻele. The narratives also incorporate traditions of neighboring ahupuaʻa to provide readers with the larger view of native life and history in this regions of Lānaʻi. The study includes documentation on valued beliefs and practices, and serves as a foundation for development of respectful management practices at Kōʻele, and offer rich details for sharing the history of place with those who live at or visit the area.

All of the archival and oral history resource material has been compiled by Kepā and Onaona Maly over the last 40-plus years. The archival documentation dates back to the 1820s, and includes some of the earliest written records from Lānaʻi. Oral historical records date back to the early 1970s, and were recorded while the author was growing up on Lānaʻi. The original records, maps and photographs are now part of the collection of the Lānaʻi Culture & Heritage Center, and digital collections of the larger history of Lānaʻi—original records and typed transcripts—may be found on line at www.lanaichc.org or www.lanaiguideapp.org.

THE BIO-CULTURAL LANDSCAPE OF LĀNAʻI

The island of Lānaʻi is sixth in size of the major Hawaiian Islands (Figure 1), and like all islands in the group, it was formed through volcanic eruptions and is constantly being reshaped by erosional activity. The primary caldera is the area now known as the Pālāwai Basin, and it is estimated that Lānaʻi 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, Lānaʻi Hale, stands 3,370 ft. above sea level. The island of Molokaʻi lies to the north of Lānaʻi, across the Ka-lohi Channel, and Maui lies to the east, across the ʻAuʻau and Naeheehe Channels; the channel of Ke-ala-i-Kahiki and the island of Kahoʻolawe lie to the southeast. The southern and western sides of Lānaʻi face the open ocean and are fringed by imposing cliff sides, while the windward side slopes gently to the sea. Thus, Lānaʻi sits in the lee of its neighboring islands. Its history, like that of Molokaʻi and Kahoʻolawe, has almost always been overshadowed by the larger neighbor, Maui.

The name of the island may be literally translated as "day of conquest"—Lā meaning "day" and Naʻi meaning "conquest." Through the tradition of the chief Kaululāʻau, Lānaʻi 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. cf. Pukui et al. 1974].

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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 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 approximately 800 years ago. There were two primary forest-watershed zones. The major watershed of Lāna'i Hale at the highest peak of Pālāwai and Keālia Aupuni Ahupua'a, and the area that has historically been called the Kānepu'u forest zone of Ka'ā Ahupua'a. Kō'ele is sheltered in the leeward ridges of the Lāna'i Hale watershed, and its name is attributed to the cloud and fog patterns which form as a result of the mountain and forest zone.

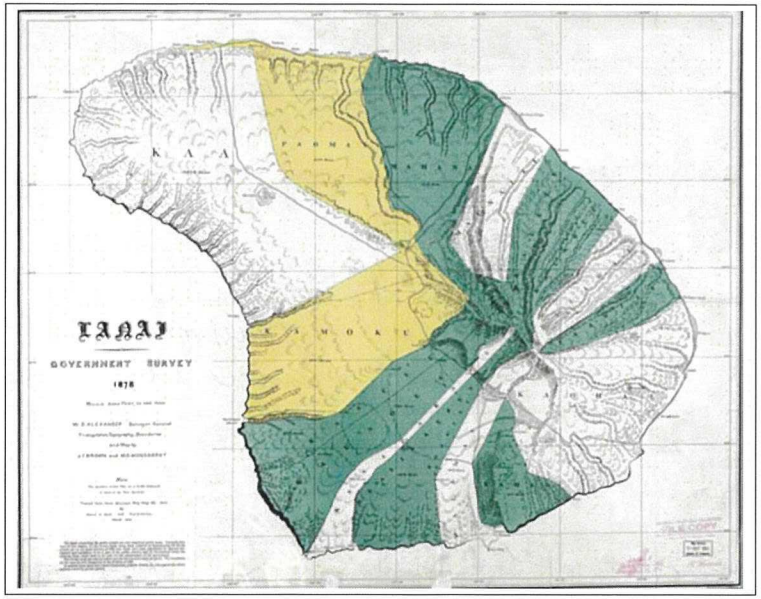


Figure 1. "Lanai" (Government Survey, 1878). Register Map No. 1394 (Library of Congress – Digital Map Collection)

In the late 1960s-early 1970s, elder native speakers of Hawaiian translated Kō-'ele as describing black or dark ('ele) fog and clouds being borne (kō) down upon the breezes from the higher mountain, and covering the landscape. The phenomena of the dark clouds or fog being driven down slope by the winds is still evident some days at Kō'ele, though not as frequent as it was even 40 or 50 years ago. While there are other translations for the word "kō'ele," this translation is based on kama'āina Lāna'i knowledge of place, and is descriptive of the environment of Kō'ele.

The occurrence of the cold, moist fog and clouds settling in the area is also documented in other 'ili names which adjoin Kō'ele. Nininiwai to the southeast is translated as "Dripping water;" and Kihamāniania (or Kihemānienie) is translated as "Sneeze and shiver" (pers. comm. Daniel and Hattie Kaopuiki, Sr.).

Untouched for countless centuries, the forest systems of Lāna'i evolved the specialized 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.

The earliest traditional lore of Lāna'i describes the arrival of the gods Kāne, 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, that generally ran from the ocean fishery fronting the land area to the mountains. Under the rule of Pi'ilani, 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 Kaululā'au, Kalaehī, Ke-ahi-a-Kawelo, Halulu, Pu'upehe, Pōhaku ō, Kānepu'u, Ka'ena iki, Nānāhoa, Kō'ele, Kihamāniania, Ha'alelepa'akai, and Puhi-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, Palaoa, Huawai, Kapiha'ā, Hulopo'e, Mānele, Kamaiki, Naha, Kahemanō, Lōpā, Kahalepalaoa, Kāhe'a, Keōmoku, Ka'a, Hauola, Maunalei (including a wetland taro field system in the valley), Kahōkūnui, Kaiolohia, Kahā'ulehale, Kahue, Lapaiki, Awalua, Polihua, and Ka'ena.

In the uplands, localities at Ho'opulupuluamoa and Malulani, Kō'ele and Kihamāniania, Kalulu uka, Kaunolū uka, Keālia Kapu, Keālia Aupuni, and Pālāwai were also locations of significant traditional settlements and agricultural endeavors. We also know that over the

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generations, families with permanent residences in the Lāhaina District of Maui frequented Lāna'i to partake in the richness of its fisheries.

In the 1790s, the population of Lāna'i was estimated to have been 6,000 people (cf. The Maui News, Dec. 24, 1926, 7:2). Lāna'i residents cultivated the land for their staple foods, and fished in the rich ocean waters that surrounded the island for their protein. By 1800, the population was reduced as a result of disputes between the kings of Hawai'i and Maui. Little Lāna'i found itself surrounded by, and then overrun by warriors of the invading forces. These conflicts in turn, impaired Lāna'i's capacity to produce agricultural resources and sustain its traditional population. In one year between 1804 and 1805, it is estimated that 2,000 Lāna'i natives died as a result of the ma'i 'ōku'u (a foreign introduced disease), that is reported to have killed 150,000 Hawaiians across the islands (The Pacific Commercial Advertiser, Mar. 2, 1873:3). By the late 1840s, there were approximately 604 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.

MO'OLELO 'ĀINA (NATIVE TRADITIONS OF THE LAND)

Mo'olelo (native traditions and history) contain rich descriptions of the relationship shared between Hawaiians, their god, living environment, practices and experiences through life. Historical accounts written both by Hawaiians and foreigners add to the rich narratives, either recalling events of the past, or describing changes in our island communities. The mo'olelo and historical accounts that follow in this section of the study, provide readers with important understanding of the cultural landscape of Lāna'i, which extends from the heavens to the horizon.

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 Kahiki—the ancestral homeland of the gods—as Kāne, Kanaloa, Pele, 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.

The Water of Life Opened on Lāna'i by Kāne and his Companions

One of the early traditions to mention Lāna'i describes the visit of the Kāne, Kanaloa and Kāne'āpua to Kaunolū, with events transpiring along the shore and in the uplands.

Ianuali 12, 1865 (aoao 1)
Nupepa Kuokoa
Ka Hoomana Kahiko, Helu II.
Ua moolelo o Kane, ame kona mana, ame kana mau hana

Ancient Religion, Part II.
The tradition of Kāne, his power and his deeds.
(Kāne'āpua travels to Kahiki from Kaunolū, and helps bring all manner of foods to the Hawaiian Islands)

Here is the tradition of these gods. Kane the elder, and Kanaloa, his younger sibling, and their younger sibling, Kaneapua. They came from the Foundations of Kahiki, and dwelled here in Hawai'i. The Hawaiian people worshiped them as their gods in ancient times. These are some of the things they did, they planted vegetable foods, and when matured, they cooked them. When the food was ready, they prayed thus. "Here is the food o gods, Kāne and Kanaloa. Here are the vegetable foods, here are the fish, that I might have life, and my descendants, till the tapping of the cane is heard, till the skin is like the dried pandanus leaves, I plant and fish, and build a house (temple) for you, in which I might worship you the gods."

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And if it is a woman, she worships in this way, "Here is the food, o gods, here are the vegetable foods, here are the fish of Kane and Kanaloa, that I and my descendants may live, till the tapping of the cane is heard, and the skin looks like the dried leaves of the pandanus; to cultivate foods and to fish, till things are heaped for you o gods, indeed I worship you."

About his Power
Here is his power, when they two were traveling about Hawai'i, and they reached a place where there was no fresh water, Kane thrust his staff into the earth, and fresh water poured forth. Such places were called "The water thrust forth of Kāne and Kanaloa."

Here are some other powers that they had. They could take over the life of a man, one that they led to do that which they desired, such as if they wanted 'awa or fish, some other thing that they desired. There were many things that they did at places they traveled to, like making the fishpond at Honuaula, by their power.

His Deeds
Drinking awa is what they did, from Hawaii to Kauai, and this is why the thrust forth to make the water, to have water for the mixing of their 'awa, at the places they stayed. This is how they came to stay at Lanai. And when they finished visiting Hawaii, they returned to where they had come from, Lau-ena-a-Kane (in Kahiki). Those sands are the sands which are tossed upon them during their periods of sleep.

Now their younger sibling (Kaneapua), was left at Kaunolu on Lanai, watching from the point, which is named Lae o Kaneapua. There came a time when Kanewahanui sailed from Hawaii, seeking out those things which he desired. Kaneapua called out to him, "Where is the canoe traveling to?" Kanewahanui answered, "The canoe seeks to tread upon the bosom of Kane and Kanaloa." Kaneapua, responded, "Is that so! The bosom of the gods that you a mortal shall tread upon. How about if I join you as well?"

Kanewahanui agreed, and they traveled to the Foundations of Kahiki, and his desire was satisfied. Kaneapua led Kanewahanui to see the net of Makalii, and it was at that time that the net of Makalii was gnawed by the rat of Kanewahanui, and that all kinds of foods were obtained in Hawaii.

So I have heard. Naimu [Translation, K. Maly]

About Kāne'āpua at Kaunolū, the Spring of Miki, and the People of Lāna'i

Native historian, Samuel Kamakau, penned many accounts documenting Hawaiian history, practices, beliefs, and historical observations of his time. As a part of a lengthy series published over several years, Kamakau told readers about ancient Hawaiian seafarers. Among the accounts is one of Kāne'āpua, a man of godly associations, who resided at Lae 'Āpua, and for whom the islet fronting Kaunolū is named. Though inaccessible in the modern day, there is a significant walled structure situated atop the islet. We also learn in the tradition, that Kāne'āpua traveled to the uplands and, at Miki, mated with a woman of Lāna'i.

The result of the union is that Kāne'āpua is an ancestor of some of the native families of Lāna'i (Nupepa Kuokoa, January 5th, 1867).

Ianuari 5, 1867 (aoao 1)
Nupepa Kuokoa
He Moolelo no Wahanui me Kaneapua ma Lanai
A Tradition of Wahanui and Kāne'āpua on Lāna'i
Wahanui was a chief of Oahu who went to Kahiki. Wahanui was the chief, Kilohi was the astronomer, and Moopuaiki was the navigator. They sailed and landed at Haleolono, Molokai. In the early morning, they sailed along the cliff of Kaholo, on Lanai, at daylight, they passed by the point of Kaunolu. Just a little to the southeast of there, is the Point of Apua. That is the name of this place to the present day. There was dwelling there a man by the name of Kaneapua. The man called out, thus, "The canoe, whose canoe is it?" It is for Wahanui."

"So Wahanui is the chief, who is the priest?" "It is Moopuaiki." "So Moopuaiki is the priest, who is the astronomer?" "It is Kilohi." "Where is the canoe sailing to?" "The canoe, is sailing to Kahikiku, Kahikimoe, and Kahiki of the rain drops of Kane, to tred upon the bosom of Kane." "Your chest is that of a man, and to tred upon the bosom of Kane, is the end of life, only death will remain. How about if I become one of them upon the canoe?"

Kilohi, 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 Kaumalapau.

In the story of this man, Kaneapua, it is said that he came here from Kahiki. He came with his elder brothers, and because there was no water, they sent him to the uplands at Miki, to get some water. It is there in the uplands of Lanai. But because the older brothers coveted the rich lands of Kaneapua, that is the land of Kahalapiko, they abandoned Kaneapua on Lanai. He mated with a woman of that place, and became an elder of some of the people there.

Wahanui folks continued trying (to sail), and frequently came close to dying, as storms came upon the canoe at Kealaikahiki, Kahoolawe, where one sails to Kahiki. It is said in the tradition of Wahanui's sailing to Kahiki, that there was much trouble that came upon them in the sea. When Kaneapua became the steersman, they reached the lands of Kahiki. He was foremost of the navigators, and knew all of the stars of the sky and heavens… [Translation, K. Maly]

These two native traditions are among the earliest that describe the gods coming to Lāna'i. Another account collected by Martha Beckwith in ca. 1930, from David Malo Kupihea, an aged native of Moloka'i, stated that the god Kū was the first of the gods to arrive on Lāna'i. The place where he first stood was called "Kumoku" (Beckwith, 1940:11). This tradition and the location have not been found in any of the native language accounts authored by native Hawaiians in the period between the 1830s and 1940s. Though in letters penned by Walter Murray Gibson who resided on Lāna'i between 1862 and 1888, he sometimes wrote the name of the ahupua'a as "Kumoku" rather than Kamoku.

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A Famine on Lāna'i—
An Ancient Prayer Offered by Pakeaulani to the God Kānepa'ina

In the Hawaiian newspaper Nupepa Kuokoa (Novemapa 8, 1862), John Puniwai published a tradition describing events in the lives of two ancient residents on Lāna'i. There was a period of famine across the islands, and nearly the entire population of Lāna'i had died. Puniwai's account shares the tradition of a god at one of the heiau on Lāna'i, "Kānepa'ina," and how the health of the land was returned. The word anela ('ānela - Hawaiianized angel) is used by Puniwai in place of the traditional words "'aumakua" or "akua." Also cited within this account is a pule (prayer) uttered by ancient residents of Lāna'i.

No na Akua o ka Wa Kahiko...
...Eia mai he wahi moolelo no ka malama ana o kekahi anela paha, a mau anela paha, oia hoi he mau Kane paha. Penei ua wahi moolelo la. Aia ma Lanai ka noho ana o Kaimumahanahana, a me kana keiki o Pakeaulani, a he nui loa no na kanaka ma Lanai ia manawa; a hiki mai ke kau wi, pau aku la na kanaka i ka make a ka ai, a koe elua o Kaimumahanahana, a me Pakeaulani, kokoke make nae ka makuakane. O ka Pakeaulani hana, oia keia. Hele wale aku la no keia e eli wale aku no i kulina uala, a loaa ka uala liilii, (he au ia uala) kalua a moa, lawe aku la keia a he wahi heiau a ianei i hana'i, kaumaha aku la, alaila, pule aku la, penei kahi hapa o ka pule.

Kini o ke akua
E ka lehu o ke akua
E ka pukui akua
E ka lalani akua
E kahuli, e kahele
E ka wahine e moe ana ke alo iluna
Eia ka ai au a Pakeaulani keiki a
Kaimumahanahana

Pau ka pule, hoi keia a imi hou i ai no ke ahiahi, a moa ia ai lawe aku, i lawe aku ka hana, ua pau kela ai, kau keia ai, pule no hoi e like me mamua. I kekahi imu liilii ana a ianei, honi mai la kona makuakane i ke ala o ka uala! I mai la kela, "Auhea hoi kau uala e kuu keiki e aala mai nei?" Pane mai la kela, "He ai ia na kuu akua." Pane hou mai kona makuakane, "Aohe o'u akua, a he akua ka hoi kou?" A hala ae la na la elima o kana hana ana pela, alaila, i ka po kamailio mai la kekahi anela o Kanepaina. I mai la, "Ea, a keia po e panipani aku oe i na pukapuka liilii o ko olua hale, a e noho malie mai kamailio pu me kou makuakane a pau ae la ka laua kamailio pu ana, a hele aku la ia anela. Ninau mai la kona makuakane ia, "Owai kou hoa i kamailio mai la." I aku la oia, "O kuu akua hoi ia a'u e malama nei." Aole liuliu ma ia hope iho, haule mai ana ka ua he nui, ka ua no ia a ao ka po a po ua la nei, a ao ua po nei, malie iho la ka ua. I puka aku ka hana iwaho ua palaku ka Maia, ua moe ke Ko a ala mai, hele ke anakiu o ka uala a keke, ua hele ka Ape a hilala ka ha; o ke kalo hoi ua makaole kekahi kihapai, a o kekahi pumaia ka ha o ke kalo. Ke kalua iho la no ia o ka ai a moa, kaumaha e aku la keia i ke Akua oia nei, a pau hoi mai la laua nei ai ka uala, ke kalo, a ai no hoi ka mai a maona; o ka laha hou no ia o kanaka o Hawaii nei, ma Lanai wale no. Oia iho la kahi moolelo o ka malama ana o kekahi o na Kane ia mau kanaka...

Owau no me ka mahalo. John Puniwai.

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

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 Kaimumahanahana.

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 your sweet potatoes that I smell, my son?"

He answered him, saying, "It is the food of my god." The father then answered, "I don't have a god, but you do?" Five days passed in his (Pakeaulani) doing this same thing, then on the fifth night, an angel, Kānepa'ina, spoke. He said, "Heed me, this night go and close the very littlest of the holes in the house of you two, and stay calm, do not speak with your father." When they two were finished speaking, the angel departed. His father asked him "Who was the companion with whom you were speaking?" He answered, "My god whom I have been worshipping."

Not long afterwards, a great rain fell. It rained night and day, and through several nights and days until there was calm, then the rains fell lightly. Looking outside to see what had transpired, there was seen ripe bananas, sugar cane lying upon the ground, sweet potatoes spread all about, ape (mountain taro) with long stalks leaning to the side; Kalo (taros) which filled the gardens, banana stalks were used as the channels (to irrigate) for the taro. He then cooked the food, and made an offering to his God. When finished, they two ate the sweet potatoes, taro, and bananas until filled. This is how Hawaiians came to once again be spread across Hawaii, only from Lāna'i. So this is one tradition of how one of the Kāne (gods), was worshipped by these men...

I am with appreciation. John Puniwai. [Translation, K. Maly]

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Mo'olelo no Kaululā'au (Traditions of Kaululā'au)

One of the best known traditional accounts of Lāna'i dates from the early fifteenth century and associates the island with the ruling chiefs of Maui. In these narratives, a young chief, Kaululā'au, was born to Kaka'alaneo and Kanikania'ula (or Kelekeleioka'ula). Kaka'alaneo's elder brother was Kāka'e. Fornander reported that these royal brothers jointly ruled Maui and Lāna'i (Fornander 1973:II-82, 83). During the reign of Kāka'e and Kaka'alaneo's, and for many generations preceding it, anyone who attempted to live on Lāna'i experienced great difficulties, as the island was inhabited by evil ghosts/spirits (akua) ruled by their king, Pahulu. While there are numerous narratives that describe how Kaululā'au came to free Lāna'i from the rule of Pahulu, thus making it safe for people to inhabit the island, 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 Eleio."

King Kalākaua's version provides a significant description of Lāna'i 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 [15] and described Lāna'i 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.

Ka Moolelo o Eleio (The Tradition of Eleio)

The tradition of Eleio is set in the time of Kaka'alaneo's rule over Maui, Lāna'i, Moloka'i, and Kaho'olawe (c. 1400). It was published by W. N. Pualewa, in the Hawaiian-language newspaper Kuokoa, in 1863. The account tells us that Eleio was a famous kūkini 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, so quickly that upon arrival, the fish would still be alive. When it was learned that Kelekeleioka'ula, Kaka'alaneo's wife, was expecting, the king granted Eleio the privilege of naming the child. Eleio stated his desire, that if it was a boy, the child should be named Kaululā'au (The-forest-grove). When the child was born, it was indeed a boy, and he was named Kaululā'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, Kaululā'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]

Kaululā'au began his journey around Lāna'i, and at the point where we join the tradition, we are told that he has already killed many of Pahulu's minions. Fearing for his own life Pahulu

[1] Walter Murray Gibson settled on Lāna'i in 1861, and by the 1870s came to control most of the land on the island through fee-simple and leasehold title. A friend of many chiefs, some of whom who had been on Lāna'i with Kamehameha I, Gibson recorded a number of traditions from the island, and is generally attributed with the Lāna'i narratives cited by King Kalākaua.

[2] Nupepa Kuokoa, October 24 & 31, 1863.

feigned friendship with Kaululā'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 Kaululā'au. The party traveled around the island counterclockwise, leaving the Keōmoku region, passing through Ka'ena, Honopū, Kamoku, Kaumālapa'u and on to Kaunolū. The excerpts below, translated from the original Hawaiian language account include the references found that describe the coastal region of Kamoku and vicinity. There are no descriptions of Kaululā'au passing through Kō'ele in the traditions. The full Hawaiian account may be viewed in the Hawaiian language newspaper "Nupepa Kuokoa."

The excerpts below, translated by Maly, describe some of the events along the leeward, cliff-lined coast of Lāna'i, and passes along Kamoku's shore.

Nupepa Kuokoa
Okatoba 24, 1863 (aoao 1)
Ka Moolelo o Eleio (Na W.N. Pualewa)
The Tradition of Eleio
(By W.N. Pualewa)
...Kaululā'au then went and stayed at the Point of **Kaena**. While staying there, he destroyed the ghosts of that place as was his way, by deceiving the ghosts, until all were killed.

They resided here for a while, and then after several days, Pahulu observed that the ghosts of the place were all gone. Pahulu then said to Kaululā'au and Lono, "The ghosts of the place are finished, perhaps we should go to that side, at **Honopū**, we shall stay there and see if the ghosts have moved to that section to live. For I have gone and looked around all this place, there are no ghosts left. Therefore, we would be mistaken to remain here any longer."

As a result of these words of Pahulu, they went to stay at Honopū, which is there, close to the cliffs of **Pali o Kāholo** cliffs, though **Kaumālapa'u** is still closer to Kāholo.

They arrived at Honopū and resided there for several nights, but there were no ghosts at this place. Pahulu went all about the places of this region over several nights, from the coast to the uplands, but he did not encounter even one ghost, therefore they had no reason to stay there for long.

Thus, they moved again, and stayed at **Kaunolū**. They stayed there for a long time, for Pahulu saw that this was where the ghosts had congregated.

Therefore Pahulu said to Kaululā'au, "Let us stay here a while, for I see there atop **Kāhilikalani**, is the place where the ghosts reside. But this is what I have to tell you, Kaululā'au, that you shall indeed destroy all the ghosts; but you should not kill the god called Kānemakua, for he has an important job here. His work, is that he is the native of this place, it is he who cares for the fish of the sea. He is the god, and if he should be killed, there shall be no other god who can watch over this godly point. So be careful, that you do not destroy the gods of this land as you do your work. From what I have seen, he is perhaps like you in what he does. So let him remain free, that he may be worshiped. Kānemakua will become the god of the fishermen of this place."

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Kaululā'au thought this was a good idea. So they dwelt there, and he did his work, killing all the ghosts of this place…

Puhi o Ka'ala (The Blowhole of Ka'ala)

A significant native tradition of Lāna'i, describes the naming of a coastal feature in the ahupua'a of Kamoku, at Kaumālapa'u. The narrative is set during the time that Kamehameha I encamped on Lāna'i in the late 1790s. Walter Murray Gibson (one time resident and owner of large tracts of land on Lāna'i), reportedly learned the account from M. Kekūanāo'a (who accompanied Kamehameha I on Lāna'i), and from Pi'ianai'a who had also resided on the island during that time. Gibson first published the account in the Hawaiian Newspaper "Nuhou" in 1873. King Kalākaua, retold the story in his book "Legends and Myths of Hawaii" (1888).

The blowhole and cave associated with the traditions (which is also said to contain the remains of Ka'ala and Ka'aiali'i), is one of the famous storied places (wahi pana) on the island of Lāna'i. The tradition has remained fresh in the minds of Lāna'i natives, and members of the Kaopuiki family have carried the name Ka'ala commemorating their ties to the people of old.

March 21, 1873 (page 3)
(Series March 21 – April 25, 1873[3])
Nuhou
Puhiokaala, Or The Spouting Cave Of Kaala
A Native Traditions Recorded by W.M. Gibson
Lanai is an island of many legends, stories and songs… It was a sacred isle, and its central land, named Kealia Kapu, or Tabooed Kealia, was a Pahonua, or place of refuge. Upon its soil and that of the bordering land of Kaunolu are the remains of a great temple, which once was a shelter to the fugitive vanquished warrior—to the servant fleeing from a chief's anger, and even to the victim escaping from bloody sacrifice. Its ruins are still revered by ancients of the isle. 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 anxious fishers have been known to make their secret offerings within the temple grounds in order to propitiate the olden deities of the seas.

The temple, or Heiau of Kaunolu, is on the southwestern coast of Lanai. 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 Kuaha, or Floor of Offering. Outside of this, and separated by a narrow alley way, there runs a broad high wall, which quite encircles the Kuaha. 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.

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

[3] The tradition was condensed and repeated in the Hawaiian Almanac and Annual of 1906 (pages 122-140).

gulf of the sea. Its high red walls [broken] from their tops, upon to which neither man nor goat can climb. But you can behold 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.

Inland from the temple there are many remains of the hales, 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, ohua, bonito, and the varied life of the Hawaiian seas.

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, over-looking 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 house of the conqueror of the eight lands and seas, Kamehameha the Great.

When this warrior king came to Kaunolu, 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 thy do at this day on the visit of his illustrious grandson[4], the products of the isle: the taro, the yam, the pala, the cocoanut, ohelo, banana and sweet potato. They piled up a mound of food before the door of the king's pakui, 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 nauu [nā'ū - Gardenia brighamii], which is Lanai's own lovely jasmine—a rare gardenia, whose sweet aroma ladens the breeze, and leads you to the bush when seeking it afar off. These garlands were fastened to the plaited pili thatch of the king's pakui; 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 maile.

The brightest of the girlish throng who stood before the dread "Lord of the Isles" was Kaala, or Sweet Scented, whose fifteen suns had just burnished her sweet brown face with a soft golden gloss; and her large, round, tender eyes knew yet no wilting fires. Her neck and arms, and all of her young body not covered by the leafy pa-u, was tinted with a soft sheen like unto a rising moon. Her skin glowed with the glory of youth, and mingled its delicate order of health with the blooms of the groves, so that the perfume of her presence received fittingly the name of Fragrance…

[4] Kamehameha V.

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In the issues of Nuhou dated March 25 and 28, 1873, Gibson relates how Ka'ala came to fall in love with Ka'aiali'i, a famous young warrior of the conquering king, Kamehameha I. Ka'ala's father was Opunui, a Lāna'i chief who survived the battles with Kamehameha, and her mother was Kalani. Angered that Ka'ala was betrothed to Ka'aiali'i, Opunui tricked his daughter into traveling from Kaunolū—stating that her mother was ill in the land of Mahana—he took her instead to Kaumālapa'u where he forced her into a submarine cavern and let her die, rather than live with the enemy warrior.

Nuhou, March 28, 1873
…Kaala tripped along the stony up-hill path, she glanced backward on her way, to get glimpses of him she loved, and she beheld her chief standing on the topmost rock of the great bluff overhanging the sea. And still as she went and looked, still there he stood; and when on the top of the ridge and about to descend into the great valley, she turned to look her last, and still she sadly saw her loving lord looking up to her.

The silent sire and the weeping child soon trod the round green vale of Palawai. She heeds not now to pluck, as was her wont, the lowers in her path; but thinks how she shall stop awhile, as she comes back to twine the salvia and ilima in a wreath for her dear lord's neck. And thus this sad young love trips along with innocent hope by the moody Opunui's side.

Nuhou, April 1, 1873
They pass through the groves of Kalulu and Kumoku [Kamoku], and now the man swerves from the path leading to Mahana and turns his face again seaward. At this the sad and silent child looks up into the face of her grim and sullen sire and says: "Oh, father, we shall not find mother on this path, but we shall lose our way and come to the sea once more."

"And thy mother is by the sea, by the bay of Kaumalapau. There she gathers limpets on the rocks. She has dried a large squid of Palawai for thee. She has pounded some taro of Maunalei and filled her calabash with poi, and would feed thee once more. She is not sick; but had I said she was well, thy lord would not have let thee go; but now thou art on the way to sleep with thy mother by the sea…"

Gibson's lengthy and prose-laden account describes how Ka'ala was forced into the submarine cavern on the southern lava shelf of Kaumālapa'u Bay, and of Ka'aiali'i's efforts in locating her. In the issue of Nuhou published on April 25, 1873, readers learn that Ka'ala is near death when Ka'aiali'i finally locates her and he himself, chooses to die with her, rather than live.

Nuhou, April 25, 1873
[Ka'aiali'i] …cries out in his woe there are other voices in the cave. First he hears the voice of Ua speaking to him in soothing tones as she stoops to the body of her friend; and then in a little while he hears the voice of his great leader calling to him and bidding him stay his grief. "Oh King of all the Seas," said Kaaialii standing up, and leaving Kaala to the arms of Ua, "I have lost the jasmine thou gavest me; it is broken and dead, and I have no more joy in life."

"What," said Kamehameha, "art thou a chief, and would cast away life for a girl? Here is Ua, who loves thee; she is young and tender like Kaala. Thou shalt have her, and more if thou dost want. Thou shalt have besides the land I gave the in Kohala, all that thou shalt ask of Lanai. Its great valley of Palawai shall be thine; and thou shalt watch my fishing grounds of Kaunolu, and be the Lord of Lanai."

"Hear, oh Chief of Chiefs," said Kaaialii, "I gave to Kaala more of my life in loving her, and of my strength in seeking for her than ever I gave for thee in battle. I gave to her more of love than I ever gave to my mother, and more of my thought than I ever gave to my own life. She was very breath, and my life, and how shall I live without her?

"Her face, since first I saw her has been ever before me; and her warm breasts were my joy and repose; and now that they are cold to me, I must go where her voice and love have gone. If I shut my eyes now I see her best; therefore let me shut my eyes for evermore." And as he spoke, he stooped to clasp his love, said a tender word of adieu to Ua; and then with a swift strong blow, crushed in brow and brain with a stone.

The dead chief lay by the side of his love… and many were the kanikaus or chants of lamentation for the two lovers, who sleep side by side in the Spouting Cave of Kaala.

A Visit to Puhi o Ka'ala in 1881

Walter Murray Gibson settled on Lāna'i in 1861, initially as a representative of the Mormon Church and Brigham Young. He was excommunicated from the church in 1864, and eventually became the owner or major lessee of large sections of Lāna'i until his death in 1888. During his tenure, Gibson compiled native traditions of Lāna'i, recording knowledge of place names, practices and residents of the island. In addition to numerous communications regarding land title and leasehold interests, Gibson also published many accounts in letters and in the Hawaiian newspapers. In 1881, Gibson published an account of a visit to Puhi o Ka'ala by some European guests he hosted. He wrote:

[Louis Lajos, a guest of W.M. Gibson, was reportedly a refugee of some rank from Hungary. He met up with Gibson and traveled to Lāna'i. The narratives excerpted below describe features of the leeward coast of Lāna'i.]

…A whale boat, (Kalula) that usually ran to the neighboring islands from the northern side of the island was now at Kaunolu on the southern side engaged to take a freight of sheep from that point to the neighboring market at Lahaina, and the ranchero, desiring to go himself on the boat, had come to get Lono and Papula [Papalua], the two most trusty boatmen of the island, to accompany him, and had also made arrangements to have Louis go along with them.

The two Hawaiians, ever ready for adventure on the water, and much attached to their employer made no demur on leaving their feast; and rode with the ranchero and Louis down the rocky slopes of the southern side of the island to the inlet of Kaunolu [is found Kaumālapa'u].

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Near this point, had been observed a remarkable spout or blow bole beneath the rocky bluffs of the beach; and the ranchero remarking that they had yet some hours of daylight before them, they would pay a visit to this sea-spout, which was one of the remarkable natural curiosities of these islands. When they reached the rocky brink, and stood within the spray of the great spout, they looked down upon a turmoil of water, boiling, seething, and white with the foam of an ever-fretful sea. Lono had at a word from the ranchero stripped and lunged into the angry gulf, and down he went into the depths of the green translucent waters and disappeared. Many minutes had elapsed; and Louis looked with amazement for his reappearance; but still the waters boiled and Lono remained in the deep. The ranchero smiled and said Lono had gone to visit a sea-god in his cave.

After some time, Lono re-appeared on the surface, bearing in his hand what Louis recognized as a human bone. And now the ranchero explained that at this place was a submarine cave, such a one in fact, as Byron described in fancy, in his poem of the Island." And as I understand you are a good swimmer, plunge in with Lono and examine it for yourself, and give me perhaps a better description than I have yet received from the natives."

The courageous spirit of Louis would not allow him to hesitate. He stripped and plunged in after Lono, like Torquil following Neuha, and keeping near his guide be breasted his way through the whirling waters, dived underneath the archway of a grot beneath the sea, and after a while stood up upon a beach, within a spacious submarine chamber, vaulted over with a crystallized roof, and dimly and weirdly lighted up by the green glare from the inflowing sea, and from a few rays of light let in through some interstices in the roof, from the upper world. Louis found a broad space of floor, and in the rocky wall were many projecting ledges, and upon one he found two human skeletons, whence Lono had removed a bone which he now returned. The young man having watched a while the great crabs, and puhis or eels in the cone, returned to his patron who related the following particulars about the Cave of Kaala.

In the time of the conquests of Kamehameha, he visited Kaunolu, a famous fishing ground.

Here are the remains of the best preserved heiaus, or rude temple of the ancient times; and here are the stone remains of a noted kulanakauhale, or City of Kamehameha. This was also a paahonua, or sacred place of refuge. There was then a great population at this point. Many games, the hula and the mock fights were performed in the presence of the Conqueror. A beautiful girl, with a smooth, brown, shining skin, and with taper fingers like “nehus,” the tiny minnows of the sea, took part in the games, and won the heart of Kaaialii. one of the captains of the Conqueror. He prayed that she be given to him, and his sovereign’s consent was granted. But another captain, Mailou sought her, and the great chief left the settlement of the question between his captains to the arbitrament of their thews and sinews; and Kaaialii broke the backbone of Mailou. The successful champion had taken possession of his love, when Opunui, the father of the girl, who had pledged her to a powerful chief of a neighboring island, not daring to remove her by any force, or even exercise of parental authority, from the arms of the warrior

captain, feigned a story of the dangerous sickness of the mother of the girl, who lived in the interior of the island, obtained Kaaialii's consent for the child to pay a visit to the dying parent. But Opunui led her to this rocky brink, and plunging into the sea with the terrified girl, left her a prisoner in the cave, from which her weak arms would not allow her to escape. The father intending to remove her, when the great chief and his captains and men had left the island.

Kaaialii learning that he had been deceived roamed about the island in a distracted state, in search of the woman he loved so much; and guided by the instruction of an old priest, came to this place, plunged into the sea, and entered the cave, to find his beauteous Kaala, in a dying state, overcome with exposure, terror, and attacks of the ferocious puhis, or sea eels. She died in his arms, and, while in the presence of Kamehameha, and his chiefs, who had followed the despairing lover, he beat in his brow by a crushing blow with a stone, and the great Conqueror ordered the remains of the two lovers to be placed side by side, on the ledge where they remain to this day…

"…The cave of Kaala is a witness, and many other scenes and incidents in these islands have witnessed, that the Hawaiian is fitted to be a noble and faithful race, and deserves a most faithful and fraternal cooperation at the hands of his white brother…" [Pacific Commercial Advertiser, April 9, 1881:1]

Named Localities of Kamoku Ahupua‘a

Hawaiians have a deep love and connection to the bio-cultural landscape. In their cosmology, everything is connected, and kānaka (people) are part of the geneology of the living environment. The depths of this relationship have been a part of Hawaiian mele (chants, poems and songs) time immemorial. Through their mele, they express their aloha for the environment, loved ones, and life experiences. One such mele was composed in 1880, for Maea, a Lāna‘i native who lived at Kahalepalaoa, and frequented the Kō‘ele-Kamoku uplands. Named locations and descriptions of the environment are offered in this mele as memories of experiences and favored places in the upland Kamoku.

...Mai ka makani Kehau	...From the dew-laden breezes
o Kihamanienie	of Kihamanienie
Makani popokapa o Kaiholena	The wind that bundles up the kapa
Hoomaha aku i kahi wai ono	One finds rest at the place of the
o Pulehuloa	sweet spring at Pulehuloa
Kuu hoa i ka piha kanaka nui o	My companion in the throng of people
Kihamanienie...	at Kihamanienie
Kuu hoa i ka wai ka kehau kakahiaka	My companion stiking the morning dew
E hoala mai ana i ka hia moe ua ao e	Awaken from your sleep for it is light
Kuu hoa i ke anu maeele oia aina	My companion in the dark, damp cold
i noho ia	of the land in which we lived
Kuu hoa i ka wai o Kapano me	My companion at the springs of Kapano
Kaiholena...	and Kaiholena...

[Nupepa Ko Hawaii Pae Aina, Kekemaba 4 & 11, 1880:4.
“He Kanikau no Maea.” Translator, Kepā Maly]

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In the larger collection of historical documentation, there are more than 300 place names on Lānaʻi that survived the passing of time. The occurrence of place names demonstrates the broad relationship of natural landscape to the culture and practices of the people. The place names extend from the ocean and shore line of Lānaʻi to the summit of the island. These names demonstrate extensive Hawaiian familiarity with the resources, topography, sites and features of the entire island. Coulter (1935) observed that Hawaiians had place names for all manner of feature, ranging from "outstanding cliffs" to what he described as "trivial land marks" (Coulter 1935:10). History tells us that named locations were significant in past times, and it has been observed that "Names would not have been given to [or remembered if they were] mere worthless pieces of topography" (Handy and Handy with Pukui, 1972:412).

In ancient times, named localities served a variety of functions, including — (1) triangulation points such as koʻa (land markers for fishing grounds and specific offshore fishing localities); (2) residences and areas of planting; (3) water sources; (4) trails and trail-side resting places (oʻioʻina), such as a rock shelter or tree shaded spot; (5) heiau or other features of ceremonial importance; (6) sources of a particular natural resource or any number of other features; or (7) a record of a particular event or practice (e.g., a planting area, where koʻi or adzes were made) that occurred in a given area.

In 1902, W.D. Alexander, former Surveyor General of the Kingdom (and later Government) of Hawaiʻi, wrote and account of "Hawaiian Geographic Names" (1902). Under the heading "Meaning of Hawaiian Geographic Names" he observed:

> It is very difficult, if not impossible, to translate most of these names, on account of their great antiquity and the changes of which many of them have evidently undergone. It often happens that a word may be translated in different ways by dividing it differently. Many names of places in these islands are common to other groups of islands in the South Pacific, and were probably brought here with the earliest colonists. They have been used for centuries without any thought of their original meaning… [Alexander 1902:395]

Table 1 below, is a list of selected place names and features recorded through native lore, historic land claims, and surveys for the ahupuaʻa of Kamoku. The site numbers when given are those assigned by Kenneth Emory (1924) following his archaeological field work on Lānaʻi in 1921-1922.

Table 1. Gazetteer of Selected Place Names in the Ahupuaʻa of Kamoku

Place Name	Pronunciation	Interpretation (and Emory's Site Numbers):
Anapuka	Ana-puka	Arch, a coastal site in Kamoku Ahupuaʻa (Site 68).
Hokuao	Hōkūao	Morning star - Venus, Kamoku Ahupuaʻa (Site 84).
Hoopapalani	Hoʻopāpā-lani	To touch the heavens (interpretive). Kamoku Ahupuaʻa (Site 262).

Hulupuuniu	Hulu-puʻu-niu	Bristly hill (interpretive), Kamoku Ahupuaʻa (Site 78).
Iwiole	Iwi-ʻole	No bones, or no boundary wall (Site 87), Kamoku. Named for a native tenant who lived on the land below Kōʻele, in the early to mid 1800s.
Ka Ili o Lono Iliolono	ʻIli o Lono	The land section of Lono, site of an ancient heiau of the agricultural class, near the former house site of Papalua, and boundary point between Kalulu and Kamoku Ahupuaʻa (Boundary Commission records). Point where the mauka-makai trail crosses out of Kalulu into Kamoku (Site 25). Now covered by the airport.
Kaiholena	Ka-iholena	The iholena banana tree (Sites 89). A valley above Kōʻele, Kamoku Ahupuaʻa. A favored region of Lānaʻi, where enough water could be found to tend cultivated crops (Boundary Commission records).
Kalamaiki	Kalama iki	The torch (little section), Kamoku Ahupuaʻa (Site 71).
Kalamanui	Kalama nui	The torch (larger section), Kamoku Ahupuaʻa (Site 72).
Kamoku	Ka-moku	The district or cut off section. One of thirteen ahupuaʻa that make up the island of Lānaʻi (Boundary Commission records).
Kapano	Ka-pano	The darkness (describing dark clouds which roll down the valley. Situated on the boundary between Kamoku and Kalulu Ahupuaʻa (Site 30).
Kaumaikahoku	Kau-mai-ka-hōkū	The setting star (Site 79). An open plane in Kamoku Ahupuaʻa.
Kaumalapau	Kaumālapaʻu	Soot placed in the planting field that has been laid to rest (Site 73). A bay and ancient village site. Also an ʻili, land division within the ahupuaʻa of Kamoku that runs inland several miles (Boundary Commission records).
Kawaiu	Ka-wai-ū	The weeping water or spring (Site 33). A valley forming part of the boundary between

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		Kamoku and Kalulu Ahupua‘a
Keaaku	Ke‘a‘akū	Interpretive, The brave or upright one. A small valley that joins Kapano Gulch on inland side of Pūlehuloa, Kamoku Ahupua‘a (Site 81) (Boundary Commission records).
Keahialoa	Ke-ahi-‘ā-loa	The long burning fire (Site 75). A site in Kamoku Ahupua‘a near the boundary of Kalulu, below Pu‘u Nānā i Hawai‘i.
Keone	Ke-one	The sandy area (Site 69). A cove along the coast of Kamoku Ahupua‘a.
Kiei	Kiei	To peer or peak (Site 70). A cove along the coast of Kamoku Ahupua‘a.
Kihamaniania Kihemanienie	Kiha-māniania Kihe-mānienie	To sneeze and shudder/shiver (Site 85), Kamoku Ahupua‘a. Formerly a place associated with priestly lines, reportedly a training area of warriors in the time of Kamehameha I (Abraham Pi‘ianāi‘a). A hill with the ruins of a Protestant church and school house (construction started in 1840, completed in 1843). Also the site of a historic cemetery.
Koele	Kō‘ele	Black or darkness drawn down (Site 88), Kamoku Ahupua‘a. Said to be named for the heavy, moisture laden clouds which would come down the mountain gulches. These clouds and fog were so thick that one could not see but a few feet in front of oneself (Daniel & Hattie Kaopuiki).
Kuanaipu	Ku-a-nā-ipu	Interpretive, Upright gourds, a section of land between Pu‘u Nānā i Hawai‘i ‘Ili o Lono, near the Kamoku-Kalulu Boundary (Boundary Commission Records).
Lalakoa	Lālā-koa	Acacia koa branches, an ‘ili of Kamoku Ahupua‘a (Site 83). Site of the 1917 Gay family home.
Makapala	Maka-pala	Ripe, softening fruit (Site 82). Situated on edge of valley between Kamoku and Kalulu Ahupua‘a.
Naupaka	Naupaka	The Scaevola plant (Site 67). A cove along the coast of Kamoku Ahupua‘a.

Nininiwai	Ninini-wai	Dripping water (Site 86). Formerly one of the important agricultural areas for old Lāna‘i natives. In 1802, a Chinese man named Wong Chun planted sugar for processing in Nininiwai. Later in 1910, the first pineapple planted for commercial purposes were planted in this land area.
Opu	Ōpū	Clump (mound of plants), point at boundary of Kamoku, Paoma‘i, Kalulu and Mahana Ahupua‘a (Site 37).
Paliamano	Pali-a-mano	Cliff of Mano, boundary valley between Kamoku and Ka‘ā Ahupua‘a.
Pueo	Pueo	Owl. An ‘ili of land in Kamoku Ahupua‘a, near the boundary with Kalulu.
Puhiokaala	Puhi o Ka‘ala	Blow hole of Ka‘ala, the famous undersea cave from the tradition of Ka‘ala and Ka‘aiali‘i, situated on the Kalulu shoreline of Kaumālapa‘u Bay.
Pulehuloa (Puupulehuloa)	Pūlehu-loa	To broil (cook) for a long time (Site 80). Hill and bank that forms a northern wall of Pālāwai Crater, near the Kamoku-Kalulu boundary. Not far from Keliihananui’s house (Boundary Commission records).
Puukauila	Pu‘u kauila	Kauila tree hill (Site 74). A boundary point between Kamoku and Kalulu Ahupua‘a.
Puukoa	Pu‘u koa	Acacia koa hill (Ste 76). An elevated rise in Kamoku Ahupua‘a (Site 76).
Puunanaihawaii	Pu‘u Nānā i Hawai‘i	Hill to look at Hawai‘i (Site 77), a high prominence in Kamoku Ahupua‘a close to the boundary with Kalulu (Boundary Commission records).
Puunene	Pu‘u-nēnē	Goose hill (Site 90). An elevated area near the upper boundary between Kamoku and Kalulu Ahupua‘a (Site 90).

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NATIVE LAND TENURE IN KAMOKU AHUPUA'A

In the centuries following initial Polynesian settlement of the Hawaiian Archipelago, Hawaiian land use and resource management evolved and adapted to the wealth and limitations of the natural resources found on each of the islands. By the 1500s, the mokupuni (islands) were subdivided into land units of varying sizes. The largest division was the mokuoloko (district), of which two occur on Lāna'i, the "kona" (leeward) and the "ko'olau" (windward) districts.

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

Like the districts, the ahupua'a were also divided into smaller manageable parcels. Among the smaller land parcels were the 'ili and 'ili lele, detached parcels with resources in various environmental zones (such as salt making ponds on the shore, and māla 'uala or sweet potato gardens); kīhāpai, paukū, mo'o, and kuaīwi (open- and wall-lined gardens plots); māla (or dry land agricultural parcels); and kō'ele (agricultural parcels worked by commoners for the chiefs). These are among the small land units which were devised by the ancient Hawaiians as a means of managing resources and work efforts. These smaller parcels were inhabited and/or managed by the maka'āinana (people of the land) and their extended families—the 'ohana.

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

In this system, entire ahupua'a, or portions of the land were generally under the jurisdiction of appointed konohiki or lesser chief-landlords, who answered to an ali'i-'ai-ahupua'a (chief who controlled the ahupua'a resources). The ali'i-'ai-ahupua'a in turn answered to an ali'i 'ai moku (chief who claimed the abundance of the entire district). Thus, ahupua'a resources supported not only the maka'āinana and 'ohana who lived on the land, but also contributed to the support of the royal community of regional and/or island kingdoms. This form of district subdividing was integral to Hawaiian life and was the product of strictly adhered-to resources management planning.

The land provided the fruits and vegetables for the diet, and the ocean provided most of the protein. In communities with long-term royal residents, kapu and divisions of labor—such as agriculture, fishing, bird catching, building of structures, canoe making and the likes— came to be strictly adhered to.

Being a smaller island, with limited water resources (thus, a limited population), the island of Lāna'i seemed always to have been in the shadow of Maui—environmentally and politically. Lāna'i's chiefs were under the jurisdiction of Maui's high chiefs. As the development of the land management system occurred on Maui, in which ahupua'a and smaller political, religious and subsistence divisions were established, Lāna'i was also divided into its ahupua'a. Traditional lore and knowledge relate that the island was divided into 13 ahupua'a. But on Lāna'i, an anomaly occurred in the designation of its ahupua'a—three of the land divisions cross the entire island, running from the windward to leeward coast; and a fourth ahupua'a crosses from the windward to the leeward side of the island as a lele (detached parcel of land), but does not apparently run all the way to the shore. It is assumed that this form of subdivision related to the stressed nature of Lāna'i's environment, and ensured residents access to all the resources—from coast to mountains—necessary to sustain viable populations, and adapt to seasonal variations in weather, rainfall, growing conditions, and ocean conditions.

In the period leading into the middle 1840s, the Hawaiian system of land tenure was undergoing radical alterations as laws were developed to offer rights of access and property to kingdom residents. The laws set the foundation for implementing the Māhele 'Āina of 1848, which granted fee-simple ownership rights to the hoa'āina (common people of the land, native tenants).

As the Māhele evolved, it defined the land interests of Kauikeaouli (King Kamehameha III), some 252 high-ranking Ali'i and Konohiki (including several foreigners who had been befriended by members of the Kamehameha line), and the Government. As a result of the Māhele, all lands and associated fisheries in the Kingdom of Hawai'i came to be placed in one of three categories: (1) Crown Lands (for the occupant of the throne); (2) Government Lands; and (3) Konohiki Lands. The "Enabling" or "Kuleana Act" of the Māhele (December 21, 1849) further defined the frame work by which hoa'āina (native tenants) could apply for, and be granted fee-simple interest in "Kuleana" lands (cf. Kamakau in Ke Au Okoa July 8 & 15, 1869; 1961:403-403). The Kuleana Act also reconfirmed the rights of hoa'āina to: access and subsistence, and collection of resources from mountains to the shore, necessary for their well-being, within their given ahupua'a. Though not specifically stated in this Act, the rights of piscary (to fisheries and fishing) had already been granted and were protected (cf. Kingdom Laws of 1839-1841).

As a part of the evolving laws, the chiefs who secured title to ahupua'a were required to record and publish formal notices of the kapu fish, and by other laws, also their kapu trees. In 1848 and 1852, Pali, a chief and Konohiki on Lāna'i, who also resided in Kamoku filed his claim for both kapu fish and trees.

Island of Lāna'i
Interior Department Lands (1848):
The lands, prohibited fish and the prohibited wood and the Konohikis in the Seventh District

Aina	Konohiki	Ia Hoomalu	Laau Hoomalu
…Kaumalapau	Pali	Maomao	Koko…

[Hawaii State Archives – Int. Dept. Lands, 1848].

REF-202

August 26, 1852
Noa Pali; to Keoni Ana, Minister of the Interior:
…Forbidden fish of the konohiki and the prohibited woods. According to law.

Konohiki:	Land;	Fish:	Wood.
…Pali	Kamoku,	Uhu,	Koko…

Your highness, you straighten this out in your office… [HSA Int. Dept. – Lands]

Claims Filed for Kuleana in the Māhele ʻĀina on Lānaʻi

A thorough 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 for Lānaʻi was been completed[5]. The following notes summarize the claims from 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.
- **88** 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):

- **56** claims were awarded.
  Of those awarded, five claimants were chiefly awardees, who received entire ahupuaʻa.
- **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.

Digital copies of all Māhele ʻĀina Records from Lānaʻi may be viewed at https://www.lanaichc.org/mahele-aina.html.

[5] In the year 2000, Kepā & Onaona Maly (dba Kumu Pono Associates LLC) digitized the entire collection of records for the Māhele ʻĀina (that is, all volumes of the Register, Testimony, Mahele Award Books and Royal Patent Books). Most of the records were recorded in Hawaiian, and until recently they have not been completely indexed. It was in this digitized collection that all records cited were located.

Summary of Claims for Kuleana in Kamoku Ahupuaʻa

Kamoku (literally, "the district") Ahupuaʻa contains 8,291 acres (Figure 2). It is situated on the kona (leeward) side of Lānaʻi, and is bounded on the north by Kaʻā Ahupuaʻa, on the northeast by Paomaʻi Ahupuaʻa, and on the south by Kalulu Ahupuaʻa. Kamoku was noted for its upland forest and springs, and areas were developed by the Hawaiians into an extensive forested dry land agricultural system. It also had a sheltered bay at Kaumālapaʻu, forming the largest break in an otherwise steep-cliffed shoreline. Temporary and long-term residences, situated along the sheltered coves allowed access to the rich fisheries fronting the ahupuaʻa. Pali was the Konohiki of Kamoku under the Kamehamehas, and at the time of the Māhele, Kamehameha III retained the ahupuaʻa as a Crown Land. Uhu (parrot fish) was the kapu fish, and the koko (Euphorbia spp.) tree was the kapu wood. Oleloa, a woman of chiefly lineage, claimed the important spring-watered bay of Kaumālapaʻu (an ʻili of Kamoku), but relinquished it to the government during the Māhele. An ancient ala piʻi uka (mauka-makai trail) crossed between Kamoku and Kalulu Ahupuaʻa and ran down to the shore at Kaumālapaʻu. Table 2 identifies the four claims and awards for kuleana in the ahupuaʻa of Kamoku.

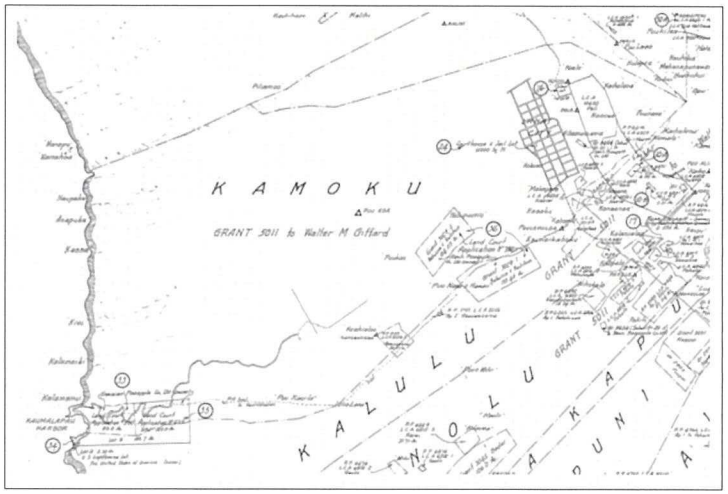


Figure 2. Portion of Map 1, Land Court Application No. 862 – Kamoku Ahupuaʻa Identifying Locations of Kuleana Parcels, Royal Patent and Land Grants (Note Koele Situated near the upper right-hand of this portion of the map)

REF-203

Table 2. Native tenants of Kamoku Ahupua'a who filed claims for kuleana (fee-simple property rights) in 1847-1855

L.C.A. Helu	Claimant	Ahupuaa	Ili
3719B	Kalaihoa	Kamoku Kalulu	—
6833	Kaaiai	Kamoku Kalulu	Elialii
8556	Kaauwaeaina	Kamoku Kalulu	Pueo Kapano uka
10630	Pali	Kamoku	Kaumalapau Mooloa Makaliilii Kalelelua Iwiole Aumoku

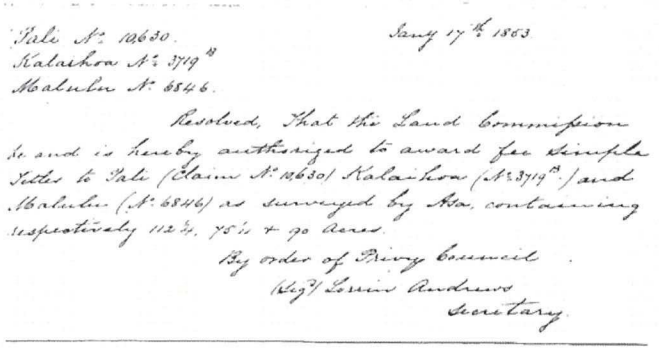
Documents of Native Claimants for Kuleana in Kamoku During the Māhele 'Āina

The documents filed as a part of the Māhele 'Āina provide us with glimpses into the lives and practices of native tenants who lived during the period of transition from the old land system to one patterned after the new western system.

Testimonies from konohiki (landlords) identify chiefly claimants for lands in Kamoku Ahupua'a. On February 7, 1848, Oleloa (w.) reliquished the 'ili of Kaumālapa'u (covering land and fishery resources in Kamoku Ahupua'a to the King (Buke Mahele, 1848:106). Subesequent records of the Boundary Commission (1876-1877) and of leases on Crown and Government Lands, recorded between the 1860s to 1907, designated Kamoku Ahupua'a as a Crown Land asset.

The records that follow include digital copies of the original Māhele documents for cited claims, along with verbatim or summary English translations of those records prepared by Kepā Maly (the Māhele documents are cited as unnumbered figures).

Helu 3719 B
Kalaihoa
Kalulu (with a portion of Kamoku)
Foreign Testimony 15:40



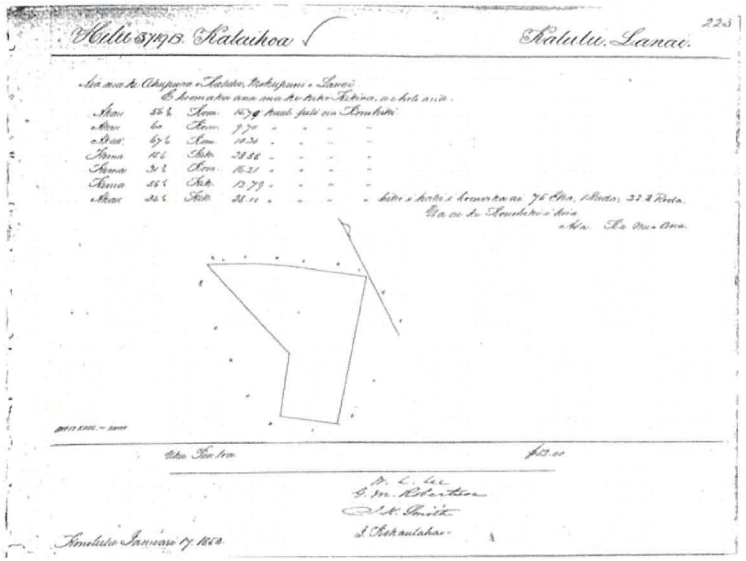
Jany. 17th, 1853.

Resolved, that the Land Commission be and is hereby authorized to award fee simple titles to Pali (Claim No. 10,630), Kalaihoa (No. 3719 B) and Malulu (No. 6846) as surveyed by Asa, containing repsectively 112 1/4, 75 1/10 & 90 Acres.

By order of Privy Council
(Sig.) Lorrin Andrews,
Secretary.

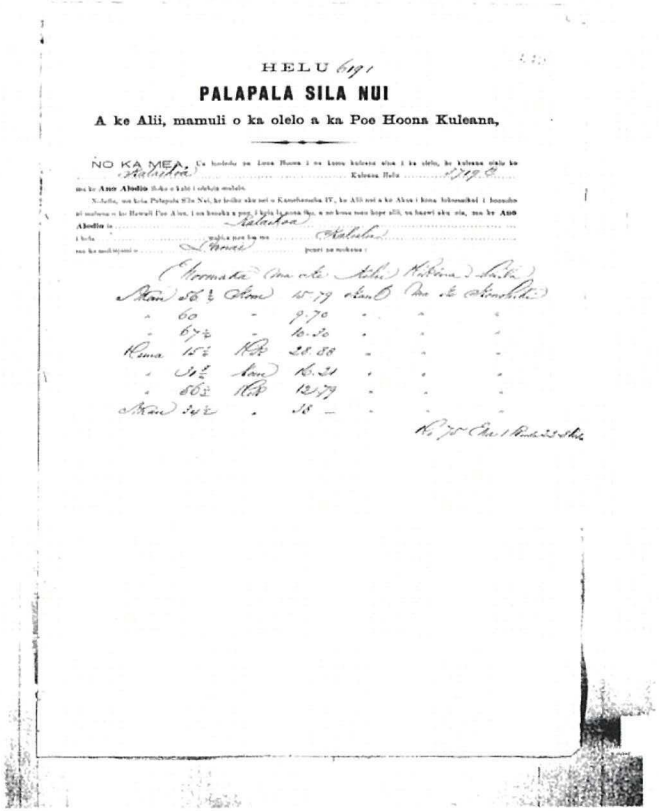
REF-204

Helu 3719 B
Kalaihoa
Kalulu (with a portion of Kamoku)
Mahele Award Book 7:223



There in the Ahupuaa of Kalulu… [metes and bounds] … 75 Acres, 1 Rood, 22.8 Rods…

Royal Patent No. 6191
Kalaihoa
Kalulu
Book 23:549-550

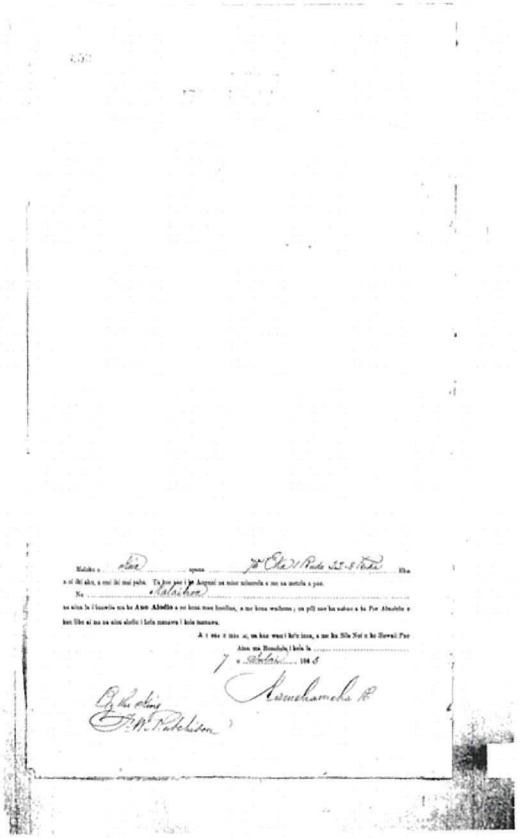


HELU 6191

PALAPALA SILA NUI

A ke Alii, mamuli o ka olelo a ka Poe Hoona Kuleana,

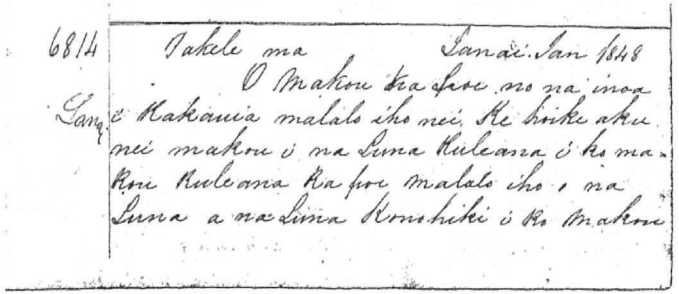
REF-205



Helu 6191
Kalaihoa

Ahupuaa of Kalulu [with section of Kamoku]… 75 Acres, 1 Rood, 22.8 Rods…

Helu 6814 with 6833
Pakele ma (et al. – 33 claimants)
Kaunolu
Native Register 6:424-426


6814 Pakele ma Lanai. Jan 1848
O Makou ka poe no na inoa
o Hakiaula malalo iho nei. Ke hoike aku
nei makou i na Luna Kuleana o ko ma-
Koi Kuleana Ka poe malalo iho, na
Luna a na Luna Konohiki o Ko Makou

Lanai. Jan 18, 1848.

We, are the people whose names are written below. We hereby make known to you Commissioners who Quiet Claims, our properties, being people below overseers and the Konohiki, our ili land rights, kula properties, fishery claims, moku mauu (grass land/pasture sections), and loi claims.

Here are the names, the claims and pasture lands…

…6833 Kaaiai Kalulu…

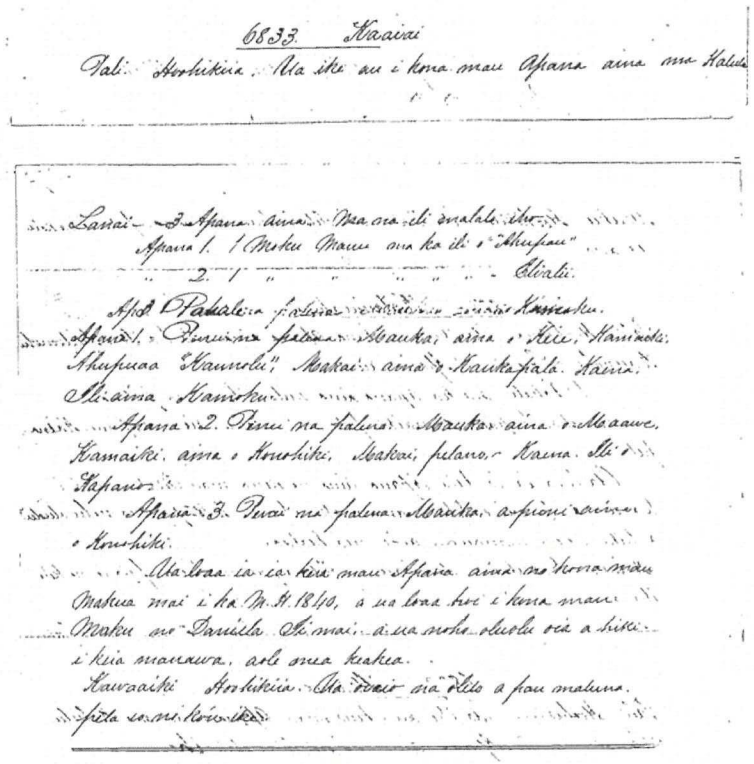
…Not all the kinds of ili lands are described here. Some of the ili extend from the Mountain to kula lands and on to the sea. And some are only kula paoo (dry land sweet potato patches).

REF-206

6833
Kaaiai
Kalulu
Native Register 6:425

Part of group claim under Pakele et al. See Helu 6814.

Helu 6833
Kaaiai
Kalulu & Kamoku
Native Testimony 13:272-273



6833 Kaaiai

Pali. Hoohikiia. Ala ike au i kona mau Apana aina ma Kalulu

Lanai 3 Apana aina. Maa ona ili ewalu ilee.
Apana 1. 1 Moku Mauu ma ka ili o "Ahupau"
" 2. 1 " " " " " " Elialii.
A o Pakele ka palapala [illegible] aina Kamoku.
Apana 1. Pumaia palena Mauka, aina o Keie, Kamaiki,
Ahupuaa "Kaunolu" Makai aina o Kaukapala. Kaena.
Ili aina Kamoku
Apana 2. Pumi ma palena Mauka aina o Maawe,
Kamaiki aina o Konohiki, Makai, pelano, Kaena Ili o
Kapano
Apana 3. Puni ma palena Mauka, a pioni ainaa
o Konohiki.
Aia loaa ia ia kiia mau Apana aina ma kona mau
Makua mai i ka M.H. 1840, a ua loaa hoi i kona mau
Maku ae Daniela Ili mai, a ua noho oluolu oia a hiki
i keia manawa, aole mea kuhea.
Kawaaiki Hoohikiia. Ua pono ia Olelo a pau maluna.
Pela no ma Konohiki

Pali, Sworn. I know his Parcels of land at Kalulu, Lanai. 3 Parcels of land in the ili below.

Parcel 1. 1 moku mauu (grass land/pasture section) in the ili of "Ahupau."
Parcel 2. 1 moku mauu in the ili of "Elialii."
Parcel 3. House lot [illegible – in the ili of] Kamoku.

Parcel 1. The boundaries are thus. Mauka, land of Keie. Kamaiki, Ahupuaa of "Kaunolu." Makai, land of Kaukapala. Kaena, Ili land of Kamoku.

Parcel 2. The boundaries are thus. Mauka, land of Maawe. Kamaiki, land of Konohiki. Makai, the same. Kaena, Ili of Kapano.

Parcel 3. The boundaries are thus. Mauka and all about, land of Konohiki.

He received these Parcels of land from his parents in the year 1840, and his parents received them from Daniela Ii. He has resided there peaceably to this time. No one has objected..

Kawaaiki, Sworn. All the words above are true. My knowledge is the same.

REF-207

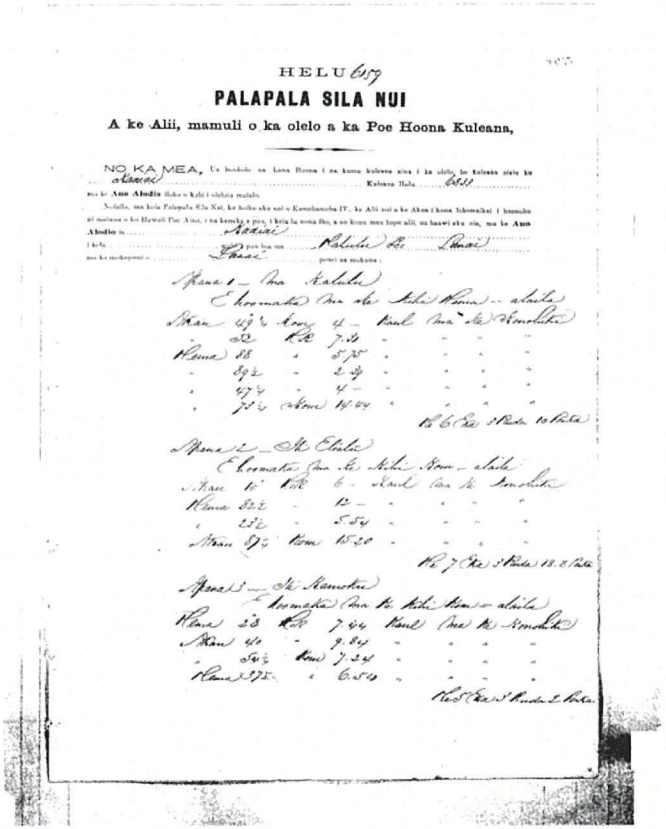
Helu 6833
Kaaiai
Kalulu & Kamoku
Mahele Award Book 7:215



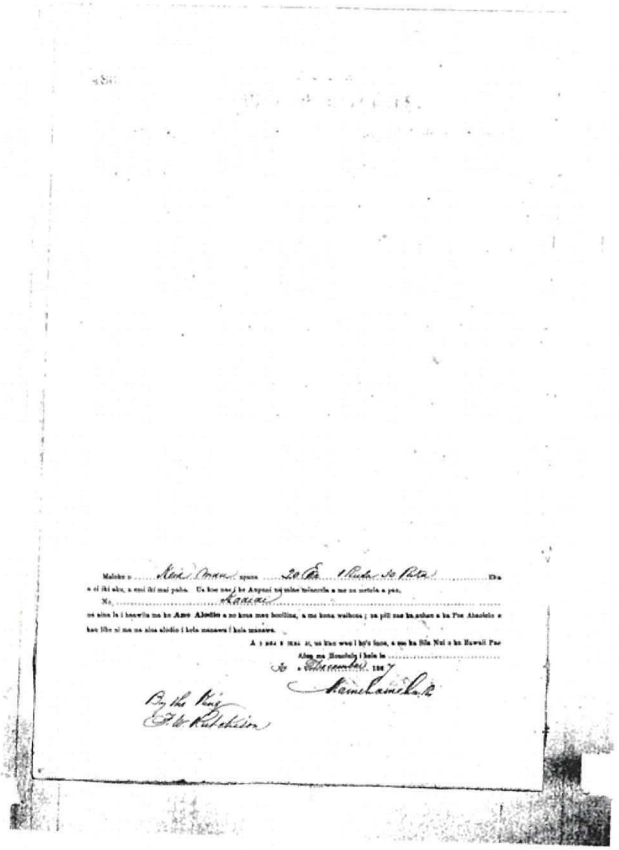
There in the Ahupuaa of Kalulu, Island of Lanai. Three Parcels.

Parcel 1. There in the Ili of Ahupau… [metes and bounds] … 6 Acres. 3 Roods, 10 Rods…
Parcel 2. There in the Ili of Elialii… [metes and bounds] … 7 Acres, 3 Roods, 17.8 Rods…
Parcel 3. There in the ili of Kamoku… [metes and bounds] … 5 Acres, 3 Roods, 2 Rods…

Royal Patent No. 6159
Kaaiai
Kalulu, Lanai
Book 23:485-486



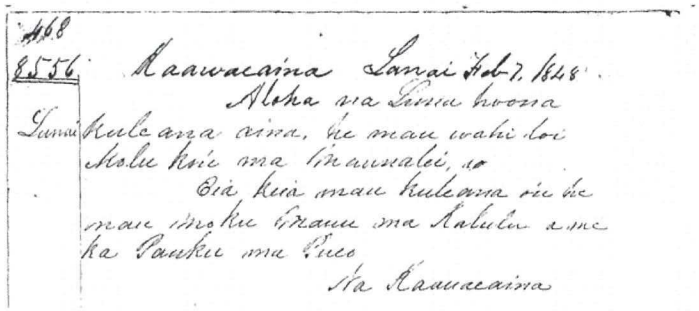
REF-208



Helu 6159
Kaaiai

…Parcel 2. Land section of Elialii. 7 Acre, 3 Roods, 18.8 Perches.
…Parcel 3. Land of Kamoku, 5 Acres, 3 Roods, 2 Perches…
Total of 20 Acres, 1 Rood, 30 Perches…

Helu 8556
Kaauwaeaina
Maunalei, Kalulu and Kamoku
Native Register 6:468


468
8556 Kaawacaina Lanai Feb 7, 1848.
Aloha wa Lana hooma
Lunas Kuleana aina, he mau wahi loi
Aole Koe ma Maunalei, a
Eia kela mau kuleana ia he
mau moku Graau ma Kalulu a me
ka Pauku ma Pueo
Na Kaawacaina

Lanai Feb. 7, 1848.

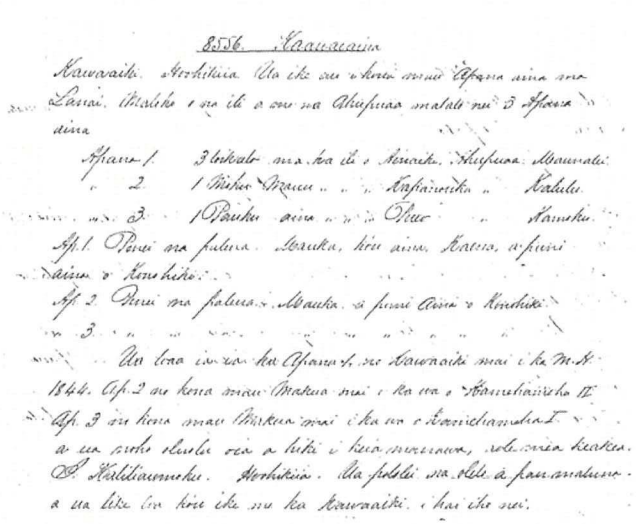
Greetings Commissioners who Quiet Land Titles. I have three loi (taro pond fields) at Maunalei.

Here are other claims of mine, several moku mauu (grass land/pasture sections) at Kalulu, and a pauku (planting section) at Pueo.

By Kaauaeaina.

REF-209

Helu 8556
Kaauwaeaina
Maunalei, Kamoku and Kalulu
Native Testimony 13:265



Kawaaiki, Sworn. I know his parcels of land on Lanai. They are in the ili and Ahupuaa below. 3 parcels.

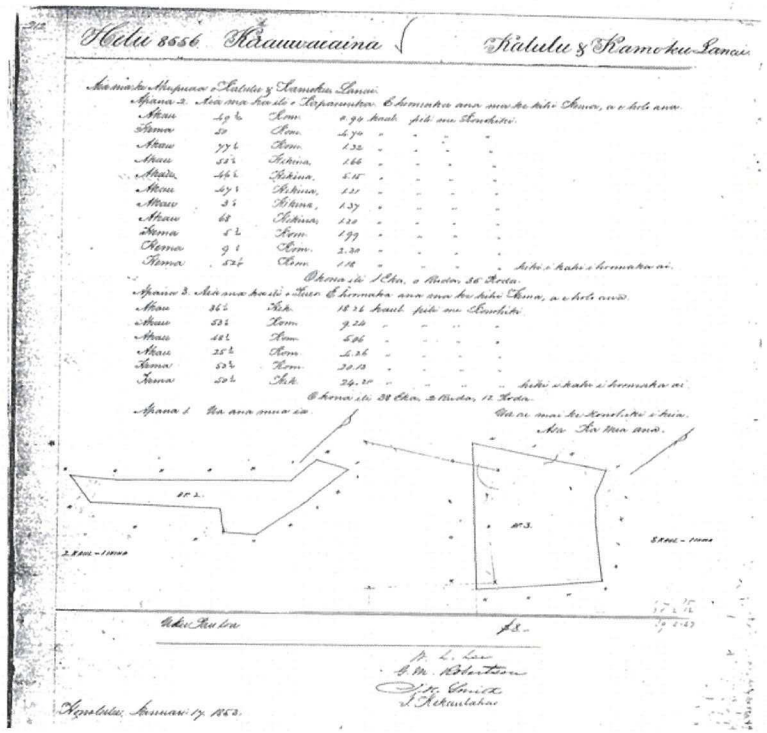
Parcel 1. 3 loi kalo (taro pond fields) in the ili of Ainaiki, Maunalei Ahupuaa.
Parcel 2. 1 moku mauu (grass land/pasture section), in the ili of Kapano uka, Kalulu Ahupuaa.
Parcel 3. 1 Pauku land in the ili of Pueo, Kamoku Ahupuaa.

Par. 1. The boundaries are thus. Mauka, my land. Kaena and all about, land of Konohiki.
Par. 2. The boundaries are thus. Mauka and all about, land of Konohiki.
Par. 3. The boundaries are thus. Mauka and all about, land of Konohiki.

He received Parcel 1 from Kawaaiki in the year 1844. Par. 2 from his parents in the time of Kamehameha II. Par. 3 from his parents in the time of Kamehameha I. He has resided there peacably to this time. No one has objected.

I. Kaliliaumoku, Sworn. All the words above are correct. My understanding is exactly like that as spoken by Kawaaiki.

Helu 8556
Kaauwaeaina
Kalulu and Kamoku
Mahele Award Book 7:212

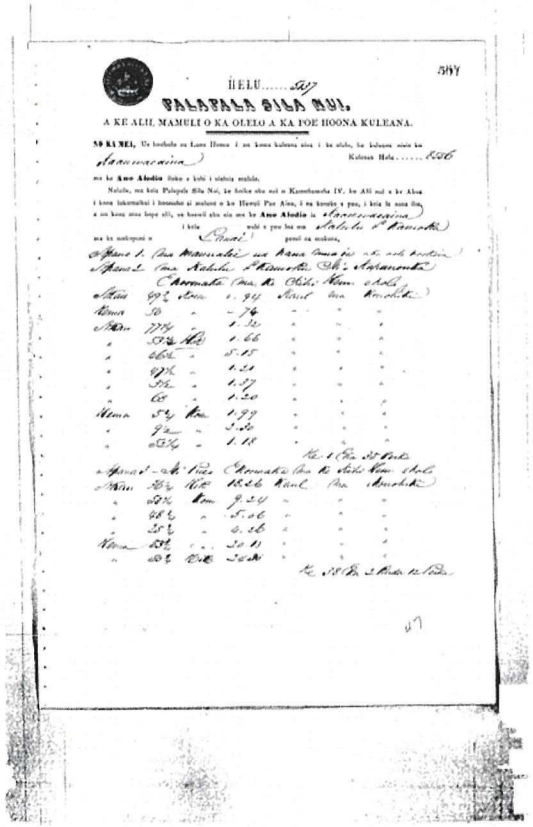


There in the Ahupuaa of Kalulu & Kamoku, Lanai.

Parcel 2. There in the ili of Kapanouka... [metes and bounds] ... 1Acre, 0 Roods, 35 Rods.
Parcel 3. There in the ili of Pueo... [metes and bounds] ... 38 Acres, 2 Roods, 12 Rods...

REF-210

Royal Patent No. 5137
Kaauwaeaina
Kalulu, Lanai
Book 20:501-502



HELU..... 547

PALAPALA SILA NUI.

A KE ALII, MAMULI O KA OLELO A KA POE HOONA KULEANA.

NO KA MEI, Ua hoohalo au Luna Hoona i na koona kuleana aina i ke alo, ke kuleana aina ke Kaauwaeaina Kalaiwa Hele..... 1846

no ke **Ano Alodio** kuka a kahi i olelo malalo.

Nalulu, na kia Palapala Sila Nui, ke hoike aku nei o Kamehameha IV. ke Alii mai a ke Akua i koon lokomaikai i hoounaku ai malunee o ke Hawaii Pae Aina, i na kuokoa a pau, i kela la nana ilio a oe kana aina kupa olii, ua hoowili aku aia oe no ke **Ano Alodio** ia Kaauwaeaina i kela [illegible] wahi a pau loa nae Kalulu o Kamoku

na ke aoaokupuni o Maui ponoi na makaia,

Apana 1. Kua Kaauwaki ua kapa ia [illegible]

Apana 2. Kua Kalulu o Kamoku Sila: Kalanaoula

Kaauwaki Kua K. Sila: Kua Kalulu

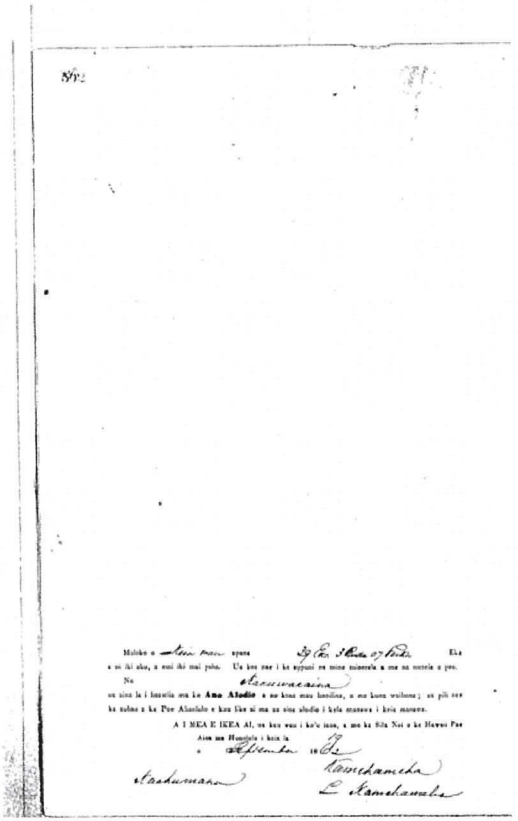
Kalulu	99	Aeka	1.94	Kanal	Kua	Kamoku
Kama	10	"	1.74	"	"	"
Kama	1774	"	1.32	"	"	"
"	573	Hale	1.66	"	"	"
"	664	"	5.15	"	"	"
"	97	"	1.51	"	"	"
"	72	"	1.37	"	"	"
"	66	"	1.20	"	"	"
Kama	54	Aeka	1.99	"	"	"
"	92	"	3.32	"	"	"
"	53	"	1.18	"	"	"

Kr. 1 Pia. 35 Kiko.

Apana 3 - Ma Pueo Kaauwaki Kua K. Sila: Kama Kalulu

Kama	85	Aeka	18.26	Kanal	Kua	Kamoku
"	97	Aeka	9.24	"	"	"
"	98	"	5.06	"	"	"
"	35	"	6.56	"	"	"
Kama	85	"	30.01	"	"	"
"	89	Aeka	3.08	"	"	"

Kr. 38 Pia. 2 Kiko. 12 Kiko.

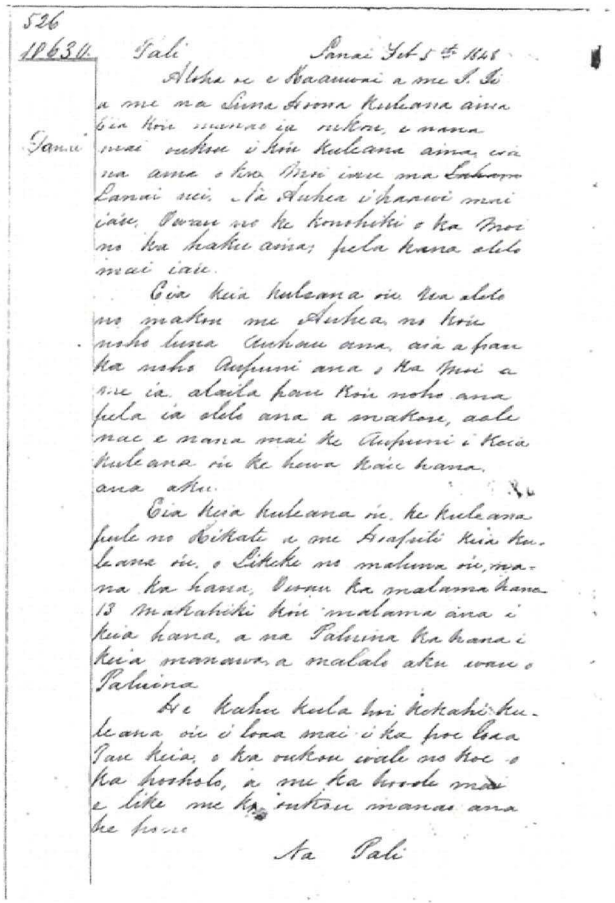


Helu 5137
Kaauwaeaina

…Parcel 2. At Kalulu and Kamoku, Land section of Kapanouka… 1 Acre, 35 Perches.
…Parcel 3. Land section of Pueo, 38 Acres, 2 Roods, 12 Rods…
Total of 39 Acres, 3 Roods, 07 Rods…

REF-211

Helu 10630
Pali
Kamoku
Native Register 6:526



526
10630 Pali Lanai Feb 5th 1848

Aloha oe e Kaauwai a me J. Ii
a me na Luna Aroma Kuleana aina
Eia koi manao ia oukou, e mana-
Lanai i mai oukou i koi Kuleana aina, eia
na aina o ka Moi iaau ma Lahaina
Lanai nei. Na Auhea i hanwi mai
iaie. Owau no ke kuokoki o ka Moi
no ka haku aina; pela kana olelo
mai iaie.

Eia kela kuleana oe na olelo
no makou me Auhea no koe
noho kuua Aukau ana, aia a pau
ka noho Anpuni ana o ka Moi a
me ia. alaila pau koi noho ana
pela ia olelo ana a makou, aole
nae e mana mai ke Anpuni i Keia
kuleana oe ke hewa kaie kana
ana aku.

Eia Keia kuleana oe. he kuleana
pule no Kikali a me Arafuli Keia ku-
leana oe, o Likeke no maluna oe, ma-
na ka kana, Owau ka malama kana
13 makahiki koi malama aina i
keia kana, a na Pahuina ka kana i
keia manawa a malalo aku oiaio o
Pahuina

He kahu kula koi kekahi ku-
leana oe i loaa mai i ka poe loaa
pau keia, o ka oukou iaale no koe o
ka hoohalo, a me ka hoole mai
e like me ka inikau manao ana
he kou

Na Pali

Lanai Feb. 5th, 1848

Aloha to you Kaauwai, J. Ii and Armstrong, Commissioners who Quiet Land Claims. Here are my thoughts to you, that you will look upon my land claim. Here are the lands which the King gave me on Lanai. Auhea gave them to me. I am a Konohiki of the King, the lord of the land. That is what he said to me.

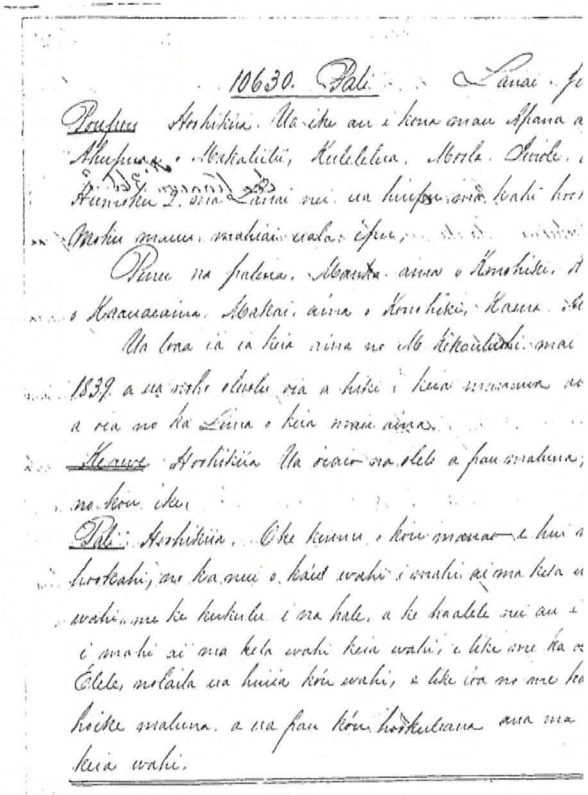
Here is this claim of mine. We spoke with Auhea, about my being the tax collector, that when the reign of the King in the Government was finished, then my position would end. That is was what we spoke of. But the Government would not consider my claim if my work should be at fault.

Here is this responsibility of mine, a responsibility of prayer [as an overseer of the Lanai Church] from Ricord and Hoapili. Richards is my overseer. I have attended this work for 13 years. That is what I took care of. Now Baldwin tends to the work, and I am under Baldwin.

School overseer is another responsibility of mine, gotten from those people who had it. That is it. The decision to approve or deny it, is now up to you as you decide.

REF-212

Helu 10630
Pali
Kamoku
Native Testimony 13:259



10630. Pali. Lanai. Ju

Poupou Hoohikia. Ua ike au i kona oman Apana a
Ahupuaa, o Makaliili, Kalelelua, Iwiole. o
Aumoku 2. oia Lanai nei. ua hui pu aina kahi kou
Moku mauu, mahiai wala ipuu, [illegible]

Pinu na palena. Mauka. aina o Konohiki. A
o Kaauaeaina. Makai. aina o Konohiki, Kaena. Al
Ua loaa ia ia kia aina no M kekauluohi. mai
1839. a ua noho olaila ma a hiki i keia manawa no
a ua no ka Lilia o keia mau apana.

Kanawe Hoohikia Ua pono na olelo a pau mahina;
no kona ike.

Pali: Hoohikia. Oke kumu o kou manao e hui a
kookahi, no ka nui o kaua wahi i waiho ai ma kela a
wahi, me ke kukulu i na hale, a ke kanoke nei au i
i mahi ai ma kela wahi keia wahi, a like nei ka o
Elele, nolaila ua huiia kela wahi, a like ia no me ke
koike mahina. a ua pau kou hoikeikeia ana ma
keia wahi.

Lanai. July 10, 1851.

Poupou, Sworn. I know his parcels of land in the Ahupuaa of Makaliilii, Kalelelua, Iwiole and the 2 Aumoku on Lanai. They are combined into one, being several moku mauu (grass land/pasture sections), sweet potato and gourd fields.

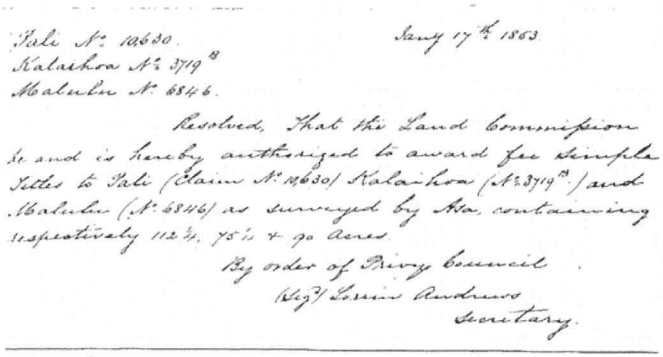
The boundaries are thus. Mauka, land of Konohiki. Kamaiki, land of Kaauaeaina. Makai, land of Konohiki. Kaena, Alanui (Road).

He recieved his land from M. Kekauluohi in the year 1839, and has resided there peaceably to this time. No one has objected, and he is the Overseer of these lands.

Keawe, Sworn. All the words above are true. My knowledge is the same.

Pali, Sowrn. The reason for my thinking of joining them together as one, is be cause there are many places of mine which are cultivated here and there, and where are built houses. I go from one place to another to cultivate, as announced in the Elele [newspaper]. Therefore I've joined my places together. It is as the witnesses have stated above. My claims for the other places are ended.

Helu 10630
Pali
Kamoku
Foreign Testimony 15:40



No. Pali No. 10630. Sany 17th 1853
Kalaikoa No. 3719 B
Mahuku No. 6846.

Resolved, That the Land Commission be and is hereby authorized to award fee simple Titles to Pali (Claim No. 10630) Kalaikoa (No. 3719 B.) and Mahuku (No. 6846) as surveyed by Ka, containing respectively 112 ½, 75 ½ + 90 Acres.

By order of Privy Council
(Sgd) Lorrin Andrews
Secretary.

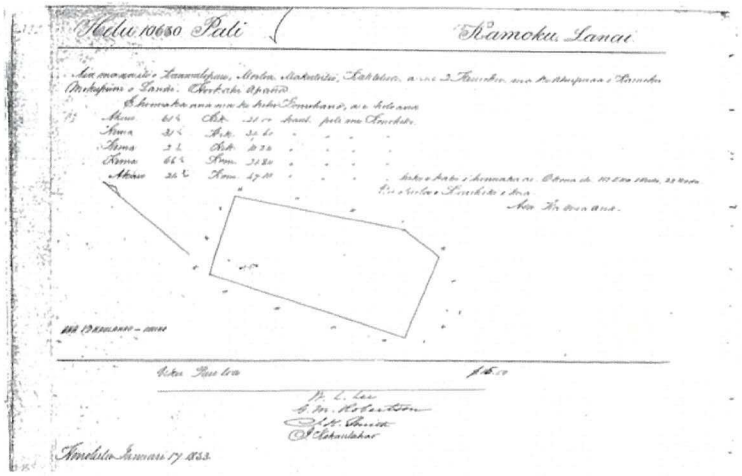
REF-213

Jany. 17th, 1853.

Resolved, that the Land Commission be and is hereby authorized to award fee simple titles to Pali (Claim No. 10,630), Kalaihoa (No. 3719 B) and Malulu (No. 6846) as surveyed by Asa, containing repsectively 11 14, 75 1/10 & 90 Acres.

By order of Privy Council
(Sig.) Lorrin Andrews,
Secretary.

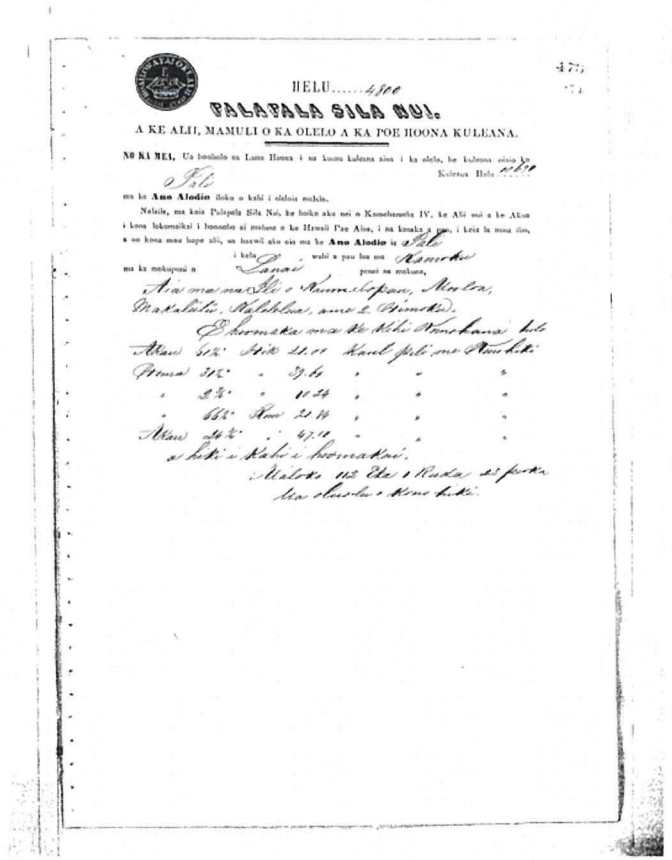
Helu 10630
Pali
Kamoku
Mahele Award Book 7:222



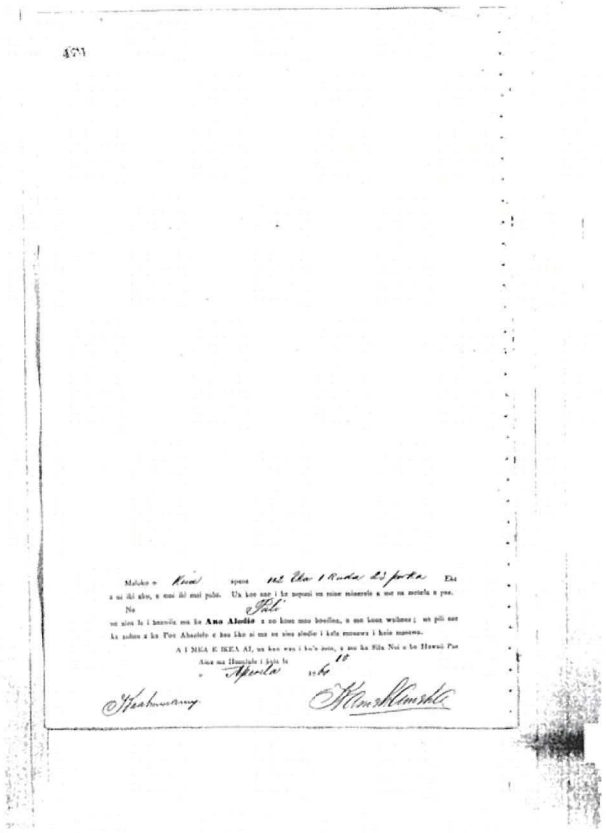
There in the ili of Kaumalapau, Mooloa, Makaliilii, Kalelelua and 2 Aumoku, in the Ahupuaa of Kamoku, Island of Lanai. One Parcel.

Beginning at the Western corner and running… [metes and bounds] … 112 Acres, 1 Rood, 23 Rods…

Royal Patent No. 4800
Pali
Kamoku, Lanai
Book 19:473-474



REF-214



Helu 4800
Pali

There in the ili of Kaumalapau, Mooloa, Kaka liilii, Kelelelua, and 2 Aumoku… Adjoining the Konohiki.

Containing 112 Acres, 1 Rood, and 23 Rods…

Palapala Sila Nui Helu 3029 - Royal Patent Grant No. 3029

The Māhele 'Āina (Land Division) of 1848 met with mixed results. More than half the applications made by native tenants of Lāna'i for kuleana (personal property rights) were rejected by the Land Commission. This problem was recognized while the Māhele was being undertaken and Kamehameha III implemented the program that allowed native and foreign residents to apply for grants of land—in fee-simple interest—that were held in the Crown and Government Land Inventory.

The process of applying for "Grant Lands" was set forth by the "Enabling Act" of August 6, 1850, which set aside portions of government lands for grants, as described below:

> **Section 4**. Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre. ["Enabling Act" – DLNR 2-4]

The Kingdoms' policy of providing land grants to native tenants was further clarified in a communication from Interior Department Clerk, A. G. Thurston, on behalf of Keoni Ana, Minister of the Interior, to one of the Government Land Agents:

> **February 23, 1852**
> …You will entertain no application for the purchase of any lands, without first receiving some part, say a fourth or fifth of the price; then the terms of sale being agreed upon between yourself and the applicant you will survey the land, and send the survey, with your report upon the same to this office, for the Approval of the Board of Finance, when your sales have been approved you will collect the balance due of the price; upon the receipt of which at this office, the Patent will be forwarded to you.
>
> Natives who have no claims before the Land Commission have no Legal rights in the soil. They are therefore to be allowed the first chance to purchase their homesteads. Those who neglect or refuse to do this, must remain dependent upon the mercy of whoever purchases the land; as those natives now are who having no kuleanas are living on lands already Patented, or belonging to Konohikis.
>
> Where lands have been granted, but not yet Patented, the natives living on the land are to have the option of buying their homesteads, and then the grant be located, provided this can be done so as not to interfere with them.
>
> No Fish Ponds are to be sold, neither any landing places.
>
> As a general thing, you will charge the natives but 50 cents pr. acre, not exceeding 50 acres to any one individual. Whenever about to survey land adjoining that of private individuals, notice must be given them or their agents to be present and point out their boundaries… [Interior Department Letter Book 3:210-211]

REF-215

From 1855 to 1867, thirteen (13) grant applications, comprising 735.93 acres, were surveyed and patented to fourteen individuals (13 natives and one foreigner) on the island of Lāna'i. Most of the native claimants had also applied for land as a part of the Māhele 'Āina—some grantees received awards, others did not. Digital copies of all Royal Patent Grant Records from Lāna'i may be viewed at https://www.lanaichc.org/royal-patent-grants.html.

In Kamoku, one Royal Patent Grant, No. 3029, was issued to Nahuina and Keliihue. Their grant covered land in both Kamoku and Kalulu Ahupua'a, but is not in the Kō'ele vicinity (see Figure 2). While originally surveyed in 1855, the Grant was recorded in 1866 (Grant Book No. 14). The Grant contained 236.68 acres in two parcels, with approximately 120 acres in Kamoku. The records of Palapala Sila Nui Helu 3029 (including unnumbered digital copies) are cited below with verbatim and/or summary English translations of those documents prepared by Kepā Maly.

Palapala Sila Nui (Royal Patent Grant) 3029
Kalulu [and Kamoku], Lanai
Nahuina & Keliihue, he aina kuai ka laua me ke Aupuni, Kalulu i Lanai, 236.68 Eka, hookahi dala o ka Eka 1.

No ka aina	236.75	
No ke Sila	5.00	
No ke Ana ana	20.00	261.75

Kaa mua ia Ioane Richardson	158.00
Kaa hope ia P. Nahaolelua	103.75

Ua kaa loa keia aina, ua hooiliia ke dala i ke Kuhina Kalaiaina. E nana ma ka Buke 2 aoao 31. Ua loaa mai ka P. Sila Nui, Helu 3029, ua haawiia ia Nahuina & Keliihue. [Hawaii State Archives, DLNR 2 Vol. 37:38]

[Translation]

Nahuina & Keliihue have purchased land of the government in Kalulu, Lanai. 236.68, at $1.00 per Acre.

Price of the Land	236.75	
Price of the Patent	5.00	
Price of the Survey	20.00	$114.12

The land has been paid for in full, with the money collected by the Minister of the Interior. Look in Book 2, page 31. The R. Patent, Number 3029 has been received by Nahuina and Keliihue. [Translator, Kepā Maly]

Palapala Sila Nui Helu 3029
Nahuina & Keliihue

Apana 1. Ma ke Ahupuaa o Kalulu, Mokupuni o Lanai.

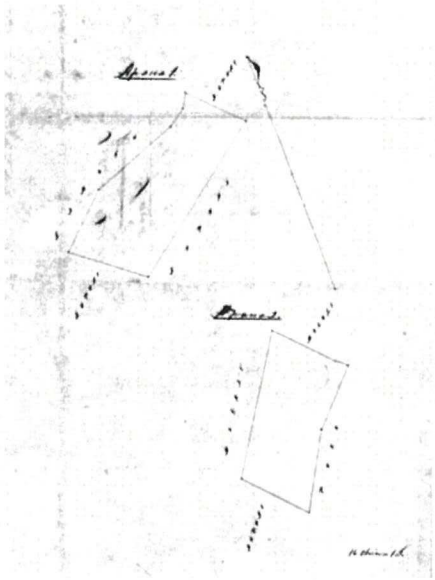
E hoomaka ana ma ke kihi Komohana Hema o keia apana a holo aku i ka:

He. 52 ½ ° Hi. 2532 pauku
pili me Aupuni;
Ak. 52° Hi. 2653 pauku
pili me Aupuni;
Ak. 43 ¾ ° Ko. 2030 pauku
pili me Aupuni;
He. 30 ¼ ° Ko. 514 pauku
pili me Ahupuaa o Kamoku;
He. 53 ¾ ° Ko. 718 pauku
pili me Ahupuaa o Kamoku;
He. 68 ½ ° Ko. 2930 pauku
pili me Ahupuaa o Kamoku;
He. 45 ½ ° Ko. 2080 pauku
pili me Ahupuaa o Kamoku;
Hiki i ke kihi mua.
O kona ili 133 1/10 Eka.

Apana 2. Ma ka ili o Kaumalapau i loko o ke Ahupuaa o Kamoku.

E hoomaka ana ma ke kihi Hikina Akau o keia apana a holo aku i ka:

Ak. 52 ¾° Ko. 415 pauku
pili me Aupuni;
Ak. 44° Ko. 2144 pauku
pili me Malulu;
He. 32 ½° Ko. 4664 pauku
pili me Malulu;
He. 43° Hi. 2320 pauku
pili e Aupuni;
Ak. 29° Hi. 2540 pauku
pili me Ili o Pueo;
Ak. 43° Hi. 2200 pauku
pili me Ili o Pueo;
Hiki ke kihi i hoomaka ai.



Notes of Survey for Royal Patent Land Grant No. 3029 to Nahuina & Keliihue, at Kalulu and Kamoku. (Hawaii State Archives)

REF-216

O kona ili, 103. 58/100 Eka.

[John Richardson]

Waikapu.
Nov. 1855.

Translation:

Parcel 1. In the Ahupuaa of Kalulu, Island of Lanai.

Beginning at the Southwestern corner of this parcel and running to the:

South 52 ½° East 2532 links along Government;
North 52° East 2653 links along Government;
North 43 ¾ ° West 2030 links along Government;
South 30 ¼ ° West 514 links along the Ahupuaa of Kamoku;
South 53 ¾ ° West 718 links along the Ahupuaa of Kamoku;
South 68 ½ ° West 2930 links along the Ahupuaa of Kamoku;
South 45 ½ ° West 2080 links along the Ahupuaa of Kamoku;
To the first corner.

Containing 133 1/10 Acres.

Parcel 2. In the ili of Kaumalapau, in the Ahupuaa of Kamoku.

Beginning at the Northeastern corner of this parcel and running to the:

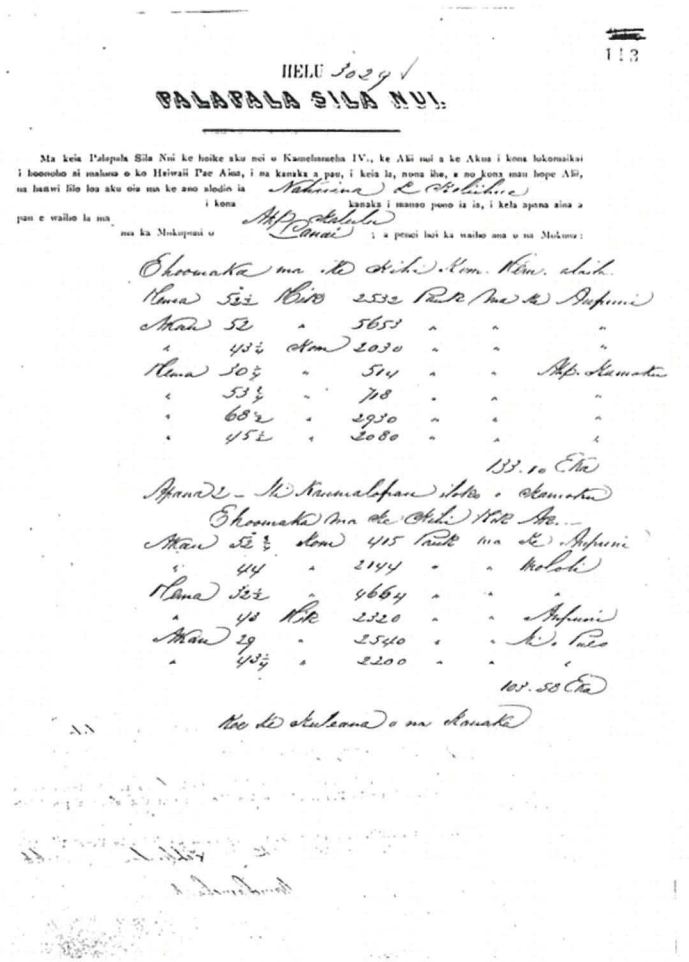
North 52 ¾° West 415 links along Government;
North 44° West 2144 links along Malulu;
South 32 ½ ° West 4664 links along Malulu;
South 43° East 2320 links along Government;
North 29° East 2540 links along the Ili of Pueo;
North 43° East 2200 links along the Ili of Pueo;
To the corner of commencement.

Containing 103 58/100 Acres.

[John Richardson]

Waikapu.
Nov. 1855. [Translator, Kepā Maly]

Royal Patent No. 3029, Vol. 14 pages 113-114



HELU 3029 ✓

PALAPALA SILA NUI.

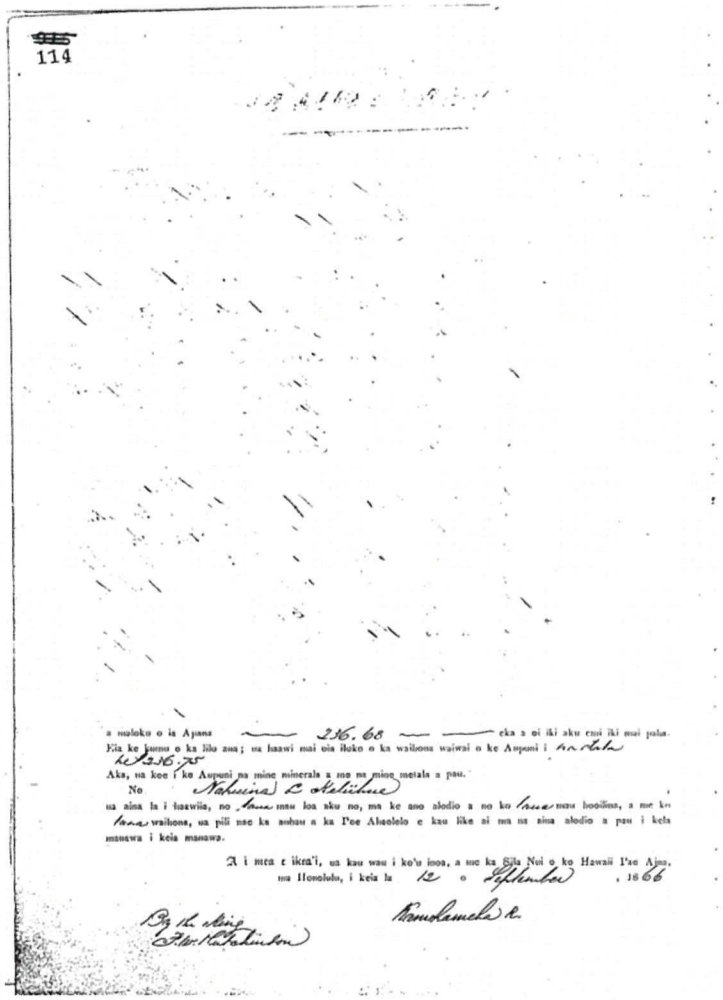
Ma keia Palapala Sila Nui ke hoike aku nei o Kamehameha IV., ke Alii nui a ke Aimoi i kona hakonakona i hoonoho ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, noona ihe, a no kona mau hope Alii, ua hauwi lilo loa aku oia ma ke ano alodio ia Kahuina L Kalelua i kona kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma ma ka Mokupuni o Lanai ; a penei hoi ka waiho ana o na Mokuna:

Ekoumaka ma ke Akau. Kom. Kene. akau.
Kuma 52½ Kuhi 2532 Paahi ma ke Aupuni
Akau 52 " 5651 " " "
" 43¾ Kom 2030 " " "
Kuma 30¼ " 514 " " Ahp. Kamoku
" 53¾ " 718 " " "
" 68½ " 2930 " " "
" 45½ " 2080 " " "
133.10 Eka

Apana 2 – Ili Kaumalapau iloko o Kamoku
Ekoumaka ma ke Akau Kuhi Ake.
Akau 52½ Kom 415 Paahi ma ke Aupuni
" 44 " 2144 " " Malulu
Kuma 32½ " 4664 " " "
" 43 Kuhi 2320 " " Aupuni
Akau 29 " 2540 " " K. Pueo
" 43¾ " 2200 " " "
103.58 Eka

Koe ke akuleana o na Kanaka

REF-217



114

a muloko o ia Apana ——— 236.68 ——— eka a oi iki aku emi iki mai pela.
Eia ke kumo o ka lilo ana; ua haawi mai oia iloko o ka wailoena waiwai o ke Aupuni i Ano hele
Ke 236.75
Aka, ua koe i ke Aupuni na mine minerals a me na mine metala a pau.
No Nahuina L Kekuhina
ua aina la i haawiia, no kana mau loa aku no, ma ke ano alodio a no ko kana mau hoolilo, a me ko
kana waihona, ua pili nae ka aohau a ka Poe Alaelelo e kau like ai ma na aina alodio a pau i keia
manawa i keia manawa.

A i mea e ikea'i, ua kau wau i ko'u inoa, a me ka Sila Nui o ko Hawaii Pae Aina,
ma Honolulu, i keia la 12 o September , 1866

Kamehameha R.

By the King
Ben Kekahuna

KAMOKU BOUNDARY COMMISSION PROCEEDINGS AND GOVERNMENT ROADS

A significant history of Lāna'i may be found in records of the Hawaiian Kingdom Survey and Interior Department collections. These narratives document traditional knowledge of the land, ahupua'a boundaries, and rights of access that were protected for use by native tenants. Selected documents from several collection types are cited in the following section of the study, and shed light on the history of Kō'ele and the larger Kamoku Ahupua'a.

Surveys and Proceedings of the Boundary Commission for the Ahupua'a of Kalulu and Kamoku

Following the Māhele 'Āina, there was a growing movement to fence off land areas and control access to resources, that native tenants traditionally used. By the 1860s, foreign land owners and business interests petitioned the Crown to have the boundaries of their respective lands—which were the foundation of plantation and ranching interests—settled. In 1862, the King appointed a Commission of Boundaries (the Boundary Commission). Their task was to collect traditional knowledge of place, pertaining to land boundaries, customary practices, and determine the most equitable boundaries of each ahupua'a that had been awarded to Ali'i, Konohiki, and foreigners during the Māhele. The commission proceedings were conducted in the courts and as formal actions under the law. As the commissioners on the various islands undertook their work, the kingdom hired or contracted with surveyors to begin the surveys. In 1874, the Commissioners of Boundaries were authorized to certify the boundaries for lands brought before them (W.D. Alexander in Thrum 1891:117-118).

Primary records in this collection from Lāna'i were recorded between 1876 to 1891. The records include testimonies of elder kama'āina who were either recipients of kuleana in the Māhele, holders of Royal Patent Land Grants on the island, or who were the direct descendants of the original fee-simple title holders. The Boundary Commission proceedings provide a significant record of traditional and customary knowledge of native residents of Lāna'i, with personal informant memories dating back to ca. 1800. The narratives cited below include several sources of documentation comprised of: (1) letters of request and announcements in preparation for establishing the boundaries; (2) letters from the surveyors in the field; (3) excerpts from surveyor's field books (Register Books); (4) records of testimonies given by native residents of Lāna'i; and (5) the entire record of the Commission in certifying the boundaries of Kamoku Ahupua'a on Lāna'i.

The native witnesses usually spoke in Hawaiian and in some instances, their testimony was translated into English and transcribed as the proceedings occurred. The resulting narratives integrate the informants traditional knowledge, descriptions of land use practices, and changes in the landscape, into the context of life not only in the Kō'ele vicinity but in the larger ahupua'a of Kamoku and neighboring lands.

REF-218

As a part of their work, surveyors sought out native residents of the land from whom they could elicit traditional knowledge of the boundaries, practices and features of the land. The list below identifies the names of the Lāna'i witnesses and guides for the period between 1876 to 1877. Among the witnesses were Pali, Kaaiai, Keliihue, Nahuina, Kawaonahele, Papalua and Walter M. Gibson, who resided in Kamoku Ahupua'a.

Surveyor Communications – Descriptions of Work on Lāna'i

In the period between 1876-1877, William D. Alexander (Surveyor General), M.D. Monsarrat (Assistant Surveyor), J.F. Brown and party surveyed the entire island of Lāna'i, often traveling with elder native tenants. Alexander's field book (Register Book No. 153; copied from the collection of the State Survey Division), covering late March and early April 1876, contains his notes, compiled through interviews and field work. The book provides readers of the present day with glimpses into the cultural and natural landscape of Lāna'i, and identifies several elder informants on Lāna'i. Of particular importance is documentation of traditional sites—such as heiau, areas of residence, burial sites, shrines, former ua'u [petrel] nesting grounds, and trails. Also found in the records are a number of place names and descriptions of features not mentioned in other documentary sources.

Unfortunately, few of the narratives recorded in Register Book No. 153 made it into the formal proceedings and documents of certification authorized by the Boundary Commission. The court proceedings focused on metes and bounds, relying on the authenticity and accuracy of the documentation provided by the surveyors. Thus, the notes copied verbatim from Register Book No. 153, provide us with the background as to how the boundaries were determined, and identify significant cultural resources of Lāna'i.

Lanai (Memo.)
W.D. Alexander
1875-76
Register Book No. 153[6]
Notes on Lanai Boundaries
At Halepalaoa March 28th, '76.
…Kaumalapau & Kalama are both Ilis of Kamoku. Three lands run across from sea to sea, viz., Palawai, Kalulu, & Kaunolu.

Kalulu includes most of the mountain ridge, i.e., wherein the ua'u birds were found in ancient times. [page 14]

March 31st
The boundary between Paomai and Kaa, after following the top of the sand beach from Hale o Lono eastward to Pohaku Loa turns inland and runs straight for a small gulch near Kapuniai's house. [page 19]

From Kapuniai's house, the line follows the foot of a line of bluffs, sending off a branch to the sea on the west between Kaa and Kamoku. It grows narrower towards the south and forms a narrow strip between Kamoku and Mahana as

[6] Note: Alexander uses macron accents on certain place and people names as indicated in the citations.

mentioned before. One of its landmarks is an ahu-puaa [stone marker where tribute was paid in ancient times] near Koele, at foot of the encircling ridge near the mouth of a small ravine.

April 1.
Appr. Elevation of the water shed near the road from Maunalei to Kamoku = 1750 ft.

Appr. Elevation of the Koele station 1550 ft.

Kealakaa states that the boundary line between Kaa and Paomai after leaving Kapuniai's house, strikes the edge of the encircling line of bluffs about 500 ft. N.W. of Keoni's house on the [page 20] crest of the water shed, at a place called Kakaalani. Thence the line descends a transverse ridge to S.W., marked by two or three large rocks, to the central plain. Thence it runs straight Southwesterly to the head of a ravine which separates Kaa from Kamoku. According to ancient tradition the bottom of this ravine to the sea belonged to Paomai.

A stone was pointed out on a low ridge at about the middle of this line, as one of Ioba's marks.

A commanding hill N.W. of the central plain, which was selected for a primary trig. station, is called Kanepu [Kanepuu].

The boundary between Paomai & Kamoku begins at the west, at the head of the ravine. [page 21]

Paomai Boundary which separates Kaa from Kamoku. In Makalena's [survey], he commenced here at a house site. The line then runs S.E. nearly straight to the ahupuaa before mentioned near Koele. One of Makalena's stations was a house site on a rising ground about half way, where there is a group, or clump of rocks.

The name of the square red bluff in the encircling ridge, a little S. of Kakaalani, is Pohoula. At its foot was the general burying ground for this part of Lanai in ancient times.

From the above mentioned ahupuaa, the boundary between Paomai & Kamoku runs up a small ravine to the top of the dividing ridge. It then follows the [page 22 [7]] edge of the pali round to the main branch of the Mahana gulch & thence returns to the northward along the west side of that gulch to Pohaku ahi mentioned above.

The Mahana gulch, which is a branch of the Maunalei valley, & the Kamoku gulch which turns to the westward, are separated by a narrow ridge which is nearly broken down at the point when the latter gulch makes a bend at right

[7] Page 22. Note: handwritten page numbering in Register Book is out of order; number 22 is repeated in the sequence of page numbers.

REF-219

angles to the westward. Paomai properly should not extend to the south beyond this point. The ancient tradition, however, was that it continued as a narrow path between Mahana & Kamoku as far as Kalulu & even to Kaohai.

Mem. The Mahana gulch has four branches which all drain into the Maunalei valley. There are two gulches which drain to the westward, the larger & western one which belongs to Kamoku, having the name of Kaiholena. [page 22]

April 3rd. 76. Monday
Keliihue widow of Nahuina, was born on Kalulu, & testifies that the boundary between Kalulu and Kamoku comes down from a hill known as Puunene down the North bank of the Kapano valley to the Govt. road, passing near Kawaonahele's house, keeping straight on across a side ravine coming in from the north, called Keaakū, to the top of the north wall of the Palawai crater at a place called Pulehuloa, near Keliihananui's house.

Kamoku
Thence it skirts to the northwestern slope of the crater till it meets the old road to the sea, which it follows down to Kaumalapau Harbor.

Papalua another old resident agrees with the above in the main, but declares that from Pulehuloa the boundary runs to a rocky eminence called Puu Nanaihawaii, where he says that Makalena set up his compass.

From thence he says it runs to the site of an old heiau called Ka Ili o Lono, near which Papalua's house formerly stood, near the present road. Kaaiai, an old kamaaina, insane however, points out a pile of rocks nearly on a line between these two points called Kuanaipu, to which he says he guided Makalena.

From the Ili o Lono the line follows the old road to the [page 23] neighborhood of Kaumalapau Harbor. The whole of the harbor belongs to Kamoku. Starting from the edge of the pali on the south side of the harbor, the line follows the ridge on the south side of Kaumalapau ravine till it meets the old road. [page 24]

The letters below (from the collection of the Hawai'i State Archives), are representative of the communications from the Interior and Survey Departments, documenting the process leading up to, and of conducting surveys on the island of Lāna'i. One interesting point found in the letters is that Surveyor, M.D. Monsarrat, encountered trouble with several native informants on Lāna'i. A fact which he attributed to the influence of Walter Murray Gibson.

Palawai, Lanai.
May 26, 1877
M.D. Monsarrat (Surveyor); to W.D. Alexander (Surveyor General)
...We arrived all safe last Wednesday evening… Keliihue the widow of Nahuina (who showed us Kamoku boundary and part of Kalulu), I interviewed last Thursday, and she now pretends not to know much about anything. I think the trouble is that Mr. Gibson has had trouble with them by saying that they did not point out the boundaries right to us…

I have come to the conclusion that the natives of Lanai are a mean crowd. It is really too bad that I should lose two days humbuging with Kamaainas. I have had a horse saddled and will go and see them now and try and arrange matters with them. I expect they are all frightened with Capt. Gibson. I have never know Kamaainas to act in this way before as they are generally very willing to come…

Don't you think we could make them come by getting an order from the Governor telling them to come. Hoping to hear from you soon... [Hawai'i State Archives, DAGS 6 Box 1 – Survey]

Palawai, Lanai
June 2, 1877
M.D. Monsarrat (Surveyor); to W.D. Alexander (Surveyor General)
Since writing my last letter I have found an old Kamaaina by the name of Pali who has been absent for some time. He gives his age at ninety nine and is pretty helpless as I had to lift him off and on his horse. I could not get him to come for less than two dollars a day but I think that he is worth it as he seems to be very honest. He puts Kamoku boundary the same as Keliihue and not wrongly as Papalua did… [Hawai'i State Archives, DAGS 6 Box 1 – Survey]

Boundary Commission Certificate and Records for Kamoku Ahupua'a

Typically, the ahupua'a brought before the commissioners for certification of boundaries were only those which were privately owned. Government and Crown lands were infrequently decided in this forum. On Lāna'i, however, all thirteen ahupua'a (5 private holdings, and 8 Crown or Government holdings) were certified by the Commissioners of the Maui (2nd) Judicial Circuit.

The full set of records of the Boundary Commission—the applications for certification of boundaries, testimonies of kama'āina and surveyors, metes and bounds, and proceeding notes—from the ahupua'a of Kamoku are cited below.

Kamoku Ahupuaa
District of Lahaina, Island of Lanai
Boundary Commission, Maui, Volume No. 1 (pages 114-115)
No. 37–A
Survey of the Crown Land of "Kamoku" Lanai
Commencing at a pile of stones over a cross cut in a large stone on South side of Kaumalapau Harbor on edge of gulch. The boundary runs:

1. N 86° 27' E true 3254 feet along Kalulu up South edge of gulch to a stone marked with a cross on edge of gulch a little above a branch that comes into the main gulch from the South. Thence:

2. N 88° 46' E true 5225.9 feet along Kalulu, up South edge of gulch to a cross cut in a stone on South edge of same. Thence:

3. N 84° 40' E true 2594 feet along Kalulu to head of gulch. Thence:

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4. N 72° 43' E true 2080 feet along Kalulu to a cross cut in a stone amongst a lot of stones at the former site of an old Heiau called "Ili o Lono." Thence:

5. N 46° 19' E true 10144.4 feet along Kalulu up road to a point a little North of a cactus clump marked by two triangular pits.

6. N 65° 44' E true 4939 feet along Kalulu along North edge of crater to a redwood post on the North wall of the crater at a place called Pulehuloa near Keliihananui's house.

7. Thence along Kalulu down across a small ravine (coming in from the North called Keaaku) to Government Road and up the N.W. edge of the Kapano Valley, passing near Kawaonahele's house to a point on ridge marked with four triangular pits and ditch thus [diagram cited in original]; said point being a little east of Puu Nene and bearing N 44° 53' E true 8052 feet from above mentioned red wood post. Thence:

8. N 45° 49' E true 1067.9 feet along Kalulu across valley passing to the S. E. of a water hole called Kaiholena to a red wood post on ridge that comes down from the central mountain range. Thence:

9. N 62° 37' W true 6742.5 feet along Paomai down above mentioned ridge and across valley into a small ridge and down said ridge to a red wood post at end of same.

10. S 84° 37' W true 1316.8 feet along Paomai to a cross cut in a stone.

11. S 74° 8' W true 6258 feet along Paomai passing to the North of a couple of Hala clumps to two Triangular pits at an old house site.

12. S 74° 07' W true 3045 feet along Paomai to a cross cut on a stone at head of gulch.

13. N 86° 6' W true 1368 feet along Paomai down South side of gulch.

14. S 83° 45' W true 1455 feet along Paomai to a cross cut in a stone.

15. S 74° 9' W true 920 feet along Paomai.

16. N 55° 12' W true 898 feet Paomai across gulch to a red wood post a little West of a cactus clump; here ends the Crown land of Paomai. Thence:

17. S 65° 58' W true 1617 feet along Kaa down North side of gulch to a cross on a stone.

18. S 64° 57' W true 2040 feet along Kaa down North side of gulch to a cross on a stone. Thence: [page 114]

19. S 70° 33' W true 3590 feet along Kaa to a point 10 feet East of a large rock with cross cut on it. Thence:

20. S 68° 53' W true 1664 feet along Kaa to Sea Shore. Thence:

21. S 1° 55' W true 13460 feet along sea shore to point of Commencement.

Area 8291.09 Acres.

Surveyed by M.D. Monsarrat, Assistant
Hawaiian Government Survey
Lanai. June 1877. [page 115]

1878
Lanai - List of Lands and Length of Coast Line
List of lands and length of Coast line of of for the island of Lanai:

Kamoku 1.54 Mile Crown...
[Hawaii State Archives, Interiror Department Letter Book, Vol. 15:110]

December 14, 1878
D. Mamaki to Chas. T. Gulick
Record of Boundary Commission Surveys, Lanai
Na Aina ma Lanai i Hooponoponoia imua o ke Komosina P. Aina o Maui &c &c. Wm. L. Moehonua...

...Lands on Lanai which were settled before the Commisioner of B. Of Maui, &c., &c., Wm. L. Moehonua.

	Names of Lands	Names of Land Owners	Paid to Commission
Paid	Kealiakapu	W.M. Gibson	$28.00
Paid	Palawai	W.M. Gibson	$23.35
Paid	Kaohai	.R.H. R. Keelikolani	$22.10
No	Kalulu	Aina Lei Alii	$20.60
No	Kamoku	Aina Lei Alii	$22.10
No	Kamao	Aina Aupuni	$20.35
No	Kealia (A.)	Aina Aupuni	$24.10
No	Pawili	Aina Aupuni	$20.60
No	Kaunolu	Aina Aupuni	$24.10

I am directed by the on. L. Aholo to reply to your letter to him of the 10th of Dec. Above are the lands settled before the Commissioner. The Commisioner gave me Ten ($10.00) Dollars for each land that was copied in the records. Therefore, there are 6 lands remaining for which I hve not been paid, $60.00. But W.L.M. told me that on his return from Honolulu after the Legislature had finished, then make payment. But he died.

These are the thinks that I can explain to you... [Hawaii State Archives, Interiro department lands]

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Alanui Aupuni – Government Trails and Road Ways

In the ancient land system, trails crossed the landscape, both mauka to makai, and laterally along the shore and at various elevations. All of the kuleana and grant lands described above, included the right of access under Kingdom Law. As a result of western contact, and the development of wagon and horse trails, a more formalized system of roadways was needed. By 1847, King Kamehameha III promulgated a law establishing the "Alanui Aupuni" (Kingdom/Government Road) system. Major trails that provided access around islands and between primary places of habitation and business were integrated into the Alanui Aupuni system and maintained through funding from the government and public work days by tenants of the lands through which the roads and trails passed.

Beginning in the mid-1850s, native and foreign residents of Lāna'i began documenting, in written form, government and community public service efforts in developing a road system that would facilitate not only foot traffic, but also cart/wagon traffic to major locations in the uplands and along the shore of the island. Several Alanui Aupuni routes were identified on Lāna'i. These included five major points of access, as well as one for which little information has been found:

1) The road from Mānele landing to the uplands through Pālāwai Basin;
2) The road from Pālāwai Basin to Kō'ele;
3) The road from Kō'ele to Awalua or from Kō'ele to Keōmoku;
4) The road from Awalua to Keōmoku;
5) The road from Keōmoku to Naha, up to Waiakeakua flats and down into Pālāwai; and
6) The road that follows the Kalulu-Kamoku Boundary down to Kaumālapa'u Harbor.

From these major routes, smaller trails provided native tenants with access to their personal properties and resource collection areas. Kingdom Register Map No. 1394 (Figure 1) is the master map of the Alanui Aupuni on Lāna'i and is the basis of the routes that are protected under the Highways Act of 1892. Kingdom trails identified in list items under numbers 2,3 and 6 pass through Kō'ele, which was the "hub" of the island. These three ancient trails between the uplands and coast were later dedicated as significant government roads. Today the alignment of the original foot trails, which later became the Alanui Aupuni have largely been built over, or abandoned for the new County and State roads.

May 26, 1854
Forty-second Day.
House of Representatives
The House was called to order at 1 o'clock P. M.

...J. Richardson for the Committee on Roads and Public Improvements presented a report, recommending that the Petition from Lanai asking that $1,000 be appropriated for the road from Kihamaniania to Kahalepalaoa be laid on the table... [Hawaii State Archives]

Mei 28, 1870 (aoao 1)
Nupepa Kuokoa
Ka Moolelo o ka Ahaolelo 1870
... A motion was made by Ke. Kaluapihaole to appropriate $2,000 in the budget for a road from Kihamaniania to Manele on Lanai. Let it be considered together with the Bill for Appropriation... [Translator, Kepā Maly]

Apelila 26, 1897 (aoao 3)
Nupepa Ka Makaainana
Nee ka Hana Hou ia o na Alanui o Lanai-Kaululaau.
The work has begun again on our roads this year. On the 22nd day of March, work started on the road the runs from the landing at Awalua up to Koele. It has been two weeks or more. Also, this week the work began on the road from Maunalei. S.K. Peleaumoku is the supervisor. In the past years, our landlord [F. Hayselden] was the road supervisor. Only recently has our friend [Kapeleaumoku] in the Maaa winds of Kahalepalaoa been given the task.

This is the first time that a native has been given this work to do, it has not been known to have happened in the Interior Department before, that someone's name was taken at his place of residence. He has taken the work with skill and thoroughness. Blessings upon the one who does this work.

A. Kaaloa
In the Kumumaomao wind of Keomoku, Lanai. [Translator, Kepā Maly]

June 23, 1898 (page 1)
Evening Bulletin
Lanai Road Appropriation
The Senate This Morning.

...The House amendments to the current accounts appropriation bill were resumed where left off yesterday, with the following results:

Roads and Bridges:

...Road from Koele to Awalua, Lanai. $500. Yes...

April 18, 1899
Cecil Brown (W.M. Gibson Estate) to J.A. King, Minister of the Interior)
Reports on Koele-Awalua Road; Awalua Landing Closed;
Manele Landing Used
Sir:–I note that there is to the credit of Lanai Board account a sum approximating $144, and also an appropriation by the last Legislative Assembly of $500 more.

This last amount i believe was for a specific road, i.e. from Koele to Awalua, the then [main] landing for Lanai. The conditions now however, are changed, for

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since the appropriation was made, the landing at Awalua has been wiped out, and the buildings and pens there and the road have been washed away by freshets, so that as a landing Awalua is no longer a port.

Representing as I do as Administrator of the Estate of W.M. Gibson, the largest interests on the Island of Lanai, I beg to draw your attention to the following facts:

The principal business with the estate I represent, is, that of raising cattle and sheep, and the wool of said sheep. You will by reference to the tax books, find that we pay the majority of taxes on said island.

In consequence of high winds and floods of rain, the Awalua road has been for the past year practically useless. So much so that last years clip of wool is still in warehouse in the interior of the island.

On May the 1st next, shearing will commence, and within 3 months another clip of wool will be taken off. This will and also the clip of last year must be transported to a landing where a steamer can take it. The only port now available is Manele on the south east point of Lanai.

I would therefore ask Your Excellency to direct that the $500 appropriated for road from Awalua to Koele be applied to road from Koele to Manele.

I have seen Mr. Hassinger and he has a map that will more fully explain the requirements.

I will guarantee that the money will be properly and economically expended, and I will furnish Your Excellency detail bills of expenditure properly endorsed and authenticated…

Yours very truly,
Cecil Brown
Administrator and Executor
Under the Will of W.M. Gibson, deceased.

Date April 18 1899
Rec'd " 20 1899
Ans'd May 9 1899
From Cecil Brown
Executor Under the will of W.M. Gibson deceased

Request that the apprn. of $500—for Road "Koele to Awalua"
be changed and expended on road Koele to Manele.

[Hawaii State Archives – Interior Department, Roads]

May 9, 1899
J.A. Hassinger, Chief Clerk, Interior Department, to
Cecil Brown Esq., Administrator & Executor Under
the Will of W.M. Gibson, deceased
…I am directed by the Minister of the Interior to acknowledge receipt of your favor of April 18th, ult. In re Appropriation by the last Legislature "Road from Koele to Awalua Landing Lanai, $500." And asking for reasons given that the same may be applied to a "Road from Koele to Manele" and to say that the matter having been laid before the Executive Council for consideration, the Minister is advised that the appropriation for Road from Koele to Awalua was a specific one and cannot be transferred any other work… [Hawaii State Archives, Interior Department Letter Book, Vol. 102:60]

Mei 19, 1905 (aoao 4)
Nupepa Kuokoa
Na Lala Papa Alanui
(Members of the Road Board)
…Lanai. Charles Gay, S. Kenui, S. Keliihananui.

April 13, 1906 (page 6)
Hawaiian Gazette
Old Boards Wiped Out
Lanai Road Board Members Disbanded
Responsibility for Roads Turned over to Maui County
Yesterday Acting Governor Atkinson was engaged in writing polite letters to the members of the various old road boards throughout the Territory, thanking them for the services they had given the public, and informing them that as the money with which they had worked was now exhausted, and as the road business had all been handed over to the counties anyway, their commissions would be revoked. So another relic of the old system passes away…

…Island of Lanai.

Lanai – Charles Gay (chairman), S. Kenui, Keliihananui…

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DESCRIPTIONS OF THE CULTURAL-HISTORIC LANDSCAPE OF KŌʻELE AND ADJOINING LANDS–ENVIRONMENT, RESIDENCY, LAND USE, BUSINESS VENTURES AND RANCHING

Native traditions (moʻolelo), like those cited earlier offer us a glimpse into the beliefs, life and practices of native Hawaiians on Lānaʻi in the period prior to and just after western contact. A large body of historical records from the ahupuaʻa of Kamoku, and lands in the area of Kōʻele, fill out the story and explain how the landscape changed Between 1820 to 1951. This section of the study includes several primary sources of documentation which describes — (1) Resident and Visitor Communications From Kōʻele and Vicinity; (2) Mission Station and School Documents from Kihamāniania and Kōʻele; (3) 1863 to 1989—Historic Residency and Land Use; (4) Kōʻele Transitions to Seat of Ranch Operations and Primary Settlement in the Uplands of Lānaʻi; (5) The Estate of Walter Murray Gibson; (6) Charles Gay Purchases the Gibson Lānaʻi Estate And Enters into an Agreement to Purchase Government And Crown Lands on Lānaʻi; (7) Kōʻele and Lānaʻi Ranch Operations Under George Munro and Ernest Vredenburg; and (8) Lanai Ranch To Be Discontinued.

The narratives below are filled with the history of place, people and changes in residency and land use practices in the area of Kōʻele and on the island of Lānaʻi, as related to operations from Kōʻele. The narratives date from the 1820s to the 1950s, and include the earliest descriptions of Lānaʻi and the uplands of the Kōʻele vicinity.

Resident and Visitor Communications from Kōʻele and Vicinity

Native Lānaʻi residents and others, both Hawaiian and foreign, penned numerous accounts describing Lānaʻi and lands of Kōʻele and vicinity between 1852 to 1938. The narratives identify residents, the character of the landscape, share stories of place, and name residents appointed to government posts.

Iulai 20, 1852
P. Nahaolelua to G.P. Judd
Notice of the names of officials under the office of the Governor of Maui and neighboring islands...

...Noa Pali Tax Assessor, Kihamaniania. District 6... [Hawaii State Archives, Series 71, Gov. Letters] [Translator, Kepā Maly]

January 17 1853
Privy Council
Title Granted on Lanai Land Commission Awards to Pali & Kalaihoa in Kamoku
Present His Highness John Young
Lorrin Andrews Secretary
Prayers were read as usual
Minutes were read and approved…

Mr. Lee read the applications of… Kalaihoa & Pali for land on Lanai.

Res. 2.

Resolved; That the Land Commission be and is hereby authorized to award Fee Simple Titles to Pali (Claim No. 10630)… and Kalaihoa [No. 3719 B]… as surveyed by Asa, containing respectively 112 ¼ & 75 1/4… [Hawaii State Archives]

December 10, 1853 (page 2)
The Polynesian
Wahi Koho ma Kihamaniania
The names of place where votes will be taken to choose the Road Superintendent of the island of Maui, Molokai, and Lanai in the year 1854… The School house of Kihamaniania on the island of Lanai.

P.H. Treadway,
High Sherriff of Maui [Translator, Kepā Maly]

Nowemapa 16, 1867 (aoao 4)
Nupepa Kuokoa
Ka holo ana e Kaapuni ia Hawaii…
A Journey around Hawaii… October 21. A boat was gotten to travel to Lanai. It was dark when Mrs. Kapuuhonua, Luku (and I), sailed. Lot Kuaihelani instructed me to care for them on Lanai. That they should not wander about. Around midnight we landed at Manele, and were cared for by the younger brother of Mr. Pualewa.

October 23. At noon, we took three horses for ourselves, and we ascended to Kihamanienie. I admire the uplands of Lanai, it is a good land. There is dirt in the uplands, not lots of stones, it is very good. Lanai is foremost of the good, small islands.

Oct. 24. Many people came together to hear the news, and my speaking was completed, they gave $4.00. Here is what astonished me. There is not a clean church on Lanai. Kihamanienie is broken apart, and the goats sleep in it when it rains. Aloha nui to Rev. N. Pali and S. Kahoohalahala.

By Rev. Kaukau [Translator, Kepā Maly]

February 29, 1868 (page 3)
The Pacific Commercial Advertiser
Election Day on Lanai
Mr. Editor: The interest you take in the capacity of the Hawaiians for an appreciative exercise of free political action, induces me to send you this report of proceedings, eminently illustrative of such capacity, which took place at the election precinct of the Valley Island during the late ballot for Representatives.

The place for holding the polls, Kihemanienie [Kihamaniania], is a dilapidated meeting house, a more remnant of a thatched shed, sustained by tottering portions of a crumbling cobble-stone wall. Not more than fifteen feet square of

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old thatching overhead afforded a scanty shelter from a drizzling shower all day to inspectors, candidate and an anxious crowd, chiefly interested in preserving their saddles from a soak of rain.

There were present, according to the clerk's report, 111 out of 128 were registered voters; and as 12 of the 128 were absent from the Island on business at the time of the election, it will appear that only five voters remained at home, indifferent about the exercise of their political privilege. However, it was stated that they, being very old, could not ride on horseback; and the state of the island roads would not warrant the dispatching of a vehicle to aid in securing their presence at the polls, although a cart was held in readiness by an enterprising candidate for such a purpose…

September 21, 1872 (page 2)
Nupepa Kuokoa
Sightseeing at Lanai
E ka Nupepa Kuokoa e. Aloha oe:— Would you and your associates grant space for this this explanation of some of the famous places of Lanai so that our many friends from Hawaii to Kauai might know of them, should they come to visit Lanai. [Having landed at Awalua] They are thus:

From Awalua, Polihua is west, and from Awalua, Keahiakawelo is south. West of there is Nalehua o Kapoai and the lehua of grove of Malulani. Then beginning from Keahiakawelo going to the southeast, you arrive next at Kanepuu. To the east of Kanepuu is Hoopulapulamoa, then the kula (open lands) of Kaa. From here, one may then see to Kihamanienie, and the valley cliffs of Kaiholena. Traveling from Hoopulapulamoa on the kula of Kaa, there are two pili thatched houses along the side of the trail. That is Kukuikahi, and from there you go straight to the residence of Holokahiki. You may then ask Holokahiki about the trail that ascends to Kaiholena, where the fresh water spring of those who resided at Palawai, Kealii and Pulehuloa, Kihamanienie, Kiekie, Nininiwai. That is the water for bathing and where their horses are watered…

This is a good land, the natives help the visitors who pass by on horse. So we give our warm aloha to Kamai, Hao, Palau, Iosepa and Naeole for their help offered to us, with the horses, and to those who welcomed us, Holokahiki, Lapaki, Ohua and Kekawewe. I now return to Molokai to rest at Kawela. Aloha to you.

S.A. Kanakeawe.
Waialua, Molokai, Sept. 9, 1872 [Translator, Kepā Maly]

Iune 30, 1899 (aoao 3)
Nupepa Kuokoa
Holomua o Lanai
Maunalei Plantation Development
Greetings to you, Editor— I am here, looking at the work occurring on this land of ours, the cultivation of sugar cane, is being done. The railroad and the wharf warehouse work is moving forward. Waterholes are dug, six have been made,

and the sugar cane is presently growing. Sixty or more acres are laid out with planting slips, 200 acres have been cleared with the plows, and shall be properly covered in the months between August to December… There have been built 46 house, for the laborers, for supplies and the livestock, and a store, coffee house and hotel, and the houses are all shingled. There are also wire fences. The suffering of the people of Lanai is ended. Here, can be purchased all types of things.

On Sunday, at 7 o'clock, the journey set out for the mountains of Lanaihale, the place where Kaululaau glued shut the eyes of the ghosts, leaving only Pahulu. At 11 o'clock, we reached the mountain, and held a service and sermon, and when finished there was an enjoyable luncheon; at 2 o'clock, we turned and went below to Palawai. Monday, we traveled about the land to see the places where they are digging for fresh water, and arrived at Koele, the residence of Fredrick Hayselden and Talula who welcomed us for lunch. We visited and saw the dishes from which Kalakaua had eaten. They continue the cherished work from the time of their own father [W.M. Gibson]. So admirable. There was much food, and fat sheep. From them, we also saw the newspaper pertaining to the death of Kapiolani, there is no hope in this, we are now without her.

Tuesday, we looked about the land. There are many families, some with 13 children, 17 children, who have no home or no land. I gave an acre to one family, to enclose, to make a water cistern, and build a house. One to cultivate the land, planting oranges trees, avocados, mangoes, breadfruit and all kinds of edible fruits.

Wednesday, we returned to lunch with Talula and Hayselden. They gave us a fat sheep for supper. We then returned to sleep at Maunalei…

G.W. Mahelona.
Kahalapalaoa, Lanai. 25, June, 1899. [Translator, Kepā Maly]

July 28, 1900 (page 2, column 6)
Maui News
Rain on Lanai
Fred. H. Hayselden who has arrived from Lanai reports there has been rain on the higher uplands of Lanai since January 1st. "There have been 65 rainy days this year with a rain fall for the season of over 30 inches," said Mr. Hayselden. "The rain this year has been better distributed than usual and the dry season has not thus far been seriously felt on the island." [Maui News – July 28, 1900, page 2, c. 6]

July 28, 1900 (page 2)
The Maui News
Vegetables in Markets from Koele
A new industry has been developed on Lanai which is going to make its promoters rich men, if persevered in. And it is a little thing too, simply the raising of vegetables for the Honolulu Market. Honolulu is not the only marked that such an industry will eventually read, and with the really superb quality of vegetables

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raised there, a new and permanent industry has been developed. Success to the enterprise.

February 9, 1901 (page 3)
The Maui News
Government Pound on Lanai
In accordance with the provisions of Chapter 36, Section 456, of the Civil Laws of 1897, I do hereby give notice that a Government Pound has been established for the Island of Lanai, at Koele, Nanae; the same being located on the mountain side of the Government road near the Ranch Houses.

David Steward, Esq., has this day been appointed, Pound master for the above Government pound.

J.A. McCandless,
Supt. Of Public Works.

October 20, 1903 (page 1 & 8)
Evening Bulletin
Lightning Plays Lively Pranks at Gay Lanai Ranch House
(Norfolk Island Pine and Other Features at Koele Hit by Lightning)
The fierce electrical storm which has been reported as having raged extensively on both Maui and the leeward side of Hawaii seems to have played even more havoc on the small island of Lanai than it did in either of the other places mentioned. The storm struck Lanai on Thursday night of last week and did a great deal of damage. The Gay ranch suffered the most from the fury of the elements. One horse and a cat were killed, two native men were slightly injured, a horse was knocked down, and finally Charles Gay's ranch house was struck by lightning. All this damage was done in less than an hour.

According to the story of the Mauna Loa officers, the Gay ranch house was struck by no less than four different bolts of lightning. At the time this happened there were several Hawaiians in the house. They had been out fishing and were outside the house engaged in cleaning the fish they had caught when the storm suddenly came up and they were driven inside by the rain, which came down in torrents. They stayed in the kitchen.

One bolt of lightning struck the roof of the house just about the pantry. The lightning passed through the pantry roof and floor, apparently doing no damage with the exception that it bored two neat little holes where it passed through the floor and ceiling.

A couple days later the occupants noticed a very disagreeable odor emanating from under the house just where the bolt had struck. On investigation, a cat was found under the hole which had been bored by the lightning. Poor pussy had evidently crept under the house for shelter and had been struck by the lightning.

The bold of lightning doing the damage struck the kitchen. It passed through the roof and hit the stove which was completely demolished. A great part of the wood

work of the kitchen was also badly splintered. At the time the lighting struck the kitchen several of the Hawaiians who had sought shelter from the rain were there. One of these was hit on the head by the lightning and received a burn, which, luckily is not a serious one. Another Hawaiian was struck in the back but escaped without serious injury.

The other two bolts of lightning which struck the Gay house did not hurt any living being. One of them came through the roof and passed down the partition between the kitchen and another room. It also struck a gun which was leaning against the wall. The lightning following down the barrel, did not damage it, and passed through the floor into the ground. The fourth bolt struck a four by four corner post of the house, splintering it part of the way down until it struck an iron ramrod and leaving it again, ran into the post which it splintered the rest of the way down to the ground.

In the field a short distance from the ranch house a horse was struck and almost instantly killed. Another horse was knocked down by the thunderbolt. A native was taking the bridle off this horse when the lighting struck the bridle and knocked it out of his hand. The horse was knocked over, but soon recovered. The Hawaiian escaped injury.

Friday, October 23, 1903
Hawaiian Gazette
Much Lightning Visits Lanai.
Lightning seems to have struck harder and oftener on the little island of Lanai than on Maui in last week's thunderstorm. Charles Gay's ranch house was struck by bolts three or four times in succession. Other strokes fell about the premises. One horse was killed and another knocked down, while a cat underneath the house lost its ninth life.

Fortunately, although a number Hawaiian fishermen had taken shelter from the storm in the ranch house, there was no loss of human life. Two natives received slight injuries, one from shock and the other from burn. The damage to the house was principally in the kitchen, where the lightning demolished the stove.

[Archaeological field work conducted for the original resort development uncovered one of the ranch trash pits, and pieces of the stove were recovered, giving the crew a rough date in that strata of the pit.]

Ianuari 12, 1917 (aoao 5)
Nupepa Kuokoa
Kuu Wahine I Aloha Nui Ia Ua Hala
(My Greatly Loved Wife Has Passed Away)
…Would you please enter onto some available space in your columns cherished by the Nation, the story of my wife, that all may know, those residing from the portal of the sun at Ha'eha'e to the fluttering rays of the sun at Lehua. The story about my beloved wife…

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She was born at Lopa, Kaohai, Lanai from the loins of Keawe Kekahialii-o-ka-Moku and Namohai-o-Kahekili, [named for] the King of Maui, on the 13th day of September, 1861, and died on the 16th day of November, 1916. Being equal to 55 years, 2 months and 3 days. Here is what is known of her genealogy:

Kanekeleia (m) lived with Kekuahilo (f), and Puhipuhi (f) was born. Puhipuhi lived with Keawepuupuu (m), and Keawekekahialii (m) was born. Keawekekahialii lived with Namohaiokahekili (f), and Keliihaulelio (f) [or Lepeka, who married] John Eli Kekipi, she being my beloved wife.

Here are things pertaining to her youth… During her childhood, she was taken by her grandparents in the Hawaiian custom of adoption, being Uwenaole (m) and his wife, and was taken to live with them on the shore of Manele; the boat landing at this time. From there she went to the school at Kihemanienie, the school house of Lanaihale. She was first taught by Levi Pali. This is not his honor Pali, Pilipo Pali, but a Pali of Lanai. Her second teacher was Judge Kahoohalahala. He was her last teacher there. She then left Lanai for Honolulu…

Yours always in truth,
John E. Kekipi
Koula, Honolulu, Nov. 23, 1916 [Translator, Kepā Maly]

October 11, 1917 (aoao 3)
Ka Hoku o Hawaii
Ka Huakai i na Hono a Piilani
(A trip through the Bays of Piilani, by Steven Desha, Sr.)
The ocean between Lahaina and Lanai was perfectly calm, and we traveled comfortably to Keomuku, where we disembarked on the shore of this land famous on the ancient history of Hawaii.

There, our native hosts greeted us and we traveled to their home in the uplands of Kihamaniania, that is a place nearby to Koele, the residence of the Manager of the Ranch of Baldwin and Company.

We rode on horseback, and went along the shore to Maunalei. Then from Maunlei we followed the road to the uplands of the island. Along the shore of the island there are growing kiawe trees, which have become valued on the land, as it the seedpods are food for the livestock, and the wood is valued as fire wood and charcoal. It is at times taken to Lahina for sale at the market and is sold at a good price because it is excellent charcoal... [Translator, Kepā Maly]

June 1935
Mid Pacific Magazine
"Plant Collecting on Lanai"
[In 1934 F. Raymond Fosberg, of the Bernice Pauahi Bishop Museum conducted a survey of Lāna'i's flora. Writing of his trip, he observed that Lāna'i was in a degraded state but was still host to biological wonders. In the 83 years since Fosberg's visit, it is even more critical now for the land owner, residents and agencies to work together to ensure that the last vestiges of the island's unique

character and natural history are not forever erased. Fosberg's work was based out of the Munro home at Kō'ele.]

The island of Lanai, when viewed from the sea or from neighboring islands, presents a dry, barren, and most uninteresting aspect. It is little known, compared with the other islands of the Hawaiian group and general belief about conditions on Lanai tends to agree with and confirm the impression gained from a distant view-point. The widespread opinion about this island is that there is no rain that the forests have been well-nigh destroyed, and that there is nothing there to see but a huge pineapple field.

In botanical literature with the exception of many descriptions of plants peculiar to Lanai, the island has been neglected. Hillebrand, in his Flora of the Hawaiian Islands scarcely mentions Lanai, while he discusses the other islands to a considerable extent. Rock, likewise, in his fine book, The Indigenous Trees of the Hawaiian Islands, dismisses Lanai with a single paragraph. Writers in other branches of natural history have remarked about the almost complete denudation of the forests on this island, saying that there are only a few acres of forest left on the top of the highest mountain.

When, last November, through the courtesy of the Hawaiian Pineapple Company and the kindness and hospitality of Mr. George C. Munro, of Honolulu, and Mr. and Mrs. James Munro of Koele, Lanai, I was enabled to collect plants on Lanai for a week. I went expecting to pick up the last remnants of a dying flora. I was certainly in no way prepared for the wonderful condition in which I found the forests of the island. Lanai furnishes a striking example of what vigorous efforts at conservation may accomplish, also of what the native Hawaiian forests will do for themselves when protected and given a chance. How this change has come about is a story well worth telling.

It is the story of the efforts, over a period of more than twenty-three years, of a man with a rare combination of keen interest in and love for plants, strong business ability and the vision to see far enough ahead to realize the potential value of the miserable remnants of forest which remained when he took over the management of Lanai Ranch. The fact that there is today a fine forest, and consequently a dependable water supply, on Lanai is the direct outcome of the work of Mr. George C. Munro, until he retired as manager of Lanai Ranch. Mr. R.L. Usinger, entomologist of the Bishop Museum, and I were fortunate enough to be conducted over the island by Mr. Munro, who told us of his conservation work, pointing out the differences between conditions which exist now and those which prevailed twenty-five years ago.

At that time the forests were being rapidly devoured by thousands of head of wild cattle, goats, deer, sheep, and pigs. Soon after he arrived, Mr. Munro declared war on these animals. Many of the wild cattle he ordered driven into [page 1] large corrals, to be domesticated and used as breeding stock for the ranch, as the ranch was under stocked at the time. The other animals he hunted down relentlessly, killing them by thousands.

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Today they are almost, if not completely, eliminated. There is probably not a pig or cow or goat left wild on the island, and the deer and sheep, if any remain, are so few as to be negligible. The mountains were then fenced off and even the ranch cattle kept out. From that time on, the native forest on Lanai began to come back. Many plants were introduced from other places to help in this replot the mountains with forest but, though some of them have flourished, the important elements of the new forests are the native trees and shrubs which have always grown there. One introduction, molasses grass (Melinis minutiflora), is apparently of great value in protecting the bare land at the lower edge of the forest from erosion while the forest gradually spreads…

A great many sisal plants were growing near Koele where they were not wanted. Mr. Munro had them dug up and hauled out to the region where the wind-breaks were necessary. Here furrows were plowed and the great rosettes of thick, leathery leaves of the sisal were planted in long rows where the wind-breaks were to be. They soon took root and grew. The thick leaves resisted the attack of wind-blown sand and the plants multiplied by suckers and bulblets, forming dense hedges. Meanwhile on the leeward sides of these rows were planted rows of Eucalyptus which grew in the protection of the sisal. As each row of Eucalyptus got well started another was planted to the leeward of it. Each successive row was [page 2] able to grow a little higher because of the protection of the preceding one. Ironwoods of a species which sends up a great number of sucker shoots were planted among the Eucalyptus, the result being, at present, a dense strip of solid vegetation sloping up from the row of sisal on the windward side. Its effectiveness in protecting the land from the wind is strikingly demonstrated at points where there are for some reason gaps in the strip. Here, at each gap, is a swath cut through the vegetation on the leeward side, filled with wind-blown sand, and extending for hundreds of feet down wind. In the shelter of these wind-breaks the forest has completely eliminated wind erosion for a considerable distance… [page 3]

June 1938 (pages 21 & 27)
Paradise of the Pacific
Lanai Thirty Years Ago [1908], by Henry P. Judd
Koele Ranch Headquarters and the Mountain Landscape Described
The island of Lanai, although close to Maui, is one of the least known and visited of all the Group. Before it was developed into a pineapple plantation about fifteen years ago, it had been known simply as a cattle ranch and visitors were few and far between. Now it is the home of thousands of field workers and many of the tons of pines sent down to Honolulu for canning.

The Lanai of 1908 was an isolated community. An Interisland steamer made weekly visits and at times a whale-boat or launch would come over from Lahaina. There were no airplanes, no radio, no automobiles, no tractors or other modern implements. It was the horse age, the kerosene lamp age, the days of the ice-box from Lahaina and the weekly visit of the Mikahala from across the channel. And Lanai had all the charms of that age, free from the rush and nervous haste of the modern days. There were times for real conversation and for communion with Nature, for long walks or rides all over the Island, for getting in touch with the

native life of the Islands and for enjoying a genuine vacation. It was an ideal spot for all these things.

Mr. Charles Gay, formerly of Kauai, was the owner of Lanai in 1908 and it was a privilege to have been his guest for ten days or so… The population of Lanai was then less than one hundred and fifty, about half being at the headquarters of the ranch, Koele, and the remainder at Keomuku, and the east coast. Koele was an ideal location for the ranch house. It was at an elevation of about 1,800 feet and the meant cool nights and a splendid climate. Mr. Hayselden, a former manager of the ranch, had set out many tree and other forms of vegetation. Some of these trees had grown very tall and could be seen for miles away from the ranch house. The garden and the main house and cottage, together with the wool-warehouse, houses of the employees and other buildings all made up a little settlement, the very center of the island.

Several impressions registered themselves deeply in my mind as a result of the visit. One was the charm of the mountain to the east of Koele… Another impression was the simplicity of life among the people. They were largely cowboys, workers on the ranch of Mr. Gay; some however who lived at Kahalepalaoa, or at Keomuku, on the coast, were fishermen. These unspoiled natives were hospitable and it was a privilege to have been with them in visits to the various points of interest on Lanai. Their interest in hunting goats was remarkable and it was one of the stunts for the visitor to be taken to the place where the goats were in greatest abundance. It was estimated that the goat population was about 10,000 in those days and that number could not have been far from fact, for these pests were to be found here and there and everywhere. I engaged in several hunting trips with Mr. Gay and some of his men and was surprised at the great number of these wild animals.

There was a drought in 1908 that bothered several of the ranches in the islands. Cattle died on Lanai from lack of water; the present system of pipe-lines to the western lands had not yet been introduced. The goats felt the need of better feed than could be found in the lower lands and so they often made sorties to such good spots as Kanepuu. Riding along from Koele house out to Kaa, we frequently came across bands of goats. They ran into the dry forest and tried to escape the destructive fire of our Winchesters. One day's hunt at Kaapahu resulted in a decrease of about 350 in the goat population. Another attempt at the old landing place, Manele, was not as successful. The goats refused to be driven and broke time and time again through the line of Hawaiians from the top of the high ridge down to the sea…

Among the Hawaiians living in Palawai Basin was one of the oldest men on the island—Simona Petero Ioane Keliihananui. He was of the ancient type, a well-built man, blessed with a white beard and looked upon as a real kamaaina of Lanai. His little kuleana was on the edge of the Basin. On one of our hunting trips, we came across him in a far-off spot, cultivating a water-melon patch in a most forbidding place, unlikely for successful crops. But the soil was rich right there and he knew what he was doing…

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...The impressions of a land of vast pastures dotted here and there with cattle and sheep, with many wild goats running about in many places, of charming mountains and ravines and ridges, of beauty spots here and there, of old-time hospitality, of generous entertainment and of delightful days, enjoying everything God and man had made, are the things that will abide in memory's hall of pictures as among the finest pictures of all...

Mission Station and School Documents From Kihamāniania and Kōʻele

Records of the Christian Mission Station, based out of Lāhaina, are comprised of letters, journals and articles describing religious and secular instruction, construction of church, school and meeting houses, and the perceived conditions of the native residents. The selected excerpts date from 1825 to 1932, and include some of the earliest written narratives describing Lānaʻi and lands of the Kōʻele environs. The American Board of Christian Foreign Missions (A.B.C.F.M.) records were digitized by Kepā and Onaona Maly in 2004, at Harvard University as a part of a larger research project that was undertaken by their firm, Kumu Pono Associates LLC. The digitized collection is part of more than 200,000 records that they have gathered from the A.B.C.F.M. and other repositories. Selected records are cited at www.lanaichc.org.

July 1825 (page 234-235)
Missionary Herald
Keopuolani, Queen of the Sandwich Islands
Died on September 16th, 1823, while in residence at Lahaina
Lineage Connected to the Chiefs of Lanai
Keopuolani 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 Islands, that she was born on the island of Mowee [Maui], in the year 1773; that her father's family had governed the island of Owhyhee [Hawaii] for many generations; and that her mother's family belonged to the islands of Mowee, Woahoo [Oahu], Ranai [Lanai] and Morokai [Molokai]. Her grandfather was the king of Owhyhee when it was visited by Capt. Cook, in 1777 [1778-1779]... [Missionary Herald, July 1825:234-235]

August 9, 1825
Letter of William Richards
Describes Progress of Instruction - Four Schools Established on Lanai (Not named, but Kihamāniania, for the Kōʻele community, is one of those schools)
...The islands of Ranai and Morokai have, till within a few weeks, been entirely without teachers. To the former [Lanai], 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... 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 never been explored by any of our number... [Missionary Herald, June 1826:174-175]

July 11, 1826
Extracts form the Journal of William Richards
Four schools examined on Ranai (Lanai).
...four schools examined on Morokai; and four from Ranai, embracing 373 scholars... [Missionary Herald, May 1828:150]

October 15, 1828
Extracts from the Lahaina Report;
People on Lanai assemble for prayer and instruction; Lanai statistics given.
...You are already aware that this place is the center of missionary operations for Maui, Molokai, Lanai, and Kahoolawe...

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.

	No. of Scholars					
Island	Sch'ls.	Mal.	Fem.	Writers	Readers	Total
Ranai	11	236	249	31	201	485

...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 population of Ranai is at 2,000 or 3,000... [Missionary Herald, July 1829:208-211]

November 2, 1830
Mission Station Letter - Schools and Population on Lanai
School Statistics
...Lanai 9 Schools 522 Scholars 231 Readers 254 Writers...
...During the summer past a regular census has been taken... 2,000 is the probable population of Lanai... [Missionary Herald, August 1832:51]

December 25, 1834
Wm. Richards: to Rev. Rufus Anderson, Secretary of the A.B.C.F.M.
Recounting Trips to Lanai in 1828 and 1834
(Describes the upland plantation on Lanai – the area of Kōʻele as the only significant village in the region)
As it is especially desirable that you have correct information respecting all our fields of labor, I prepare in this letter to give you some account of Lanai, the little island which lies directly opposite Lahaina & about seven miles, distant. You will perceive by the accompanying map [map not in files with this letter], that its greatest length is about 17 ½ miles and its greatest breadth is about 12 miles. The land rises from the shore to the interior, and terminates in lofty points. The sides of the mountains are cut up by innumerable ravines or alternate ridges and

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hollows. But these valleys are not like the valleys on the windward side of the other islands, furnished with openings & rivulets.

There is but one permanent brook on the island [Maunalei], and that is so small that it is all lost in a few small talo [kalo - taro] ponds, and their fare does not reach the shore except in the wet seasons of the year. There is not a well of good water on the island, except such as are prepared after the manner of the Hebrews. These wells, though few on Lanai, are common at many parts of the Sandwich Islands. They are either natural or artificial pits, sometimes only a few feet in diameter, and at other times many yards. They are so prepared as that when it rains the water for a distance may flow into them. There are steps to go down into them, but they are not often very deep. In places where they are exposed [page 1 – Reel 797:762] to direct light & from the wind, they are uniformly covered and even where they are not thus exposed they are often covered, to prevent the water from drying up as soon as it would otherwise. Some of these wells are never exhausted even though they are not replenished for eight or nine months. Others which are small, depend entirely on the almost nightly rains which fall on most of the high mountains of the Sandwich Islands, though in many places these rains are little more than heavy dews.

There are many people who make no use of water for washing either themselves or their clothes, except the dew or water on the grass and sometimes, there is so little of this that they resort to the juice of the succulent plant which they collect. Most of the 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 Lanai 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 inland 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 cocoanut trees and two or three [page 2 – Reel 797:763] 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. [Kō'ele] There is however one inland plantation of some extent, which furnishes considerable food. It is watered by the mist or light rain which falls during the night, in sufficient quantities for the growth of potatoes and in wet seasons some upland – taro is raised. There are few people that reside at that place constantly, but considerable number who reside generally on the shore, go up & spend a month or two at a time so as to keep their land under cultivation, and then return again to the sea side where they can have abundance of fish, and water too, much 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 Kapeleaumoku, an elderly man, who is a member of our church, and a man of established reputation. Several years ago I wrote an account of a most striking incident in his life, which fell under my personal knowledge & which I designed to have sent you at the time, but did not get it copied to go with my other letter, and so it was neglected. In a letter of mine written Oct. 15th, 1828 [page 3 – Reel 797:764] I alluded to a tour around the island of Lanai, made by myself in company with the Princess, a promised a full account of it. The following is from my journal kept at that time, but which was never sent.

Lanai, July 22nd, 1828.
This morning at sun-rise, I left Lahaina, and crossed the channel with the Princess in a double canoe and arrived here about 10 o'clock. The distance is not more than 8 or nine miles, but it is slow rowing a canoe against the strong currents which often prevail here. It is not very safe crossing the channel in a canoe for between the islands the winds are strong, and sometimes rise unevenly so that canoes that sail with only a pleasant breeze, are soon driven before a heavy wind to such a distance that they cannot reach the land, or which is more common, are overwhelmed by the waves, & find a quick end.

Another problem arises from the multitude of sharks which often infest the shores of this island. The surf on many parts of the island breaks at a distance from the shore and within the reef is a distance of a mile or more of still deep water. In bad weather, canoes are exposed to be filled in crossing the reef, but the natives are so expert at swimming that they do not consider themselves in any danger except from the sharks.

David Malo told me that as he was crossing the channel a few years ago several canoes in sight of his, were filled and the people were under the necessity of returning to the shore. He saw a large [page 4 – Reel 797:765] shark take a man in his mouth and swim along on the top of the water, so that the man's head was exposed; and while in the mouth of the shark he heard him speak and distinctly say the name of his wife, though what he said respecting her they could not understand. Some supposed that he was conveying her to their care, and others supposed he was openly expressing his affection for her. A few minutes after this, the same, as was supposed, shark returned and took another man in a similar way.

We had a pretty good passage over though the wind was rather high before we landed. As soon as we arrived, inquiry was made by the Princess for Kapeleaumoku, who left Lahaina yesterday noon, in a single canoe, that he might give notice of our arrival & make some preparation for the reception of the Princess. The people have heard nothing respecting him, and it is supposed that he is either lost at sea, or has been driven by the wind to Molokai on Molokini.

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Canoes have been dispatched to those islands, and also back to Lahaina in search for him. It is probable however that he and his wife and two adopted children who accompanied them are all in the bottom of the sea, for a calabash known to have his mark upon it, has been found on the beach driven on shore by the wind. His friends are much agitated and many are wailing from the apprehension that he is dead. As soon as the canoes were dispatched to the other islands & men had started on foot to go round the coast of this island in search for him. We again took our canoe, sailed around the [page 5 – Reel 797:766] south point [in the Hulopoʻe-Mānele vicinity] and landed at the south east part of the island [in the Kahalepalaoa vicinity].

We then ascended the mountains to this place [Kōʻele-Kihamāniania] which is about four miles from the shore. The top of the mountain is at the east of us. This is the only inland village on the island and the only spot on which food will grow during the dry season of the year. At present, there is considerable verdure, there having recently been more rains than usual. But there are no springs of water, and the people suffer much on their account. They wash their hands and food in the dew, and bring the water which they drink from a distance, where it is caught during the rains in a pit prepared for the purpose. Food is carried from this place to all the other parts of the island. It is a pleasant place & there is a large school house here, which is occupied as a meeting house [at Kihamāniania].

The teacher of the school here, is a valuable man. He was connected with the school of the Princess at Lahaina, and was selected by her to take charge of all the schools in this district. He resides here most of the time, but occasionally goes to Lahaina and leaves the schools under the care of another teacher.

Wednesday, 23rd.
I was waked at about one o'clock this morning by the loud talking about the good occasion by the news that Kapeleaumoku & wife are still alive and have landed on the northern part of this island [the Awalua-Polihua vicinity]; but the two children are dead. We shall ascertain the particulars when we reach the shore.

At sun rise I commenced the examination of the [Kihamāniania] school, and was gratified to find so many able to read. About one half of the scholars can read easy sentences, and about [page 6 – Reel 797:767] one third can with considerable facility read any book which is given them. I have in course of the day examined 237 scholars, and have preached well to attentive audiences. Some of my heathens have never heard the sound of the gospel before except from native teachers, and probably never will again. The people are fast wasting away, but alas, how few know or have the means of learning the way of life. How they need the Bible which they could read, they might then better do without any one to break to them the bread of life.

After examining the schools at the place where we staid last night and preaching to the people there, we came over the mountains to this place, Maunalei, which is on the northern part of the island. We are about two miles from the shore in the only valley on the island where running water is to be found. It is a small brook, so small that during the dry season of the year it does not reach the shore. There is timber of considerable size here, but which is of no value in building as it is not

durable. There is no valuable timber on the island, though it is obtained of sufficient size for their small thatched houses… [page 5 – Reel 797:768]

1837 (page 5 & 12)
Lahaina Station Report
Meeting House at Kihamaniania
…The people have built a grass house nearer the center of that island, intended for meeting on the Sabbath. Mr. Richards appointed a Sabbath to go & dedicate this building to the Lord; but the ship called for him too quick. I also once or twice appointed a time to go, but medical calls from the families prevented my going. There are two teachers on Lanai, from the High school, who are doing something to enlighten the people, & train the children, but there have been no examinations of schools connected with Lahaina Station, during the past year… The people of Lanai have also often entreated me to ask for them a missionary; they have 1200 people. Probably 200 on the island would derive as benefit from preaching as 1000 or 1200 would in almost any other place.

D. Baldwin. [Hawaii Misson Children's Society Archives]

Malaki 23, 1843 (aoao 106)
Ka Nonanona
Lanai, Feb. 1, 1843.
No ka Hemahema o Kekahi Luakini ma Lanai
(Pertaining to the Difficulties with the Church on Lanai - Kihamaniania)
…Hear ye, o people who build churches in these islands, you should look to us and our work at this church. This is the fourth year of work on this house. It is not completed. One side collapsed, and we have built it again. We had to carry the sand, bake the coral, and the building yet remains to be done.

As I look at this work, there is much incompetence. The place for the water is far away. The water is about one and one half mile distant.

Here is the distance for the coral and the sand. It is four and one half miles distant, on the south side, and also if it is gotten from the east side.

Here is the distance to the stones, two miles away.

Here the stones that are close, are gathered like the taro, that is how the stones are gathered. Our work is very unskilled.

In our thoughts, we desire to complete our church, a place in which the word of God may be spoken. The native houses are not adequate in this place, for it is very cold, and not good for the visitor come with only a shoulder wrap. Here is what is needed, a strong (thick) clothing.

Therefore there is a great need for the stone house in this place. Here also is this difficulty, there is no timber. The long wood for timber is but scattered about. If it was perhaps four (feet) long, and a yard, then it could be done.

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We greatly desire to complete our church this year. But it shall not be seen at this time. The people who are making this house, some of them have gone away. Three of the brethren have died, and are in the body of the Lord.

One church of ours is there on the eastern side of this island, it is not in difficulty like this house. It is close to the coral, the sand, the stones, and the water. The only difficulty is the fire wood, that is the only thing which is gotten from some distance away.

So here is a question, if you who think of my testimony about the difficulties of this house, is it right, or is it wrong what I have explained?

Done by me, Kaliliaumoku.
Teacher at Kihamaniania. [Translator, Kepā Maly]

September 20, 1845
Rev. Cochran Forbes' trip to Ranai (Lanai) and visit to Kihamaniania.
[Reverends Cochran Forbes and Dwight Baldwin visited Lānaʻi (written Ranai) in 1845. This being Forbes' first visit, the scenery was new to him, and he took the time to describe the land and people in his journal (Forbes, 1984). The visit included a visit with meetings at Kihamāniania and the Kōʻele community.]

Sept. 24.
On the 20th left home about sunrise for Ranai in company with Bro. Baldwin… We landed safely however, after about 3 hours sail, at Kaunolu [this being the section of Kaunolu on the Keomoku side of the island], where there is a meeting house… Monday morning after meeting with them we went by canoe to Maunalei, the place of the teacher Waimalu. There we again met with the people of that neighborhood & prepared to ascend the mountains to visit the people on the south side. The north side is a miserable, arid barren rocky place, except a few rods of low sandy soil, evidently made by the wash of the sea, on which grows a sparse, coarse kind of grass.

When we reached the high land we found the air much more cool & invigorating and after we had crossed the ridge the soil became better and vegetation more lively. There is an extensive piece of tableland there, perhaps 10 miles one way & 3 or 4 the other, on which are very few stones. There we spent the night & met with the people, near 200 in all who had come together to hear & see the strangers. Pali the Lunaauhau [tax collector] for the whole island resides at this place called Kihamaniania. His influence is manifestly good. We found several pious people around him & himself a good man. He told us that his little children only 6 & eight years old had read the Bible through. He also gave us a list of all the men and the women & children on the island, the whole numbering 584 inhabitants. Most of the chiln. [children] are in school and very few of them who are 12 years old that cannot read.

The atmosphere was cool & invigorating at Kihamaniania. We spent the night there and early in the morning held another meeting with them, after which we

left amid many greetings for the seaside at Kaohai, Pia's place… [Forbes (1845), 1984:168-169]

Okatopa 20, 1866 (aoao 4)
Nupepa Kuokoa
Luakini ole ma Lanai
On the island of Lanai in the first days of September, on the Sabath, I went to the service at Maunalei. There is only a shelter for the Church, though I thought there was a building there. I saw that it is only a shelter, and the walls are all broken. There is only rubble and dirt to sit on and there are many dogs that go inside, and also many goats and sheep which go in as well. It is the same in the uplands at Kihamaniania. In the time when Kaliliaumoku and Malulu were living it was a solid stone house. Now it is a house for animals. This is perhaps what has happend with the Churches on Lanai, for the people of Lanai care for animals. The goats and the sheep, and they are fishers. Many of them live at the coast. They are able to earn money by fishing, and with the livestock...

S.W. Nailiili.
Puehuehu, Lahaina. [Translator, Kepā Maly]

Records of the Kihamāniania and Kōʻele School Lots

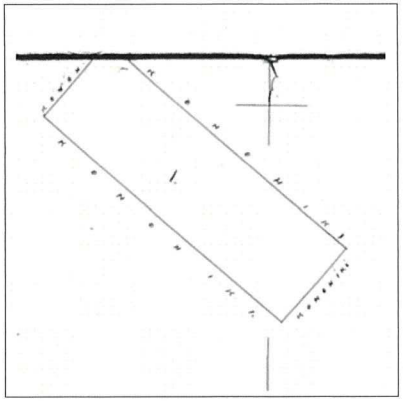
Schools and Churches were built in populated areas, where the most people could be converted and educated, and where communities could be found to support operations. Early in the Mission Stations' tenure, the school for the Kōʻele community was established at Kihamāniania. Use of the lot was formalized by the Kingdom in 1853 (Figure 3), and the dual purpose of school and church was generally separated. The small communities of Lānaʻi could not support both school and church facilities so they were for the most part maintained for both functions.

The Kihamāniania lot was abandoned by 1880, though a cemetery at the site was still used until ca. 1924 (SIHP Site No. 50-50-98-1946). In the period between 1916 to 1924, school house development at Kōʻele transitioned from a lot at the ranch headquarters (a one-room school house), to a ten-acre lot on the side of the ranch, between Kihamāniania and a shallow gulch known as Iwiʻole. An Exchange Deed between the Territory and HAPCo, covering the old Kihamāniania parcel—along with other abandoned school and church lots in the government inventory, School/Church Grant No. 25, Lots 1-5—was entered into in 1924. The transaction established the Kōʻele School Complex, which served the Kōʻele and plantation community until 1937.

September 17, 1853
School Grant 25, Apana 1
School Lot at Kihamanienie, Lanai
School Grant 25, Parcel 1.
Beginning at the North corner and running:

South 50º East 8.00 chains along Konohiki;
South 40º West 2.50 chains along Konohiki;
North 50º West 8.00 chains along Konohiki

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North 40° East 2.50 chains along Konohiki to the place of beginning.

Area 2.00 Acres

Approved Sept. 17th, 1853 [page 282]

Figure 3. Copy of 1853 Plot Plan of the Kihamanienie School Lot (Hawaii State Archives)

Maraki 4, 1857 (aoao 3)
Ka Hae Hawaii
Hoike Kula ma Lanai
(Kihamaniania School Examination)
To the Hae Hawaii. Aloha to you:—On Thursday, that is the 25th day of December, there was a school exhibition on Lāna'i. It was at nine o'clock in the morning, and Maunalei school was the first. S. Halekai is the teacher…

At 10:30 o'clock, the School at Kihamāniania did its exhibition. S. Kahoohalahala is the teacher, and there are 34 students: 22 in Science; 12 in Reading; 12 in Mapping; 12 in General Arithmetic; 5 in Written Arithmetic; and 9 in music…

I admire the intelligence of these schools; the knowledge of the youth of Lanai progresses. If the are patient and continue going to school, listening to the teacers, the people of Lanai will be wise. H. Hanemo is one of the parents of the children whom I admire. The have learned and are intelligent in doing the work. Lanai is enriched, their thoughts are happy, and they really want it. It is a result of the teachers in my mind.

Here also is this that I admire. There was a meal that day; prepared by the parents, and supplied with the food for their children. All of the people of Lanai came together, they ate and were filled. Afterwards, the school master spoke words of encouragement, and also some of the other people. That is the end of our work that day. Aloha to you.

Done by me, R. Koiku.
Kahalepalaoa. Dec. 31, 1856.
[Translator, Kepā Maly]

December 12, 1857 (page 8)
The Polynesian
Election Polling place at Kihamaniania
The name of the voting place for House of Representatives on the island of Lanai in the year 1858 is: The School House at Kihamaniania

P.H. Treadway,
High Sherriff of Maui. [Translator, Kepā Maly]

February 29, 1868 (page 3)
The Pacific Commercial Advertiser
Election Day on Lanai
Kihamaniania School House in state of disrepair
…The place for holding the polls, Kihemanienie [Kihamaniania], is a dilapidated meeting house, a more remnant of a thatched shed, sustained by tottering portions of a crumbling cobble-stone wall. Not more than fifteen feet square of old thatching overhead afforded a scanty shelter from a drizzling shower all day to inspectors, candidate and an anxious crowd, chiefly interested in preserving their saddled from a soak of rain…

August 14, 1888 (page 1)
The Daily Bulletin
The Lanai English School at Koele
[By 1864, W.M. Gibson had established an English language school on Lāna'i where native and white children could study and learn in English. In 1884, the Hawaiian Legislature passed a bill funding an English language school at Kō'ele (Hawaiian Gazette, July 23, 1884:3). The school was established in 1885, and served both Hawaiian and English speaking children. A report from the 1888 examination of students was published in the Honolulu paper, The Daily Bulletin.]

Koele, Lanai, July 28.
The annual examination of the English Government School of this place, took place yesterday. People came from every part of the island to attend it—and were well repaid for the long journey in many instances taken. This school contains somewhat over thirty natives and half-white children and Miss Jane D. Albro, the Principal, has good cause for being proved of her scholars during the three years of her incumbency. The children this year have shown marked improvement in their various studies, especially in writing, arithmetic, and reading, and more particularly in the latter, the inflection of voice being remarkable; and yet not remarkable either, when it is known what a finished reader the teacher is herself.

Miss Albro intends leaving for her well-earned vacation and rest, and there were not many dry eyes amongst the little ones, when she shook hands with some and kissed others good-bye. The parents of these children are singularly fortunate in having an accomplished lady, a teacher of many years' experience, and a kind sympathetic friend, to guide them in their studies. The Board of Educations should build a cottage for the teacher. As it is, she has to curtain off a portion of the schoolroom for her private use.

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November 9, 1911
Lanai Uka School House Description (Lelehaka, Near Keliihananui's House)
(Figure 4)

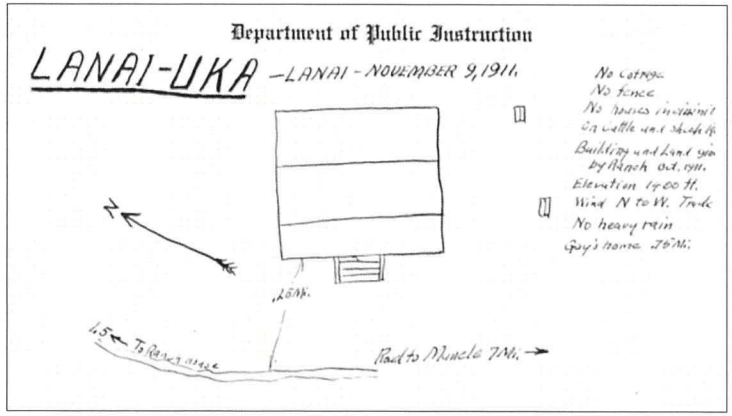


Figure 4. Lanai-Uka School House at Lelehaka
(Hawaii State Archives, Public Instruction Series 261, box 82)

Kupuna Venus Leina'ala Gay Holt, daughter of Charles and Louisa Gay, and born at Keomoku Village in 1905, recalled circumstances around moving the school to the location cited in this document. During an interview when she was 100 years old, she spoke about the Pālāwai (Lanai – Uka School).

"There was a school down at Pālāwai, where all the children from Kō'ele and Lālākoa, all walked for miles down into Pālāwai, where there was a school. A one room school. So all the kids from Kō'ele would go down the road. And we, up in Lālākoa would come down, and go down all the way down to this section.

They built the school down at Pālāwai. Instead of building the school right near there, no. They built one down at Pālāwai. Not only that, there was another old time citizen down there. That old man, Keli'ihananui was the big shot. He lived down at Pālāwai."

It was her understanding that because Keli'ihananui had mo'opuna living with him that the school had been moved nearer his home (pers comm., December 17, 2005).

Based on Kupuna's memory, and Public Instruction Records, the Kō'ele school was closed for a while. We find that in 1916, the school was in the process of being relocated back up to the rand headquarters at Kō'ele. The new Kō'ele building remained a part of the ranch operations, as a school and then later a residence for cowboy families (Kauakahi and then Richardson) until the development of the resort in 1988. At that time the community

advocated for preservation and adaptive reuse of the old-school house/ranch residence, and the building was moved by Castle & Cooke for restoration, which never occurred (see section of study below, titled "Preservation of Two Ranch Homes for the Elder Cowboy Families").

November 14, 1914 (page 8)
The Maui News
School Attendance
Island of Molokai and Lanai

...Lanai-uka.

Enrollment June	–	9.	
Enrollment October	–	0	Closed. Decrease 9

Lanai-kai.

Enrollment June	–	27.	
Enrollment October	–	35. Increase 8...	

December 29, 1916 (page 1)
The Maui News
$65,500 asked for New School Houses
(New one-room school house at Kō'ele built)
Out of a total budget for general and special fund for the schools of the territory of nearly a million dollars for the next two year period, Maui has an allotment of $113,500. This budget was considered and approved by the school commissioners in Honolulu last week, and will be reported to the legislature as a basis for appropriation...

...Lanai, 1 school room and cottage combined (1500) $1500

1923 – 1924 (pages 12 & 95)
Biennial Report – Department of Public Instruction
School Development on Lanai
New buildings have been erected on Molokai and Lanai to care for the increase in the school population due to the expansion of the pineapple industry and the rehabilitation project. The buildings of these districts are in fair condition...

Koele School

Principal	–	Miss Rith P. Walker
Teacher	–	3
Students	–	94
Grades	–	1-8 [Hawaii State Archives]

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January 3, 1924
Hawaii State Archives, Land Patent Grant 5011
Koele School Lot (Figure 5)
Hawaiian Pineapple Co. Ltd. to Territory of Hawaii
Description of Koele School Lot (1924)
Being a portion of Grant 5011

To Walter M. Giffard
Within the ahupuaa of Kamoku, Lanai, T.H.

Beginning at a pipe at the North corner of this lot, from which Government Survey Triangulation State "Pohoula: is by true azimuth 155° 45' 30" and distant 4794.2 feet, and running by true azimuths:—

1 - 342° 06' 594.00 feet along the remainder of Grant 5011 to W.M. Giffard, along Charles Gay Lot to a pipe, (at 90.0 feet passing over a pipe at the West corner of Charles gay Lot);

2 - 72 ° 06' 660.00 feet along the remainder of Grant 5011 to Walter M. Giffard to a pipe;

3 - 162 ° 06' 726.00 feet along same to a pipe near edge of gulch;

4 - 263 ° 24 1/2' 673.10 feet along same to the point of beginning and containing an area of 10 acres…

Fred E. Harvey, Surveyor. [Hawai'i State Archives, Public Instruction Series]

February 8, 1924
Land Patent Grant 5011
Frear, Prosse, Anderson & Marx (for Hawaiian Pineapple Co. Ltd.) to W.C. Crawford, Esq. Asst. Supt., Public Instruction
Lanai School Lot Grant 25, Lots No. 1-5

…We are instructed by our client, Hawaiian Pineapple Company, Limited, to make the following offer:

The Hawaiian Pineapple Company, Limited, is will to convey to the Territory of Hawaii. For school purposes, a portion of the land of Kamoku, Island of Lanai, containing an area of ten acres and a portion of the land of Palawai, Island of Lanai, containing an area of 0.497 acre, description of maps of which parcels are enclosed herewith [Maps not included with HAS letter packet, in exchange for a land Patent covering the following parcels]:

School Grant 25, Apana 1	2.00 acres	Kamoku, Lanai;
School Grant 25, Apana 2	1.00 acres	Paawili, Lanai;
School Grant 25, Apana 3	1.00 acres	Maunalei, Lanai;
School Grant 25, Apana 4	1.00 acres	Palawai, Lanai;
School Grant 25, Apana 5	2.00 acres	Lelehaka, Kaunolu, Lanai;

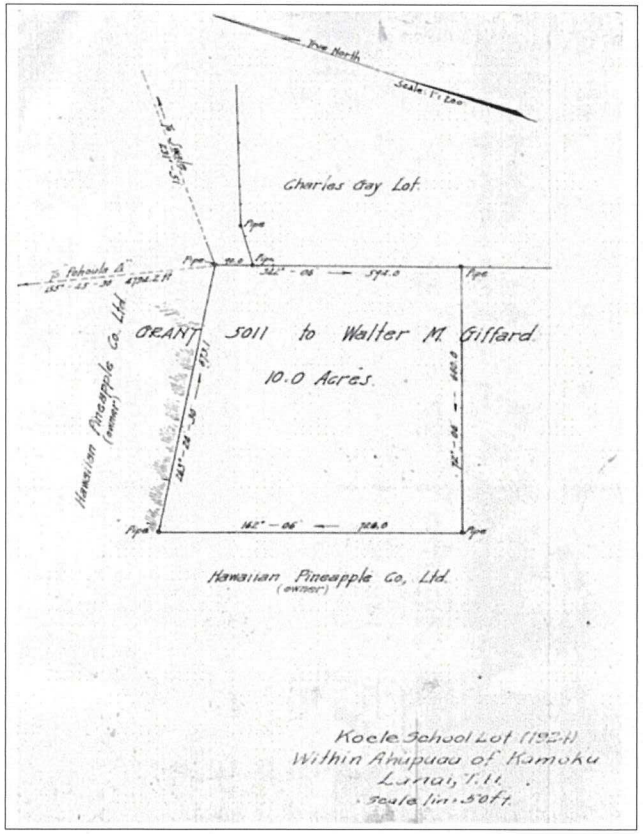


Figure 5. New 10-acre Koele School Lot. Ahupua'a of Kamoku, Lanai. T.H. (Hawaii State Archives)

Church Lot	2.00 acres	Kaunolu, Lanai
Catholic Church Lot	1.00 acres	Kaohai, Lanai

Total area, ten acres.

REF-235

If this proposed exchange meets with your approval will you kindly forward the same to the Commissioner of Public Lands with a request that the same be completed… [Hawaii State Archives -Public Instruction Series]

February 11, 1924
Hawaii State Archives, Land Patent Grant 5011
W.C. Crawford, Deputy Superintendent., Public Instruction, to
C.T. Bailey, Commissioner of Public Lands
Exchange of Lanai School Grant 25, Lots 1-5

…I am enclosing herewith a copy of letter from Frear, Prosser, Anderson & Marx, on behalf of the Hawaiian Pineapple Company, Limited, as well as the descriptions of land which they intend to give us in exchange for some school and church grants.

The exchanges which they suggest are satisfactory to us and I shall appreciate it is you can make the transfers, as per their suggestions, as soon as possible.

The plan is to continue the present school at Keomoku or Lanaikai, which is on the .497-acre piece of the Palawai land, and to transfer the Koele or Lanaiuka School to the new camp site, which is about two miles distant… [Hawaii State Archives -Public Instruction Series]

March 15, 1924
Hawaii State Archives, Land Patent Grant 5011
Commissioner of Public Lands, to
Frear, Prosse, Anderson & Marx (for Hawaiian Pineapple Co. Ltd.)
Exchange of Lanai School Grant 25, Lots 1-5
…Please be informed that your offer on behalf of the Hawaiian Pineapple Company, Limited, to exchange land of Lanai for school purposes, submitted to this office through the Department of Public Instruction, came before the Land Board at its last meeting and the exchange suggested approved.

The descriptions submitted will be sent to the Territorial Survey Office for check and when these are returned, proper documents to complete the exchange will be prepared and forwarded to you for execution…

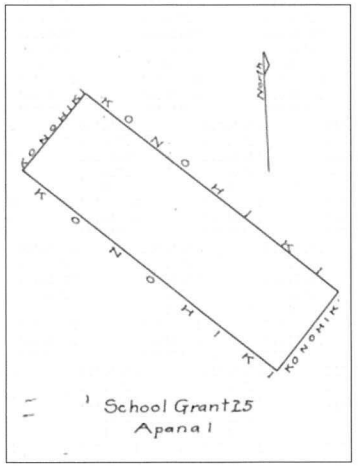
March 21, 1924
R.D. King, Deputy Surveyor, Territory of Hawaii
Royal Patent Grant 25 - Lanai School and Church Lot Surveys
Territory of Hawaii to Hawaiian Pineapple Co. Ltd.
School Grant 25, Apana 1; Church and School lot at Kihamanienie, Kamoku, Lanai. Beginning at the North corner and running,

South 50° East 8.00 chains along Konohiki;
North 50° West 2.50 chains along Konohiki;
North 40° East 2.50 chains along Konohiki to the place of beginning.

Area 2.00 Acres

Near Chas. Gay's, mauka side of road to Manele. Old church foundation on lot. Pasture land. 8-9-06. [State Survey Division, C.S.F. 4112]

March 25, 1924
Hawaii State Archives, Land Patent Grant 5011
C.T. Bailey, Commissioner of Public Lands, to
J.A. Matthewman, Attorney General
Exchange of Lanai School Grant 25, Lots 1 – Kihamaniania (Figure 6)



…Please prepare exchange deed whereby the Hawaiian Pineapple Company, Limited, conveys to the Territory for school purposes, two parcels of land on Lanai containing .497 acre and 10 acres respectively, in exchange for which the Territory conveys by Land Patent five pieces of abandoned school lots covered by School Grant No. 25 and two so-called church lots, all of which are on Lanai and containing a total of 10 acres.

Description and blueprints of the parcels involved are attached hereto…[Hawai'i State Archive. Comm. Public Lands Series]

Figure 6. Kihamaniania Church and School, Lot Grant 25 Apana 1

April 11, 1924 (page 4)
Maui News
Center of Melting Pot
Growing Lanai Population
Hawaii has been called the "melting pot" becasue of the large number of aliens it has been trying to assimilate and truly it has been the meeting point of nations and races. Now it appears that Lanai is to be the center of the caldron. It is likely to have the largest proportion of alien population of any island in the group. Already the aliens preponderate heavily. What will be the outcome one or two generations hence?

Over on Lanai the population has grown, is growing and will grow rapidly. It is largely Japanese and promises to become more and more so. A letter from there to the Board of Supervisors says that it is difficult to get citizen labor for county road work, and much work of that kind is soon to be necessary. As the big

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pineapple project materializes more and more Japanese will go there to cultivate the fields, the experience of the industry in the islands shows.

The Hawaiian Pineapple Comapny is planning much for the comfort and welfare of its employees and their families. It has plans for "Lanai City" with school house, meeting places and other community assets and it is going into the building of its plant and its city systematically. With the completion of the harbor work and the building program much of the citizen labor now there will depart. The result will be a community the progress of which will be most interesting to watch and one where the Japanese problem can be more closely studied and to better advantage than any where else in Hawaii nei. One wonders now whether the community will grow up to be a bit of Japan transplanted into Hawaii or whether American ideals and ideas will spread through it and make the children who grow up there Americans in fact as well as by law.

April 23, 1924
Hawaii State Archives, Land Patent Grant 5011
H.R. Hewitt, First Deputy Attorney General, to
C.T. Bailey, Commissioner of Public Lands
Exchange of Lanai School Grant 25, Lots 1-5

…Complying with your request of the 25th ulti., I have prepared and am forwarding herewith, in triplicate, approved as to form, Exchange Deed whereby the Hawaiian Pineapple Company, Limited, conveys to the Territory for school purposes, two parcels of land on Lanai containing .497 acre and 10 acres respectively, in exchange for which the Territory conveys by land Patent five pieces of abandoned school lots covered by School Grant No. 25 and two so-called church lots, all of which are on Lanai, and containing a total area of 10 acres.

Descriptions of blueprints of the parcels of land involved are also returned herewith… [Hawai'i State Archive. Comm. Public Lands Series]

May 17, 1924
Hawaii State Archives, Land Patent Grant 5011
Commissioner of Public Lands, to
Department of Public Instruction
Exchange of Lanai School Grant 25, Lots 1-5
For your information and files we enclose herewith blueprint of 10 acre lot and blueprint of .497 acre lot recently acquired by this department from the Hawaiian Pineapple Company at your request for the Koele and Lanaikai school… [Hawai'i State Archive. Comm. Public Lands Series]

May 20, 1924
Exchanged Deed
Land Patent Grant No. 8454
To Hawaiian Pineapple Co. Ltd.
Land Exchange
Covering School & Church Lots
Area: 10 acres on the island of Lanai, County of Maui

Consideration: For 10.496 Acres by deed dated Apr. 29, 1924.
Referred to Deed No. 2207.
Commissioner of Public Lands

Received from Office of Commissioner of Public Lands, Land Patent Grant No. 8454 to Hawaiian Pineapple Co. Ltd., for land of the island of Lanai, County of Maui. Area 10.00 acres, also deed executed with this patent.

Frear, Prosse, Anderson & Marx
By C.W. Tracy. [Hawai'i State Archive. Comm. Public Lands Series]

1925 & 1926: Polk-Husted Directory of City and County of Honolulu and the Territory of Hawaii – Lanai

Kauila Mrs. Mary K. tchr Koele School p o Lanai City Lanai
Koele School Mrs. Gladys P. Munro prin. p o Lanai City Lanai

February 3, 1926 (page 1)
Maui News
Lanai is Shown to Honolulans
Hawaiian Pineapple Company Runs Excursion to its Property and Entertains Visitors–Statistics Furnished.
The following facts and figures as to Lanai are taken from a folder which was prepared for the excursionists:

Island of Lanai, 140 square miles, 90,000 acres; located 65 miles southeast of Honolulu; estimated pineapple land, 15,000 to 20,000 acres; option on Lanai taken September 5, 1922; option exercised December 5, 1922; population at that time about 150; present population, 1000; elevation of Lanai City, 1650 feet; building of Lanai City commenced August 1923; number of schools [Figure 7], two; attendance, 150; seven miles of asphalt macadam road o Lanai City, eight to 12 inches thick, and 20 feet wide, widened at turns; maximum grade of road to Lanai City, about 6 percent; water supply lifted 750 feet by electric pump from tunnels in bottom of Maunalei gulch; water brought in six inch redwood pipe through three riders by three tunnels, aggregating 5300 feet in length; capacity of old Kaiholena reservoir, 500,000 gallons; capacity new Kaiholena reservoir, 3,900,000 gallons; electric power generated by 100 KW oil engine generator set, generated at 440 volts, transmitted at 2300 volts; capacity moving picture theater, 450; Kaumalapau harbor development work commenced September 1923; length of break water 300 feet; tonnage of rock in breakwater, 116,000; minimum depth of Kaumalapau harbor, 27 feet; depth of Kaumalapau harbor entrance, 65 feet; length of wharf, 400 feet; number of cattle on ranch at present time, 4000. [Maui News – February 3, 1926, page 1, c. 2]

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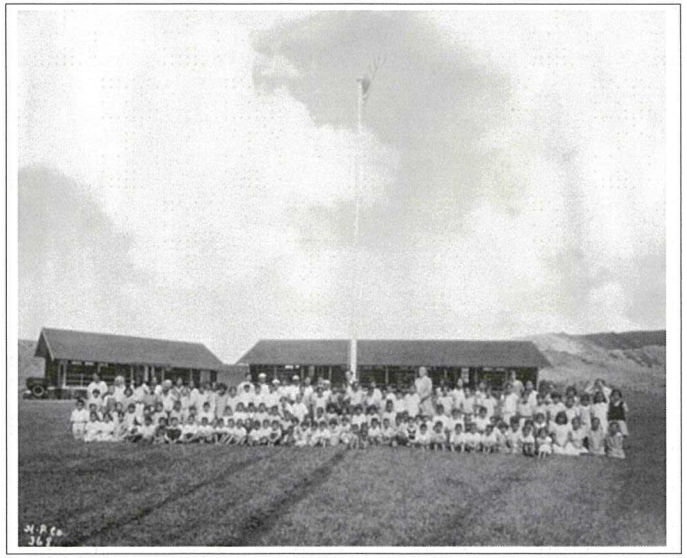


Figure 7. The new Kō'ele School Complex on 10-acre parcel of former pasture lands of the ranch headquarters (HAPCo Photo No. 368). This school served the plantation until 1937, when a new Exchange Deed was entered into between HAPCo and the Territory, and several buildings were moved down to the present-day school site. (Lāna'i Culture & Heritage Center)

June 22, 1932 (page 3)
Maui News
Lanai School in Big Celebration
Elaborate Commencement Program Closes Year; Hawaiian Pine Hiring Men (First Graduating Class from the New Kō'ele School)
The first class to graduate from the Lanai City Junior High School was an outstanding one. The twelve graduates unclouded Masaki Murayama, Alice Honda, Liiko [?] Onuma, Harumi Yamamoto, Esperanza Fernandez, Fusae Omori, Shizue Yagi, Joseph Keliihananui, Kozen Higa, Masaki Fujimoto, Mitsugi Kudo, and Haruo Araki.

The program was as follows
Class march; Prayer by Rev. E.E. Pleasant; salutatory by Masako Murayama; son by the class, Mrs. W.C. Bartels at the organ; commencement address by Rev. Pleasant; song, America; Presentation of school letters; diplomas presented

by Mr. Weimer; valedictory by Kozen Higa; farewell song by class. After the farewell song the class was showered with flowers and gifts by friends.

Letters for football were awarded to the following boys: Tom Kreuger, Isao Jyo, Kazuo Takamura, Llewellyn Richardson, Kozen Higa, Sakai Miyamoto, Masaki Fujimoto, Joseph Keliihananui, William Kaopuiki, Haruo Miyajima, Toshimori Takashi, Toshio Matsui and Karuo Araki.

P.P.P. diplomas were awarded the following boys by the Honolulu Advertiser: Sakai Miyamoto, senior champion; Kiyei Hokama, Junior champion; Isao Jyo, student director of P.P.P. Isao received the highest rating possible, a triple AAA.

M.P.S.A.L. track medals were presented to the following boys: Hagime Minemoto, 1st in the running broad jump, 1st in the 50 yds. Dash; Masaru Kido, 2nd in 100 yd. dash intermediates; Isao Jyo 2nd 100 yds. Dash for seniors; Alphonse Malaluan 3rd in high jump intermediate.

The girls awards were represented to Rose Saito, Junior champion, and Fusae Omori, senior champion, for the girls. Presentation of which Mrs. E.L. McTaggart was the director. These two girls were the first to receive school letters.

The school made a splendid showing in athletics and other forms of competition throughout the school year.

Hold Banquet
The eighth grade class of the Lanai City Junior High School gave a farewell banquet to the graduating ninth grade class on Thursday night at the school. In connection with the banquet the eighth grade put on a very splendid program consisting of talks, singing and music. After the program some real old-fashioned parlor games were played by teachers and pupils.

This banquet was the first of its kind ever held on Lanai, and it will establish a precedent for the other classes to follow… [Maui News – June 22, 1932, page 3, c. 1]

1863 to 1989, Historic Residency and Land Use

The ahupua'a of Kamoku was retained as a part of the Crown Land inventory on Lāna'i. The Commissioner of Crown Lands was responsible for managing the land assets, and made tracts of Crown Land available to interested parties in leasehold as a means of generating revenue to support the monarch. The initial applicants for Kamoku were native residents and other Hawaiians who were a part of the failed Mormon experiment that had been established at Pālāwai. Subsequent lessees included two Chinese men, followed by Walter Murray Gibson, who by the late 1870s gained control of the leasehold interests on nearly all of the Crown and Government lands on Lāna'i. The leases were continued through the early 1900s, when in 1906, Charles Gay entered into an agreement with Governor Carter to exchange fee-simple title in family lands on O'ahu for the "public" lands on Lāna'i. While the exchange was contested by Lincoln McCandless, and eventually carried up to the United States Supreme Court, the exchange was completed in favor of Charles Gay and the

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Territory of Hawai'i. Thus, all claims of the Territory of Hawai'i to government or ceded lands on Lāna'i were extinguished.

The narratives cited in this section of the study provide readers with several categories of important records describing land use activities, residency, and transfer of title to land between 1863 to 1989. The documentation is organized in several categories. These include—how Kō'ele and Kamoku Ahupua'a transferred from the Crown to the Gibson-Hayselden family, the Gay family, and subsequently to the Baldwin brothers, the Hawaiian Pineapple Company, and ownership in the modern day. The narratives also provide first-hand accounts of residency, the historic landscape of Kō'ele, and issues that arose in the 1980s with the advent of resort development. The selected records are generally presented in like categories and chronological order.

Kō'ele Transitions to Seat of Ranch Operations And Primary Settlement in the Uplands of Lāna'i

The first lessees of Kamoku were Chinese natives who engaged in raising sheep and other livestock on the land in 1863. Walter Murray Gibson arrived on Lāna'i in 1861, and for a few years, limited most of his activities to rebuilding the Mormon settlement in Pālāwai Ahupua'a. While Gibson was excommunicated from the Mormon Church in 1864, he retained control of Pālāwai Ahupua'a. From the home ranch in Pālāwai, Gibson began to expand his acquisition of property on Lāna'i, including the pursuit of lease on lands owned by native tenants and the Kingdom.

In 1875, W.M. Gibson secured the lease on Kamoku and moved to Kō'ele from Pālāwai. This move was the beginning of substantial changes on the landscape. Kō'ele became the heart of all operations across Lāna'i. Gibson had wooden homes built, expanded the ranching operations, and also attempted several business and settlement schemes. It was during Gibsons' tenure the first two Norfolk Island Pines were planted at Kō'ele (gifts from King David Kalākaua). One of the Norfolk pines still stands on the site that fronted Gibsons' house (later the ranch manager's house). This tree was the inspiration for planting all other Cook Island Pines across the uplands of Lāna'i.

In 1878, Gibson appointed his son-in-law, Frederick Hayselden as the manager of Lāna'i Ranch and island operations. By the time of Gibsons' death in 1888, he controlled almost all of the land on Lāna'i through fee-simple and leasehold interests. Of Gibsons' children, only his daughter, Talula and her husband, Frederick Hayselden, held controlling interests in the estate. Disposition of the assets followed a convoluted path, that ended in 1901 with the Hayseldens' filing for bankruptcy, and Charles Gay purchasing their holdings. The narratives below are excerpted from a collection of letters, articles and government records that document the evolution of residency, land tenure, and sale of the government interests in Kamoku Ahupua'a to Charles Gay.

In the years of transition from Kamoku being a place of native residency to the heart of the mixed business operations, native residents of Lāna'i applied for the right to lease the ahupua'a and opposed the lease or sale of Kamoku to W.M. Gibson. The communications and conveyances also document forestry and livestock on the island, as well as the development of facilities on the ranch and at Kō'ele.

April 10, 1863
M. Kenui, District Magistrate of the Island of Lanai; to
Lot Kamehameha, Minister of the Interior, Kingdom of Hawaii
(Petition on behalf of 37 native tenants wishing to purchase certain lands in the Ahupuaa of Kamoku, Kalulu and Kaunolu, Lanai – objecting to sale to W.M. Gibson):
Aloha oe— I, your humble servant, whose name is written at the bottom of this letter, make application that the Lord of the Interior Department, sell certain pieces of Government land situated in the Ahupuaa of Kamoku, Island of Lanai, and a portion of Kalulu and Kaunolu, to us and other persons, whose names are thirty-seven in number.

This is the total of the old residents, and I, having heard that Captain Walter M. Gibson has divided the land which he leased from the Government, and on the 31st day of March past, I called the old residents to come and meet together to think over matters that would benefit us, and after the meeting, I was satisfied that they really wanted the land.

But, because I was in doubt about my being able to get what was right, or that they would approve of what I had done, or that it would be acceptable to them, there, I make petition that my Lord, the Prince, be kind and to inform your servant the price per acre and the length of time which will be given to look for the money, because, this is the first time on the Island of Lanai that an attempt has been made by an association for the purchase of land as herein set forth by me to you. That is what they want to know. And also, because I have hopes that some benefit will be received from the Prince.

If this petition is agreeable to my Lord, the Prince, do not think that we will hesitate about the price per acre which the Prince will name. If we are permitted some time to look for the whole of the purchase price, otherwise, we will be in great distress, and we have agreed that each one strive to make up the quota assessed to each of us, because we greatly desire the land, Kamoku, Kaunolu and Kalulu, on the island of Lanai.

That is what prompted me to make the application, to save the old residents who are living on these lands from any further trouble. They were greatly grieved when they heard that it was going to be disposed of to others, hence, their joining together to have this matter adjusted. And they have appointed me as the Agent over them... M. Kenui. [HSA Interior Department Lands]

Honolulu Nov. 9, 1863
Ahsee (Chinese); to H.R. Highness, Prince Kamehameha, Minister of the Interior:
...I have the honor to make an application for a five year lease at Kaunolu on the Island of Lanai, with the privilege of renewing the same of a further term of five years on its expiration.

The land applied for is rocky and only adapted for a goat pasture. Should your Highness be willing to lease the said land I would offer at the rate of two and a

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half cents per acre a year provided that the land does not much exceed say 2000 acres... [Hawaii State Archives Interior Department Lands]

Ianuari 30, 1865
K. Maakuia; to G. Hapakini (Hopkins)
Natives of Lanai ask to Lease Kamoku and other Government Lands
...With appreciation, I am the one whose name is below. I hereby inquire of you if you might know if that of which we spoke is good, that is the lease of Government lands on Lanai: 1) Kamoku; 2) Kalulu; 3) Kaunolu; for thirty years, at Four Hundred Dollars per year.

I and my assistants wish to ask you to quickly make the lease at this time...

K. Maakuia [Translator, Kepā Maly]

Iune 14, 1865
K. Maakuia; to F.W. Hutchinson, Minister of the Interior
Natives of Lanai ask to Lease Kamoku and other Government Lands
...The undersigned makes application before you to consent to the lease of Government lands on the Island of Lanai, being Kaunolu, Kalulu and Kamoku, for such number of years for such lease as shall be agreed upon by both parties.

And that the amount of rent per annum be immediately made know. And his Excellency is asked to set a day for consultation and for agreeing upon the conditions of the lease between the two parties...

K. Maakuia. [Hawaii State Archives, Interior Department Lands]

March 23, 1866
Honolulu
W.M. Gibson, to F.W. Hutchinson, Minister of the Interior
Regarding Leases on Kamoku and Government Lands, and Native Population
…In compliance with your request I have the honor to lay before the Department, a statement respecting Government lands on Lanai. There are six ahupuaas of land belonging to Government on the island, named: Kamao, Paawili, Kealia [Aupuni], Kalulu, Kaunolu, and Kamoku; comprising about 24,000 acres, with a population of 80 persons. About one eighth of this surface is good arable "dry" land; perhaps one half is more or less adapted for grazing; and the remaining three eights, the portion bordering on the beach, an utter barren waste.

I made application to the Department in October 1862 to lease all of these lands. My application was favorably entertained by the Department, but owing to want of proper surveys, a lease was not made out at the time, as I was informed by letter, written by authority of His Majesty, then Minister. A copy of this letter, dated Feb. 20th, 1863 is enclosed.

Feeling myself fortified by a guarantee from the Department, I proceeded to make improvements; to enclose lands with stone wall, to make roads, construct dwelling for laborers, and cultivate on the Government lands, until my operations

were interrupted by a lease of Kamoku, the most important of these lands, by the Department, to another party. I had expended much labor on Kamoku, which was thus rendered fruitless.

However, I would still propose to the Government to lease the five lands, Kamao, Paawili, Kealia [Aupuni], Kalulu, and Kaunolu. They are now mere commons, upon which roam many thousand head of sheep and goats that do not yield one cent of revenue to the Government...

Accompanying this, a rough draft map of Lanai.— [Figure 8]



Figure 8. Sketch Map of Lanai with Application of W.M. Gibson [Hawaii State Archives, Interior Department Lands]

[Note: The referenced sketch was subsequently submitted with a letter repeating the lease request to the Minister of Interior, dated May 23rd, 1873.]

September 18, 1866
Palawai, Lanai.
W.M. Gibson to F.W. Hutchinson, Minister of the Interior
Regarding status of Kamoku and other Government Lands on Lanai
I beg to be informed if the Government lands in this island have been rented or leased. A certain number of natives whom I opposed in their destruction of the little shrubbery of the island, in order to make charcoal, assert that the land is in their possession, and have attempted to subject me to a great deal of annoyance. I cannot believe in the truth of their assertion that such a lease has

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been made, in view of the pledge given to me by your predecessor in office, his Majesty.

I am not at all anxious to lease all the Government lands on Lanai. The bulk of these lands, comprised in the districts named Kaunolu, Kalulu and Kamoku, can be better utilized by the native residents at present, and I should waive any pretensions I may have in respect to them; but the smaller lands of Kamao, Paawili, and Kealia, which comprise about one fourth of the Govt. lands, I desire to lease, as they adjoin my own lands.

Your Excellency will observe in the rough draft map I left at the Interior Office, that the lands of Pawili and Kealia are enclosed between my lands of Palawai and Kealia Kapu. Kamao is a barren corner, lying between my lands Palawai, and the leased land Kaohai. There are not more than half a dozen families residing on these small lands, and little or no stock upon them, and they may be properly detached from the bulk of the Govt. lands on the Western half of the island, where the chief part of the population resides.

I trust that some equitable adjustment of these lands will shortly be made, and I beg to be notified respecting any contemplated disposal of them by lease or otherwise...

P.S. It is proper to mention that I have made improvements on Kamao, Pawili, and Kealia, and it would be an act of gross injustice were I to be dispossessed of the advantages to be derived from them, without being allowed a proper opportunity to enter into competition for leasing the lands upon which the improvements are situated, especially in view of the solemn pledge given my by the Interior Department. [Hawaii State Archives Interior Department Lands]

September 22, 1866
K. Maakuia to G. Hopetini (Hopkins)
Application to Lease Kamoku and Government Lands on Lanai
I, the undersigned, make application to you, that the Government lands on Lanai, being 1 Kamoku, 2 Kalulu, 3 Kaunolu, be leased to me at Three hundred Dollars per year, for 25 years... K. Maakuia. [Hawaii State Archives Interior Department Lands]

Nowemaba 23, 1866. Lahaina
P. Nahaolelua; to H.A. Widemann, Interior Department
Kamoku held under lease by a Chinese tenant
Aloha oe— Your letter of the 8th day of October, 1866, instructs that per the Minister of the Interior, all of the Government Lands on Lanai are to be leased.

Therefore I inform you of what has been deposited in my hands by the native Hawaiians, $300. That is the same as the amount being offered for all the unleased Government lands. There remains Kamoku because the land is leased to a Chinese.

Here is the thought of the group on Lanai, that if the Chinese's lease expires, that they make take the land for $100., the same being paid by the Chinese. That is

what they will pay... [Hawaii State Archives Interior Department Lands]

Honolulu. April 27, 1867
Walter M. Gibson; to
F.W. Hutchison, Minister of Interior
Request to Lease Kamoku and Government Lands on Lanai (Figure 9)

I beg to present to you a rough plan of Lanai, indicating its land divisions.

I wish to lease the S.E. corner named, Kamao, situated between my lands, Kaohai and Palawai; and I also wish to lease the strips, named, Kealia Aupuni, and Pawili on the Koolau and Kona sides of the island. These latter small lands, lie between my lands, Kaohai, Palawai, and Kealia Konohiki.

The three large Govt. districts, Kamoku, Kalulu, and Kaunolu comprise about 23,000 acres, or nearly one third of the best land of the island. The lands I desire to lease, contain about 4,000 acres mostly rough Kula land.

I will repeat with more explicit designation the lands I want; Kamao, Pawili, 2 apanas, Kealia Aupuni, 4 apanas, or ilis... [Hawaii State Archives, Interior Department Lands]

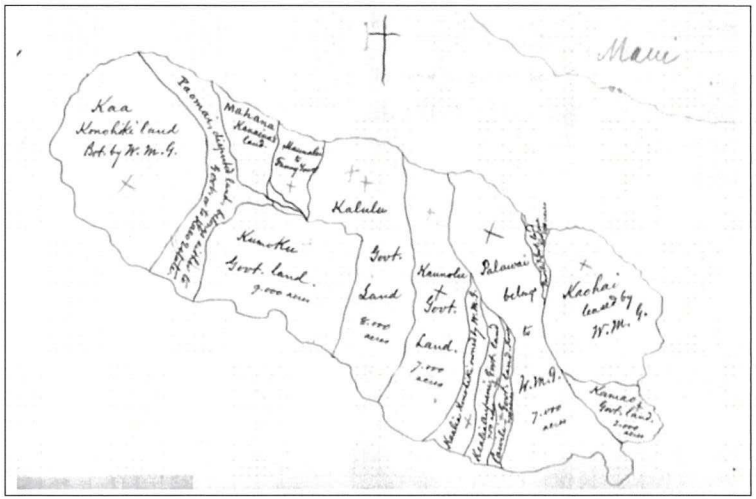


Figure 9. Lanai Sketch Map Depicting Disposition of Lands, April 27, 1867 (Hawaii State Archives)

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Kekemaba 30, 1869 (aoao 3)
Ke Au Okoa
Olelo Hoolaha
Notice Regarding Trespass on Aki's lease of Kamoku Ahupua'a
Know all men by these presents, of all character, who see this notice. I strongly forbid, and restrict all people, they may not trespass upon the lands that I lease at Kamoku, Lanai. Only those people who have been granted permission may do so. There are many people who have been doing damage to my leasehold land, mischievously taking Sheep, Goats, and Turkeys. So here is this, if Cattle, Horses, Donkeys or Mules trespass, the fine will be $1.00 per head. If it is Sheep, Goats or Pigs, it will be $0.50 per head; and if Turkeys or Chickens, it will be $0.25 per head. Anyone and everyone who defies the above notice, will be prosecuted to the full extent of the Law in the Court of this Kingdom.
I hereby appoint S. Kahoohalahala as the overseer to care for my land below me.

Aki (Pake).
Lanai, Dec. 18, 1869. [Translator, Kepā Maly]

[This notice was repeated on January 8, 1870 (Nupepa Kuokoa, page 3), with Solomona K. Lonoaimoku appointed as the overseer.]

December 31, 1872
P. Nahaolelua to Minister of the Interior
Government Lands of Kaunolu, Kalulu and Kamoku
…Receipts from Lands and House lots of the Government Leases:

Dec. 9.	From Ake, Lease of Kamoku on Lanai	$100.00
Dec. 26	From K. Maakuia, Lease of the Government Lands on Lanai	$ 66.50

[Hawaii State Archives, Interior Department Lands]

June 13, 1873. Lahaina, Maui.
P. Nahaolelua; to E.O. Hall
Terms on Lease Rate for Pawili, Kamao, four Kealia, Kaunolu, Kalulu, Kamoku & Paomai
I have better give you a list of all the lands on Lanai: Pawili, Kamao, Kealia [Aupuni], Kaunolu, Kalulu, Kamoku & Paomai. These are all the Government lands, and Gibson has acquired Six Lands, and three lands remain.

But it is all right according to what has been decided by you people. And the proper rent for these six lands, according to my belief, at Two Hundred Dollars per annum, and for the remaining lands for the first lease Two Hundred. That is what I think... P. Nahaolelua. [Hawaii State Archives, Interior Department, Lands]

June 16, 1873
E.O. Hall; to P. Nahaolelua
Kamoku under lease to Ah See, and Terms Granted to W.M. Gibson
...Your letter of the 13th of June, has been received. This is the opinion of the King and the Ministers, regarding lands of Lanai.

The lands of Kaunolu and Kalulu, the residents shall occupy those lands, and that you collect the rent of same, as had been the custom for the past years.

The lands of Kealia [Aupuni], Pawili 2 and Kamao, shall be leased to Gibson at $100.00 a year. How about that?

The land of Kamoku is occupied by a Chinaman, so I hear. How many years was it leased for, and how much a year?

That land of Mahana is a Government lands. Who is occupying it at the present time" It was thought that C. Kanaina had it. It is not so.

As to Paomai, I have already inquired of you in regard to this land. Would you kindly reply...? E.O. Hall. [Hawaii State Archives, Interior Department Book, Volume 12:276]

April 15, 1874 Honolulu.
Walter Murray Gibson; to H.A. Widemann, Minister of the Interior
Application to Lease Government Lands on Lanai (Figure 10)
I desire to lease the following Government lands situated upon the island of Lanai.

The Ahupuaa of Kaunolu
The Ahupuaa of Kalulu
The Ahupuaa of Paomai
The Ahupuaa of Mahana

Also the Ahupuaa of Kamoku, which is now under lease, nearly expired.

I make this application on the ground that it is due as an act of justice on the part of the government, to concede to me a lease of these lands. I received a promise from the Interior Department that I should have a lease of these lands, and in consequence of this assurance, addressed to me Feb. 20th, 1863 by S. Spencer, Chief Clerk, by authority of the then Minister, H. R.H. Prince L. Kamehameha. I was led to make many improvements, such as opening a road to a landing, making fences, and other works; - all of which proved a loss in consequence of the denial by a succeeding Minister of a lease as promised by his predecessor: and this took place, notwithstanding the solemn assurance from the Department, "that no under advantage will be taken, if you should proceed to enclose and cultivate any portion of the Government land, (of Lanai), or that you will assume any risk by so doing."

It is true, I received a lease from your Excellency's immediate predecessor of a few small government lands, but these are mere unimportant strips, or areas within my own lands, and unavailable to anyone else, and no portion of the lands above mentioned, which were especially promised, and upon which I had made some improvements.

I will pay the rents priced by the Government, semi-annually in advance...
[Hawaii State Archives, Interior Department Lands]

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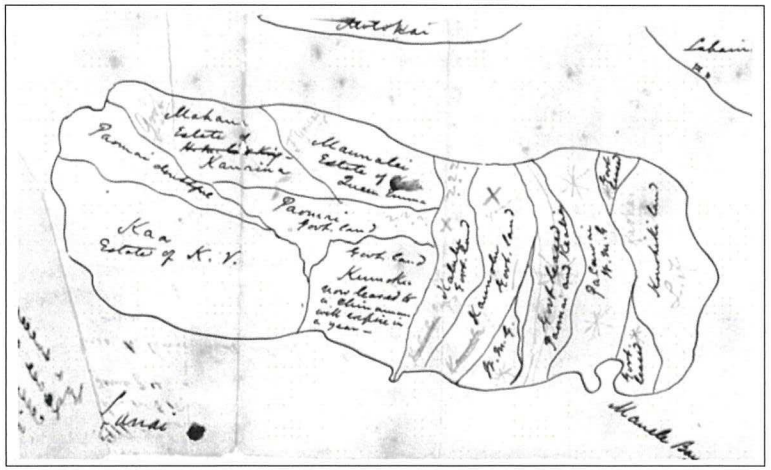


Figure 10. W.M. Gibson's Lāna'i Sketch Map Depicting Disposition of Lands on Lanai April 15, 1874 (Hawaii State Archives)

June 9, 1874
Interior Department Memo
Concerning Government Lands on Lanai for which W.M. Gibson has Made Application to Lease
The Ahupuaa of Kaunolu
The Ahupuaa of Kalulu
The Ahupuaa of Kamoku
The Ahupuaa of Mahana
The Ahupuaa of Paomai

As the chief portion of natives on Government lands on Lanai, reside on Kaunolu and Kalulu on the northern side of the mountain ridge, therefore Mr. G. proposes to reserve natives, to be rented to them, all of Northern Kaunolu and Kalulu, — the summit of the ridge to be the dividing line between such lands, and the northern portion of these two districts, and he desires to confine his application to lease government lands on Lanai at present to the southern points of Kaunolu and Kalulu, with the sea of Kamoku on expiration of present lease. [Hawaii State Archives, Interior Department Lands]

[The sketch map attached with this letter repeats a similar format as that cited in earlier communications of this series between Gibson and Kingdom Agents.]

January 26, 1875
Ahsee & Akuna; to Walter M. Gibson
Bill of Sale
Conveying sheep pasturing on Ahupuaa of Kamoku
Know all men by these presents that we Ahsee and Akuna both of Kamoku in the Island of Lanai one of the Hawaiian Islands and both Chinamen in consideration of the sum of Eight Hundred Dollars paid to us by Walter M. Gibson of Lanai aforesaid Esquire do hereby bargain, sell, assign, transfer and set over unto the said Walter M. Gibson all those certain sheep numbering about Two Thousand more or less now in our possession or under our control depasturing or grazing upon or about the land known as "The Ahupuaa of Kamoku" on the said Island of Lanai by whatsoever brands or marks the said sheep may be branded, marked, known or designated together with the wool, increase and progeny of such sheep and each and every of them. To have and to hold the same unto the said Walter M. Gibson and his heirs executors administrators and assigns forever absolutely and we do hereby covenant and agree to and with the said Walter M. Gibson and his heirs executors and administrators and assigns that the said Sheep are now of the number of Two Thousand at the least that we have full power and authority to sell and dispose of the same in manner aforesaid, and that the said Sheep are now free and clear of and from all former and other gifts, grants, bargains, mortgages, judgments, executions, back rents, taxes and assessments whatsoever and in order to secure the speedy possession of the said Sheep to the said Walter M. Gibson we do hereby irrevocably nominate, constitute and appoint the said Walter M. Gibson our true and lawful attorney for us and in our names and on our behalf forthwith to enter unto and upon the said lands on into and upon any other lands in the said Island of Lanai whereas the said sheep or any one or more of them may be grazing or depasturing and the same to take possession of and to keep hold and enjoy in manner aforesaid with full power to our said attorney in one or either of our names to take all and every proceeding in any Court in the said Hawaiian Kingdom which he may deem necessary or proper to take for obtaining possession of the said Sheep...

Ahsee
Akuna... [Bureau of Conveyances – Liber 41, pages 194-195]

January 26, 1875
Ahsee; to Walter M. Gibson,
Assignment of Lease
Conveying Government Lease on Ahupuaa of Kamoku
Know all men by these presents that I, Ahsee, of Kamoku in the Island of Lanai, one of the Hawaiian Islands, a Chinaman, for valuable consideration to me paid by Walter M. Gibson of the said Island of Lanai, Esquire; the receipt whereof is by my signature to this deed acknowledged, do hereby grant, bargain, sell, convey, bargain and set over unto the said Walter M. Gibson, a certain Indenture of Lease bearing date on or about the tenth day of March eighteen hundred and sixty five, made by the Minister of the Interior of the Kingdom of the Hawaiian Islands to me and my executors, administrators and assigns of all that certain tract of land on the said Island of Lanai, known as the "Ahupuaa of Kamoku;" and all my estate, right, title, and interest in the said land and in and to the buildings, fences and other erections thereon with the appurtenances thereunto belonging,

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or usually held or enjoyed therewith. To have and to hold the same unto the said Walter M. Gibson, his heirs, executors, administrators and assigns for and during the full end and term and general term mentions or referenced to in the said Indenture of Lease, subject to the lease and the rents, covenants, conditions and provisions in the said lease, mentioned…

Ahsee… [Bureau of Conveyances – Liber 41, pages 195-196]

July 5, 1875
William L. Moehonua, Minister of Interior; to Walter M. Gibson
Lease Covering the Ahupuaa of Kamoku
This Indenture made this Fifth day of July A.D. 1875 between His Excellency W.L. Moehonua His Hawaiian Majesty's Minister of the Interior for and in behalf of the Hawaiian Government of the first part, and Walter Murray Gibson of the Island of Lanai, one of the Hawaiian Islands of the second part.

Witnesseth: That for and in consideration of the rents, covenants and agreements herein after reserved and contained, on the part and behalf of the said party of the second part his executors, administrators and assigns, to be paid, kept and performed, he the said party of the first part, hath demised and leased and by these presents doth demise and lease unto the said party of the second part... All that certain tract on parcel of land, situated on the Island of Lanai aforesaid, known as the Ahupuaa of Kamoku (See Hawaiian Govt. Lease No 116) To have and to hold, all and singular, the said premises above mentioned and described, with the appurtenances thereunto belonging unto the said party of the second part... for and during the term of Twenty (20) years, to commence from the First day of December A.D. 1874, the said party of the second part... yielding and paying therefore, from and immediately after the commencement of the said term, and during the continuance thereof unto the said party of the first part, and his successors in office the annual rent of One Hundred ($100) Dollars over and above all taxes charges and assessments to be levied or imposed thereon by Legislative Authority, the first payment of the said rent to be made on the first day of December next ensuing, the date last aforesaid.

And the said party of the second part for himself and his executors... does consent, grant, promise and agree, to and with the said party of the first part and his successors in office by these presents in manner following, that is to say: that he the said party of the second part... shall and will well and truly pay, or cause to be paid unto the said party of the first part, or his successors in office, the said annual rent above reserved, according to the true intent and meaning of these presents, clear of and over and above all taxes, impositions, charges and assessments whatsoever. And also that he the said party of the second part... shall and will from time to time during the term of this present demise, bear, pay and discharge all taxes, charges, impositions and assessments, ordinary and extraordinary, which may hereafter at any time during the continuance of the said term, be laid, imposed, assessed or charged on the said demised premises, or any part thereof or upon any improvements made or to be made thereon, or which may be imposed or charged on the said party of the first part or his successors in office for or in respect of the said premises, or any part thereof,

and shall and will indemnify the said party of the first part and his successors in office of, from and against all damages, costs and charges which he may at any time sustain or be put to, by reason of any neglect in the due and punctual discharge and payment of the said taxes impositions charges and assessments.

And also that he the said party of the second part... shall and will bear, pay and discharge at his own cost and expense, all costs and charges for fencing the whole or any part or parcel of the above demised premises, if such fencing should be so required by any law now in force or that may be hereafter erected by Legislative authority and shall and will indemnify the said party of the first part and his successors in office of, from and against all damages, costs, expenses and charges which he may at any time sustain by reason of any neglect or refusal of the party of the second part... in the performance of the premises and agreements last aforesaid.

And also, that he the said party of the second part... shall not, nor will at any time during the term hereby granted, do or commit, or permit or suffice to be done any willful or voluntary waste, spoil or destruction in and upon the above demised premises, or any part thereof, or cut down or permit to be cut down any trees now growing or being, or which shall hereinafter grow or be in and upon the above demised premises, or any part thereof; and will at the end or other sooner determination of the said term hereby granted, peaceably and quietly lease and yield up unto the said party of the first part or his successors in office all and singular the premises hereby demised with all erections buildings and improvements of whatever name or nature, now on, or which may be hereafter put, set up, erected and placed upon the same in as good order and condition in all respects, (reasonable use, wear and tear excepted) as the same as present or may hereafter be put by the said party of the second part...

And also that he the said party of the second part... shall not, nor will at any time during the continuance of the said term, demise, let set or assign over the said premises, or any part thereof, to any person or persons whomsoever, for any term or time whatsoever, without the license and consent of the said party of the first part, or his successors in office, in writing, under his or their hands first hand and obtained for such purpose. And the said party of the first part, for himself and his successors in office doth covenant and grant to and with the said party of the second part... that the said party of the second part... shall or may at all times during the said term hereby granted, by and under the annual rent, covenants, conditions and agreements herein contained, peaceably and quietly have, hold, occupy, possess and enjoy, all and singular, the said premises hereby demised and every part and parcel thereof, with the appurtenances (except as before excepted) without the least, trouble, hindrance, molestation, interruption and denial of the said party of the first part, or his successors in office, or of any person or persons whatsoever lawfully claiming or to claim the same, or any part or parcel thereof.

Provided always and these presents are upon this condition nevertheless, and it is the true interest and meaning of these presents, that if it should happen that the annual rent herein before reserved shall be behind and unpaid in part or in all, by the space of Thirty days after the same ought to be paid according to the

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reservation aforesaid, and no sufficient distress can or may be found in and upon the premises, whereby the same, with the arrears thereof (if any shall happen to be) can be made, or if the said party of the second part... shall demise, set, let or assign the said premises, or any part thereof to any person or persons for any term or time whatsoever, without the license or consent of the said party of the first part, or his successors in office, first had and obtained in writing or if the said party of the second part... shall not well and truly observe, keep and perform all and singular, the covenants and agreements on his part to be observed kept and performed according to the true intent and meaning of these presents, that then and from thenceforth in any of the said cases, it shall and may be lawful to and for the said party of the first part and his successors in office, without warrant or other legal process, into and upon the said hereby demised premises or any part thereof in the name of the whole, to re-enter and the same to have again re possess and enjoy, as in his first and former estate and right this indenture, or anything herein before contained to the contrary thereof in any wise notwithstanding. In witness, whereof. The parties to these presents have hereunto set their hands and seals, the day and year first above written.

William L. Moehonua
Walter M. Gibson… [Bureau of Conveyances – Liber 43, pages 255-258]

September 15, 1876
M. Kealakaa, S.B. Lono and S.W. Mahelona; to
W.L. Moehonua, Minister of the Interior
Lease of Kamoku to Aki (Chinese) ends in 1878
...This letter informs you that the Association that applied for the lease of the Ahupuaa of Kamoku on Lanai, is ready. Because the lease of the Chinaman will end this year. And the sum of One Hundred and twenty dollars is here, as directed by you, and we remit the same. So, you may draw up the lease right away for the term of twenty years, according to your earlier reply... M. Kealakaa, et al. [Hawaii State Archives, Interior Department, Lands]

January 1, 1878
John O. Dominis, Agent, Crown Lands Estate;
to Walter M. Gibson
Lease (Terms of 20 years)
Covering the Ahupuaa of Kamoku and Kalulu
This Indenture made this first day of January A.D. 1878 between the Commissioners of Crown lands of the first part and Walter M. Gibson of Lanai of the second part. Witnesseth that for and in consideration of the rents covenants and agreements here in after reserved and contained on the part and behalf of the said party of the second part his executors administrators and assigns to be paid kept and performed they, the said parties of the first part by virtue of the authority in them vested, by the act entitled "An Act to relieve the Royal Domain from encumbrances and to render the same inalienable" approved January 3rd 1865, have demised and leased and by these presents do demise and lease unto the said party the second part his executors administrators and assigns all those tracts and parcels of land situated in Island of Lanai one of the Hawaiian Islands known and described as follows to wit.

The Ahupuaas of Kamoku and Kalulu except the timber trees and all young trees fit and proper to be raised and preserved for timber trees now growing or being or which shall hereafter grow or be in and upon the above demised premises or any part thereof together with free liberty of ingress and regress to and for the said parties of the first part and their successors in office. To have and to hold all and singular the said premises above mentioned and described with the appurtenances except as before excepted unto the said party of the second part his executors administrators and assigns for and during the term of Twenty years to commence from the first day of January A.D. 1878 the said party of the second part his executors administrators and assigns yielding and paying therefore from and immediately after the commencement of the said term and during the continuance thereof unto the said parties of the first part and their successors in office the yearly rent of four hundred dollars payable semiannually, over and above all taxes, charges and assessments to be levied or imposed thereon by legislative authority, the first payment of the said rent to be made on the first day of July next ensuing the date last aforesaid. And the said party of the second part, for himself and his executors administrators and assigns do consent, grant, promise, and agree to and with the said parties of the first part and their successors in office by these presents in manner following that is to say, that he the said party of the second part his executors administrators and assigns, shall and will well and truly pay, or cause to be paid, unto the said parties of the first part or their successors in office, the said yearly rent above reserved according to the true intent and meaning of these presents, clear of and over and above all taxes impositions charges and assessments whatsoever. And also that he the said party of the second part his executors administrators and assigns shall and will from time to time, during the term of this present demise, bear pay and discharge all taxes charges impositions and assessments, ordinary and extraordinary, which may here after at any time during the continuance of the said term be laid imposed assessed or charged on the said demised premises or any part thereof, or upon any improvements made or to be made thereon, or which may be imposed or charged on the said parties of the first part, or their successors in office for or in respect of the said premises, or any part thereof, and shall and will indemnify the said parties of the first part and their successors in office of from and against all damages costs and charges which they may at any time sustain or be put to, by reason of any neglect in the due and punctual discharge and payment of the said taxes impositions, charges and assessments whatsoever.

And also that he the said party of the second part, his executors administrators and assigns shall and will bear pay and discharge, at his or their own cost and expense all costs and charges for fencing the whole or any part or parcel of the above demised premises if such fencing should be so required by any law now in force, or that may be hereafter enacted by Legislative Authority and shall and will indemnify the said parties of the first part and their successors in office of from and against all damages costs expenses and charges which they may at any time sustain by reason of any neglect or refusal of the party of the second part his executors administrators and assigns in the performance of the premises and agreements last aforesaid. And also that he the said party of the second part his executors administrators and assigns shall not nor will at any time during the term hereby granted do or commit or permit or suffer to be done any willful or

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voluntary waste spoil or destruction in and upon the above demised premises or any part thereof or cut down or permit to be cut down any trees now growing or being or which shall hereafter grow or be in and upon the above demised premises or any part thereof, and will at the end or other sooner determination of the said term hereby granted peaceably and quietly leave and yield up unto the said parties of the first part or their successors in office, all and singular the premises hereby demised with all erections buildings and improvement of whatever name or nature now on or which may be hereafter put, set up, erected and placed upon the same, in as good order and condition in all respects, reasonable use wear and tear excepted as the same are at present or may hereafter be put by the said party of the second part his executors administrators and assigns and also that he the said party of the second part his executors or administrators or any of them shall not nor will at any time during the continuance of the said term demise let set or assign over the said premises or any part thereof to any person or persons whomsoever, for any term or time whatsoever without the license and consent of the said parties of the first part or their successors in office in writing under their hands first had and obtained for such purpose.

And the said parties of the first part for themselves and their successors in office, do covenant and grant to and with the said party of the second part his executors administrators and assigns by these presents that the said party of the second part his executors administrators and assigns, shall or may at all times during the said term hereby granted, by and under the yearly rent covenants conditions and agreements herein contained peaceably and quietly have hold occupy possess and enjoy all and singular the said premises hereby demised and every part and parcel thereof with the appurtenances except as before excepted without the let, trouble, hindrance, molestation, interruption and denial of the said parties of the first part or their successors in office or of any person or persons whatsoever, lawfully claiming or to claim the same or any part or parcel thereof. Provided always and these presents are upon this condition nevertheless, and it is the true intent and meaning of these presents that if it shall happen that the yearly rent hereinbefore reserved shall be behind and unpaid in part or in all by the space of thirty days after the same ought to be paid according to the reservation aforesaid and no sufficient distress can or may be found in and upon the premises, whereby the same, with the arrears thereof if any shall happen to be can be made, or if the said party of the second part his executors or administrators shall demise set let or assign the said premises or any part thereof to any person or persons, for any term or time whatsoever without the license or consent of the said parties of the first part, or their successors in office, first had and obtained in writing, or if the said party of the second part his executors administrators and assigns shall not well and truly observe keep and perform all and singular, the covenants and agreements on his or their parts to be observed kept and performed according to the true intent and meaning of these presents, that then and from thence forth, in any of the said cases it shall and may be lawful to and for the said parties of the first part and their successors in office without warrant or other legal process into and upon the said hereby demised premises or any part thereof in the name of the whole, to reenter, and the same to have again, repossess and enjoy as in their first and former estate and rights, this indenture

or anything hereinbefore contained to the contrary thereof in any wise notwithstanding.

In witness, whereof the parties to these presents have hereunto set their hands and seals the day and year first above written.

John O. Dominis
Walter M. Gibson… [Bureau of Conveyances – Liber 52, pages 475-478]

January 1, 1878
Lease of Kamoku and Kalulu (with Paomai)[8]
Commissioners of Crown Lands to Walter M. Gibson
Term of Twenty Years at $400 Per Annum
This Indenture, made this first day of January, A.D. 1878 between the Commissioners of Crown Lands of the first part, and Walter M. Gibson of Lanai of the second part. Witnesseth, that for and in consideration of the rents, covenants and agreements herein after reserved and contained, on the part and behalf of the said party of the second part, his executors, administrators and assigns, to be paid, kept and performed, they, the said parties of the first part, by virtue of the authority in them vested, by the Act entitled "An Act to relieve the Royal Domain from Encumbrances, and to render the same inalienable," approved January 3rd, 1865, have demised and leased… unto the said party of the second part… All those tracts and parcels of land, situated in Island of Lanai, one of the Hawaiian Islands, known and described as follows, to wit:

The Ahupuaas of Kamoku, and Kalulu, except the timber trees, and all young trees fit and proper to be raised and reserved for timber trees, now growing or being, or which shall hereafter grow, or be in and upon the above demised premises… together with free liberty of ingress and regress, to and for the said parties of the first part, and their successors in office… for and during the term of Twenty years, to commence form the first day of January A.D. 1878… paying there for, from and immediately after the commencement of the said term… unto the said parties of the first part… the yearly rent of Four Hundred dollars, payable semi-annually, over and above all taxes…

Jno O. Dominis,
Commissioner and Land Agent. [Hawaii State Archives, Series 369, Vol. 1 Crown Land Leases]

June 13, 1879
M. Makalua, Guardian of Kaaukai an underage minor; to Walter M. Gibson
Lease Covering Lands in Kamoku Under Helu 10630 to Pali,
Helu 6833 to Kaaiai; and portions of Kalulu and Kaunolu
By this, let it be known, that this is a land lease agreement, executed on the 13th day of June, 1879, between M. Makalua of Lahaina, Island of Maui, the Guardian

[8] Receipt of rents paid on Kamoku and Kalulu are recorded from May 19, 1882 through July 2, 1888. Beginning August 1, 1882, receipts of payment for lease of Crown Land of Paomai are recorded through August 21, 1888.

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of the land and personal property of Kaaukai Opio, an underage child; and Walter M. Gibson of Lahaina, Island of Maui, of the second part. Be it known that the party of the first part, M. Makalua, aforesaid, has granted to the party of the second part, Walter M. Gibson, a lease for those parcels of land described below, thus:

A parcel of land known under the name of Pali, being Royal Patent 4800, Kuleana Helu 10630, containing 112.1 Roods, 23 Perches, at Kamoku, Lanai. Parcels of land known by the name of Kaaiai, Royal Patent No. 6159, Kuleana No. 6833, containing 5 acres, 3 rods, 2 perches. (Parcel 3) 7 acres, 3 rods, 10 perches. (Parcel 4) 6 acres, 3 rods, and 10 perches; the combined total of these three parcels is 20 acres, 1 rod and 30 perches more or less. Also there at Kalulu, Lanai, the land that Pali purchased from the Government at Kaunolu, Lanai, No. 3032; these parcels of land aforementioned are leased to Walter M. Gibson, and his heirs and assigns for twelve years, beginning from this day forward; the rental rate for the period of the lease being Six Hundred Dollars; that is Fifty Dollars per year… [Bureau of Conveyances – Liber 59 pages 499-500]

1884
The Hawaiian Directory
Lanai Government Appointments and Stock Ranch
Gibson, Henry. Overseer Lanai Ranch. Res. Island of Lanai.
Kahoohalahala, Solomona. District Judge, Island of Lanai. Res. Same.
Kealakaa. Policeman. Island of Lanai. [page 392]

Lanai Stock Ranch, His Excellency W.M. Gibson proprietor, Henry Gibson overseer, includes the entire Island of Lanai, 100,000 acres, one-third of which is held in fee simple and the remaining two-thirds on long lease from the Government and Crown, 40,000 head of sheep, 3,000 angora goats, 600 horses and 200 head of cattle.

Morehead, Jesse, postmaster, Island of Lanai. [page 393]

September 9, 1887
Robert Hoapili Baker, Governor of Maui, to
L.A. Thurston, Minister of the Interior
Reports that Natives of Lanai Have Inquired
About Status of Government Lands
Love to you – I have been instructed by the natives of Lanai, to inquire of your Excellency about some Government lands on the island of Lanai, being there: Kalulu, Kaunolu, Kamao, Mahana, Kamoku and Paomai. Because, these lands above named are still under the authority of W.M. Gibson. And now the natives living on these lands are in trouble. Therefore, I ask your Excellency, how is it, are these lands above set forth really under lease to W.M. Gibson, or not:

They wish to know the truth about this from your honor, they trusting that their rights and benefits are with you.

Will your Excellency please answer this question…? [Hawaii State Archives, Interior Department Lands]

Walter Murray Gibson died in 1888, and his estate was inherited by his daughter, Talula, who was married Fredrick Hayselden. Prior to Gibson's death, Hayselden had been appointed administrator of the assets.

December 16, 1890 (page 7)
Hawaiian Gazette
Lanai Crown Lands
AN ACT. To Declare Certain Lands to be Part of the Crown Lands and Royal Domain.

Whereas, certain unassigned lands have hitherto and at all-time heretofore been held to be part of the Crown Lands and Royal Domain and as such were and are now in the possession of the Crown Land Commissioners; therefore,

Be it Enacted by the King and Legislature of the Hawaiian Kingdom:

Section 1. The Ahupuaa known under the following names and situated as hereinafter set forth, that is to say…:

5. Kamoku, in the Island of Lanai;
6. Paoma-i in the island of Lanai…

Are hereby declared to be a part of the Crown Lands and Royal Domain of the Hawaiian Kingdom and as such subject to the provision of the Act entitled "An Act to relieve the Royal Domain from encumbrances, and to render the same inalienable," approved the 3rd day of January, A.D. 1865; and the possession of said lands is hereby confirmed in accordance with the provisions of Sections 3 and 4 and 6 of said Act to the Crown Land Commissioners and successors in office…

Approved this 14th day of November, A.D. 1890.

KALAKAUA REX.

December 19, 1890
Commissioners of Crown Lands; to F.H. Hayselden
Lease No. 167
25 Year Lease on the Ahupuaa of Kamoku and Paomai, Lanai
Carried over from Leasehold Agreements dated Sept. 30, 1874 & Jan. 1, 1878.
This Indenture, Made this Nineteenth day of December, A.D. 1890. Between The Commissioners of Crown Lands of the first part, and F.H. Hayselden of the second part. Witnesseth, that for and in consideration of the rental, covenants and agreements hereinafter reserved and contained on the part and behalf of the said party of the second part, his executors, administrators and assigns, to be paid, kept and performed, they, the said parties of the first part, by virtue of the authority in them vested, by the act entitled, "An Act to Relieve the Royal Domain from Encumbrances, and to render the same Inalienable," approved January 3d, 1865, have demised and leased , and by these presents do demise and lease, unto the said party of the second part, his executors, administrators and assigns,

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all of those tracts and parcels of lands situate on the Island of Lanai, Hawaiian Islands, known as the Ahupuaas of Kamoku and Paomai, by their ancient boundaries or as may be hereafter determined by legal authority; excepting therefrom all of the Kuleanas and rights of native tenants; and especially canceling and annulling those certain indentures of Lease of the same premises made between the Commissioners of Crown Lands and W.M. Gibson dated January 1st, 1878 and August 1st, 1874 [see leasehold records in dates referenced above] except the timber trees, and all young trees fit and proper to be raised and preserved for timber trees now growing or being or which shall hereafter grow, or be in and upon the above demised premises, or any part there; together with free liberty of ingress, egress, and regress to and for the said parties of the first part, and their successors in office.

To Have and to Hold, all and singular, the said premises above mentioned...unto the said party of the second part... for and during the term of Twenty-five (25) Years, to commence from the First day of January A.D. 1891... Paying therefore the yearly rental of Five Hundred ($500.00) Dollars, over and above all taxes, charges and assessments to be levied or imposed upon the said premises by Legislative Authority... [Bureau of Conveyances – Liber 128, pages 276-279]

The Estate of Walter Murray Gibson

Frederick and Talula Gibson Hayselden engaged in several business ventures in an effort to build economic opportunities on Lāna'i. The estate included both property owned in fee and leasehold interests, of which Kamoku and the Kō'ele ranch headquarters were a part. Among the business ventures was the Lanai Ranch Company, Maunalei Sugar Company, the Palawai Development Company, and production of vegetable crops for the Honolulu market from Kō'ele. All of which went bankrupt between 1900 and 1901.

June 23, 1896 (page 4)
The Hawaiian Gazette
Lanai - Notice of Sale Under Decree of Foreclosure and Sale.
In the Circuit Court of the First Judicial Circuit, Republic of Hawaii. In equity – S.M. Damon, J.H. Fisher and H.E. Waity. Copartners under the firm name of Bishop and Company, plaintiffs, vs. Cecil Brown, Administrator with the will annexed of the Estate Walter Murray Gibson, and Trustee of the Estate of said Walter Murray Gibson, deceased, under said will, and Jane Walker, Executrix under the will of J.B. Walker, deceased. and H.E McIntyre, in his own behalf, and as Executor under the will of said J.S. Walker; Talula Lucy Hayselden, and Frederick H. Hayselden, her husband; Wilder's Steamship Company, a corporation; Walter H. Hayselden, Lucy T. Hayselden, Frederick H. Hayselden, Junior, a minor; David Kalakaua Hayselden, a minor; and Rachel K. Hayselden, a minor, defendants. — Foreclosure Proceedings.

Pursuant to decree of foreclosure and sale, made in the above entitled suit and Court, May 11th. A. D. 1896, notice is hereby given that the property hereunder described will be sold at public auction at the Court House (Aliiolani Hale) in Honolulu, Island of Oahu, Hawaiian Islands, on Wednesday, August 26th, at 12 o'clock Noon, said sale to be confirmed by said Circuit Court.

List of The Property.
...(3) Also: All of the property on the Island of Lanai forming part of the Lanai Ranch, so-called, belonging to the Estate of W.M. Gibson, and consisting of the following, property, to-wit :

Lands In Fee Simple.
...All of those tracts of land described in Royal Patent 3029, containing an area of 236.68 acres, and all the title conveyed by deed of Keliihue and others to W.M. Gibson, dated August 20, 1876, of record in Liber 46, folio 330; and in deed of Kealakaa to W.M. Gibson, dated December 7, 1877, of record in Liber 51, folio 389, and in deed from Kealakaa to W.M. Gibson, dated August 23, 1876 of record in Liber 46, folio 329.

Sixth.—All those parcels of land conveyed to said W.M. Gibson by deed of Uilama Paahao [L.C. Aw. 8556] and another, dated November 27, 1886, recorded in Liber 116. folio 33, and described in Land Commission Award 8556, Royal Patent 5137, containing 39 acres more or less...

Leaseholds.
First.—Lease No. 167 from the Hawaiian Government of Paomai containing 9078 acres, and of Kamoku, containing 8291 acres, expiring January 1, 1916, annual rental $500, payable semi-annually in advance...

Fifth.—All other leaseholds on the Island of Lanai, held by W.M. Gibson on the 31st day of August, 1887, so far as the same may be assigned without incurring any forfeiture.

Personal Property. As follows:

The sheep, cattle and horses belonging to the said estate of W.M. Gibson on said Island of Lanai, numbering 24,000 sheep, more or less, 550 cattle, more or less, 200 horses, more or less; also all wool presses, wagons, carts, harnesses, tools, implements, chattels, household furniture and effects belonging to the estate of W.M. Gibson, situate on said Island of Lanai...

Maps of the property to be sold can be seen at the Hawaiian Safe Deposit and Investment Company, 408 Fort street, Honolulu, and for further information apply to the undersigned.

P.C. JONES, Receiver.
Office with the Hawaiian Safe Deposit and Investment Company.
Dated Honolulu. May 25, 1896.

July 8, 1900 (page 1)
The Honolulu Republican
Vegetables Grown at Koele
Fine Vegetables. They Were Grown by Mr. Hazelton [Hayselden] of Lanai without Irrigation.

What can be grown on the island in the way of vegetables was strikingly

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illustrated yesterday by a consignment sent to D.G. Camarinos by T.H. Haselton [F.H. Hayselden] of Koele, Lanai. In the consignment were cauliflowers, white turnips, potatoes, carrots, lima and small white beans, peas, okra, onions and summer squash. The vegetables excelled any seen by the writer in California. They were raised without irrigation.

1901 (page 18)
Report of the Governor of Hawaii
List of lands known as "Government Lands," now classed as public lands (Lanai)

Lanai	
Kamoku	Acres 8,300.00
Lease	No. 167
Annual Rental	$500.00
Expires	Jan. 1916
	— Acres taken for settlement purposes
Estimated Value	$8,000.00
Remarks	Grazing land…

November 29, 1901 (page 2)
Hawaiian Gazette
Public Land Assets Leased on Lanai
Holders of Public Land
Holdings and Free Properties Listed.

…Island of Lanai. Kamoku—8,300 acres…

Lanai lands are almost wholly grazing lands, with little or no water.

July 31, 1902 (page 6)
Evening Bulletin
Commissioner's Notice of Sale of Valuable Ranch Property and Stock on the Island of Lanai
Notice Is Hereby Given that the undersigned, a Commissioner duly appointed by the Hon. George D. Gear, Second Judge of the Circuit Court of the First Circuit, in that certain cause pending in equity In the Circuit Court of the First Circuit, between G. Kunst, Plaintiff, and W.H. Pain and Elise S.V. Neumann, and others, interveners, defendants, to sell and make arrangements for and conduct the sale of certain property hereinafter set forth, and described and being an undivided two-thirds (2/3) share and Interest of the said W.H. Pain and Elise S.V. Neumann, in and to the property, real and personal, formerly belonging to the estate of Walter M. Gibson, deceased, and situate and being on the Island of Lanai, Territory of Hawaii, will sell at Public Auction at the front door of the Court House, Aliiolani Hale, so called, in the City of Honolulu, Island of Oahu, and Territory of Hawaii aforesaid on Saturday, the sixteenth (16th) day, through Will E. Fisher, Auctioneer, the undivided two-thirds (2/3) share or interest of said W.H. Pain and Elise S.V. Neumann, said defendants, of, in and to the following property, real and personal, all formerly belonging to the estate of Walter M. Gibson, deceased…:

Leases.
First.—Lease No. 167 from the Hawaiian Government of Paomai containing 9078 acres, and of Kamoku, containing 8291 acres, expiring January 1, 1916, annual rental $500, payable semi-annually in advance…

Personal Property. As follows:
The sheep, cattle and horses belonging to the said estate of W.M. Gibson on said Island of Lanai, numbering 24,000 sheep, more or less, 550 cattle, more or less, 200 horses, more or less; also all wool presses, wagons, carts, harnesses, tools, implements, chattels, household furniture and effects belonging to the estate of W.M. Gibson, situate on said Island of Lanai.

Maps of the property to be sold can be seen at the Hawaiian Safe Deposit and Investment Company, 408 Fort street, Honolulu, and for further information apply to the undersigned.

P.C. JONES, Receiver.
Office with the Hawaiian Safe Deposit and Investment Company.
Dated Honolulu. May 25, 1896.

Terms. Cash In U. S. Gold Coin, and Dated, Honolulu, June 28, 1902. A. Barnes, Commissioner.

1902
The Rainfall of the Hawaiian Islands
Hawaii (Ter.) Weather Bureau
Rainfall at Koele (1892-1898)

Elevation, 1600 feet. Exposure, Central.

Months	1892	1893	1894	1895	1896	1897	1898	Normal.
Jan	6.60	1.35	2.21	6.86	3.53	1.89	0.23	3.74
Feb	2.30	12.81	6.88	2.56	2.43	0.83	7.92	4.62
Mar	1.50	1.79	1.09	1.41	4.73	1.75	9.22	2.04
April	4.62	1.57	3.07	0.56	0.76	0.93	0.39	1.92
May	6.72	0.86	0.81	1.59	0.00	3.01	0.32	2.16
June	2.76	1.46	1.34	0.65	[0.00]	2.56	5.02	1.46
July	0.12	0.45	1.17	2.79	3.07	0.71	…	1.38
Aug	1.02	3.22	2.25	6.10	3.45	1.49	…	2.92
Sept	[1.25]	0.18	1.89	3.39	1.63	5.87	…	2.37
Oct	3.79	2.09	1.28	1.88	0.61	4.96	…	2.43
Nov	2.41	6.85	3.58	1.93	3.14	2.81	…	3.45
Dec	3.51	2.58	3.57	5.85	6.85	3.65	…	4.34
Annual	[36.60]	35.21	29.14	35.57	30.11	30.46	…	32.85

Annual average is made up from annual total. [University of Hawai'i, Hamilton Library Collection]

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August 12, 1902 (page 1)
Hawaiian Gazette
An Island For Sale
What Lanai Has to Offer the Buyer
Notice of Gibsons' Lanai Estate Sale
(Estate Operations Based out of Koele Ranch Headquarters)
When on Saturday there is offer for sale in from of Aliiolani Hale the portions of the island of Lanai which constituted the undivided two-thirds interest of the estate of the late Walter Murray Gibson, there will be before investors one of the most alluring propositions, perhaps, ever offered in Hawaii, one which may be counted from every side a favorable purchase.

In no more than two or three instances in the Territory have the men of means taken to building up for themselves estates, where there is offered every opportunity for rest and recreation, as well as pursuits which furnish mental invigoration. In this respect the Parker estate and Moanalua holdings are almost apart, and yet in the entire Pacific ocean there is not such an opportunity for a fine homestead as is offered in Lanai. While the lands comprise but a modest part of the whole island the other holdings are such that a majority of the acreage may be consolidated without much difficulty. Once this is done there would be in the possession of the fortunate holder something which would appeal to both the material and artistic side of the lord of the Demesne.

Rolling lands, without sheer cliffs and great gulches, comprise the ranges, on which now feed 18,000 sheep, 250 head of cattle and almost the same number of horses. This is capable of such increase in the opinion of experts that within five years there would be a return of not less than $100,000 a year from the stock alone. There is no range in the entire Territory so well grassed for there is scarcely a single plant of lantana on the island. Water in plenty can be had and the absence of neighbors with brands, which makes it impossible that there may be any mixing or maverick appeals forcibly to the cattle grazer, while wild dogs being unknown there is no loss from four footed thieves.

So much for the business end of the investment. The pleasurable side of the ownership of such an estate is a thing of even greater prominence. At an elevation of 1800 feet is the ranch house, looking to the sea, where the cool breezes fan the tired one and the mosquito has never penetrated. Surrounding it is a grove of trees and there is quite a variety of fruit on the island—oranges, lemons, limes, figs, papayas, mangoes and peaches, while berries and small fruits would undoubtedly thrive—and furnish delights for the eye and palate.

Over the hills, too, roams herds of wild goats and numbers of wild boars and in the underbrush nest quail and pheasants, all possible there because the gopher and mongoose has not yet made his appearance and by care may be kept away for all time. Hunting is there, true pleasure, for the hills are never precipitous, the runs are well known and riding is more easy than on any other ranch in the islands.

While the present business portion of the proposition rests on the presence of herds, there is on the windward side of the island no lack of vegetable growth and should the price of sugar warrant a good plant could be created. There grows wild, a species of sisal which furnishes a fiber for which a substantial offer has been made by eastern cordage manufactures. Then too around each cabin door grows sugar cane, without irrigation, which rivals some of the best product of Maui.

Taken altogether there is in Lanai great possibilities, something on every side, which promises much for the investor, be he grazer, rancher, farmer, hunter or the man in search of a home away from turmoil and trouble of everyday life.

Charles Gay Purchases the Gibson Lānaʻi Estate And Enters into an Agreement to Purchase Government And Crown Lands on Lānaʻi

Charles Gay and family began their purchase of Lānaʻi from the Gibson-Hayselden heirs in 1902, taking up residency in the large house at Kōʻele (Figure 11), as well as one of the former Maunalei Sugar Company homes at Keōmoku Village. Gay recognized that if they were to make a go of their business efforts that they would need to hold title to the majority of land on the island. The initial acquisition began in August 1902, with subsequent conveyances recorded between 1903 and 1927. The transfer of the lease of Kamoku and the Kōʻele parcel were made a part of the original conveyance. Gay's purchase of Lānaʻi was supported through a mortgage of the holdings, which kept him in debt to a number of parties. Walter Giffard, a friend of Gay's, was also an officer of W.G. Irwin and Company, that already owned the ahupuaʻa of Kaʻā and Kaʻōhai, and held mortgages under the Hayseldens, was quietly enlisted by Gay to assist with brokering a land exchange to bring the public lands on Lānaʻi under Gay's ownership.



Figure 11. Charles and Louisa Kala Gay (seated) with children, Venus, Louise, Ralph and Violet, Agnes Judd, standing, at the Kōʻele guest cottage (Courtesy of the Charles Gay Family, 1908)

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Of major significance to the modern history and land tenure on Lānaʻi is that in 1903, the Commissioner of Public Lands in the Territory agreed to allow the Gibson heirs to transfer their interest in public lands (including Kamoku Ahupuaʻa) to Charles Gay. Then in 1906, Territorial Governor, George R. Carter, and James Pratt, Commissioner of Public Lands, engaged in a land exchange deal with Charles Gay. This facilitated the transfer of all Crown and Government (Ceded) Lands on Lānaʻi, including the ahupuaʻa of Kamoku, to the private ownership of Charles Gay. In return, Gay would transfer valuable pieces of land in the Honolulu District to the Territory. Giffard and Irwin and Company agreed to facilitate the exchange, and also fronted mortgages for Gay.

Representative Lincoln McCandless sued Carter, Pratt and Gay on the premise that the public lands on Lānaʻi should be granted to homesteaders. The suit went to public hearings and court, and important documentation regarding environmental conditions, failed business efforts, residency of the native population on Lānaʻi, and assessments of the land on Lānaʻi were recorded. The case went all the way to the Supreme Court of the United States, which found in favor of the Territory and Charles Gay. This decisions resulted in the extinguishing of all the Ceded Land claims (eight of the thirteen ahupuaʻa) on Lānaʻi.

Kamoku and the other public lands on Lānaʻi were recorded under the name of Walter Giffard (Land Patent Grant No. 5011), and transferred to Charles Gay on February 10, 1907 for $1.00. On April 10, 1907, Gay mortgaged the entire Lānaʻi holding to W.G. Irwin Company, combining all outstanding debts to the amount of $337,279.98. The debt owed by Gay to Irwin, along with the degraded landscape and inability of the ranch operations to support economic gains placed the family under extreme financial distress. On September 7, 1909, with foreclosure looming, Gay deeded all of the Lānaʻi holdings and assets to W.G. Irwin and Company (Bureau of Conveyances, Liber 316, pages 474-479).

The narratives below provide readers some background on the land exchange, with emphasis on the ahupuaʻa of Kamoku and activities in the Kōʻele vicinity.

August 19, 1902 (page 7)
Hawaiian Gazette
Lanai Is Now Gay's
Kauai Stockman Purchases the Island
Lanai will become one of the beauty spots of Hawaii, if the plans toward which Charles Gay is bending his energies are carried through, and the first step was taken Saturday when the two-thirds interest in the former Gibson holding were purchased by him at auction for $108,000. This does not mean the entire cost according to the current rumor, and there can be had no confirmation as the parties are not talking of such things now, for it is understood that Mr. Gay will make good the losses of Mrs. Paul Neumann, her mortgage for $11,400 being the third, and the sale being at a figure which would shut her out of benefits.

Despite the fact that there are two outside interests yet held in the island, that in time all will come under the hand of Gay is believed, and this will to the Kauai man the most complete ranch in the entire group, for it has on it neither lantana nor mongoose. In spite of the few bids there was really much interest in the sale, and there were about thirty bankers, attorneys and real estate men at the court house door when at noon Saturday auctioneer Will Fisher cried the sale of the estate.

Cecil Brown opened the bidding with $75,000, and he was promptly raised to $100,000 by Charles Gay. There was a brief wait and discussion and S.M. Damon then announced his bid for $107,500. Mr. Gay went him $500 better, and after long discussion by the auctioneer upon the merits of the proposition with an urgent plea for a higher bid, the proper was sold to Mr. Gay for $108,000.

The purchaser of the island, Charles Gay, is a member of the firm of Gay & Robinson, who are among the biggest ranchmen in the Territory; but he made the purchase for himself alone. It is his intention to convert the property into a gigantic ranch, for which purpose it is well adapted. The land purchased by Gay covers over 12,000 acres in fee simple, and the leases cover nearly 25,000 acres in addition, and which do not expire for five years. The land is sufficient, according to report, to accommodate in pasturage 5000 head of cattle and about 30,000 head of sheep. There are at present upon the land about 18,000 head of sheep and about 249 cattle and nearly as many horses.

The amount obtained from the sale of the property will not pay the amount of the judgment rendered by Judge Gear in the case of G. Kuhnst vs. W. H. Pain and Mrs. Eliza A. Neumann. Judgment was for over $101,000, but including $11,400 claimed by Mrs. Neumann for money loaned to Paul Neumann and which was to be paid after the other claims of Kuhnst for $71,913 and Bishop & Co. for $29,773 had been settled. The attorneys' fees, auctioneer and commissioner's expenses, allowed by Judge Gear, will probably more than eat up any little balance without considering the claim of Mrs. Neumann. George Davis has already been allowed an attorney's fee of $1500 in this case.

Mr. Gay was seen yesterday at the Hawaiian in regard to his purchase. He was rather reticent relative to his future plans, but stated the he would establish a big ranch for both cattle and sheep upon Lanai. The purchase was made by him as an individual and not for the firm with which he is connected. In response to questions he said that he has no intention, for the present at least, of establishing a steamer service between Lanai and Honolulu, for the transportation of his stock, nor will he build a refrigerator plant there. However, he intends to import fine breeds of cattle from abroad and also from his ranch on Niihau.

Negotiations are also pending by Mr. Gay for the purchase from W.G. Irwin of his third interest in the Gibson estate, and also for the Hayselden interests on the island.

August 28, 1902
Est. of W.M. Gibson et als. by Commissioner; to Charles Gay
Commissioner's Deed – Conveying lands (fee-simple & Leasehold), livestock, and personal property on the island of Lanai
This Indenture made this 28th day of August A.D. 1902, between Albert Barnes, Commissioner, of Honolulu, Island of Oahu, Territory of Hawaii of the first part, and Charles Gay of Makaweli, Island of Kauai, in said Territory, of the second part.

Whereas, in proceedings duly taken in the Circuit Court of the First Judicial Circuit of said Territory at Chambers in Equity… it was ordered adjudged and

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decreed by an order made on the 24th day of June A.D. 1902 by the Honorable George D. Gear, Second Judge of the said Circuit Court that the said Decree of Foreclosure and Sale be enforced by a sale of all and singular the real and personal property and assets of the estate of the said Walter Murray Gibson, deceased, hereinafter set forth, and that the same be sold at public auction in said Honolulu at the front door of the Court House (Aliiolani Hale), by and under the direction of the said Albert Barnes, who was by said Decree appointed a Commissioner to sell the said property and was duly authorized to give public notice of, make arrangements for and conduct the sale as set forth in said order.

And whereas… the said premises and property hereinafter described were sold to the said Charles Gay for the sum of One Hundred and Eight Thousand Dollars ($108,000.00) that being the highest sum bid for the same… Now this indenture Witnesseth: That the said Albert Barnes, Commissioner as aforesaid… doth hereby give, grant, bargain, sell, assign, set over and convey unto the said Charles Gay an undivided two-thirds (2/3) of all that real and personal property situated on the Island of Lanai in said Territory mentioned…

Schedule "A"
Fee Simple.
…All of those tracts of land situated on the Island of Lanai, described in Royal Patent 3029, containing an area of 236.68 acres, and all the title conveyed by deed of Keliihue et al to Walter Murray Gibson dated August 20th, 1876 of record in liber 46, fol. 330 and in deed of Kealakaa to Walter Murray Gibson dated December 7th, 1877 of record in liber 51, fol. 389 and in deed from Kealakua to Walter Murray Gibson dated August 23rd, 1876 of record in liber 46, fol. 329…

All that land described in Land Commission Award 3417 B conveyed by Kamaika and others to W.M. Gibson by deed dated March 7, 1865, recorded in liber 19, fol. 274….

Leases
First. All leases of land on the Island of Lanai held by said Walter Murray Gibson on August 31st, 1887, so far as he had the right to assign the same without incurring any forfeiture.

Second. All the property conveyed by Frederick H. Hayselden on January 24th A.D. 1891, to wit. That certain Indenture of Lease of the Ahupuaa of Kamoku and Paomai, on the Island of Lanai made by and between the Commissioners of Crown Lands of the first part and said Frederick H. Hayselden, of the second part, dated December 19th, 1890, of record in liber 128, fols. 276-279…

Personal Property
First. All those flocks of sheep on the 20th day of June A.D. 1902 or thereabouts of mixed ages and sexes, on said day depasturing, running or being upon the said Island of Lanai and also all that herd of cattle and all horses on said 20th day of June, 1902, also depasturing and running upon the said Island of Lanai on said day, all formerly belonging to the Estate of Walter M. Gibson, deceased, together with all the natural increase of the said flocks and herds, and also all the wool, then upon the said sheep and which has since that time been produced

and shorn from said sheep, and their said increase save and except such sheep, cattle and wool as have been sold with the consent of the said plaintiff.

Second. All wool presses, wagons, carts, harnesses, tools implements, chattels and effects belonging to said Walter Murray Gibson on said August 31st, 1887, situated on the Island of Lanai, at said time and now in and upon said lands or any of them.

The flocks of sheep and their increase are now estimated at about 18,000 head.

The herd of cattle with their increase are now estimated at about 240 head.

The herd of horses with their increase are now estimated at about 210 head.

In witness whereof the said Albert Barnes has hereunto set his hand and seal the day and year first above written... [Bureau of Conveyances – Liber 242, pages 91-95]

January 12, 1904 (page 5)
Hawaiian Gazette
Goats Stand in Way of Development of Lanai
Secretary Atkinson Talks of the Visit of Inspection to Two Small Islands–Kahoolawe is Wind Swept–Gigantic Scheme
Lanai will never be of much value until the goats which are now overrunning the government lands are exterminated, is the opinion of the officials who returned from the island yesterday on the Iroquois, after a most thorough inspection. The members of the party spent three days on the island of Lanai, practically all of the time in the saddle. They also visited the island of Kahoolawe which is also said to be in need of considerable attention on the part of the government. Chas. Gay was reported by the members of the party to be spending thousands of dollars in the improvement of Lanai, mainly in bringing water to his ranch from Maunalei gulch.

"We left Honolulu on the Iroquois at six o'clock Wednesday morning," said Secretary A.L.C. Atkinson who went with the party as the representative of Governor Carter. "We landed at Manele on Lanai at two o'clock in the afternoon, where we were met by Chas. Gay with horses. The same afternoon, we rode up to Koele, Mr. Gay's place inspecting the land on the way up. The next day we rode to the furthest northwest point of the island, and then along the coast to Awalua harbor. We came back to Koele by way of Paomai. On Friday we rode to Puukukai where we could look down Maunalei gulch, which is practically the only source of water supply for the entire island. We came back from there at noon on Friday and then rode over the forest belt looking also at Palawai. We then went to Gibson's and back to Manele where we again took the Iroquois….

Water On Lanai
"The great trouble on Lanai," continued Secretary Atkinson, "is the lack of water. Mr. Gay is making tremendous efforts to get water to his land. He owns in fee simple the great portion of the island and has leases on the balance. The land of Kahului [Kaunolu] will revert to the government in 1907. There are three beautiful

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pasture tracts in the old basins of the craters. Mr. Gay is trying to bring the water over from Maunalei a distance of forty [incorrect figure] miles. It has to be pumped two thousand feet, and a six hundred foot pump is being installed. It will be run by windmill and gasoline power. Mr. Gay is spending a lot of money in improvements on the island. There was some talk some time ago of starting a sisal plantation on the island, but I doubt if it will ever be made as success. There is not enough water on Lanai to grow sisal.

"I also looked into the question of forester reservation. The forest belt is on government land, and also on a tract owned by W.G. Irwin. Of course no plan for forest preservation has been made as yet, but it will be a difficult problem. The great difficulty is going to be with the goats. There are from15,000 to 25,000 goats on the island now, and they are thickest in the forest belt. It is hardly worthwhile to attempt to do anything until the upper levels are fenced in and the goats driven off. There are tremendous cliffs in that portion of the island and it is going to be an expensive proposition to exterminate the goats. Mr. Gay is willing to furnish anyone with a horse and a gun who wants to help get rid of them…"

July 18, 1906
James Pratt, Commissioner of Public Lands; to
George R. Carter, Governor of the Territory of Hawaii
Exploring the Transfer of Government Lands on Lanai to Private Holdings
...I beg leave to acknowledge receipt of your letter of 13th inst., re Public Lands of Lanai, and in reply to same will state that about three weeks ago Mr. Giffard again brought up the subject of exchange of Bishop Wharf and approaches for balance of Lanai lands. He stated that the smallest sum he could purchase the wharf for was $125,000.00 and this amount was about $15,000.00 in excess of the value of Lanai lands, in opinion of Mr. Irwin. I answered that I had heard that the Bishop slips could not be dredged to a proper depth, sufficient to accommodate vessels now calling here, without endangering the wharves, and that such being the case, I did not believe that the Government desired to acquire ownership of said premises. He then stated that Mr. Holloway had assured him that he desired to obtain ownership to the wharves, not to berth the large steamers but for use of sailing vessels and the smaller steamers.

Mr. Giffard also stated that the unsettled condition of affairs and uncertainty regarding the future, was causing a great depreciation in the value of the Lanai premises in that the present lessee has not the means to maintain a good condition of affairs, let alone providing any improvements or safe-guards against natural losses in value. He also suggested that we could perhaps add a bonus to the Lanai lands that would raise all to an equal value to Bishop Wharves or that some other property might be found which would be acceptable to the Government in exchange for Lanai lands.

I agreed to look about and to consider the matter. I must say, however, that the longer I consider the more I am inclined to stick to a valuation of $130,000.00 for Lanai.

Mr. Irwins' valuation of his interests have not influenced me at all.

His first agreement with Gay, (I understand) was to sell his 29,000 acres for $80,000.00, then it is stated that he cut the figure to $60,000.00 and now Mr. Giffard says $40,000.00.

Mr. Irwins' lands have no running water thereon, and that portion (about 500 acres) that might be classed as agricultural land (if watered) has no water shed from which the storm waters could be conserved.

The Government property covers very nearly the entire water shed and reservoir sites, and also practically all the natural running water. With a proper conservation of water, plus the natural precipitation (at an average elevation of 1600 feet above sea) our land, to the extent of about 7500 acres could be cultivated in pines or other products that do not require so great a quantity of water as sugar cane must have.

Prior to the occupancy of Lanai by the present lessee, rain water conserved in cisterns [at Koele] satisfied all demands for ordinary purposes about the ranch houses of W.M. Gibson, F.H. Hayselden and other residents of the upper plateau.

This would indicate that there is a considerable and regular rainfall on these lands, and, as 30 to 50 inches annually is fully sufficient for many crops, I believe that I make no mistake in classing about 7500 acres of our land in neighborhood of "Koele" as "Agricultural," leaving about 39000 acres "Pastoral," and 1000 acres "Forest and Water reserve."

Mr. Irwins' land (without water) is and always will be classed as Pastoral land unless handled with the Government lands.

The principal owners on Lanai at this time are as follows:

Hawaii Terr.	about	47,298.14
W.G. Irwin et als	about	29,103.10
Chas Gay	about	11,055.24
Kuleanas & Grants	about	1,497.53
Total		88,954.01

I believe that the comparative real values are about as follows:

Government	130,000.00
Irwin	40,000.00
Gay	20,000.00
Kuleanas & Grants	12,000.00

In case it is believed that there is a good opportunity at this time to dispose of these lands at a fair valuation, I would respectfully suggest that the best way to settle their value would be to send a couple of good men over there and let them appraise the premises... [Hawaii State Archives, DLNR 2-21]

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September 29, 1906
Paul Jarrett; to
Jas. W. Pratt, Commissioner of Public Lands
Assessment of Kamoku Ahupua'a

...In compliance with your request for appraisement of the Public Lands on the Island of Lanai for Pasturage purposes, I beg to submit the following report which I have carefully prepared according to my personal observation of these lands and investigation as to their climatic conditions; and from data obtained at your office regarding names, acreage and location of these lands on the map of Lanai island:

KAMOKU

	8291 A.
Less	222 A. Kul.
	8069 A. Net.

This land is situated entirely on the leeward side of the island, and taken as a whole for pasturage purposes I would consider same very fair land, the extreme upper section of about 830 acres being cut up into ravines and healthy Kukui, Guava, and Ohia trees growing with good Manienie and Pilipiliula grasses. The middle section, comprising about 3128 acres in one table land, is covered with Pilipiliula grass, with some Manienie grass and Lililehua pest weed. The makai section, comprising about 4111 acres, is rocky for about ¾ of a mile from the beach with a few passable ravines and gulches, but Pili grass is growing thereon; the balance of this makai section is covered with scattered growths of Pilipiliula and Manienie grasses. The present Ranch Houses and Homestead of Mrs. Charles Gay are located on this land in the upper section. This entire area of about 8069 acres net, taken as a whole, I value at $2.- per acre = $16138.--...

The above valuations are also based upon what I consider the lands are able to produce and support in the nature of livestock from year to year. During my experience of three years as a representative of ranching interests in checking the grading of beef and mutton by the Metropolitan Meat Co., Ltd., at its slaughter house in Honolulu, the prices realized for beef cattle and mutton supplied from the island of Lanai have been low in comparison to those of other suppliers, the quality and grade being inferior with but a few exceptions.

I am advised and informed that the period of my visit to Lanai was one during very dry weather, and I have given same proper consideration and allowances in my estimates... [Hawaii State Archives, DLNR 2-21]

September 31, 1906
J.T. Brown, Surveyor; to James W. Pratt
Evaluation of Public Lands on Lanai

I submit herewith my estimate of value of Public Lands on the island of Lanai after a through [sic] personal inspection of the same. In making this estimate I have classified these lands as follows:-

CLASS 1: Central flat land on leeward side of mountain ridge, fair pasturage lands susceptible of improvement, and having possibly some value for agricultural purposes. There is a variation in quality of Class 1 land which I have further indicated as 1 A & 1 B.

CLASS 2. Smooth pasture land not dissimilar to Class 1 in many respects, but with inferior pasturage and more exposed to wind.

CLASS 3. Mostly inferior pasture land, very windy and exposed, but including also certain sheltered small valleys and foot hills, having fair pasturage quality.

CLASS 4. Rough rocky lands along leeward coast with considerable waste, but on the whole good "Pili Grass" pasturage.

CLASS 5. Lands on windward side steep, rough and rocky, cut by deep dry gulches, with a large proportion of absolute waste land. In this Class is also included the mountain top and deep ravines having value only as reservation for forest.

In the following estimates I have deducted the known area of Grants and Kuleanas, these being located for the most part on the best land of the central flat.

Estimate of Areas, Public Lands on Lanai (Less Grants and Kuleanas)

	1	2	3	4	5
Paawili Windward					1924
Kaunolu Windward)					4121
Kalulu Windward)					
Mahana Windward			2700		5265
Paomai Windward & Central		1260			7818
Kamoku Leeward		3128	830	4111	
Kaunolu Leeward)	2070		550	3700	1748
Kalulu Leeward)	1000				
	950				
Kealia [Aupuni] Leeward	470		180	2639	270
Kamao	194			1260	1260
	4684	4388	4260	11710	22406

Estimated Values

CLASS 1-A	3214 Acres	@	$7.50	$24,105.00
CLASS 1-B	1470 Acres	@	$5.00	8,820.00
CLASS 2	4388 Acres	@	$4.00	17,552.00
CLASS 3	4260 Acres	@	$2.00	8,520.00
CLASS 4	11710 Acres	@	$1.50	17,565.00
CLASS 5	22406 Acres	@	.50	11,203.00
TOTAL	47448 Acres			$87,765.00

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In connection with these estimates I would further Note:

That Lanai is normally a dry island: A large part of the island and of the public land is exposed to the sweep and drying effect of the trade winds, while missing however most of the rain that these winds carry along the shores of Molokai and of Maui, or down the channel between Molokai and Lanai. This condition I have observed through a long series of years, and farther evidence in this regard is shown by the desert barren condition of the windward side of Lanai, in contrast with the windward sides of all the other islands, excepting only Kahoolawe. Nor is this barren condition of recent date, it being not materially different from the condition observed on my first visit to Lanai over thirty years ago.

On the leeward side of the main ridge the condition is very different, extensive flats and easy slopes are the rule, the soil has every appearance of very good quality, and the country is in general well grassed, the flats being covered in part with Manienie a fair pasturage grass, and partly with "Pilipili ula" a grass of little pasturage value. The rocky slopes toward the leeward coast are fairly well grassed with "Pili" a good pasturage grass.

Here again the lack of a sufficient and reliable water supply is a serious drawback to the lands, either for pasturage or agricultural purposes. Only in the winter season with the South or the cold north winds is there likely to be any considerable, or general rain fall.

It is probable that various short crops such as hay or grain could be grown over considerable areas by the help of these winter rains, but whether such crops could be raised at a profit in view of the distance from market, expense of cartage shipment etc. and in competition with the imported products is very problematical.

My judgment would be that such cultivation would hardly be profitable, except as an adjunct to a general grazing enterprise on the island.

Sisal would undoubtedly grow over large areas on Lanai although the country appears dry even for Sisal except on the somewhat sheltered flats of No. 1 land. The question of water for mill purposes and manufacture would again arise. The only running water of Lanai is in the deep Maunalei gulch from which it must be raised nearly a thousand feet to reach the flats above. The Stream is not a large one: From what I have seen of this Stream and from all I can learn an estimate of 60,000 or 70,000 gallons flow for 24 hours (as the normal flow) appears to me a very liberal one, and in very dry times this flow would be much reduced. Assuming however that this amount could be obtained steadily, and raised to the necessary elevation it would on the best information that I can obtain, suffice for manufacturing needs of a plantation of 3 or 4 thousand acres. Some of this water would of course be required for house hold as well as direct milling purposes.

If the water however is thus used it would mean a practical deprivation of the large remaining area of public land of a possible water supply even for stock purposes, with a consequent depreciation in value. I do not consider the present water supply sufficient for the fullest use of the lands even as a stock ranch:

Sheep can subsist and thrive with a very limited amount of moisture but cattle and horses require a plentiful supply particularly in a naturally dry country.

To furnish a supply on Lanai would require steady high lift pumping, an expensive system of many miles of pipe, troughs etc. and in my opinion a frequent shortage of supply would ensue if any considerable herd of cattle was to be supplied.

In dealing with this matter I have not considered the question of any claim to the Maunalei water counter to that of the Government, but have assumed that such water could and would be used on any of the Public lands in question, and have estimated their value under that assumption.

Under all of the conditions I believe the estimate of value made herein is a fair one erring, if at all, on the side of over, rather than of under valuation. I have also considered in this matter such sales of land of similar nature as seemed to me fairly indicative of the value of such lands in public estimation, or as would be likely to be obtained at a public sale, having in mind not a prospective or possible value under other conditions, but an actual value so far as I can estimate the same, based on the present conditions of these lands as they are today on the island of Lanai... [Hawaii State Archives, DLNR 2-21]

November 27, 1906 (page 3)
Evening Bulletin
Favor Exchange Of Lanai Lands–Important Meeting Held In Gov. Carter's Office. Island Should be Owned by One Man. Large Attendance and Interesting Discussion of Important Land Question Yesterday
(Governor Carter and Charles Gay Look at Transfer of Government Lands on Lanai to Private Holdings)
Yesterday afternoon the meeting to discuss the exchange of the Government lands on Lanai took place in the office of Governor Carter. Among those present were: Governor Carter, Francis Gay, W.O. Smith, H.E. Cooper, W.M. Gifford, R.C.A. Peterson, Treasurer Campbell, A. Lewis, Jr., B.F. Dillingham, Eben Low, Samuel Parker, John Kidwell, L.L. McCandless, Senator Knudsen, F.S. Dodge, George Markham and L.G. Kellogg.

The meeting was almost unanimous in favor of the exchange, the only man who took the opposing view with any strength being Senator L.L. McCandless, who stated that he was against the matter from principle and not because he was familiar with the Island of Lanai. Governor Carter opened the meeting with a few remarks. He said:

"While I believe the policy of the administration should be the dividing of land into small holdings and not the concentration of holdings, Lanai is in a different situation. The lease of this land on Lanai, part of which might be used for sisal, is limited to five years. No one has been found who is willing to invest money in this project, in which the plants take nearly the five years to produce the first crop."

"Something should be done on this island where the conditions are peculiar both as regards water and character of the lands which are owned by the

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government."

"Land Commissioner Pratt will give you an idea of the conditions on Lanai as he has found them."

Mr. Pratt said: "There is only one source of water on the Island, in Maunalei gulch, and this does not at present extend below the government lands. Another peculiar condition is that the government land is cut up in various ways by the land under private ownership."

"The best of the land owned by the government is in a large crater where shafts were sunk some years ago at a large expense in trying to obtain water."

"The weather Bureau reports show that in nine years the average rainfall per year was 32.51. It seems to be heaviest in December and January. It seems to be smallest in September. The soil is a sandy loam all the way through where the boring were made, and refuses to hold the water which simply drains through."

"The industry has been stock raising sheep and cattle. Sugar cane has been tried unsuccessfully and I believe a few limes have also been planted."

"This is not a new matter and I have looked it through carefully and have been thought by some to have placed too high a value on it. For this reason I asked J.F. Brown, Capt. Kidwell and Paul Jarrett to visit the land in questions and on receiving their reports I made mine to the Governor, that it would be best to exchange the lands. The total figures were as follows: Jarrett $68,305.50; Brown, $87,765, and Kidwell, $107,059. I therefore advised that the lands be exchanged at the value given by Captain Kidwell."

Governor Carter had a number of letters from different sources which were written after the meeting had been called.

One communication was a petition from a number of citizens of Hilo protesting against the exchange of the lands in question.

Mr. Pratt stated that the Government was now receiving $1700 per year in rental. He stated that the better lands were crown lands and the leases would not expire for ten years.

Mr. Barker stated that if the people on Lanai were paying their taxes he did not think the land should be exchanged. He also criticized the Government for reading the communications and attempted to interrupt almost every speaker.

Prof. Hosmer said: "I can corroborate what Mr. Pratt has said and also can state in regard to forestry that without the extermination of the goats on the island great damage will result and has been done by them for some time past."

"I firmly believe that unless these goats are exterminated the forest on the top of the island will be completely destroyed. I am in favor of the exchange because under one ownership I believe something can be done to save the Island."

[Gay, along with his sons and guests engaged in an active hunting program in an effort to control the wild goats (Figure 12), and over the years, thousands of goats were taken off the land. It wasn't until the early 1930s that the goat population was temporarily exterminated. However, by the late 1940s goats were once again allowed on the island, resulting in further devastation of the landscape.]

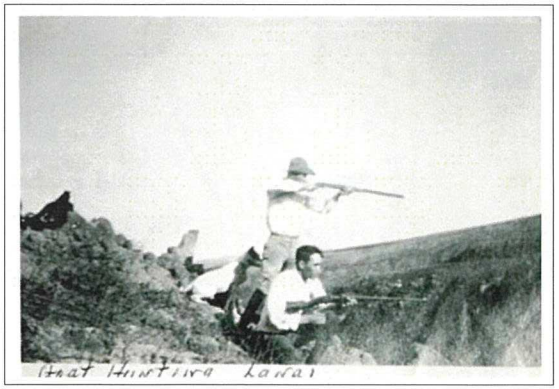


Figure 12. Lawrence & Roland Gay Hunting Goats Along Windward Valley (ca. 1918) Photo Courtesy of the Charles Gay family

Mr. Gay, who lives on the island and is regarded as the probable owner if the exchange is made, said: "There are about 100 natives all told, on the island. They have homes on the beach and live from fishing and I employ them when I need labor. They buy all their poi, etc., from Lahaina. Last year I was forced to supply them with water as the little streams from which they were accustomed to get water, had dried up."

"I believe that grazing is the only practical use to which the island may be put. I have tried to grow vegetables at my ranch but have failed on account of the lack of water, having only enough to supply my stock. Last year I lost over 10,000 sheep for lack of water. This year I have not had as many and so have not lost as many."

"Some time ago I offered $100,000 for the island. At that time there were several people who were willing to go into the matter with me. I cannot get this support now."

"I believe it is impossible to do anything under a lease as one does not have any stability and cannot lay plans ahead."

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Senator McCandless said: "I am opposed to the exchange on principle. I do not believe that any one man should own 49,000 acres of land. I think that if one man could make a success of the island, individuals, who had the land in lots of 300 or 450 acres, could make still more of a success."

"I believe that the Legislature should appropriate money to make this land populous and that the Island should not be depopulated as I think it would be if owned by one man."

W.O. Smith said: "I have frequently had occasion to go to Lanai and while I am very much in favor of homesteading, it seems to me that Lanai cannot be used for any such purpose."

"The island has become more and more barren. I think it would be better to use the land for grazing and I do not believe that this could be done on a small scale. Even on a large scale I do not believe that the Island can be made productive."

"It has proved impossible to develop a water supply and I do not believe that there would be any use in the Legislature appropriating money for this purpose. I believe that if Mr. McCandless would look over the land he would see that there was no chance of using it for homesteads."

"I should say that $75,000 would be a high price for the land and am surprised at the estimate made by Mr. Kidwell."

Eben Low said: "I believe that in case of an exchange there should be some provision made that improvements should be carried out. I believe that we should hold on to the land till the leases have all expired as something might turn up which might be advantageous."

"I think that the lands as they come due should be released till that time at auction with a low upset price and the conditions that some improvements should be made."

Judge H.W. Cooper: "I went to Lanai week before last and examined the property. Mr. Gay whom I represent, has spent some $70,000 on the island and does not feel that he can go ahead unless he has some security. I may say that I have secured an option for the Spreckles and Irwin lands, 29,000 acres at about $1.25 per acre, a much lower figure than the Government wishes for its land."

"I believe that the land on Lanai should be saved and that the best way that this can be done is by its being in the hands of one man. On account of the land of rainfall a small stock ranch would never be successful."

"Without the fencing into 5,000 or 10,000 acre paddocks, I do not believe that even the ranch system would be a success. There is no value whatever in the land on the windward side of the island. There is practically no chance for storage reservoirs on account of the porous character of the soil. The lack of water is the entire problem on Lanai."

Mr. Kidwell said: "I am in favor of dividing up land into small farms wherever it is possible. But I do not think that it is possible in this case."

"In regard to the values which I placed on the lands, which Mr. Smith states is too high; I did this on account of the understanding that all the water in Maunalei gulch belonged to the Government and without this water the other land is useless."

"I think that on the plateau sisal would grow and I think that in time apples would grow. But there would be no market for them as they could not be shipped fresh, and to can them a large amount of fresh water would be needed. This cannot be obtained."

"If exchanged as proposed a great deal more money would have to be spent for machinery and other improvements."

Sam Parker said: "I went with Mr. Irwin to Lanai once, when he and I owned one-third of the land together, with the intention of freezing the other people out of the entire island. We found we could not get the land and gave the project up. I thought then as I do now that unless we could get the entire island we could do nothing with it."

"That was about 23 years ago and the conditions were better then, than they are now, that is, there was more water. I do not believe that in small lots the land can be worth anything."

Senator Knudsen said: "I went there and found a windswept, barren spot with no water. I agree with the others who have spoken here, without water you can have no homesteads."

Mr. Dodge of Bishop & Co. stated that he did not believe that at any expense a water supply could be developed.

L.G. Kellogg said: "I visited the island last year and I reported that if the whole island was acquired I could get some money to put into the land. If the entire island could not be obtained I would not give ten cents for the rest of it."

Mr. Markham stated that he believed that action on the matter should be delayed.

February 1, 1907
Land Patent Grant No. 5011
To Walter M. Giffard
On Land Exchange Covering Lanai[9]
Area of 48,640.06 Acres.
On Land Exchange ——— By this Patent the Governor of the Territory of Hawaii, in Conformity with the Laws of the United States of America and of the Territory

[9] The original Surveys of the Boundary Commission (A.D. 1877 & 1891), and boundaries and features recorded on Kingdom Register Map No. 1394 were the source of the survey notes in Land Patent Grant No. 5011; and subsequently the source of the Ahupua'a surveys recorded in Land Court Application No. 862.

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of Hawaii, makes known to all me that he has this day granted and confirmed unto Walter M. Giffard for the consideration of the transfer to the Territory of Hawaii by the said Walter M. Giffard of certain lands situate in the District of Honolulu, Island of Oahu, Territory of Hawaii as evidenced by that certain Warranty Deed of the said Walter M. Giffard to the Territory of Hawaii of even date herewith and of record in the office of the Registrar of Conveyances at Honolulu, Island and County of Oahu in Liber 291 at page 1 et seq. all of the land situate on the Island of Lanai bounded and described as follows:

...Certificate of Boundary of the land of Kamoku [Crown Land].

Commencing at a pile of stones over a cross cut in a large stone on South side of Kaumalapau Harbor on edge of gulch. The boundary runs:

1. N 86° 27' E true 3254 feet along Kalulu up South edge of gulch to a stone marked with a cross on edge of gulch a little above a branch that comes into the main gulch from the South. Thence:

2. N 88° 46' E true 5225.9 feet along Kalulu, up South edge of gulch to a cross cut in a stone on South edge of same. Thence:

3. N 84° 40' E true 2594 feet along Kalulu to head of gulch. Thence:

4. N 72° 43' E true 2080 feet along Kalulu to a cross cut in a stone amongst a lot of stones at the former site of an old Heiau called "Ili o Lono." Thence:

5. N 46° 19' E true 10144.4 feet along Kalulu up road to a point a little North of a cactus clump marked by two triangular pits.

6. N 65° 44' E true 4939 feet along Kalulu along North edge of crater to a red wood post on the North wall of the crater at a place called Pulehuloa near Keliihananui's house.

7. Thence along Kalulu down across a small ravine (coming in from the North called Keaaku) to Government Road and up the N.W. edge of the Kapano valley, passing near Kawaonahele's house [page 469] to a point on ridge marked with four triangular pits and ditch thus  ; said point being a little east of

Puu Nene and bearing N 44° 53' E true 8052 feet from above mentioned red wood post. Thence:

8. N 45° 49' E true 1067.9 feet along Kalulu across valley passing to the S. E. of a water hole called Kaiholena to a red wood post on ridge that comes down from the central mountain range. Thence:

9. N 62° 37' W true 6742.5 feet along Paomai down above mentioned ridge and across valley into a small ridge and down said ridge to a red wood post at end of same.

10. S 84° 37' W true 1316.8 feet along Paomai to a cross cut in a stone.

11. S 74° 8' W true 6258 feet along Paomai passing to the North of a couple of Hala clumps to two Triangular pits at an old house site.

12. S 74° 07' W true 3045 feet along Paomai to a cross cut on a stone at head of gulch.

13. N 86° 6' W true 1368 feet along Paomai down South side of gulch.

14. S 83° 45' W true 1455 feet along Paomai to a cross cut in a stone.

15. S 74° 9' W true 920 feet along Paomai.

16. N 55° 12' W true 898 feet Paomai across gulch to a red wood post a little West of a cactus clump; here ends the Crown land of Paomai. Thence:

17. S 65° 58' W true 1617 feet along Kaa down North side of gulch to a cross on a stone.

18. S 64° 57' W true 2040 feet along Kaa down North side of gulch to a cross on a stone. Thence

19. S 70° 33' W true 3590 feet along Kaa to a point 10 feet East of a large rock with cross cut on it. Thence

20. S 68° 53' W true 1664 feet along Kaa to Sea Shore. Thence

21. S 1° 55' W true 13460 feet along sea shore to point of Commencement.

Area 8291.09 Acres.

April 8, 1907 (page 3)
Evening Bulletin
Investigators Find Lanai Is Not Suitable For Independent Homesteaders Entirely Satisfied With Control By Gay
Lanai is a good island. The soil is fine and it appears capable of profitable development. However, it lacks water badly and to develop the little water to be found on the island a very considerable sum of money will have to be spent. Furthermore, it appears that practically all the water resources are in the hands of Chas. Gay. It would be folly for homesteaders to try to exist on the Government lands on the island, and it would be a shameful act for the Government to encourage them to go there. The natives of Lanai are satisfied with Gay's possession. They look upon him as a father, and as a matter of fact depend greatly on him in times of need.

The above is a general statement of the opinions formed by the members of the Lanai Committee of the House and those with it who visited the island last Saturday and Sunday, and the result of the investigation is sure to be a unanimous report in favor of his purchase being approved of.

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Start Made Friday
The party left in the Claudine last Friday at 5 p.m. It included the following Representatives Kaleiopu, Rawlins, Akau, Nakaleka, Silva, Alawa and Moanauli, comprising the Lanai Committee; Representatives Castro, Nailima and Pali; Judge A.A. Wilder, J.H. Boyd, E.H. Boyd, R.A. Churton, Prince Kalanianaole, F.J. Testa, W.T. Rawlins, Jared Smith, W. Weinrock, Jr., F.E. Harvey, R.A. Matheson and H.W. Kinney [Figure 13].

…They were taken to Manele, one of Lanai's two principal landing-places, arriving there at about 3 a.m. Gay was on hand with horses. He had made excellent arrangements for the entertainment of the big crowd, and his splendid hospitality will leave a long remembrance. After about one and one-half hours the party started up to Koele, in about the center of the island, where Gay's ranch house is located, which was made by the light of the breaking dawn. After a general wash-up and breakfast the party was in the saddle again and started out to see various localities. Gay acted as guide, taking the Representatives wherever they wanted to go. He answered their questions and gave them all the information they wanted, but did not in any way try to help his case or act in the manner of a man with a brief. His manner could not rail to make the impression of a man who felt that he was right, that the deal was right, and that the more light was shed on the whole matter the better. Valuable information was also given by F.E. Harvey of the Survey Department, whose intimate knowledge of the lands and boundaries were of great use.



Figure 13. The Last Thatched House on Lāna'i (1907). This traditional style thatched house at Pāwili (Royal Patent Grant No. 2791), was once the home of Kahikanaka with his wife, Hakawai, and their granddaughter, Kaupē Kaopuiki with her husband, Joseph Makahanaloa Charles Gay and Prince Jonah Kuhio Kalanianaole with Members of the "Lanai Committee" of the House of Representatives (Bernice Pauahi Bishop Museum, No. CP 102,689)

During the day the party passed over the Palawai basin, went to the Maunalei gulch and from there to Kaa. W.G. Irwin's portion, and some went even further, staying in the saddle until 7 p.m. In the evening a meeting of the Hawaiians was called at Gay's house.

Inhabitants Examined
Kaleiopu opened the meeting by stating to the people that the committee had come to investigate matters pertaining to the Government lands and water rights on the island, as there had been some objection raised to the sale of the Government land to Gay. The committee wanted to find out about these things and also about how Gay was treating the people.

Keliihananui, a 60-year old Hawaiian who was born and had lived on the island all his life, was the first witness.

In Kamoku there had formerly been considerable forest. He was not familiar with the entire island. He knew Kaa, Mahana, Maunalei and other places. Maunalei was cultivated by the Hawaiians in former days, but the increase of the goats had destroyed their industry. The goats had been there when he was born and had been increasing ever since. He had not been in the Maunalei gulch since the taro industry was abandoned, years ago. The taro patches had used the Maunalei water. Each patch had a right to a certain amount of it. He did not know whether the source there of was on private or public lands. There had been no constantly running streams within the memory of the witness. There were some other gulches in which there were streams during the rainy seasons. He could not say whether the rainfall had increased or decreased during his lifetime. Formerly sweet potatoes were raised on the island, in the Palawai basin, as well as corn and watermelons. It was used only for home consumption and depended solely on rain water. Wells had been sunk but only brackish water had been obtained. People living inland depended on rain and in dry spells they had to get water from makai.

The witness said he owned three kuleanas on the higher lands. Gay had not tried to get them and had not threatened him. Gay treated the people well; he gave them food when they were in need. He had never heard of anyone being ordered off the island by Gay. He gave poi, beef and biscuits to the Hawaiians as well as employment.

The Government lands were very good, but they had to depend on rain water and during dry weather the crop would dry up. That was the experience of the Lanai people. When there was rain they could cultivate their lands; when the dry spell came the crops dried out and they had to get food from Lahaina…

Nothing Would Grow
Namilimili, a 56-year old Hawaiian, who had been born on Lanai, but had visited Honolulu and Hawaii, was called next. He said he knew the Maunalei boundaries, but when he was asked whether the spring was on Government or private land, he said he did not know. The people of Lanai got along well with Gay. He never tried to force any one of them to leave their lands. He assisted them in times of need and was sort of a father to the lot of them.

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The witness said he could take up a homestead, if the Government lands were cut up as such, if he had sufficient money, but this he had not.

"What would you grow on it?" asked Silva.

"Nothing would grow on it," answered the witness. "The drouths [droughts] dry up the crops."

"Well, but you have to cultivate a certain portion of homestead lands," said Nakaleka.

"Then Lanai is not suitable for homesteads," said the old man decisively.

Irrigation Impossible
Kauila, a young Hawaiian, was well acquainted with Maunalei. Gay's pump did not take all the water, but that which was left did not reach the shore, but only flowed a short distance. Even after heavy rains no surface water collected, but disappeared in the ground. Kauila added that the old taro patches of Maunalei had been filled with stones which fell down in them from the mountain sides, where the goats had loosened them or because the dying out of the vegetation had ceased to give them holding ground. Nearly all the food used on Lanai was imported from Lahaina. Sweet potatoes was the only crop that could be raised on Lanai. The cattle on the entire eastern half of the island got water from the pipe line constructed by Gay. The water of Maunalei was far from sufficient to irrigate the basin of Palawai. It would be impossible to homestead it…

Actually Blowing Away
The facts which the committee gathered from actual observation were briefly as follows: The land of Lanai shows almost all over excellent soil, although at many places it is very rocky. Forest is found only on the top of the ridge, the rest of the island being either covered with a very stunted growth of Celucas and grasses of various kinds or being absolutely barren. Wind raises great havoc with large portions of the island, shifting and piling up the soil in the way sand is swept about on the beach. In these places it is practically impossible for vegetation to survive. What grass has been planted stands out in tufts and furrows, the soil having been blown away from all around the tufts which were planted. It is literally true that in these parts the island is blowing away. This is illustrated by enormous boulders which are often seen there standing a foot or two above the general level, supported only by a small "neck" of dirt. The rest of the soil all about them has been blown away and the stone remains in its old position while its surroundings grow lower and lower. Later on the "neck" is eaten away and the stone falls down…

Gay Is the Man
The only conclusion which can be drawn from these facts is that Gay with his private holdings has absolute control of the situation on Lanai, having in his possession the key to it, namely: the water. Furthermore, even if this were not so, the island would not be capable of homestead development. It seems quite evident when one sees Lanai and the conditions prevailing there, that only a man

with brains and capital could be successful in developing. Chas. Gay is such a man, and he appears to be more suited than anyone else to cope with the situation since he is thoroughly acquainted with the island and has won the confidence and love of the natives. That he is a true friend of the Hawaiians is shown not only by their testimony but also by the fact that not a single alien is in his employ…

Committee's Opinion
The members of the committee were of one mind in expressing themselves thoroughly satisfied that Lanai would be of no value whatever as a place for small farmers. They felt assured that its control by Gay was an excellent thing. In this connection, Silva said that he felt sure that the committee would recommend the confirmation of the sale, although it might at the same time criticize the Governor's methods employed in closing the deal. Kaleiopu said that it would be a crime for the government to attempt to induce small farmers to waste time and money by taking up the government land on Lanai. [Hawaii State Archives – Series M-219]

Pacific Commercial Advertiser
May 2, 1907
The Report on Lanai. Findings of Committee In Favor of The Big Deal (Transfer of Government Land Assets to Charles Gay Approved)
A long report from the Committee on Public Lands on the Lanai deal was presented. The document was a lengthy one of fifty-eight pages, the reading of which occupied over an hour and the clerk had to call upon the interpreter to help him out.

Gist of the Report
The gist of the report was: "That the areas of first class agricultural and first class patoral [pastoral] land, and second class pastoral and waste lands, which appear in the report of Mr. Jared G. Smith, have been verified by it and found to be a fair estimate of the areas of the classifications of these lands. As to the valuation placed by him, your committee is of the opinion that if there was a guarantee of a water supply for the use of the same it would be a fair figure. But under present conditions, we think it too high. There is only one running stream on the island and the water therefrom is being claimed by the owners of the kuleanas in Maunalei; and under our laws they have vested rights that cannot be divested. If this claim did not exist the cost of pumping and lifting this water to an elevation that would make it possible to be used for irrigation on the lands in the basin, would be prohibitory to the rich and more so to the would-be homesteaders.

"The proposition of conserving water from the rainfall, will necessitate a big outlay of capital which very few people can well afford to undertake, when it is estimated that only 1,400,000 gallons can be collected in this way and the largest areas that can be irrigated by this amount of water is only 1600 acres.

"In making a valuation of these lands the matter of water supply and the cost of conserving the same cuts a very important figure.

"Your committee has endeavored to arrive at a fair valuation as it found the

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condition of things on the island, as follows:

1500 acres 1st class agricultural land at $10 per acre	$15,000
12,000 acres 2nd class agricultural land and 1st class pastoral land at $5 per acre	6,000
50,000 acres 2nd class pastoral land and waste land, at $75 per acre	22,500

(The above figures do not tally and are evidently incorrect.—Ed. Advertiser)…

Jared Smith, who accompanied the committee as an expert, reported as follows:

"The best portion of the agricultural land which I saw was what is called the "bench," a level, treeless plateau extending for a distance of four miles southeast from the ranch headquarters. This bench averages about one mile in width. It is intersected by four deep gulches rising in the main watershed and extending in a southwesterly direction so that the portions of the plateau between the gulches are nearly rectangular in form. This bench contains about 1500 acres of Government land on Kamoku, Kalulu, Kaunolu and Kealiaaupuni. In addition about 350 acres of this bench land are on the privately owned lands of Kealiakapu and Palawai and about 450 acres on Kaohai…"

"Below the bench extending along its border from the ranch house to Paliakoae Gulch and bounded on the southeast by Kamao and thence extending towards the northwest a distance of about 7 miles, is a broad level or slightly rolling plain. I would estimate the well grassed portion of this plain as about 9000 acres, about 7000 acres of which forms a part of the government lands of Kamoku, Kalulu, Kaunolu, Kealiaaupuni and Paawili. The whole of this plain is covered with a close turf which indicates that there is probably 25 inches average rainfall. The character and density of growth also indicate that the rainfall is well distributed throughout the year. There are no evidences of heavy rainfall, that is to say there are no gulches or washes showing erosion as a result of torrential rains. The rainfall in this region is probably derived from valley showers from the clouds that pass over the mountain. About 2000 acres of this plain are second-class agricultural land and capable of utilization for the cultivation of sweet-potatoes, peanuts during the winter months, occasional crops of corn and watermelons. From the grazing standpoint, the carrying capacity of this whole plateau or basin could be doubled or tripled by planting Rhodes grass and Paspalum dilatatum, to replace the pilipiliula and manienie. Sufficient roof water could be obtained for domestic purposes. The soil is red, apparently very deep and free from rocks…"

"A considerable strip of land below the pali which divides the bench from the basin, is suitable for agricultural purposes and would be worth considerable more than the average price of the whole body, and would compensate for areas worth less, in striking an average valuation.

"Second Class Grazing Land. Under this division would fall almost the whole of Kamao and the makai portions of Kealiaapuni, Kaunolu, Kalulu and Kamoku on the kona side of the island…

"Recapitulation. The government land on the island of Lanai consists of about

30,000 acres of second-class pastoral and waste land worth $1 per acre, $30,000; 12,000 acres of first-class grazing and second-class agricultural land worth $15 per acre, $180,000; 1500 acres of first-class agricultural land forth [worth] $35 per acre, $52,500, a total of $262,500…"

"In my opinion the question of the ultimate disposal of the government lands on Lanai has passed out of the hands of the Legislature. The only points now to be judged are questions of law should the case be appealed to the United States Supreme Court, but if upon final review where should be a reversal, and also, if those who control the land policies of Hawaii should be so disposed, I am of the opinion that the agricultural and grazing lands of the island of Lanai could be made to support a population of at least 1600 people.

"Jared G. Smith." [Hawaii State Archives – Series M-219]

Kō'ele and Lāna'i Ranch Operations Under George Munro and Ernest Vredenburg– The Pineapple Plantation Moves to Lāna'i

By 1907, Charles Gay had secured fee-simple title to 99-percent of the land on Lāna'i. However, his ranch was in debt beyond its ability to generate income. Verging on bankruptcy, Gay conveyed all of his Lāna'i assets to his creditor, W.G. Irwin and Company on September 7, 1909 (Bureau of Conveyances, Liber 316, pages 474-479). Gay remained on Lāna'i with residences at Kō'ele and Keōmoku, and eventually relocated from Kō'ele to a new home he had built at Lālākoa—in view of Kō'ele—in 1917. In the meantime, Irwin and associates explored opportunities for new business ventures on the island. An article published in the Hawaiian Gazette of November 26, 1909 identified potential business ventures, crops and partners on the island, with specific emphasis on lands which formed Pālāwai Basin. Excerpts from the article, including a note on the need to control goats, shared the following observations:

…it is proposed to kill off the countless goats that infest the island and which have ruined virtually all the vegetation which is not protected, and to plant trees over the island, The Island of Lanai consists of about 100,000 acres, all of which is owned in fee simple by W. G. Irwin, who recently foreclosed the mortgage he held from Charles Gay. Mr. Gay is still living on the island, but has no interest in it. The party which has been on Lanai looking it over with an eye to cotton-growing possibilities will return this morning, and it is expected that the negotiations will come to a head very soon. It is understood that Mr. Irwin is anxious to get rid of the island. Before he left here he stated that he had had two propositions made him for its purchase. The Waterhouse Trust Company is representing W.G. Irwin in the proposed deal. [Hawaiian Gazette, Nov. 26, 1909:7]

On April 28, 1910, Cecil Brown and Robert Shingle, partnered with J.T. McCrosson purchased Irwin's Lāna'i interests, and formed the Lanai Company, Limited, and Lanai Ranch (Bureau of Conveyances, Liber 333, pages 153-164; and Liber 338, pages 2-6). Through this transaction, all of Lāna'i, except the land retained by the Gay family and small native holdings, were conveyed to the new partnership.

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The newly formed company based Lānaʻi operations out of Kōʻele and immediately set out to develop water and new agricultural production on island. The Louisiana Planter and Sugar Manufacturer of August 27, 1910 reported:

> The Lanai Company, Ltd. is the name of the new corporations and is capitalized at $400,000. John T. McCrosson, the vice-president of the company, has been to the mainland for the purpose of engaging the services of a beet sugar expert who will inspect the island with a thoroughness and render a report on the adaptability of the island to sugar beet growing. There is little doubt that this inspection will result in a favorable report, for the investigations that have already been made and the result of the rather extensive experiments have been distinctly favorable.
>
> The promoters have planned for three subsidiary companies, to be known as the Lanai Ranch Company, the Lanai Beet Sugar Company and the Lanai Honey Company. The agents will be Hackfeld and Company. Lanai has been a comparatively barren Island of the Hawaiian group, but has been used to some extent for ranching purposes, the lack of a dependable water supply, however, even militating against the island as a productive ranch property. The new corporation that has now taken hold of the island, believes it can solve the problem involved in the water supply. One of the officials of the company, Mr. McCrosson, was actively engaged in the building of the great Hamakua ditch. A system of tunnels is planned whereby the waters not running into the sea will be conserved for irrigation purposes and it is confidently expected that the irrigation plans that have been outlined will prove a success in every particular. [Vol. xlv., No. 9. Page 136]

The sugar beet proposition was terminated by 1912, due to a lack of investment in development of infrastructure.

As early as 1910, the Lanai Company was also exploring the possibility of pineapple cultivation on the island, as reported in the Hawaiian Gazette:

> **November 22, 1910 (page 8)**
> **Hawaiian Gazette**
> …Several thousand pineapple tops have been sent to Lanai by the Lanai Company to develop its pineapple enterprise. The pineapple experiment on Lanai has been successful. The first ones raised weighed about eight and a half pounds each, but later ones were not so heavy, on account of the rows being too close. The industry will be developed on the island and made one of the principal by crops.

By November 28, 1910, it was reported that nearly 7,000 pineapple plants had been planted on Lānaʻi (in the Evening Bulletin, November 22, 1910:3)

In 1911, the Lanai Company engaged renowned Hawaiʻi and Maui rancher, Eben Low, to provide an assessment of the Lānaʻi operation in an effort to try and turn it into a profitable venture. Eben Low's report was extensive and included valuable descriptions of the Kōʻele vicinity facilities. Excerpts from the report, now housed in the collection of the Univeristy of Hawaiʻi – Hamilton Library, follow:

April 24, 1911
Report of Eben P. Low on Stock
And Condition of Affairs at Lanai (April 3-18, 1911)

Forest and Forest Fences
The protection of the forest to date is not completely carried out as the fences are long ways from completion and the forest on the lands are still open to destruction by wild goats and sheep…

No reforestation has been undertaken or nurseries started, possibly for reason that the forest fence is still incomplete and that none of the wild stock have been killed or destroyed… The forest fence from Koele to Kaohai is about four and one half (4 ½) miles in length and is fairly built with posts of red wood spanned 24 feet apart and of good galvanized wire of No. 8 and 6 gauges. This line of fence is not as yet paneled with 2x2x5 N.W. batons, purposely made for it. The intention of the Lanai Company is to put in only two batons, thus making the distance between the panels and the post 8 feet apart only; this I find unsatisfactory as far as making it a complete stock proof fence, so recommended to have three panels put up, making it 6 feet apart, or to use one long panel for a center stay and to cut the other two panels into four pieces thus making it five panel, which makes a positively complete stock proof fence. This latter proposition does not incur any more expense as far as the material is concerned, but it requires a few more staples and a little more labor. I refer to this style of fence as strictly essential for the protection of the forest unless the Company chooses to put up a Hog proof fence…

From Koele to Maunalei gulch the fence is partially completed and is in the same condition as the fence from Kaohai to Kalama and must be constructed on the same line as above suggested. The sheep and goats roam in abundance on this side of the Island. The section from the West end of Maunalei gulch to the South end of the large gulch at Kalama is still pen and judging by the way the work is now being carried on, it will take several months to complete this fence.

Fences, Pens and Paddocks
Kamoku Paddock. 2 mile of division line is completed and in good order… Only two new paddocks have been really created in the Company's administration, and is the Malauea and Kamoku paddocks. The Kamoku paddock was originally one large paddock and they now have made it into two by putting up a division fence, so creating it into two 1500 acre paddocks each.

The forest fence line is carried out as far as practicable on the lines agreed upon by the members of the Board of Forestry.

Wool Shed and Shearing Plant [Koele Ranch Headquarters]
Elaborate plans and specifications have been prepared for a new wool and shearing shed to be established at a point southwest of Koele on the land of Kamoku. The section selected is far better than the present location at Koele, it is a great deal warmer and from the damp and foggy weather that prevails at a higher elevation.

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It is centrally located for driving sheep for shearing.

Over 17,000 feet of lumber, I am informed, goes to Lanai by a special steamer this week for the new wool shed, pens, etc.

A 12 stand Stewart Shearing Machine has been ordered and is daily expected. It was shipped from New York during the latter part of February. The cost of the machinery at the factory is a little over $800.00 an when installed with a gasoline engine and other equipment, the total cost will be in the neighborhood of 12 to $1300.00. Building, pens, chutes and dips will cost in the vicinity of about 2000 to 3000 dollars when completed.

Plans for sorting, dipping, and marking pens have all been carefully prepared and submitted to the Company.

Tanks and Reservoirs [Koele Vicinity]
There are two large stone, cemented and Asphalt compounded reservoirs on the Ranch, one constructed by Chas. Gay, containing, I am told, when full approximately 500,000 gallons, more or less, situated about half a mile east of the Koele Ranch house, the large one just a few hundred feet back of the buildings at the same place containing approximately 5,000,000 gallons, more or less. The smaller on of the two is now full to the overflow pope. The big reservoir is nearly full of water, is just taking one and one half feet to the overflow pipe.

On the 15th of April 1911, I disconnected the inflow flume and closed up the outlet cock, so as to ascertain if the reservoir constructed by the company did not leak.

The time taken was from 6:30 P.M. of the evening of the 15th to 6:30 P.M. of the evening of the following day. The water was then at the 8'3" mark, in twenty-four hours the water showed 8'2", a loss of 1". I took a further test of 24 hours and if dropped again to 8'1", another loss of one inch, thus making a loss of 2" in 48 hours. This reservoir was constructed for $10,058.86 according to the statement sent to you as of Dec. 31/11 [10]. A small wooden flume is connected with this reservoir from the gulch back of Koele… [UHM Dole Collection, 1C1 Dr4 Fldr17 EP Low, Ranch Report (page 1-16)]

In 1911, George C. Munro was hired as the new ranch manager, and operations quickly shifted to cattle operations and work in stabilizing the landscape with the planting of eucalyptus, black wattle, ironwood, and various grasses. His work also extended up the mountain lands, and led to the planting of thousands of Cook Island Pine seedlings as a means of drawing moisture out of the clouds and recharging the diminishing aquifer. Munro came upon the idea of planting pine trees atop the island as a result of his observation that the lone Norfolk Island Pine that stood outside his Kō'ele residence captured moisture from passing fog and clouds. This caused condensation to form on his rooftop and the surrounding ground (Figure 14).



Figure 14. Kō'ele Ranch headquarters – Norfolk Pine and Manager's House in Background, Sheep Shearing Barn and Ranch Office (mid-photograph). Ray Jerome Baker Photo (1911) – HAPCo Collection (Lāna'i Culture & Heritage Center)

May 3, 1911 (page 1 & 3)
Evening Bulletin
George C. Munro (Munroe) Hired as New Manager to Handle Lanai Project
G.C. Munroe [Munro], formerly manager for the Molokai Ranch, is being installed this week as the manager of the Lanai Ranch Company.

Mr. Monroe went to the ranch by the Claudine of last week, accompanying J.T. McCrosson, who will go over the whole field with him, and with them on the tour of inspection are Hon. Cecil Brown and H.M. Von Holt.

Good progress is being made on Lanai in all the various enterprises in which the ranch company is engaged. The development of water is still going on, the tunneling under the direction of Mr. Wagner is steadily bringing in new sources of water, that will eventually be reservoired and piped to the locations where it is most needed.

In addition to getting water from beneath the ground, the company is preparing to conserve it above ground. A forest fence is being built to protect the forests from cattle, and in a short time cross fences will be constructed and a regular campaign started for wiping out the thousands of goats that now help to destroy the forests and vegetation of the natural forest areas.

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Lumber is being hauled for the erection of a large new shearing shed equipped with all the modern details for handling the sheep of the ranch in the quickest and most humane manner. The sheds will be located on the lower levels and the sheep driven down to the shearing, and they will be kept in the lower levels for a time after the shearing so that they will not be subject to the cold rains and winds of the mountains.

The sugar beet growing experiments have gone forward with good success, though Mr. Poulsen, who has conducted the experiments, is soon to leave for the Coast. Watermelons and cantaloupes are being grown in good quantities by the Hawaiian employees of the ranch and they are making quite an industry of their small farming that they carry on as a "side line."

Capt. Soule is carrying on an enterprise that gives great promise. He has taken a section of favorably located land and is branching out into hog raising on quite a large scale. With ordinary success, this should develop into a very successful project.

Munro immediately set to work on improvements in ranch operations, facilities and the environment. His reports to the directors of the Lanai Company and subsequently to James Dole's Hawaiian Pineapple Company provide descriptions of the ranch work, island conditions, and changes in community and land use in the period from 1911 until he relocated to Honolulu in 1935. Excerpts George Munro's detailed reports and communications follow below. His descriptions of the Kō'ele Ranch Camp, larger ranch operations, and at times, difficult transitions into the pineapple plantation era of Lāna'i are valued glimpses into the history of the land and people of Lāna'i.

December 31, 1911
George C. Munro
To the Directors of the Lanai Company, Ltd.
…I herewith submit to you a report covering the last eight months, the period that I have been in charge of your property on Lanai.

Progress in improvements has, I think, been as satisfactory as conditions have permitted. About 28 miles of fencing have been made, some on exceedingly bad country, about 5 miles of 1" pipeline and 1-1/2 miles of 3/4" laid, creating 12 new watering places, woolshed and sheep-dip built, also laborers' houses and stable, much repairing of reservoirs, fences and buildings, 100 acres in one field plowed and sowed with grass and fodders, besides several other smaller fields cultivated, noxious weeds have been kept in check, and a considerable reduction has been made in the wild goats. Altogether, although there has been a few set-backs, I think a fair start has been made towards bringing Lanai into the conditions of an up-to-date ranch.

The rainfall for the time has been: May, 1.77", June .89", July 1.43", August .99", September, 3.61", October, 1.22", November, .41", December, 1.32", or a total of 11.64".

The pastures are drier now than at any time during the last eight months, and with ewes lambing, and cows calving, it is especially hard. Plans have to be

entirely changed, and the stock spread over as much country as possible…
[UHM Dole Collection, C1 Dr4 Fldr17 GCMunro LanaiCo Report (page 1)]

December 31, 1911
Lanai Ranch Report
Subdividing The Ranch
In the beginning of May stock turned out on Miki pasture could make a circuit of the Island, coming right around to Palawai Basin and look over the fence into Miki, from whence they started. Now they would find six substantial fences in the way of such a circuit.

The only paddocks then intact were Koele, Kamoku Nos. 1 and 2, Manele and Maluea [Malauea] , with the two small paddocks in the latter; now there are 14 separate pastures.

The fences built to make the present sub-divisions are: from Kamoku No. 1 to the sea, 8,600 ft., - a 7-wire fence separating Palikaholo and Kaena pastures; from Kamoku No. 1 to Maluea pasture, 12,500 ft., - a coil spring wire fence, separating Palikaholo and Miki pastures; from Manele paddock at Malauea to the forest fence at Kaohai, 16560 ft., separating Kaohai and Palawai; from Kamoku No.2 to Maunalei Gulch, 9,792 ft., separating Kaa and Mahana, and Mahana and Maunalei; from Mahana to the sea, along the Maunalei Road, 17,208 ft…

Kamoku No. 1: Connects with Palawai, Miki Palikaholo, Kamoku No. 2 and Koele. Includes two sheep shed paddocks of a few acres, and Rhodes grass hay paddock, about 1 acre, near Koele. Will be very valuable country when paddocked, plowed and put into new grasses. About 800 acres.

Kamoku No. 2: Joins Kamoku No. 1, Kaa, Kaena and Makana. Includes new Rhodes grass paddock near woolshed, and new plowed grass and rape paddock near Koele. Valuable land; same as Kamoku No. 1. [page 5]

Koele: Includes three small paddocks, and one larger next to Mr. C. Gay's. Capable of much improvement by cultivation.

Water Distribution
Sub-dividing lands means further water distribution and development, and as each pasture was fenced, pipelines were put in to furnish water…

The disposal of the Maunalei water will depend somewhat on what amount can be developed in the Kaihonua [Kaiholena] tunnel. If we strike enough for the use of the stock on the upper lands, and I think it probable that we will, the bulk of the Maunalei water could be used for irrigating alfalfa in Maunalei Valley. If sufficient water cannot be found on the Koele side, Maunalei water will have to be pumped up out of the valley into Koele reservoir, or up to Maunalei road into a new reservoir there. The stream from the tunnel has shown no noticeable variation since the tunnel was completed…

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Koele Reservoir
The 5,000,000 gallon reservoir was emptied in November, and quite a lot of work done to repair the bottom, and make it watertight, and I now have hopes that it will hold without leaking. The Kaiholena reservoir will be washed with cement when we get water into the large reservoir again. The house cisterns are also undergoing much needed repairs, and new covers will be put on. [UHM Dole Collection, 1911_12_31 C1 Dr4 Fldr17 GCMunro LanaiCo Report (pages 1-29)]

The efforts at developing diversified agriculture on Lānaʻi in this period failed, and in 1917, Lānaʻi was once again on the market. In January 1917, it was reported that both the Hawaiian Pineapple Company and Libby, McNeill & Libby were exploring the possibility of purchasing Lānaʻi for pineapple cultivation. The deal did not progress, and on March 3, 1917, Frank and Henry Baldwin purchased the entire island, along with all of the Lanai Ranch lands, livestock and personal property for $588,000 (Bureau of Conveyances, Liber 468, pages 189-194).

March 9, 1917 (page 5)
Maui News
Lanai to be Used as Big Cattle Ranch
(Baldwin Brother Purchase Lanai – Operate from the Koele Headquarters)
As announced by wireless last week, the island of Lanai has been bought by F.F. and H.A. Baldwin, and is to be used primarily as a cattle ranch.

The Star Bulletin gives the following details of the deal in its issue of March 1:

Lanai Island passes into the ownership of F.F. and H.A. Baldwin. Neither Libby, McNeill & Libby nor the Hawaiian Pineapple Company is in the deal for its purchase, which was closed at noon today. James F. Morgan Company, Ltd., represents the purchasers and the Waterhouse Trust Co., represents the sellers.

The unexpected and surprising element that enters into the sale of Lanai Island is the fact that no pineapple interests are included in the purchase. For months deals have been pending for the property and Libby, McNeill & Libby and the Hawaiian Pineapple Company were included among the prospective buyers. They went so far as to carry on an investigation of the possibilities for pineapple growing and it was understood that there only remained to be made arrangements for the utilization of the grazing areas by cattle interests for the completion of the deal with them.

Late yesterday the developments of the ranching interest became known, and the Star Bulletin's information then was confirmed and amplified this morning.

It was learned this morning, following a meeting at which final details were arranged, that the $400,000 stock in the Lanai Company and fee simple title to the island pass by the transaction. The consideration is said to have been $588,000.

The Island of Lanai is to be a big cattle ranch. It is with that purpose that the Baldwins have purchased it. They will not, it was learned after the deal had been closed, make any leases of any part of the island to pineapple interests, but use

it entirely for stock and cattle ranch purposes.

James D. Dole of the Hawaiian Pineapple Company, when interviewed by telephone, said that his company had not been interested in the proposed purchase of the island, and from other sources it was learned that had one of the former deals gone through the company would have secured a lease of 15,000 acres.

The island of Lanai is about 21 miles long and 14 miles wide, and contains more than 90,000 acres. The stock holders of the selling company were Cecil Brown, F.E. Thompson, J.T. McCrosson, Hackfeld & Co., and C.Q. Yee Hop. [Maui News – March 9, 1917, page 5, c. 2]

In 1922, Ulupalakua Ranch, which also operated ranching on the island of Kahoʻolawe, came on the market. The Baldwin brothers wanted to add the ranch to their already substantial Maui holdings, so they offered the island of Lānaʻi, along with all the ranching assets, for sale. This time James Dole's Hawaiian Pineapple Company (HAPCo) stepped up and on December 5, 1922, the Hawaiian Pineapple Company, Limited purchased all of the Baldwin holding on Lānaʻi (Bureau of Conveyances, Liber 659, pages 412-416). In 1923, Dole began development of the Lānaʻi plantation, and city, while also maintaining the ranch operations out of Kōʻele.

The Kōʻele and Kaiholena Reservoirs

When it came to business endeavors and operation of the ranch, water was one of the major concerns. The 5,000,000 gallon reservoir at the Kōʻele headquarters (Figure 15), and the smaller Kaiholena Reservoir (Figure 16), fed by water pumped from Maunalei Valley, and then flumed to the larger Kōʻele Reservoir, were critical to ranch operations. Under Munro's leadership, other potential water sources along Lānaʻi Hale were also sought out. In October 1922, G.C. Munro submitted a report to the Balwin Brothers on water development, which would also be of value in the pending decision of James Dole's purchase of Lānaʻi for the pineapple plantation.

October 1922
Lanai Water Notes
By George C. Munro
Koele reservoir has a capacity of about 5,000,00 gals., which is collected from rain water by flume from Kaiholena Valley. Kaiholena reservoir has a capacity of 523,246 gals., supplied from Maunalei pumps, or from a 2" pipe from Kaiholena valley which runs in varying amounts, being seldom entirely dry, but sometimes so for a few months of the year.

Mahana Valley has a spring connected with a ¾" pipeline to the stock system and runs a part of the year. On the western face of the mountain there are ten springs which run in varying capacity for part of the year and like the above, being seldom entirely dry.

At intervals along the east coast from southern end of the algarroba belt to the Awalua landing water runs out at high water mark in some place in considerable streams.

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Notes by G.C. Munro
Available Water on Lanai

Pump intake spring measurements taken:

Aug. 16, 1919 ..... 108,000 gals. per 24 hours
Oct. 5, 1919 .... 108,000 gals. per 24 hours
Feb. 25, 1920 ..... 123,000 gals. per 24 hours
Dec. 15, 1920 ..... 50,800 gals. per 24 hours

At intervals along the east coast from southern end of the algarroba belt to the Awalua landing water runs out at high water mark in some place in considerable streams.



Figure 15. The Kō'ele Reservoir (ca. 1922), Kenneth Emory Collection (M. Suki Richardson Nakoa, Lāna'i Culture & Heritage Center Collection)

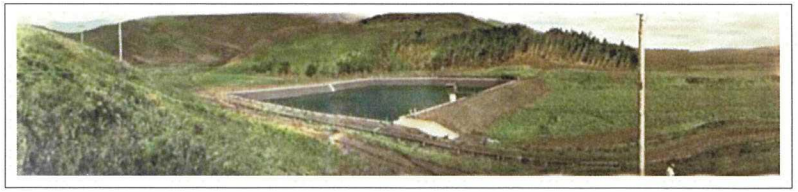


Figure 16. The New Kaiholena Reservoir and Flume (1926), Courtesy of Takashi Tokumatsu (Lāna'i Culture & Heritage Center Collection)

Notes by G.C. Munro
Available Water on Lanai

Pump intake spring measurements taken:
Aug. 16, 1919 ..... 108,000 gals. per 24 hours
Oct. 5, 1919 .... 108,000 gals. per 24 hours
Feb. 25, 1920 ..... 123,000 gals. per 24 hours
Dec. 15, 1920 ..... 50,800 gals. per 24 hours

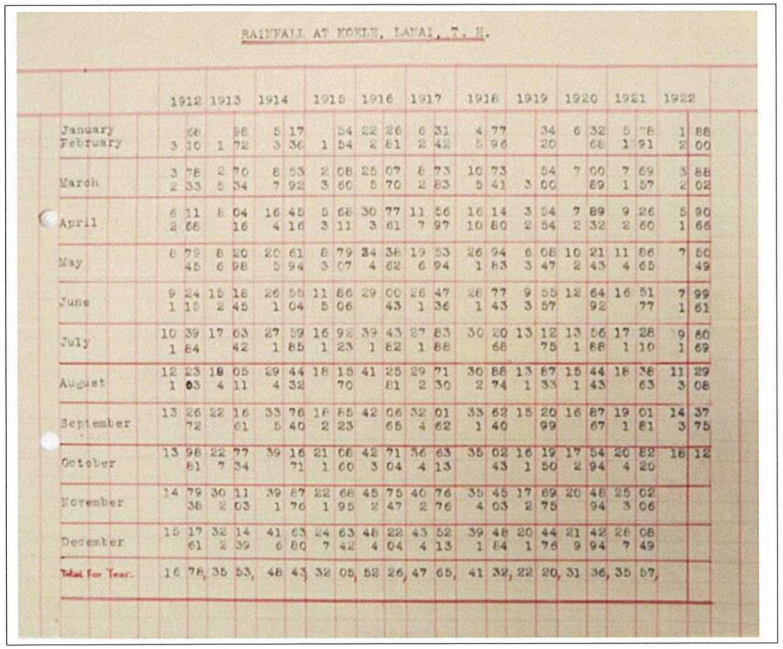
Measurements taken over 12" weir slot 600' up inside the [Maunalei] tunnel:

	No. Gals. per 24 hours
Feb. 25, 1920	357,000
Oct. 11, 1920	344,697
Dec. 15, 1920	304,922
Dec. 29, 1920	357,000
Mar. 15, 1921	305,035
Jul. 25, 1921	270,152
Sept. 20, 1921	221,025
Nov. 5, 1921	205,514
Dec. 7, 1921	221,025
Jan. 5, 1922	253,338
Jan. 10, 1922	253,338
Feb. 5, 1922	270,142
Feb. 10, 1922	236,536
Feb. 20, 1922	221,025
Mar. 1, 1922	226,536
Mar. 15, 1922	221,025
May 15, 1922	205,514
May 30, 1922	205,514
June 12, 1922	205,514
June 20, 1922	205,514
July 5, 1922	205,514
July 15, 1922	205,514
July 16, 1922	253,338

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July 18, 1922	221,025
July 25, 1922	205, 514
Aug. 2, 1922	190,004 (?)
Aug. 8, 1922	205,514
Aug. 15, 1922	221,025
Aug. 23, 1922	205,514
Aug. 30, 1922	205,514
Sept. 5, 1922	221,025

Rainfall at Koele, Lanai, T.H. [Koele Rainfall Chart, for the Years 1912-1922.
Figure 17. UHM Dole Coll. C 1, Dr. 4, Fldr. 23]



RAINFALL AT KOELE, LANAI, T. H.

	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922
January	.66	.98	5.17	.84	2.26	6.31	4.77	.34	6.32	5.78	1.88
February	3.10	1.72	3.36	1.54	2.61	2.42	5.96	.20	.66	1.91	2.00
March	3.78	2.70	8.53	2.08	25.07	8.73	10.73	.54	7.00	7.69	3.88
	2.33	5.54	7.92	3.60	5.70	2.83	5.41	3.00	.89	1.57	2.02
April	6.11	8.04	16.45	5.68	30.77	11.56	16.14	3.54	7.89	9.26	5.90
	2.68	.16	4.16	3.11	3.61	7.97	10.80	2.54	2.32	2.60	1.66
May	8.79	8.20	20.61	8.79	34.38	19.53	26.94	6.08	10.21	11.86	7.50
	.45	6.98	5.94	3.07	4.62	6.94	1.83	3.47	2.43	4.65	.49
June	9.24	15.18	26.55	11.86	29.00	26.47	28.77	9.55	12.64	16.51	7.99
	1.18	2.45	1.04	5.06	.43	1.36	1.43	3.57	.92	.77	1.61
July	10.39	17.63	27.59	16.92	39.43	27.83	30.20	13.12	13.56	17.28	9.60
	1.84	.42	1.85	1.23	1.82	1.88	.68	.75	1.88	1.10	1.69
August	12.23	18.05	29.44	18.15	41.25	29.71	30.86	13.87	15.44	18.38	11.29
	1.63	.41	4.32	.70	.81	2.30	2.74	1.33	1.43	.63	3.08
September	13.26	22.16	33.76	18.85	42.06	32.01	33.62	15.20	16.87	19.01	14.37
	.72	.61	5.40	2.23	.65	4.62	1.40	.99	.67	1.81	3.75
October	13.98	22.77	39.16	21.06	42.71	36.63	35.02	16.19	17.54	20.82	18.12
	.81	.34	.71	1.60	3.04	4.13	.43	1.50	2.94	4.20	
November	14.79	30.11	39.87	22.66	45.75	40.76	35.45	17.69	20.48	25.02	
	.38	2.03	1.76	1.95	2.47	2.76	4.03	2.75	.94	3.06	
December	15.17	32.14	41.63	24.63	48.22	43.52	39.48	20.44	21.42	28.08	
	.61	2.39	6.80	7.42	4.04	4.13	1.84	1.76	.94	7.49	
Total for Year.	16.78	35.53	48.43	32.05	52.26	47.65	41.32	22.20	31.36	35.57	

Figure 17. Koele Rainfall Chart, for the Years 1912-1922.
(UHM Dole Coll. C 1, Dr. 4, Fldr. 23)

Hawaiian Pineapple Company, Limited Purchases Lāna'i Ranch Operations From Kō'ele "Ranch Camp" Continued

In November 1922, Dole's Hawaiian Pineapple Company purchased the island of Lāna'i from the Baldwin Brothers, announcing that it would develop arable land into the pineapple plantation, while also maintaining the ranch operation out of Kō'ele. As the plantation developed, ethincally oriented job-type "camps" (e.g Japanese Camp, Stable Camp, Crusher Camp, and Harbor Camp, etc.) were defined. The old ranch community became known as "Ranch Camp." The Maui News of November 17, 1922 carried a story about the purchase of the island—

November 17, 1922 (page 1)
Maui News
Hawaiian Pineapple Company Acquires Island of Lanai in Million Dollar Deal. Honolulu Concern Plans Gigantic Development of Pineapple Industry on New Holdings; 10 Year Expansion Program Under Contemplation.
Marking the largest real estate deal in the history of the Territory, the Hawaiian Pineapple Company today announced it has exercised its option to purchase the Island of Lanai and has consummated the opening of new fields on Lanai will be far reaching.

The move, local pineapple men say, is one of the greatest ever made in Hawaii's second most important industry, and the effect of a deal embracing $1,100,000 with Harry and Frank Baldwin.

The island for which the sum was paid has an approximate area of 150 square miles, or about 100,000 acres of which, recent investigators reported, about 25,000 acres are suitable for the growing of pineapples. Of the entire terrain, less than 1000 acres is owned by outside interests.

Tentative Plans
Associated Press dispatches from Honolulu declare the company expects to plant between 12,000 to 15,000 acres to pineapple and will continue to operate the island ranch, which at the present time contains 5000 head of cattle.

The development of the new tract will be extended over a 10-year period in order to cause no break in the pineapple market, advices declare. It is also officially asserted that no outside capital to handle the project will be required.

Frank F. Baldwin was in Honolulu yesterday attending to final details of the deal.

Option Obtained
That such action might be taken was first made known in September when the Hawaiian Pineapple Company secured three months option on the Lanai holdings. Previously the land had been examined by others investigators and characterized as unsuitable for the production of pineapples.

A subsequent survey, however, reversed earlier reports and on Nov. 4, a committee sailed for Lanai on the Bee for the purpose of investigating harbor conditions. At the same time this committee acted as representatives of the

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Hawaiian Pineapple Company.

Investigate Lanai
The party included: R.W. Fuller, head of Hawaii Consolidated Railroad Company; Captain Soule and T.H. Petrie. It is assumed their findings formed one of the final links in the chain which attached the island to the holdings of the pineapple company.

No details as to the probable date of starting operations on the island or the manner in which the production work will be carried on could be obtained today, but it is expected that Frank F. Baldwin will issue a formal state on his return to Maui. [Maui News – November 17, 1922, page 1 c. 6]

In just over four-years after the announcement that Dole's Hawaiian Pineapple Company purchased Lāna'i, The Maui News published an update on progress of the development (one of several articles since the purchase), describing progress on the island. One observation was that in preceding years, Lāna'i would be "doomed to classification as waste land in the future, suitable only for cattle grazing" (December 24, 1926:2). During the period of plantation development, the ranch continued as a valuable part of the island's operation, and was the source of all of the beef eaten by the growing population.

December 24, 1926 (Section 7, page 2)
Maui News
Lanai Transferred into an Island of Pines–Hawaiian Pineapple Company
Waves Magic Wand of Industry to Turn Wastes into Fruit Bearing Fields

Lanai has an area of a little over 100,000 acres. The greatest elevation of its summit ridge is 3,200 feet; its length about nineteen miles, and the greatest breadth ten miles. This island presents an uninviting appearance when observed from the sea. At all times of the year it presents to the voyager only brown, treeless ridges, and ravines running down to the water's edge. Vancouver is the first European writer who makes any mention of the island, and he in 1794 expressed the wonder that an island of such a barren appearance could support any population. Kotzebue, who passed later through Hawaiian waters, made similar disparaging remarks about the island; yet at the time of Vancouver's visit to the archipelago, the island of Lanai had according to native accounts and various evidences, a population of about 6,000 people, who were bounteously fed by its own products.

The traveler who first visits Lanai meets with an agreeable surprise. He may be a little repelled at first by a hot, sandy and stony beach, and he will not be much encouraged as he toils up a brown and parched hillside for about a mile; but when he reaches the summit of the ridge on either the eastern or western end of the island, he is astonished and delighted as he looks down upon broad plains of verdure…

Real Civic Group
Riley Allen, Editor of the Honolulu Star Bulletin, said that the development of the island of Lanai by the Hawaiian Pineapple Company "is the peak of industrial achievement thus far recorded in Hawaii. Here an island which long has been

comparatively isolated from the rest of the territory is being transformed into a busy, thriving, happy, productive community…"

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

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

Schools, churches, a model playground, a fine baseball field, a swimming pool, tennis courts, and ample and well equipped auditorium, and moving picture theater are as much a part of Lanai City as the fine roads, and well-appointed office, or the model machine shop; as much a part of the whole enterprise as the harbor that has been hewn out of the cliff walled beach…"

"I do not know whether or not James D. Dole, president and guiding genius of the Hawaiian Pineapple Company, and his small army of loyal and willing and enthusiastic associates have ever reduced to words the spirit of the Lanai enterprise of the Hawaiian Pineapple Company as a whole. Probably not. Men who do such things as they are doing them, seldom stop to talk much about them. Talk, you see, is somewhat superfluous in the face of facts colossal facts, which speak for themselves."

Colossal Fact
"Lanai, in physical terms is an island of 140 square miles, with 90,000 acres, some 20,000 of which are regarded as good pineapple land. On this island a big pineapple company has developed a harbor and wharf; a main arterial highway for hauling pineapples by truck and for other vehicle traffic. It has built quarters for employees, an office, a hospital, school and other buildings. It has planted 1,200 acres of pineapples. Has plowed some 3,000 acres of land, and is planting a lot more pineapples. It shipped tons of pineapple this season."

"Lanai is not only a fertile land which promises to be the greatest single pineapple producing area in the world, but it is a community of people. It is a community of homes. It is a spot where families, many of them, are finding a secure foothold in life, a bright outlook for the future, a place for themselves and their children."

"It adds not only to the dividends of the Hawaiian Pineapple Company and the economic wealth of the territory, but to the territory's homes and the territory's wealth."

"It is a business enterprise launched also as a civic undertaking. The building of schools and churches has paralleled the building of roads and machine shops.

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The commodious office stands adjacent to the equally commodious community auditorium. The fields of growing pines center around a little town that is called ambitiously, 'Lanai City' and has a spaciousness, a cleanliness, a thrift and air of organized well-being which cities far greater have not."

Land is valuable on Lanai, but not so valuable that the builders of Lanai have let pineapple growing stifle children growing. When the little new town, with its business buildings and its homes, was laid out, there were also laid out broad grounds for play fields. A baseball and football field is as much a part of this town as the post office. On the play grounds there are swings and slides and sand pits, and teeters, and the other things upon which healthy, growing, restless children can expand their abundant energies…"

Lanai's uplands are like no other stretch of Hawaii lands. They are less traversed by gullies, less broken by ridges. There is little rock, little scrub brush. The fields are more like those of some plateau country of the Far West, plus the greenness of verdure which only Hawaii can display.

Real Vision
The possibilities [for more pineapple acreage] were foreseen 10 years ago, and again the vision of James Dole and his associates came into play. The problem lay in acquiring more land, but pineapple require a special soil and special climate conditions to produce the standard of fruit fixed and there were admittedly few areas of any size left in Hawaii that were suitable.

There was the island of Lanai where it had been demonstrated that pineapples might be grown successfully in patches, but its great stretches, it was believed by many, were doomed to classification as waste land in the future, suitable only for cattle grazing.

There was the problem of heavy trade winds which hit portions of the island incessantly and this along, it was held, would foredoom the success of pineapple raising.

Another factor that threatened failure of pineapple cultivation on the island, it was held, lay in the absence of an ample water supply for domestic purposes.

It didn't take the company long to see solutions for both problems and it took an option on the entire island, exclusive of three or four small kuleanas. The land embraced in the area covered by the option included 89,000 acres and the purchase price, $1,100,000, included also the title to some 5000 head of cattle on this island. The purchase was completed in the exercise of the option in less than three months after the option arrangements had been entered into… There began the development which was to transform the great waste stretches into a veritable garden with a model, modern little city and every imaginable convenience and comfort, even down to radio telephone service in the midst of it… [Maui News – December 24, 1926; Section 7, page 2, c. 1]

George Munro's March 1933 report (excerpts below), covering 29 pages and spanning the period from 1911 to the date of writing, offers a rich overview of the Kō'ele landscape, use of the land resources, key ranch employees, and growing conflicts between the ranch operation and pineapple plantation. Valuable fattening paddocks of the Kō'ele section were being converted to city, pineapple and even golf course purposes by the mid to late 1920s. The report also documents the role of the ranch in supplying the growing Lāna'i City population with beef, pork and mutton. In the early days of the plantation, hunting was controlled and limited to certain individuals, plantation laborers were not allowed to ride horseback, and access across Lāna'i Hale (the mountain lands) was restricted. The adjoining Kō'ele paddocks (Iwi'ole-Kihamāniania vicinity) were already being used for golf course activities; and the rich paddocks immediately below the ranch were being converted to an airfield for island transportation.

December 31, 1933
Managers' Report - George C. Munro (Lanai Company, Limited)
To the President and Directors of Lanai Company, Ltd.
(Loss of pasture lands, drought; efforts at extermination of goats and deer)

[Thirteen years after G.C. Munro introduced a small herd of 12 axis deer to Lāna'i (12 deer brought in 1920 from the Moloka'i herd), he was already engaging in efforts to exterminate them, as a means of protecting the land and larger plantation operations.]

The year 1933 has been a hard one for the ranch. Dry conditions, lack of fattening lands, & loss of so much of our local market for sheep and pigs made it difficult to keep expenditures near our estimate…

Forestry
All forestry work had of course to be abandoned & even the ranger was withdrawn till the drought made fire a menace and one was put on again at the ranch expense till the weather broke.

Goats
It seemed for two years that the goats were almost gone only 2 or 3 being suspected to exist, when suddenly over a score appeared from nowhere. They had evidently been isolated for a long period on an out of the way ridge in the forest, 17 were killed in the year. There are probably ten left.

Deer
The deer are very difficult. I had hoped to get all of the females but there are probably still some. If once all the does were killed the bucks would be taken in time as their good hears would be an attraction to sportsmen. Four deer were killed three bucks and one doe. It is extremely difficult to know what number of deer are left and what proportion are does if any… [UH Mānoa, 1933, Dec 31 Dole Coll. Lanai Co. Ranch Report, G.C. Munro]

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March 17, 1934
George C. Munro, Manager, Lanai Ranch
To K.B. Barnes and Directors of Lanai Company, Limited
Annual Report of the Lanai Ranch —
Observations and Recommendations 1911 to 1933

When I took the management of the Lanai Ranch in 1911, Mr. Eben Low had just taken a count of the stock and found 799 head of cattle and 20,588 sheep.

The sheep were found to be unprofitable & we changed over to cattle by purchase and breeding.

When H.A. and F.S. Baldwin bought in 1917 there were over 4,000 head of cattle and only 2,600 sheep on the island.

Up to 1919 the ranch showed no profit, a larger yearly interest having to be met. After that the business showed as follows.

	Net Profit	Interest paid	Amortization of Leasehold interests	Loss
1919	$23,539.48	$19,215.53		
1920	692.98	18,403.65		
1921		17,1787.65	$11,331.63	$1,374.91
1922	1,843.69	19,845.71		

In 1922 the Hawaiian Pineapple Company both the property, and the ranch took another position. It became "Pineapple and not cattle" at least what was the answer I got from Mr. Dole in 1923 when I protested against the plantation and taking 1,000 acres of the best winter fattening land, when it only need 300 acres for plowing. This was before I had a chance to reduce the stock by one head to meet such a situation, the decision to plow being a sudden one. I decided to meet the plantation in every possible way, giving over hands lands without protest whenever asked or them. In fact I took the stock off large areas subject to eroding before being requested to do so, hoping that the rich and less exposed lands would be left to the cattle as long as possible…

The Future. The ranch now starts out on a new era and to be allowed to make ends meet should have more consideration on a number of the points… taxes, salary etc.…

Excerpt form the report of 1930, "As near as can be seen at present we have enough beef to supply the butchers per year with only the weight they took in 1930 for the next three years. In 1934 if we have good luck with calves in 1931 we can furnish them 600 head. To supply the local demand we will plan on increasing the herd to about 3,000… The butchers could not sell the mutton lamb to any extent but we managed to work up a sale for whole carcasses to Lanai City people and other island and in 1931 & 32 we sold 909 and fed 727 to the pigs. A movement on the plantation end succeeded in stopping the sideline but the work had about reached its profitable limit anyway.

Our pig business was working up well during 1931. There seemed to be an impediment in the way of the butchers buying from outside island and the Lanai City pig ranch had a favorable selling rate. We sold to the butchers at the same rate but our pork was so superior that it was preferred and we were eventually prohibited from selling to the butchers and even to our old hands who had to leave the ranch fort eh plantation as we shortened hands. We now sell our hogs to the Lanai City hag ranch in preference to sending to Honolulu."

Whilst I have the greatest regard and respect for the memory of a very good friend in the late Mr. John Whitmore, and a high regard from Mrs. Dole and am personally quite friendly with Mr. Bloomfield Brown, I am much at variance with their business methods as applied to the ranch.

The latter has been obsessed with the idea that the ranch business should be eliminated. The others were indifferent and gave in altogether too much to him in this respect.

As I have been asked to go into every phase of matters concerning the ranch I cannot pass this over and if the ranch is to continued it should be looked on as a part of the Company's property and treated accordingly… The contention that cattle are injurious to pineapple land had no application to the lands we were using… If it were decided to eliminate the ranch business I would recommend the following course.

At once to stop all cattle breeding… As the herd is reduced, the pastures, starting at the northwestern end, could be thrown out and the fence and pump material thus released used for repairs…

It would be much better to gradually sell of the stock and keep the old gang on the ranch and use them in spare time to finish up the wild animals, spread grass and useful tree seed, do some planting in the forest and salvage material where released…

The spread of algarroba is an important help in soil building and this would stop entirely with no stock to spread seed. I have never seen the algarroba sprout in the pod… It would be more satisfactory for me as manager to administer the forest and all work under me such as prevention of erosion on waste lands with funds from the ranch even if we only broke even…

Upkeep
There are now on the ranch approximately seventy miles of wire fencing, thirteen corrals, forty miles of pipeline, fifty-three iron troughs, eight windmills, twenty-three tanks, several buildings at Keomuku and the village of mostly old buildings at Koele.

Erosion
Erosion has been going on, on Lanai for many thousands of years. The top soil is lighter and more powdery than almost any soil I have seen in fifty years of agriculture and soil study; I think even more so than that of Makaweli, Kauai, when first broken up. Ninety feet of soil has accumulated in the shallowest part of

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Palawai basin and up to sixty feet or more of surface has been taken off large areas on the east side of the mountain. So susceptible is the surface to disintegration from sun and air that good pasture is growing now on much of this eroded country.

Erosion was undoubtedly going on before human beings inhabited the islands. Their arrival increased it and when sheep were allowed to range freely year in and year out and goats to run wild and infest the lands erosion must have been greatly accelerated.

Cattle have been blamed for causing erosion but their influence in this direction is mild compared with other stock and with agriculture they are noting when intelligently handled. They certainly kill out the forests on the wet mountain tops but have done inestimable good in spreading the algarroba tree over the more arid lands…

Employees if Ranch Abandoned
Robert Cockett $100.00 a month, in early 50s, with the ranch from 1908 to 1919 and from 1922 to 1934. An intelligent and loyal employee. Keeping the books and carrying as my representative on the island in my absence. Would be useful to the plantation in a clerical or overseeing capacity.

James Kauila, head luna $2.60 a day, in the late 50s, faithful and exceptionally hard working Hawaiian. Well up in all kinds of work on the land. Might be useful as plantation luna. When we loaned our Hawaiians to the plantation last year they made a good showing beside the old pineapple pickers.

Daniel Kaopuiki caretaker on the east side at $2.00 a day, in early 40s. Useful to the ranch but not likely to fit in with plantation work. On Lanai all his life, has large family.

Henry Gibson, ranch hand at $1.95 a day, in middle 60s, grandson of Water Murray Gibson. Has spent most of his life on Lanai. Has excelled as a hunter guide to visitors and in stock work. He's ripe for pensioning is such an institution is in existence.

Simeon Kauakahi, ranch hand at $2.00 a day, in middle 50s, butcher, saddler. Would not be of much use in plantation work, though useful to ranch.

Joseph Kaneapua, cowboy at $2.00 a day, in early 30s.
Johnny Richardson in middle 20s, cowboy at $2.00 a day.
Ernest Richardson, in early 20s, cowboy at $2.00 a day.
Jeremiah Kaopuiki, cowboy at $2.00 a day, in early 20s.

These four younger me could take up any line of work with the plantation. All are good useful boys.

Kwan Gi Hong, water and fence rider at $2.00 ad day, in middle 40s, good hardworking, and useful Korean. Would probably fit into plantation work.

Kim Soo Woon, year man at $1,75 a day, in later 40s, ½ time with plantation, rather exceptionally good workers. Formerly plantation contractor.

Shin Bong Soo. Water and fences at $1.60 ad day, in late 40s, has been with ranch for 23 years. Faithful employee, would find it hard to fit into plantation work.

Kim Young Hung. Tends hogs at $1.60 a day, in late 60s. Has been with the ranch from 1909 to 1920, and from 1923 to 1934. Handled Korean gang fencing, seed sowing, etc. Would find it hard to fit into plantation work.

Lloyd Cockett, at $1.60 per day, in teens. Taken on as forest ranger in the dry months. Beginning as helped in all departments in hope that he will be a good all-around man if the ranch is carried on.

The Landing Fields [Early Lanai Airplane Landings]
This has been surveyed on the flat below Koele. Part, as I mentioned before, of the areas that constituted some of the richest soil on the island. This land is equal in richness to a great deal of Palawai basin and it seems a pity to see part of the town and a flying field occupying part of it when the ranch urgently in need of fattening land cannot even pry the Chas. Gay lands away from the plantation.

Taking an early morning walk through the pineapple fields below Koele I watched the fog bank coming over the rise from Kaa to Kaohai nearly the length of the top of the island. I realized that the prospective field is scarcely if anything more free from fog obstruction than the old field. Talking with Mr. Elliot, the pilot, he said that was the only detriment to the prospective field. The value of the land is certainly another, though, indeed, it may not be the finest pineapple land…

If it is decided that the ranch be kept as a going concern for the satisfactory beef it provides for the employees, as a reserve business, and to build up the country and cover. It can be well done by keeping only 2,000 to 2,500 cattle. Resting pastures periodically from several months to two years as necessary…

General
In my 30 years of ranch management in dealing with workmen I have found that an "espirit de corps" pride in the institution they are working with, loyalty to the Company and managers can be worked up by the manger by treating them humanly. He may do a very great deal for the men, house them well and pay them well and see to their pleasure and comfort. But this may lose a great deal of its value without the human touch… I found the ranch store an important aid in keeping the families comfortable and out of debt. I greatly regret discontinuing our store here at Koele. Mrs. Forbes when keeping our books and store invariable netted for the ranch more that the salary we paid here…

Had I been aware that the plantation did not intend to keep its own butcher shop the ranch would have done so and kept the profits within the Company and the people be as well or better served. I had been asked to carry on the butcher shop and dairy and declined as I considered they were plantation institutions and the further apart the plantation and ranch could be kept the better they would get along together…

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Personally, my treatment by the Hawaiian Pineapple Company has been all that could be desired… I have been allowed a very free hand in the ranch management and forest work. But as I told Mr. Dole some time ago that whilst I had been treated very well the ranch had been treated badly… My knowledge of the land might have been used more than it was to the benefit of the Company. Once work was started my advice was little sought and I was reluctant to offer it unasked as it might be thought that I was unduly "butting in" on the pineapple end. A remark that there were "too many fingers in the pie" in regard to town planning gave me some caution. I was rather shocked afterwards to see a part of the town laid out in what I knew to be some of the richest land on the island. The site I had in mind when I guided Mr. Whitmore to the place was the hillside where the land was poorer and drainage easy. If the ranch could get 200 acres of the flat black soil it would be a veritable godsend to it in its present state…
Give the ranch the strip of land from Koele to the Kapano valley – mostly the Chas. Gay lands – so that we can prepare our cattle for the Honolulu trade, and compete with Honolulu beef both in quality as well as price in the local trade. Some Lanai residents are now getting beef from Honolulu and our suspicion is that though we have reduced our prices to Honolulu the Lanai City Butchers had not reduced in proportion.

Do away with the present ridiculous situation of the ranch selling pigs to Tanigawa who sells with a profit to Okamoto and Yet Lung, who sell with a further profit to your employees. Do away also with the prohibition from selling ranch sheep wholesale in Lanai City.

[Hunting, Horseback Riding, Access Across Mountain Lands Controlled—Portions of the Koele Paddocks Converted to Golf Greens]
Cancel or modify the irksome restrictions on your responsible employees against horseback riding, hunting and traversing the forest region under the permanent passes furnished them by the ranch management. Spirited persons will rather restrict their activities than run to papa for permission every time they move… One argument for some pasture recompense is the fact that a great part of our home pastures is kept mowed close for the golf greens.

The golf greens toll detrimentally on our beef cattle not only by reducing their feed but by stampeding them through the fences. Any disturbance and shortage of feed reduces the quality of the beef. If we were given the section I speak of we could make other arrangements for holding our local beef supply and the golf course affect us that much less…

The strip of land that I am asking for the ranch runs from Koele to the Kapano valley and takes in the Charles Gay lands and a patch between that and Koele.

It would connect the north and south holding of the Lanai Company and furnish us with paddocks, (though the land is not nearly so rich as other lands) upon which we could fatten 100 or more cattle for Honolulu every year. These paddocks could be improved into very good fattening land. Part is pasture through [where] formerly Charles Gay grew pineapples on it, part is in old pineapple crop and part in panicum grass…

The Lanai beef trade is largely to supply laborers who do not like to pay for much fat with the meat. The white trade is but a small proportion. The condition of the Lanai beef is very suitable for laborer's trade and profitable for the butchers as so little has to be cut away. The customers prefer Lanai meat and complain that though fatter the Honolulu meat is inferior… [UH Mānoa, Dole_Coll_C1Dr4Fldr27_LanaiRanch]

1934 (ca. September)
Lanai Company Limited
Report of Outgoing Manager, to Hawaiian Pineapple Company
(Retirement of G.C. Munro; Ernest Vredneburg to be brought on to manage the ranch; recomendations)

...Favorable showers have fallen on some of the pastures and the prospects of getting 50 head of cattle in shape for shipping to Honolulu during each of November and December are now very good. The west and northwest pastures are green and the east side is dry, a very good conditions for this time of year.

In accourndance with an understanding wiht Mr. B.B. Barnes I turned over to Mr. H. Bloomfield Brown at noon of Aust 27, the interested of the Lanai Company of which I had been in charge. The ranch management automatically lapsed for the time being. I spent the best part of four days with Mr. Freidenberg [Ernest Vredenburg], who I understand will handle the management of the ranch.

From conversations with Mr. Barnes I infer that I am sitll with the Hawaiian Pineapple Company in an advisory capacity. I have not been notified o any change in salary.

If Freidenberg is to make a fair trial of the ranch he should be allowed an opportuntiy to do so. So long as he is under Brown he has not the remotest chance to make good. The latter is apparently unable to change his attitude of antipathy to the ranch as a business on the island.

I advise that Robert Cockett be retained on the ranch till Friedenberg gets a hold and is able to judge whether he really needs him or not. He will find Cockett's experience, ingenuity and resourcefullness very useful for astart. I plead that if changed, Cockett be treated with consdieration befitting a lengthened and faithful service. That he refused to be bullied in my absense is to his credit though it is prejudicial to him on another quarter. I also plead for other who have grown old in the service, who have played a usedul part in the past, been displaced in the reduction and economies and may easily miss the nitch they might fill under a new and adently efficient young manager eager to make a good showing.

A forest ranger is necessary at this time. The deer, goats and sheep should be kept after at suitable periods till eradicated. Of these expenses the plantation should bear its fair share, including a part of the ranch manager's salary. I doubt if it would be satisfactory to have the plantation superintendant to adminster the forest, as the methods necessary in forest work are more in keeping with the methods of ranch work, and can be more economically handled by the ranch

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manager. Where separation is inapplicable the ranch should be made a fair charge for services such as water provision etc.

G.C. Munro [Courtesy of Irene K. Cockett Perry, Lāna'i Culture & Heritage Center]

As discussed in Munro's letter above ernest Vredneburg ("Mr. Freidenberg") had been selected to manage the ranch on Lāna'i. Vredenburg took up residency at the Kō'ele residence. The letter above, along with Munro's reports indicate that there were conflicts between ranch and plantation operations, with notable management issues on the part of H. Bloomfield Brown. Oral history inteviews with a number of elder kama'āina on Lāna'i have shared similar thoughts about Brown's managment style, and in 1935 Brown himself, and several of his camp bosses were dismissed from the plantation, with Dexter "Blue" Fraser taking his place.

Ranch Reports from Ernest Vredenburg

February 17, 1938
Annual Report of the Lanai Company, Limited for the Calendar Year – 1937
Prepared by Ernest Vredenburg, Manager
To the Directors of Lanai Company, Limited

…The weather prior to the month of June was very good. We had very little rain from June until October when fall rains set in. Good rains continued through to the end of the year. With the heavy rains of last fall and of the first five months of the year there was ample feed to carry us through the dry months.

The keawe [kiawe] bean crop this year began late and we did not have as good a crop as in the previous years. There was plenty of feed though, and when the fall rains commenced in October the feed grew very fast. The year ended with our pasture in excellent condition…

Purchasing and Breeding of Livestock
Sixteen purebred Poll Hereford bulls were purchased from W.H. Shipman, Limited for $2,850.00. This completes the purchase of twenty-one bulls recommended in my report of August 8, 1935. Unfortunately, while unloading the bulls at Kaumalapau one fell on the wharf and later died from internal injuries. There were 700 breeding cows in the hear this year and the calf crop was 495 plus an additional 59 calves from the Waialua herd, which made a total of 554 calves…

Beef prices continued high throughout the year 1937. A total of 79 head of cattle was sold to the Oahu Railway and land Company in 1937, averaging 443.227 pounds each at .1672 per pound, or $74.124 per head. We received $5,855.82 for beef sold to the Oahu Railway and Land Company during the year.

Of the 79 head, 17 steers were from the original lot of 74 steers from the pigeon pea area that were taken to Waialua. These averaged 539.46 pounds each at .1859 per pound or $100.30 per head. A total of $1,705.10 for the 17 head. The other 62 head were all cattle purchased from Waialua. There were 14 steers, 27 cows, 18 heifers and 3 bulls, all sold at an average of $66.947 each, or a total of

$4,150.72 for the 62 head… The local market used a total of 325 head averaging 498.28 pounds each at .1618 per pound, or $80.665 per head…

During the year 349 pigs were sold for a total of $11,972.39. Of the total number of pigs sold, 257 were slaughtered and sold as dressed pork, and the balance of 92 head were sold alive. The dressed pork amounted to 44,341 pounds, or an average of 172.5 pounds per pig at .2427 per pound, or $41.88 per head. We received a total of $10,763.44 for the 257 head.

Personnel
The number of employees, including the Manager, averaged 40 throughout the year. Twenty of this number were borrowed men from the plantation. Effective as of June 1, 1937, the base rate of the Ranch regular employees was adjusted from $2.00 to $2.50 per day.

Work Completed
Fences & Pens. A new fence was built along the Keomoku road costing $737.53 or $12.47 under the estimate. This fence is approximately one and a half miles long and was built of American fencing (Netwire) and keawe [kiawe] posts. It was completed in July 1937.

A new fence was built along the power line to Maunalei Gulch, costing $728.61, or $21.39 under the estimate. The fence is approximately one and a half miles long and was built of No. 7 smooth wire and keawe [kiawe] posts and some redwood posts. It was completed in November 1937.

Approximately 10 miles of fence lines were repaired and put into good conditions, using all No. 7 smooth wire with some old posts and some new keawe [kiawe] posts at a cost of $3,216.33.

Water System. The four new windmills started in August 1936 and completed in December 1937, cost $1,164.18, or $35.82 under the estimate.

The seven water holes were started in August and completed in November 1937 costing $988.52, or $288.52 over the estimate.

The nine new tanks on the Keomoku water system were started in August 1936 and completed in December 1937, and cost 41,508.79, or $66.21 under the estimate.

This completes the Keomoku water system as outline in my report of August 8, 1935. Repairing windmills cost $243.19, concrete water toughs $1,186.71. These two jobs were completed in 1936. New windmills cost $1,164.18, Waterholes $988.52, and New Tanks $1,508.79, or a total of $5,091.39. This was $508.61 under the estimate…

Wiring of Ranch Camp
The wiring and the installing of electric lights throughout the Ranch Camp was completed in November at a cost of $660.72, or $39.25 under the estimate.

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Pasture Cultivation
In April $501.00 was received from the U.S. Agricultural Adjustment Administration for the planting of 167 acres of grass in 1936.

During November the flat East of the flat planted last year was harrowed and planted to Rhodes and Guinea grass seed. This area is 75.5 acres. We hope to receive $226.50 in return from the Government. 645 pounds of Rhodes and Guinea grass seed costing $212.39 was sown on this area. The total cost of this job including tractor and labor was $341.97. It was estimated that this area was about 70 acres and would cost $328.00.

Forestation
During the year 300 trees of various types were planted, 150 being planted in the forest reserve, 50 around headquarters, and 100 on the drylands for cattle shade.

Noxious Weeds
$519.80 was spent on the eradication of noxious weeds during the year. Pamakani, guava and lantana were dug up in various places…

Dividend
At a Board of Directors meeting of the Lanai Company, Limited, held on December 28, 1937, it was approved that a dividend of $10,000.00 be paid. This dividend was paid on December 30, 1937.

Respectfully submitted,
Ernest C. Vredenburg, Manager.
Lanai Company, Limited [page 4]

In 1938, the 5.92 acres of lands underlying the Lānaʻi Ranch were surveyed with locations of existing ranch features at the time (Figure 18).

March 8, 1943
Hawaiian Pineapple Company, Limited Ranch Department Progress Report
Prepared by Ernest Vredenburg
To the President and Directors of the Hawaiian Pineapple Company, Ltd.:

Weather and Consequent Feed
During the month of January we had very good rains all of the Island and the ranch rain gauges registered as follows:

Lanai Hale 12.36
Koele 18.37
Malauea 16.25
Palikaholo 14.51
Kamoku 10.64
Kanepuu 15.85
Wawaeku 11.16 and
Keomoku 12.06

During February we had very little rain. The rain gauges registered as follows:
Lanai Hale 2.97
Koele 2.66
Malauea .10
Wawaeku .90 and
Keomoku .24

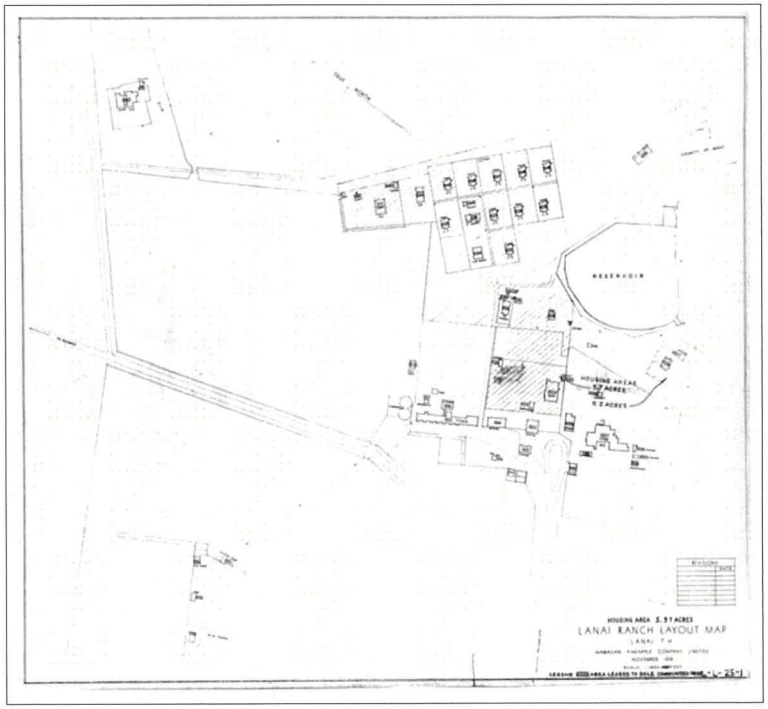


Figure 18. Lanai Ranch Layout Map, November 1938. HAPCo Collection (Lānaʻi Culture & Heritage Center)

The pastures are in excellent condition. Though during the latter part of February we had some very windy days, fortunately it did not dry up the feed.

Cattle
The cattle as a whole are looking very good.

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During the latter part of February we commenced turning some of the bulls out with the breeding cows. During these two months we slaughtered 85 head, amounting to 38,577 pounds, which sold for $8,872.71.

There were four head of Lanai steers sold by the Oahu Ranch Department in December. The Lanai Ranch Department's share was $199.73.

Pigs
The pigs are doing very well and the whole herd looks good.

There were 82 pigs slaughtered during these two months, amounting to 16,630 pounds, which sold for 45,654.20.

Hides
We received in February a credit of $510.00 for 66 hides we shipped away in November 1942. These hides brought 15 cents a pound, which is the top price.

On February 3rd, we made another shipment of 123 hides.

Fencing
Considerable work has been done during this period on the new fence surrounding the pineapple field on Waikeakua Bench. This job is not completed but will be in the near future.

General
During these two months' work has been done on the repairing of fences, water-lines and roads and trails. Work has also been done in the eradication of noxious weeds and other general ranch work.

Respectfully submitted,
Ernest Vredenburg, manger
Lanai Ranch Department.
[UHM - 1943_03_08_Dole_Coll_C1Dr4Fldr24_LanaiRanch_Report]

June 6, 1944
Hawaiian Pineapple Company, Limited Ranch Department Progress Report
Prepared by Ernest Vredenburg
To the President and Directors of the Hawaiian Pineapple Company, Ltd.
Progress Report – March, April and May, 1944

Weather and Consequent Feed:
During the month of March, we had good rains all over the island. During April and May, we had very little rain. Fortunately, we did not have much windy weather during the latter two months.

The year ended with the pastures in very good condition. The ranch rain gauges registered as follows:

	March	April	May
Koele	12.84	0.73	0.81
Lanai Hale	7.95	0.92	0.29
Malauea	6.80	0.09	0.47
Palikaholo	4.35	0.10	1.26
Kamoku	5.64	0.12	0.68
Kanepuu	5.27	0.21	0.60
Wawaeku	7.05	0.05	0.00
Keomoku	8.88	0.00	0.00

Cattle
The cattle as a whole are looking very good. As of May 31st, we had 1,200 breeding cows and the calf drop was 704 head. The calves are out of a thousand cows… [Figure 19]

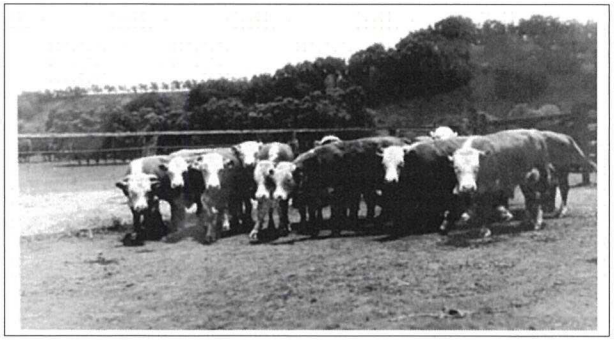


Figure 19. Parker Ranch Bulls at the Kō'ele Holding Pen
1944_06_06, UHM Dole Coll C1 Dr4 Fldr24, Lanai Ranch Report Photo 1

For this period, we slaughtered 176 head, amounting to 74,373 pounds which sold for $15,788.22. [UHM - 1944_06_06_Dole_Coll_C1Dr4Fldr24 Lanai Ranch, Report]

March 9, 1945
Hawaiian Pineapple Company, Limited Ranch Department Progress Report for December 1944, and January and February 1945
Prepared by Ernest Vredenburg
To the President and Directors of the Hawaiian Pineapple Company, Ltd.

Weather and Consequent Feed:
During these three months, we had very little rain. The pastures are very dry. The ranch rain gauges registered as follows:

REF-275

	December	January	February
Koele	2.05	0.27	0.92
Lanai Hale	2.25	0.82	0.85
Malauea	1.70	0.00	0.46
Palikaholo	1.23	0.00	0.31
Kamoku	1.31	0.01	0.24
Kanepuu	1.84	0.17	0.67
Wawaeku	1.05	0.00	0.00
Keomoku	1.81	0.00	0.00

Cattle
During this period, most of the cattle on the Keomoku side of the island were moved to the Southwest and West side of the island. The cattle that are being fattened for market and all the young stock are making very slow progress due to the drought.

Pigs
The pigs are doing very well. For these three months, we slaughtered 159 pigs amounting to 30,470 pounds, which sold for $8,745.67.
On the morning of December 1st, the piggery boiler house caught on fire. All of the wooden framework was burnt, but not enough to collapse the building. None of the buildings of the pig pens were damaged. The boiler was not damaged, but the pressure gauge on the boiler was ruined. The pumps were not damaged…

Hides
We received a credit of $1,178.30 in February for the 174 bundles of cow hides shipped to the mainland pm November 4th. We made another shipment of 80 hides on December 14th, for which we have not received credit yet. We have on hand at present 200 hides awaiting shipment.

Honey and Wax Sales
We received in December a credit for $571.70 for the 41 cases of honey we shipped to the mainland in September. This honey amounted to 5,105.5 pounds which sold for 11.2 cents per pound. In December, we also received a credit of $43.80 for 146 pounds of beeswax sold to the Candy Department.

In February, we shipped 15 cases of honey. This honey, amounting to 1800 pounds, was sold to Loves' Bakery in Honolulu for 1.5 cents per pound, which amounted to $189.00.

General
During the period, besides handling cattle, work has been done on the repairing of fences and water lines and general ranch work.

Respectfully submitted,
E.C. Vredenburg
Ranch Manager, Lanai. [UHM - 1945_03_09, Dole Coll. C1 Dr4 Fldr24 Lanai Ranch Report]

June 5, 1945
Hawaiian Pineapple Company, Limited Ranch Department Progress Report for March, April and May 1945
Prepared by Ernest Vredenburg
To the President and Directors of the Hawaiian Pineapple Company, Ltd.

To the President and directors of the Hawaiian Pineapple Company, Limited:
Progress Report for March, April and May, 1945

Weather and Consequent Feed
March was a very dry month. Through the month of April we had excellent rains all over the island. During the month of May we had a little rain. At the end of May the pastures were in very good conditions. The ranch rain gauges registered as follows:

	March	April	May
Koele	1.42	20.00	2.05
Lanai Hale	2.04	9.34	1.55
Malauea	0.57	7.38	0.85
Palikaholo	0.20	7.02	1.07
Kamoku	0.96	8.60	1.85
Kanepuu	0.57	10.69	0.87
Wawaeku	0.00	7.20	.20
Keomoku	0.00	7.80	0.46

Cattle
The cattle as a whole are looking fair. The breeding cows that have little calves are suffering the most. The drought and the sudden rains of April were too much for some of the poor cows to stand. There were 26 cows reported dead during this period…

The picture [Figure 20] shows some of the breeding cows…

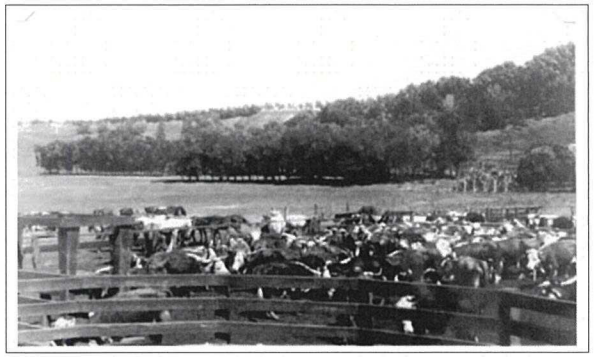


Figure 20.
Breeding Stock at the Kō'ele Pen, June 5, 1945
UHM Dole Collection C1 Dr4 Fldr24 Lanai Ranch Report

REF-276

Due to the drought, we are very short of marketable cattle. Early in May we tried to get some outside beef so that we could stop slaughtering, but found it impossible to get any outside meat. Therefore, we continued slaughtering, but had to cut down…

Pasture Cultivation
In April we scattered 1,000 pounds of Guinea grass seed on various places on the ranch. We also planted about seven acres of Kikuyu grass. The picture… shows men planting grass. [Figure 21]

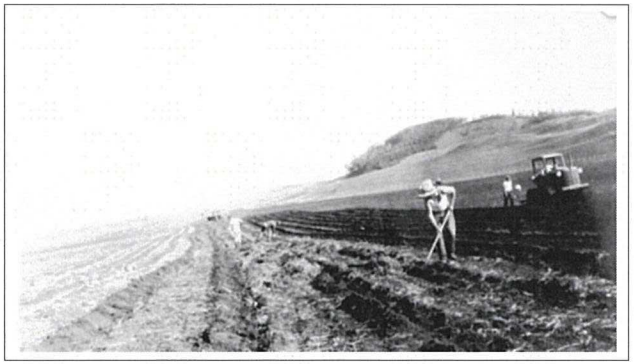


Figure 21.
Men Planting grass in Kō'ele Pasture (Poho'ula Hill in background), June 5, 1945 (UHM Dole Collection C1 Dr4 Fldr24 Lanai Ranch Report)

Hammer Mill
The Hammer Mill which was ordered in July, 1943 finally arrived in December of 1944. An engine from a Farmall was fixed up to operate this Mill. The Mill was put into operation in April. It is being used to grind keawe beans. This keawe bean meal is used as cattle fattening feed.

General
During this period, besides handling cattle, work has been done on the repairing of fences and waterlines, and general ranch work.

Respectfully submitted,
E.C. Vredenburg
Ranch Manager, Lanai.
[UHM - 1945_06_05_Dole_Coll_C1Dr4Fldr24_LanaiRanch_Report]

June 9, 1947
Hawaiian Pineapple Company, Limited Ranch Department Progress Report
Prepared by Ernest Vredenburg
To the President and Directors of the Hawaiian Pineapple Company, Ltd.
(Updates and Construction of New Quonset Huts at Koele)

Progress Report for April, May and June 1947

Weather and Consequent Feed
During this period, we had some good rains. Most of it fell during the month of March. There was not much rain during April and May. Fortunately, we did not have many days with high winds.

Although as of the end of May the lowland pastures looked dry, there is plenty of feed. Since the middle of May we have had some keawe [kiawe] beans. This year the keawe crop is starting about two months ahead of its normal time. The ranch rain gauges registered as follows:

	March	5-yr Average	April	5-yr average	May	5-yr Average
Koele	4.43	4.22	1.37	4.91	2.08	3.30
Lanai Hale	4.87	3.67	1.42	3.20	2.70	2.73
Malauea	0.34	1.82	0.09	1.62	0.00	1.05
Palikaholo	0.25	1.26	0.17	1.59	0.22	1.48
Kamoku	1.58	1.92	0.82	1.98	0.68	2.16
Kanepuu	2.31	2.02	0.79	2.46	1.10	2.04
Wawaeku	1.20	1.80	0.00	1.45	0.00	0.55
Keomoku	0.82	1.99	0.00	1.56	0.00	0.47
Mahana	1.38	2.40	0.07	1.59	0.40	1.43

Cattle
The cattle, as a whole, are in good condition. The marketable cattle are picking up fast. During this period we have been slaughtering cattle with weights around 400 to 450 pounds, as compared to 350 to 380 pounds in the past. The bulls were turned out with the cows in March. The picture below

Goats
During these three months, we killed 41 goats.

Quonsets
Two 40 x 100 Quonset buildings were put up at ranch headquarters during May. One will be used as a general storage building, and the other as a garage. The pictures below show these buildings in construction [Figures 22 & 23]:

General
Besides handling cattle, work has been done on repairing of fences and water lines, as well as general ranch work during this period.

Respectfully submitted,
E.C. Vredenburg
Ranch Manager, Lanai

REF-277

[UHM - 1947_09_09_Dole_Coll_C1Dr4Fldr24_LanaiRanch_Report]

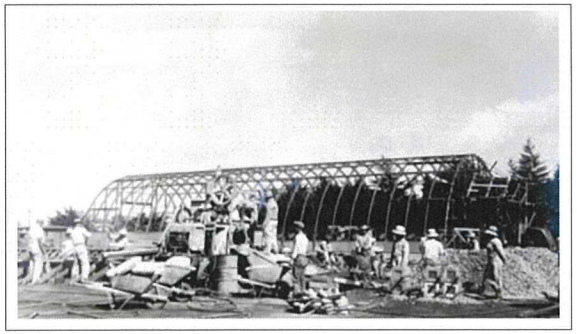


Figure 22. Installation of the Military Surplus Quonset Huts at the Kō'ele Ranch Headquarters, June 9, 1947 (UHM Dole Collection C1 Dr4 Fldr24 Lanai Ranch Report)

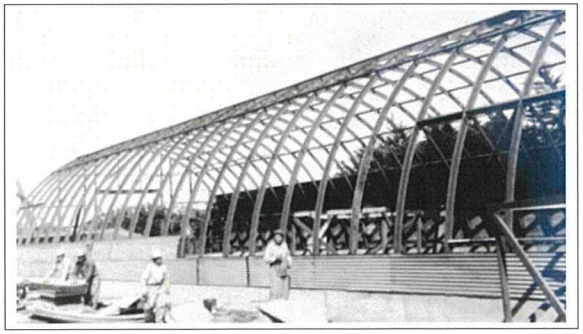


Figure 23. Installation of the Military Surplus Quonset Huts at the Kō'ele Ranch Headquarters, June 9, 1947 (UHM Dole Collection C1 Dr4 Fldr24 Lanai Ranch Report)

In 1947, Vredenburg also had a map of the Lanai Ranch Paddocks prepared, showing paddocks around the island. Figure 24 provides details of the region around Kō'ele.

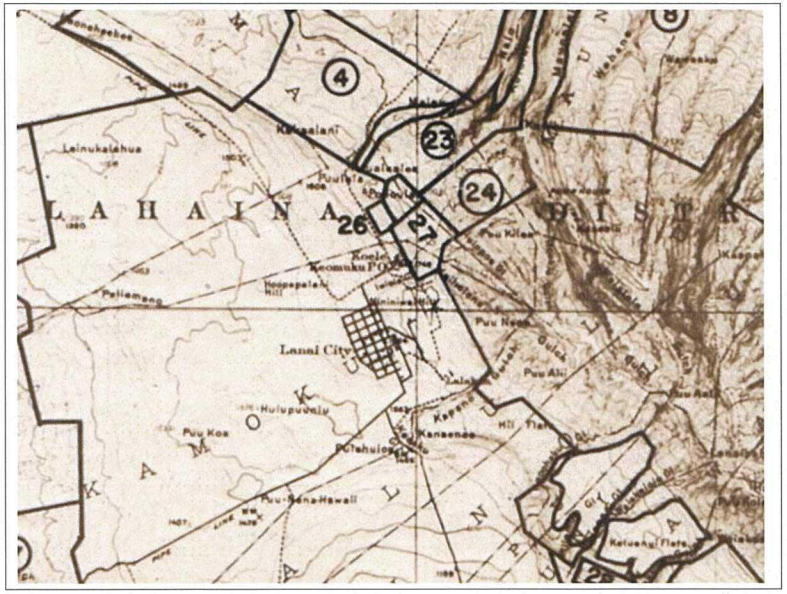


Figure 24. Portion of Lanai Ranch Company Paddock Map (1947) Outlining Kō'ele and Adjoining Paddocks – No.s 26 & 27 Identify the Paddocks Around Headquarters, with Pineapple Fields below the Headquarters (Lāna'i Culture & Heritage Center Collection)

Ranch Operations at Kō'ele Closed in 1951

As a result of the culling of HAPCo and Ranch records over the last 40 years there are many gaps in the documentation. Little information from the ranch betweend 1948 to 1951 has been located to date. The ranch operated on some 50,000 acres of land, extending from the shore to the 2,000 ft. elevation. The Kō'ele headquarters was comprised of more than 30 buildings, constructed between 1875 to 1948. The May 1950 issue of Hawaii Farm and Home Magazine published an aerial photo of the Kō'ele facilities (Figure 25). In the May 1950 issue of Pine Parade, the Hawaiian Pineapple Company announced that it would close the ranch and associated piggery operation. Figure 26, from late 1950 depicts one of the last roundups of cattle in the Kō'ele pens, in preparation for shipping from Kaumālapa'u.

Lanai Ranch To Be Discontinued
The company announced, on April 4, that it will discontinue all activities carried on by its Lanai Ranch and dispose of its livestock within the next six months.

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Every effort will be made to provide work opportunity for employees presently working on the ranch, although the character of the ranch jobs is such that some of the workers such as the cowboys might not want to change their occupations for plantation work, and would rather leave Lanai. The ranch is being discontinued in line with the company's policy of concentrating on operations directly connected with the growing, canning and selling of DOLE products.

Moreover, operation of the ranch has been in conflict with the company's land conservation program on Lanai, because grazing during periods of drought had resulted in harmful soil exposure and erosion. Also, it is now possible to get enough meat supplies, along with other foods and supplies, by means of the barges which serve Lanai.

The piggery livestock and facilities now part of the ranch, will be sold as a unit, if there are individuals on Lanai who wish to take them over and run them as a private business. [Pine Parade, May 1950:3]

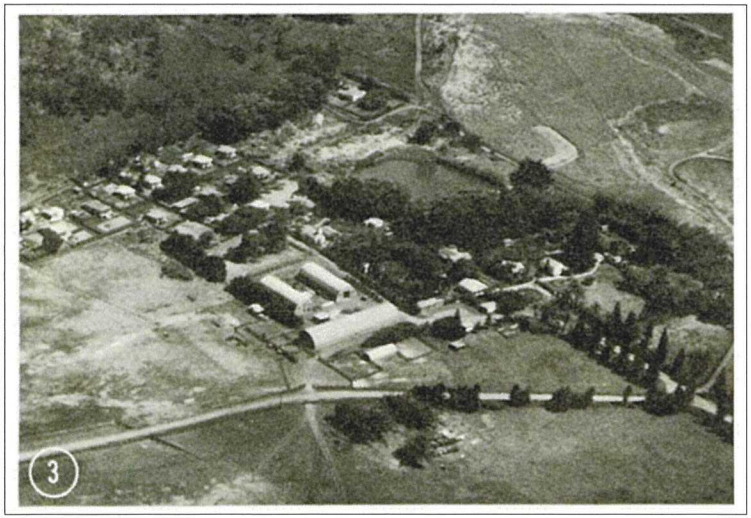


Figure 25. Aerial View of the Kō'ele Ranch Complex, Comprising more than 30 Buildings (Hawaii Farm and Home Magazine May 1950:26) Several notable features such as the Norfolk Pine, Ka Lōkāhi Church, the entry row of Cook Island Pines (Planted in 1923), the Kō'ele Reservoir, and other facilities are all visible (Lāna'i Culture & Heritage Center Collection)

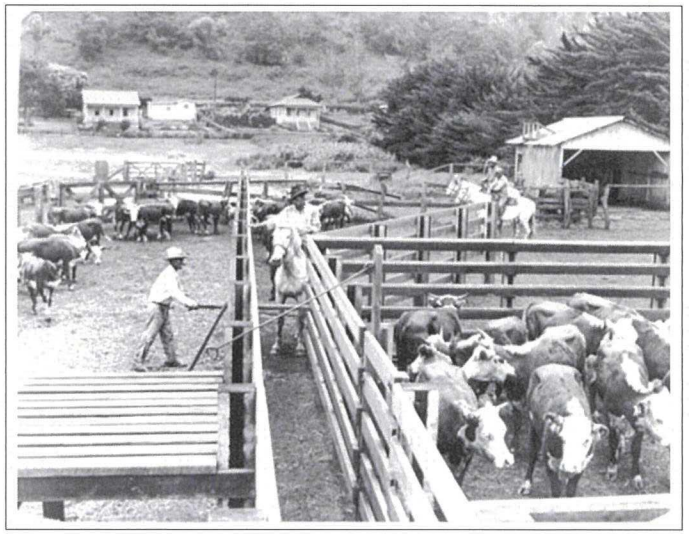


Figure 26. Kimo Roberts, Junior Kaopuiki, Sam Kanahele and John Richardson Separating Cattle for delivery to Kaumālapa'u Harbor and Honolulu Market. In background (left) home of John & Hannah Kauila Richardson (former Kō'ele School House) HAPCo Collection, 1950 (Lāna'i Culture & Heritage Center Collection)

The ranch operation was formally closed in late 1950, with only a few wild cattle remaining in the field until 1951 (Figure 27). During the years that the plantation operated the ranch, nearly all of the beef and pork eaten on Lāna'i was raised on island. Additional on-hoof livestock and other sundry products were also shipped to Honolulu for processing and sale.

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Figure 27. Last Round Up… After 28 Years, Lanai Ranch Discontinued August 1950 (Lāna'i Culture & Heritage Center Collection)

Other Land Use and Facilities at Kō'ele

In addition to the ranch operations—including office, storage, reservoirs and water systems, paddocks and residences—a few notable activities were also a part of the Kō'ele operation. Among these activities were the development of the Hawaiian Church, Ka Lōkāhi o ka Mālamalama, the Kō'ele Airfield, the Community Golf Course; and later the proposed demolition of the last two ranch homes. Selected historical descriptions of these developments at Kō'ele follow below.

Ka Lōkāhi o ka Mālamalama Church

In the early 1900s, a majority of the Hawaiian families remaining on Lāna'i lived primarily along the Keōmoku coast, with a few permanent native residents at Kō'ele and in Pālāwai Basin. In the first few years of the 1900s, members of a Hawaiian church, under the name of Ho'omana Na'auao, with a base office on O'ahu, and branches on most major islands in the Territory, built up a following among Lāna'i natives. In 1903, church members from Moloka'i, Maui and O'ahu came together to help the Lāna'i families build Ka Lanakila o ka Mālamalama Church at Keōmoku Village—dedicated on October 4, 1903.

Following Dole's purchase of Lāna'i, and establishment of the pineapple plantation, most of the Keōmoku region families moved to the uplands to work out of Kō'ele or on the plantation. With many of the families residing in the uplands, Sunday travel to Keōmoku was becoming a hardship. In early 1930, the Hawaiian residents of Kō'ele reached an agreement with George Munro and the Hawaiian Pineapple Company to construct the little church at Kō'ele, which on March 16th, 1930, was as Ka Lōkāhi o ka Mālamalama. The church came under the leadership of Robert E. and Rose Kahikiwawe Cockett (Figure 28).

The April 1949 issue of HAPCo's Pine Parade included an article describing Churches on Lāna'i. Both Ka Lanikila and Ka Lōkāhi are described in the article.

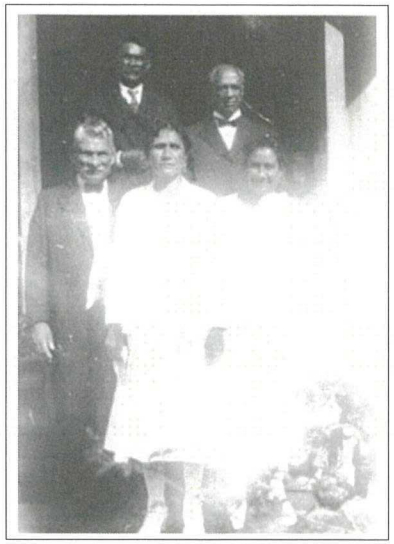


Figure 28. Reverends Robert E. And Rose Kahikiwawe Cockett and off-island visitors at Ka Lōkāhi Church in ca. 1935 (Gay Family Collection, Lāna'i Culture & Heritage Center)

The article also featuered a photograph of Ka Lōkāhi, Reverend Robert Cockett and several congreration members (Figure 29).

> The oldest of the churches in Hawaiian, Ka Lanakila o ka Malamalama at Keomoku, which was dedicated in 1903. Its present pastor, Reverend Jamed Kaila, was working on the Ranch when HAPCo came to Lanai in 1922, and continued working with Hawaiian Pine until 1948.
>
> Reverend Robert Cockett is pastor of ka Lokahi o ka Malamalama, the other Hawaiian church, lcoated at Koele, the present ranch residence area. This church was dedicated in 1930, and is the one pictured... Reverend Cockett was a HAPCo employee form the time Hawaiian Pine acquired Lanai until his retirement in 1948, and for of his children are now living on Lanai. Hawaiian is still used for the services, but english translation is made whenever visitors are present. [Pine Parade, April 1949:4]

In the 1960s, leadership of the church fell to Reverend Mary Cockett Kalawai'a, one of the elder daughters of the Cocketts. In the 1980s, when resort development at Kō'ele became a topic of planning issues, the community advocated for protection of the church and continuance of services at Ka Lōkāhi.

REF-280

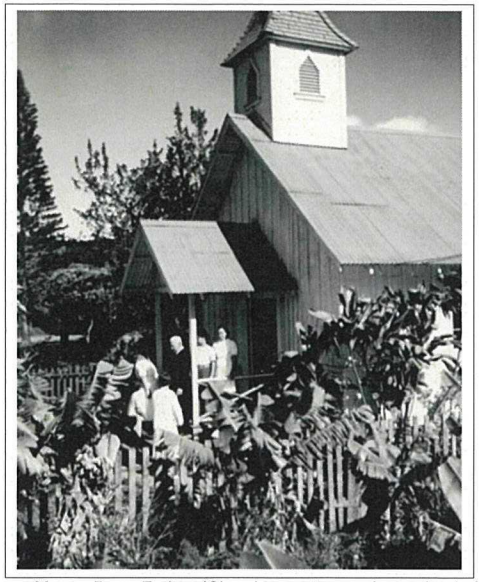


Figure 29. Ka Lōkāhi Church Members on Front Porch of Church, 1949 (Richard Fuller Colelction, Lāna'i Culture & Heritage Center)

Reverend Mary Cockett Kalawai'a passed away on February 15, 1990. Her younger sister, Irene Kamāhuialani Cockett Perry continued her advocacy for the church at Kō'ele. The church was relocated from its original site (which became the resort pool and gym), and was relocated to its present location at the front of the Lodge at Kō'ele. The promise of restoration of the church hall fell short, but in 2015, a new facility was constructed to more closely fit the needs of the congregation. At the present time, Kupuna Irene Kamāhuialani Cockett Perry is a few weeks shy of 100 years old, and is still active in the church. Her son-in-law, Kahu (Reverend) J. Keola Freitas serves as the minister, and her daughters Moana Perry Freitas (Church secretary and song leader), and Momi Perry Suzuki (Director) serve the church congregation.

Ka Lokahi is a part of Lāna'i's historic landscape. It was built by and for the families of Lana'i. The name Ka Lokahi (As one, or unified), was given by Rose Kahikiwawe Cockett, mother Kupuna, Aunty Irene Perry. The Bible verse which inspired Rev. Rose Cockett to name Ka Lokahi is found in Roma (Romans), Chapter 15, Verse 6:

> I hoonani aku oukou me ka lokahi o ka manao, a me ka leo hookahi i ke Akua, i ka Makua hoi o ko kakou Haku o Iesu Kristo.
>
> That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Selected historical records from the Church journals, plantation era and resort development are cited below to provide readers with an overview of the history of Ka Lōkāhi, and it's families. The first page of the Ka Lokahi Church journals tell us:

Moolelo Ekalesia o Ka Lokahi.
Ua kukulu ia ka Luakini o Ka Lokahi o ka Malamalama iloko o Feb. Hoolaa ia no Iehova iloko o March 16, 1930.

Ona paia o keia Luakini, ua makana i mai e ka Hawaiian Pine. Elua kukui lewalewa huihui me na noho a ke kuahu he makana na Haw. Pine Co.

Buke Paipala nui, me na buke Paipalaliilii, na buke himeni, veleveka hehi wawae a me ka uhi no ke kuahu, manawalea ia mai e Rev. Pleasant, 1 kukui manawalea na G.C. Munro.

Ma ka Mahina o Oct. 22, 1932, ua huipu maila o Rev. J.J. Mathews me na hoahanau o ka Lokahi.

Na Hana.
Hoolaa hou i na hoahanau apau, hoolaa ia ka Luakini ame kona kahua. Bapetizo ia na hoahanau apau.

Na Hana Iune 16, 1932.
Poni ia na keiki o ka Aha. Robert E. Cockett, James Kauila ame Rose Cockett. Wae ia ke Kahukihapai oia o Rev. Robert E. Cockett, Poni ia a hoonoho ia ma kona noho.

Ma keia la i bapetizo iai 1 makuahine Alma Kim, hookahi opio wahine Hannah Kauila, elima opio kane, Lloyd Cockett, Gabriel Kalua, Ben Kahaleanu, Jeremiah Kaopuiki a me Joe Keliihananui. Hoopomaikai ia he hookahi opio kane…

Ka Lokahi Church History
The Church, Ka Lokahi o ka Malamalama was built in Feb. and Dedicated to Jehovah in March 16, 1930.

The walls of this Church were a gift of Hawaiian Pine. Two chandelier lights, the seats and the altar were also a gift of Haw. Pine Co.

The large Bible and little bibles, the hymnals, the rug and the cover for the altar were donated by Rev. Pleasant, 1 light was donated by G.C. Munro.

In the month of Oct. 22, 1932, Rev. J.J. Mathews joined together with the brethren at Ka Lokahi.

Work done.

All the brethren were again dedicated, along with the dedication of the Church and its lot. All the brethren were baptized.

Work done on June 16, 1932.

The children of the Assembly were ordained. Robert E. Cockett, James Kauila and Rose Cockett. Robert E. Cockett was selected as the pastor of the congregation, and he assumed his position.

On this day there were baptized 1 mother, Alma Kim; 1 girl, Hannah Kauila; five young men, Lloyd Cockett, Gabriel Kalua, Ben Kahaleanu, Jeremiah Kaopuiki

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and Joe Keliihananui. One young man was also blessed… [translator, Kepā Maly]

From 1930 until the late 1980s, Ka Lōkāhi (Figure 30), provided almost uninterrupted service to families of Lānaʻi. Breaks included times when elder Kupuna and church leaders passed away, and when the community advocated with Castle & Cooke to relocate and restore the church during construction of the Lodge at Kōʻele.

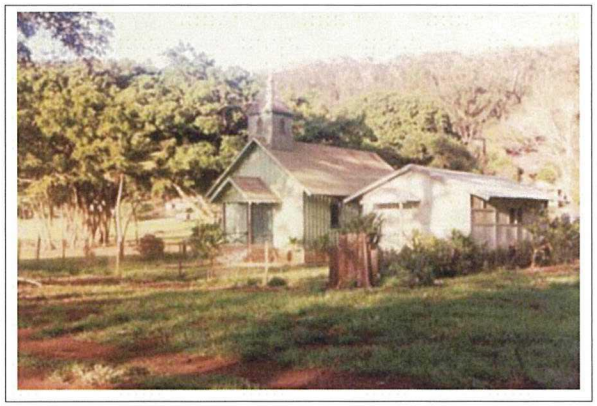


Figure 30. Ka Lōkāhi Church and the Social Hall at Their Original Site in ca. 1980 Phyllis Mcomber Collection (Lānaʻi Culture & Heritage Center)

With development on the horizon at Kōʻele, Irene Perry reached out to Castle & Cooke representatives to facilitate protection of Ka Lōkāhi. On November 24, 1986, Irene Perry met with Riki Hokama, Property Management Coordinator for "Koele Company." Hokama summarized the meeting in the follow letter:

> **November 24, 1986…**
> This letter is a follow-up of the conversation we had on November 24, regarding the relocation of the Koele Church. We briefly discussed the steps necessary to implement such a project (i.e. assess structural stability, site preparation, actual moving, public hearing, general renovation, etc.) on special use permit.
>
> You have offered to assist us in contacting the church's representative located on the Big Island and to also discuss with Paster [Pastor] Mary Kalawaia of Lanai the plans by December 12, 1986 with us.
>
> Your concern regarding the property maintenance will more the likely be taken care of by the hotel ground crew.

> We will further look into the possibilities of having restroom facilities on the church premises.
>
> I thank you for participating and donating your time regarding this important matter… [Irene K. Cockett Perry Collection, Lānaʻi Culture & Heritage Center]
>
> **January 22, 1987 (pages 1-3)**
> **Lanai Advisory Committee**
> **Public Hearing**
>
> 1. Land Use Commission Special Use Permit Application by Lanai Co., Inc., for the relocation of a church and associated uses in the State Rural District, TMK 4-9-02:1, Koele, Lanai (SUP/87-1)
>
> …Mr. Alboro asked how the church services will be held without infrastructure services.
>
> The applicant was represented by Mr. Riki Hokama. Mr. Hokama responded by mentioning that technical consideration will have to be looked at before infrastructural provision can be considered. Water is intended to be provided but is subject to engineering conditions. Other service will be considered.
>
> Mrs. [E.] Kaopuiki expressed concern as to whether the members want to be relocated.
>
> Mr. R. Hokama responded by saying that the applicant had met with Mrs. Perry, Mrs. Kaluwaia [Kalawaia] and Reverend Kamoka [Kamoku] (of Hawaiʻi Island). The applicants intent was to preserve the church and put it in a more prominent area.
>
> Mr. Kapoiki [Kaopuiki] asked the applicant's representative if they had asked the membership in the knowledge that it would be moved and if the subject permit was not granted if the church would remain.
>
> Mr. Murashige indicated that the future of the church is its current location is a private matter between the church and the applicant.
>
> Mrs. Kaopuiki indicated that she had spoken to the minister about the relocation. She further indicated that after her discussion, she is here to encourage the membership to resist the move.
>
> Mr. S. Hokama opened the hearing to the public.
>
> Mrs. Perry (Public): She indicated that her family and a few others did not want the church to move. In discussions with Mr. Murdock (Castle and Cook[e]) to relocate the church, he indicated he wanted to move the church. She said that Mr. Hokama would repair the parts of the church which require it after the move. The applicant didn't indicate if water, toilet, and electricity will be provided. Mrs. Perry also indicated that services are held almost every Sunday and would like to have water, toilets and light upon relocation or opposes the move.

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Mrs. Kaopuiki indicated her opposition to the church as she is a member of the church. But if it occurs, she wants all improvements.

Mr. Alboro asked about the Department of Public Works comment on mitigating runoff on adjacent and downstream properties and how the applicant will address this.

Mr. R. Hokama indicated that their engineers are working on this.

Mrs. Perry said although the church doesn't own the property and a move is made, Castle and Cook[e] better put in all the improvements.

Mr. R. Hokama said the church move will be done by a contractor on a truck with shoring and move the building to the new site without affecting the structural aspect of the church.

Mr. S. Hokama inquired on the other building shown in the picture.

Mr. R. Hokama said it was a hall and is not part of the relocation.

Mrs. Castillo asked Mrs. Perry what the hall is used for.

Mrs. Perry said it was utilized for some functions but is in bad shape.

Mrs. Castillo asked if she would agree to the move of the church if a similar hall is constructed at the new site and is agreed to such an arrangement.

Mrs. Perry affirmed.

Mr. R. Hokama mentioned that a reference point for the church relocation the existing banyan tree, of which the church will front.

Mr. Oyama asked about the difficulty of providing water.

Mr . R. Hokama did not confirm or deny.

Mrs . Perry asked why the proposed parking lot is so far away as it will be inconvient [sp.] during rain showers .

Mr. R. Hokama indicated it was about 100 feet away.

Mrs. Perry indicated that it should be closer to the church.

Mr. S. Hokama felt that consideration to either moving the hall or constructing a new hall.

Mrs. Castillo supported Mr. S. Hokama's position and added that the hall functions as part of the church.

Mr. R. Hokama indicated that the applicants engineer found the building unsound to move.

Mrs. Koapuiki [Kaopuiki] told Mrs. Perry to ask for the hall to be situated with the church and then they should consider to let the applicant to move the church.

Mrs. Perry told the committee that if the church is moved the membership wants everything. water, restroom, hall and electricity.

Mrs. Perry further indicated that the existing church site has an outhouse since the church was built in 1930 .

Mr . S. Hokama asked what would happen if the permit was not granted.

Mr. R. Hokama indicated that it would be hard to guess, but at worst would involve demolition of the church.

Mrs. Perry asked for a new location but couldn't specify where or why a new site should be closer.

Mr. Alboro said consideration should be given to providing services, drainage, and a closer parking lot.

Mr. Kahoohalahala felt that the church is a living church of which the parish hall is a part of. Not only should it be located in a nice setting, but should be functional. The concerns of the members should be foremost. To retain the history and charm of the church it should be a living church.

Mr. R. Hokama requested clarification of the processing of this permit application.

Mr. Murashige said the recommendation of the committee would be transmitted to the Planning Commission but no commission action can be expected prior to February 17, 1987.

Mr. S . Hokama closed the public hearing.
The meeting was adjourned at 8:30 p.m. [Irene K. Cockett Perry Collection, Lāna'i Culture & Heritage Center]

February 9, 1987 (page 1-5)
Shiro Hokama, Chairman, Lanai Advisory Committee, to
Joseph Ventura, Chairman, Maui Planning Commission

...Subject: Land Use Commission Special Use Permit Application by Lanai Company, Inc., for the relocation of a church and associated uses in the State Rural District, TMK 4-9-02:1, Koele, Lanai. (SUP/87-1)

At its meeting of January 22, 1987, the Lanai Advisory Committee to the Maui Planning Commission held a public hearing on the above referenced Land Use Commission Special Use Permit at the Lanai School Library.

REF-283

The request involves relocating an existing church into the Rural District along with establishing a parking lot for the church.

The subject 3-acre site is located approximately three-fourths of a mile NNE of Lanai City in an area known as Koele. This flat site straddles and existing semi-improved road which connects Lanai City to the site.

The church in question is currently located several hundred yards to the east of the project site. It is a single story wooden structure of simple design. It features 700 square foot of floor area and has a corrugated iron gable entry. Historically, Kalokahi oka Malamalama Church is the oldest remaining church on the island. A service is almost every Sunday during day light hours. Other special services may be held but will be infrequent at best.

The church is currently situated where the proposed Koele Hotel site is defined on the Koele Project District Zoning Map, its relocation is proposed to be situated at the new site and continue its function of periodic services. Continuance of the serene setting is an integral point of this relocation.

Access will continue to be from Keomoku Highway. The parking area will be located approximately 100 feet north of the relocated church. Twelve parking stalls are to be provided.

The applicant is to provide water service to the site.

During the public hearing, two people testified regarding the subject proposal. The major points of discussion are as follows:

1. Utilities including water, solid waste disposal, and electricity should be provided to the new site.

2. The social hall should be reconstructed as part of the church facility.

3. The proposed parking lot should be closer to the / church due to the age of the congregation.

Also, in reviewing the project, the committee found the following:

1. The relocation of an existing church and the establishment of an associated parking lot is not contrary to the objectives sought to be accomplished by the State Land Use Law and Regulations.

2. The church and its parking lot is not anticipated to affect surrounding properties. The church will be incorporated with surrounding use, both current and future, rather than being an isolated, unoriented structure in the planned Koele Project District.

   The applicant intends to incorporate the church site as part of the Koele Hotel (Proposed site design and orientation.)

3. The applicant will be responsible to provide improvements to roads, and drainage systems.

4. As the existing church is located in an urban district and has historic value as a continuing part in that [it] links their past to the present, preserving this structure should be encouraged.

   While a permitted use in the State Rural District is the "retention, restoration, rehabilitation or improvement of building or sites of historic or scenic interest," the request involves the relocation of an existing structure which would be otherwise lost. Furthermore, the church was in a rural like setting which is planned for development. Hence, said request can be considered an unusual and reasonable use.

5. The site is suited for uses permitted in the State Rural District. However, as mentioned previously, the existing church is in a rural like setting and would not be a deterrent to the uses allowed in a rural district of it is relocated.

   The Special Use Permit area should be reduced in size to more accurately reflect the actual use area.

   Due to the limited use of the church parking lot for actual church functions, its use as part of the proposed hotel and connection therewith is a compatible and logical used.

   The Lanai Community Plan calls for the recognition of the importance of historical sites and encourages their preservation. As the proposal to retain the original structure in a similar setting is a significant commitment towards historic preservation and acknowledgement of the cultural significance of the facility for the Island of Lanai.

   Although, the Community Plan calls for the discouraging of Special Use Permits unless; 1) to accommodate public facility uses such as utility installations, landfills and sewage treatment plants whose location is determined by technical considerations; 2) supportive of agricultural uses; or 3) required for the use or distribution of economic resources and not otherwise adversely affecting the environment or surrounding agricultural uses; the subject request is a unique situation where the opportunity exists to preserve part of the cultural fabric which shaped the social emphasis on the island. Such opportunities should be taken as it is a significant contribution to the community and its future generations in under study the roots of this social pattern.

Based on the aforementioned findings, and public hearing testimony, the Lanai Advisory Committee to the Maui Planning Commission respectfully recommends approval of the subject request with the following conditions:

1. That the relocation and associated improvements shall be completed within one (1) year from the date of the approval of the subject Land Use Commission Special Use Permit.

REF-284

2. That the subject Land Use Commission Special Use Permit shall be valid for a period of five (5) years subject to further extension upon favorable review by the Planning Department.

3. That the subject Land Use Commission Special Use Permit Area shall be redefined to reflect a 1+ acre site with the final delineation subject to Planning Department review and approval.

4. That a Landscape Planting Plan for the parking lot shall be submitted to the Planning Department for review and approval of the subject Land Use Commission Special Use Permit.

5. That full compliance with all applicable governmental requirements shall be rendered.

6. That a social hall shall be constructed as part of the church relocation.

7. That water, restroom, and electrical service shall be provided to the church facility.

8. That the applicant, its successors and assigns, shall defend, indemnify and hold the County of Maui harmless from and against any loss, liability, claim or demand arising out of this permit.

Transmitted for your deliberation are the following:

1. Staff Report dated January 22, 1987.
2. Recommendation memorandum dated January 22, 1987.
3. Site plan.
4. Photo copy of the existing church.

Thank you for your consideration of this matter… Shiro Hokama
[Irene K. Cockett Perry Collection, Lānaʻi Culture & Heritage Center]

Preservation of Two Ranch Homes for the Elder Cowboy Families

In addition to the relocation or even possible demolition of the Ka Lōkāhi Church, other proposals made by David H. Murdock for the Kōʻele area included demolition of the remaining ranch houses, removal of the lone Norfolk Island pine tree, and construction of residences on lands that hosted the plantation-community golf course. Murdocks' proposals were met with alarm and opposition by the community. When her home was in jeopardy, Lānaʻi native Rebecca Kaopuiki Richardson (born 1913) threatened to chain herself to her home when bulldozers were sent to knock it down.

An overview of the attachment that Kōʻele families shared with their landscape was described by Mina Morita, who herself had been raised at Kōʻele (though after the ranching era ended). Growing up, she learned and lived the history of place through Lānaʻi natives like Aunty Rebecca (Becca) Richardson. Excerpts from a letter by Mina Morita—written on August 25, 1988—to the head of Oceanic Properties-Castle & Cooke, specifically mentioned the home of John and Hannah Richardson (John was an elder brother of Ernest Richardson,

husband of Aunty Becca). Morita urged reconsideration of the demolition, respect of the elder cowboy families, and preservation of facets of the ranch community.

…Mr. Bill Mills
Chairman & Chief Executive Officer
Oceanic Properties, Inc.
…I understand that the John and Hannah Richardson residence is scheduled for demolition in several weeks. I strongly urge that careful reconsideration be given because of the significant cultural and historic asset that may be developed through restoration or reconstruction and its use as an interpretive center.

The home of John and Hannah Richardson set back at the base of tall eucalyptus trees, shrouded by the evening's fog or cast golden by the setting sun is the last remnant of pastoral Koele.

Koele's ranching era and its historical association with the growth and development of Lanai is often overshadowed by the history of pineapple. In 1974, in recognition of the area's significance, the Koele District was included in the State of Hawaii's Inventory of Historic Places (HRHP Site 50-40-98-1004).

The listing consisted of three houses and a church which were recommended for Reserve status.

Koele, the headquarters of Lanai Ranch, was once the principal settlement on the island of Lanai until Lanai City was established (c. 1922). It was the location of extensive livestock ranching activities from the 1870's to 1951. Described in 1925 by Chester K. Wentworth, a Bishop Museum Fellow of Yale University, there was 5,000 head of cattle and 200 horses. The island was divided into ten principal grazing tracts each comprising 4,000 to 18,000 acres.

The Koele community had more than 30 buildings, including the ranch manager's house, an office and store, bachelor's quarters, stables, corrals, slaughter house, piggery, blacksmith shop and many residences. However, as the pineapple plantation increased production the ranch settlement slowly declined. Ranching operations ceased in 1951.

A new era now awaits Koele, but its past should not be so easily forgotten. The value of John and Hannah Richardson's home may seem insignificant when compared on a grand scale but when reviewed in the context of Koele, Lanai and ranching in Hawaii it can become a "polished gem" in the interpretation of Koele's history to the public. It is the last tangible evidence with potential for public viewing to depict Koele's past…

The placement of Koele District in the state inventory in 1974, the recommendation to preserve the structures by International Archaeological Research Institute, Inc. in December 1986 and my most recent research with oral interviews reaffirm the significance of these buildings. They are assets which should continue to have historic integrity.

REF-285

The Richardson residence, in its present location, will be a unique opportunity in the State of Hawaii to interpret ranching history. Its historic relevance to Koele can never be duplicated. It is the last tangible evidence for many with ties to the area and it can become an attraction for visitors who wish a better understanding of Hawaii's history and its people's lifestyles.

Before an irreplaceable opportunity is lost through the demolition of the Richardson residence, I ask that the developers of Koele Lodge to please confer with experts on the subject of historic preservation.

Your careful reconsideration to the historic and cultural value of the John and Hannah Richardson home will be greatly appreciated…

Koele School House/John & Hannah Richardson Home [see Figure 25]

The building is a one-story wooden house of board and batten construction. It has a main gable roof and shed extensions on both the front and rear. A full front porch runs along the width of the house, originally the steps went up the front of the house instead of the present side. Remnants of wooden slat architecture run for three bays on the front and continues for two bays along the side. Windows are double hung twelve-light.

The building was originally a one-room school house located southeast of the reservoir, near what is presently the seventh green of the golf course.

It is not clear whether this structure was dismantled at Keomoku and relocated to Koele or if it was constructed new. The building was erected around 1913 under ranch manager George C. Munro as a school for the children of ranch employees. It also served as a meeting/gathering place for the ranch community.

After the establishment of Lanai City and the construction of a larger school near the present golf clubhouse, the school house was dismantled by ranch carpenter, Kawano, and moved to its present location (c. 1922). Additions to the house was made at that time and its first occupant was Kauakahi, the ranch's saddle maker.

After the death of Kauakahi and his family's move to Oahu, the house has since been occupied by John and Hannah Richardson. John was a ranch cowboy until 1951 and Hannah, who was born at Koele and attended school in the building, is the daughter of James Kauila, who was the ranch foreman and minister of the Keomoku church. [Letter from Mina Morita in the collection of Lāna'i Culture & Heritage Center]

In 1921, Lāna'i families hosted a gathering at the Kō'ele school house (later, the home of John and Hannah Richardson). Figure 31 is a photograph of the event taken by Kenneth Emory, with residents and guest posing on the front verandah and lawn of the structure. The Photo was copied by Robin Kaye in 1975 with Emory's permission, while he conducted a field visit to Lāna'i.



Figure 31. Lū'au at the Kō'ele School House (later becoming the home of John and Hannah Richardson (Kenneth Emory Collection, Courtesy of Robin Kaye – Lāna'i Culture & Heritage Center)

An agreement was reached between community members and Castle & Cooke. The conditions of this agreement insured the preservation of two historic ranch facilities, as well as a life-interest of residency to both of the elder Richardson families. The home in which the Forbes family lived in the 19-teens and 1920s (once situated in the area of the "Great Hall"), and the former ranch office and store (formerly under the large banyan fronting the lodge), were relocated to their current locations, northwest of the Lodge. The Richardson's lived out their lives in those homes (Forbes/J.&H. Richardson; office-store/E.&R. Richardson).

These two buildings were originally built at Keōmoku as a part of the Maunalei Sugar Company operations and were moved to Kō'ele during the Charles Gay period of ownership in ca. 1904 (oral history interviews with Venus Gay Holt and Richard Munro Towill). The former school house building, where John and Hannah Richardson had lived during the ranch years and later, along with another historic structure, were moved by Castle & Cooke to the area near the 1947 MECO Power Plant. Preservation and adaptive reuse of the buildings for historic-interpretive purposes was never realized, and at the time of writing the buildings are so dilapidated that reports to allow their demolition are currently under review.

REF-286

The Kō'ele Airfield

One of the interesting and little-remembered facets of Kō'ele's history is that the original airplane landing field for Lāna'i was situated a short distance below the Kō'ele Ranch complex. This was in the level area below the current Kō'ele stables and along the northwestern side of Lāna'i City. As early as 1934, George C. Munro's ranch reports observed that highly valuable pasture land below the ranch headquarters was being wasted for use as a landing field. Little information about the dirt and grass landing strip is currently available, but several photos of the field have survived the passing of time.

Jean Forbes Adams, daughter of Charles and Helen Forbes, was raised at Kō'ele and recalled when the first plane landed at the field in ca. 1926 (Figure 32).



Figure 32. First plane recorded as landing on Lāna'i, set down in the Kō'ele Pasture. (Courtesy of Charlotte Adams Babcock, daughter of Jean, Forbes Adams)

One of Munro's reports about the Kō'ele Airfield include the following narratives.

March 17, 1934
George C. Munro, Manager, Lanai Ranch
To K.B. Barnes and Directors of Lanai Company, Limited
Annual Report of the Lanai Ranch —
Observations and Recommendations 1911 to 1933 (Figure 33)

...The Landing Fields [Early Lanai Airplane Landings]
This has been surveyed on the flat below Koele. Part, as I mentioned before, of the areas that constituted some of the richest soil on the island. This land is

equal in richness to a great deal of Palawai basin and it seems a pity to see part of the town and a flying field occupying part of it when the ranch urgently in need of fattening land cannot even pry the Chas. Gay lands away from the plantation.

Taking an early morning walk through the pineapple fields below Koele I watched the fog bank coming over the rise from Kaa to Kaohai nearly the length of the top of the island. I realized that the prospective field is scarcely if anything more free from fog obstruction than the old field. Talking with Mr. Elliot, the pilot, he said that was the only detriment to the prospective field. The value of the land is certainly another, though, indeed, it may not be the finest pineapple land...



Figure 33. Kō'ele Landing Field, May 24, 1933 (Hawaii State Archives, No. PP-48-5-017-00001b)

Another photograph of the Kō'ele Airfield comes from 1939 when Dr. Hilario Moncado, founder of the Filipino Federation of America (Figure 34), visited Lāna'i. The area adjoining the Kō'ele Ranch Headquarters is visible in the background.

In 1945, the Territory of Hawai'i initiated planning and contracting for a new airport on Lāna'i. The job was completed in May 1946, and is the current location of Lāna'i's airport. Completion of the work was described in an article of the Maui News which also reported that Lāna'i has been without an airfield since December 7th, 1941, when the grass field was destroyed by the U.S. Military.

REF-287



Figure 34. Lāna'i Branch of the Filipino Federation of America Bids Farewell to Dr. Hilario Moncado on the Kō'ele Landing Field September 11, 1939 (Cora Masicampo Collection, Lāna'i Culture & Heritage Center)

May 18, 1946 (page 1)
Maui News
Lanai Air Field Gets T.H. Okay
Crozier Completes Job, Burdick Accepts Airport

Twenty-nine days ahead of contract, Lanai City's new airport was accepted for the Territory by Al S. Burdick, territorial highway engineer for Maui County after he had flown to the Pine Isle, landed on the runway and had inspected the work which was performed by William H. Crozier Jr. The project cost the Territory about $42,000 and was completed in 59 days, exactly 29 days ahead of the 90 days granted under terms of the contract.

While the new airport is not yet grassed, Crozier's contract is completed and planes may now land and take off on regular flights, Burdick said. Grassing of the airport will be undertaken later.

Burdick highly complimented Crozier on the quality of his work on the airport and said that as far as the Territory is concerned the field is now open to the public.

Lanai has been without air service since December 7, 1941 when the old Lanai grassed airport was ordered closed and demolished by the army.

Cavendish Community Golf Course

James Dole's vision for Lāna'i was more than a place where laborers would work the plantation, sleep, and get up to go to work again. When he and his engineers developed the plans for Lāna'i City, it included all the things that would make a community work. Homes with electricity and running water, food services, restaurants, shops, a theater, banks, a school, medical facilities, parks, athletic fields and even tennis courts and a golf course. The public links now known as Cavendish, was renovated and opened in 1948 (Figure 35). A little known fact is that early in the design of Lāna'i City, Dole had a portion of the Kō'ele paddocks taken out of the ranch operation, and convert into golf greens for the recreational use of island employees.

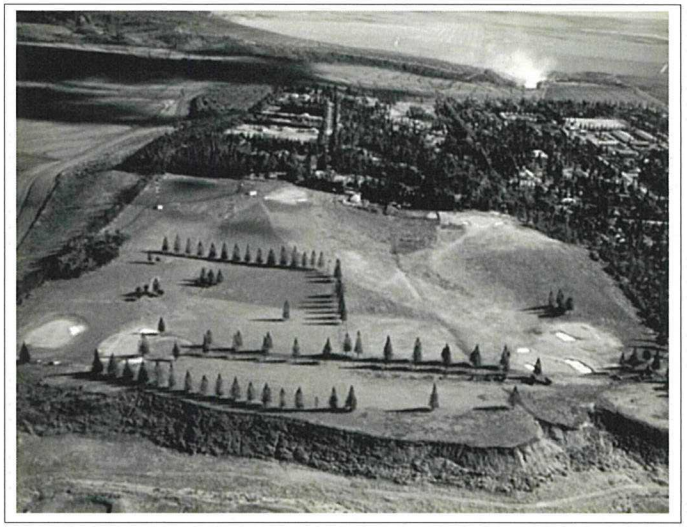


Figure 35. Aerial View of Cavendish Golf Course and Portion of Lāna'i City, ca. 1950 (Richard Fuller Collection, Lāna'i Culture & Heritage Center)

To date, the earliest reference found that mentions the Lāna'i golf course comes in an article published in The Maui News on October 30, 1929:1 & 6. Readers are informed:

REF-288

Lanai's Wonderful Progress Shown to Party from Maui.
Marvelous Development in Six Years Excites the Admiration of Those Driven Over Paved Roads and Among Pineapple Fields.
Lanai City they passed the theater, post office, wireless station, hospital, barber shop, stores, a charming park, children's playgrounds, baseball diamond, tennis court and swimming pool, for the Hawaiian Pineapple Company is doing all within its power for the entertainment and comfort of its employees. Within a short time there will be a golf course, its location having been selected.

By 1934, George Munro was writing to the Lāna'i Company Directors, lamenting the loss of good pasture lands around Kō'ele to the golf greens. On March 17, 1934 he wrote

> The golf greens toll detrimentally on our beef cattle not only by reducing their feed but by stampeding them through the fences. Any disturbance and shortage of feed reduces the quality of the beef. If we were given the section I speak of we could make other arrangements for holding our local beef supply and the golf course affect us that much less…

On August 17, 1938 (pages 1 & 6), The Maui News reported that the golf course had been remodeled

> The Lanai City golf course has recently been remodeled and is becoming increasingly popular. The course is laid out on the slope above the city, which offers a number of good natural hazards, not the least of which is the road to Koele, which cuts through the course. This is no course for the exclusive use of the "big shots." Anyone on the island may use it if he chooses, and the result has been a growing interest in golf…

The golf course was again upgraded in 1948, under the supervision of Edwin B. Cavendish, who according to the Pine Parade Notice in the July 1948 issue, died before completing the work. As a result HAPCo named the Kō'ele course, Cavendish:

> Lanai's new golf course, one of the finest nine-hole lay-outs in the Territory, will be named after the late Edwin B. Cavendish who designed it and supervised its building.
>
> Until his death last March, Mr. Cavendish was superintendent of the Factory Guard Department. Before joining the Company, in 1936, he had been associated with William P. Bell, of Pasadena, noted golf course architect, in the construction of links at San Francisco, Los Angeles, Agua Caliente, and many other outstanding mainland clubs.
>
> When the project at Lanai was approved, Mr. Cavendish drew up plans and superintended the work that subsequently developed it into one of the sportiest golfing tests in the Islands.
>
> Mr. Cavendish's widow, Mrs. Carew C. Cavendish, is a member to HAPCo' s Central Files Department. [Pine Parade, July 1948:14]

Golf has continued to be a favored pastime of many Lāna'i residents. When David Murdock drew up his plans for the resort development at Kō'ele, his initial concept was to shut down Cavendish and use the land for housing—local residents could play on his resort links for a fee if they wanted to. This went over poorly in the community, and a condition of resort development includes provisions for the upkeep and maintenance of Cavendish for any who wish to play there. Play on the course is free of charge.

REF-289

ORAL HISTORY INTERVIEWS ON LĀNA'I– FAMILIES OF KŌ'ELE

Perhaps the most fragile and precious source of information available to us in the modern day, and the one most often overlooked (particularly in academic settings) are our elders and kama'āina who are knowledgeable about the tangible and intangible facets of the honua ola (living environment) and mea ma'amau (traditional and customary practices). For the most part, the paper trail—the archival-documentary records as those cited earlier in this study—can always be located and reviewed, but the voices of our elders, those who have lived through the histories that so many of us seek to understand, are silenced with their passing.

Over the last forty years, Maly has interviewed some 800 of kūpuna and elder kama'āina across the Hawaiian Islands—all of whom have shared recollections and descriptions of Hawaiian beliefs, customs and practices associated with the living landscape. These kūpuna and elder kama'āina tell very much the same story as that described in the wide range of traditional and historical narratives cited in the preceding sections of this volume. Their personal histories and experiences also give life to the landscape and describe the on-going cultural attachment of families to place.

Maly began learning and then documenting facets of Lāna'i's history with kūpuna and elder kama'āina in the early 1970s. As time went on informal interviews were conducted and expanded notes developed from conversations with elder residents. There were also numerous field visits to wahi pana (storied-sacred places) around the island; and in 1975 Maly accompanied Kenneth Emory on a week-long trip around Lāna'i. In 2001, formal recorded interviews with elder kama'āina were begun, and visits to wahi continued.

No new interviews were conducted as a part of the present study. Instead, the focus has been to document traditional knowledge and cultural attachment through primary source records, and then demonstrate that facets of that knowledge and customary practices still exist in the community. Through the interviews and research, information with time depth is available which can help formulate stewardship actions and respectful decision making, in a manner that will perpetuate traditional knowledge and protect on-going practices.

The recorded interview format followed a standard approach that: (1) identified the interviewee and how he or she came to know about the land areas and activities described by the interviewee; (2) identified the time and/or place of specific events being described; (3) the recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the full interviews or resulting studies were provided to the primary interviewees and/or their families.

Excerpts from eight interviews have been incorporated into this study from a larger collection of oral history interview transcripts. The interview excerpts cover the period of personal experiences dating from 1910 to the late 1980s, with information learned about the landscape and people dating back to the 1890s. The interviewees shared personal knowledge and experiences related to Kō'ele, families, features, practices and thoughts on protecting the natural and built landscape. Because the native population of Lāna'i dropped from some 6,000 people in the 1790s to 100 people in 1922, all of the areas of residency and business operations (like ranching) were connected, and families related. As a result,

the selected interviews could not be recorded without putting them into the context of how they relate to the human history of all Lāna'i.

In addition to the interviews cited in this study, a major oral history program for the families of Kō'ele and Keōmoku was undertaken by Mina Morita (born and raised at Kō'ele) and the University of Hawai'i Center for Oral History Social Science Research Institute (July 1989). The interviews were conducted to document the history of the land and people of Lāna'i, who at the time were facing unprecedented changes in the community and loss of cherished cultural-historic properties and lifeways. The issue was resort development at Kō'ele and Hulopo'e, and the pending closure of the pineapple plantation. This collection of family history is a primer for anyone who wants to learn about the human history of Lāna'i.

While undertaking new interviews was not a part of the current study, these interviews, recorded with elder native Hawaiians and kama'āina (aged 101 to 55) demonstrate an on-going attachment to the Kō'ele landscape, and how the history of place shaped their world view and remains important to the people of Lāna'i. The interviews below include some additional details or memories of place, but largely reinforce the earlier oral history program conducted by Mina Morita and associates. The interviewees cited in the following section are—

- Irene Kamāhuialani Cockett Perry (Born 1917)
- M. Ku'uleialoha Kaopuiki Kanipa'e (1915-2017)
- Venus Leina'ala Gay Holt (1905-2011)
- Helen Hiroko Tamura Onuma (1922-2014)
- Sam Koanui Shin (born 1925)
- Mary Ellen "Suki Richardson Nakoa (1935-2011)
- Albert Halapē Morita (born 1951)
- Richard Munro Towill (1929-2014)
- With contributions by Charlotte Richardson Holsomback (1938)

These interviews were recorded as a part of an on-going oral history project being conducted through the Lāna'i Culture & Heritage Center. He leo heahea me ka mahalo nui no nā kūpuna a me nā pua o ka 'āina aloha (With a voice of aloha and appreciation to the elders and descendants of the beloved land).

Annotated Kō'ele Map

In 1938, the Hawaiian Pineapple Company had a map of the Kō'ele Ranch headquarters property drawn up. The map includes at least 62 features comprising the ranch community. These features include residences, storage houses, out houses, workshops, stables, refuse pits, hot houses, the slaughter house, fishponds, a reservoir, laundry and bath houses, and a gas station. Several features are likely to have left subsurface signatures, such as the out houses, rubbish pits, gas station and air raid shelter. The built landscape of the ranch dates from at least 1875, with major additions through the 1930s, and then in the 1940s, the complex is slowly demolished. The memories of who lived where, and what the buildings were, varies depending on the age of the interviewees, and period of time being described. For instance, the old stables and sheep shearing-wool shed were replaced by the Quonset huts in 1947, which were in turn demolished in the mid-1980s.

REF-290

Annotations for features identified on Figure 36, come from the oral history interviews cited below, in follow up discussions with Charlotte Richardson Holsomback (born at Kō'ele in 1938), Albert Halapē Morita (raised at Kō'ele since 1953), and through reference to the earlier Kō'ele-Keōmoku Oral History Program (Morita et al., 1989). It is likely that there is missing information, and perhaps some errors in who or what was where. But the overall result of the map provides some detailed information on the historic landscape. The alphabet coincides with letters on map in Figure 36. Also, Figure 25 (page 177), the 1950 aerial view of the ranch camp provides a view of the setting described in the interviews.

A Norfolk Island Pine (Planted ca. 1878, gift of King David Kalākaua to Walter Murray Gibson. Tree struck by lightning in October 1903, and survived. The Norfolk Pine now stands approximately 165 feet high and its base has a circumference of 25-feet.)

B (1007) Manager's House (over the years, was home to Walter M. Gibson, Fred. & Talula Gibson Hayselden, Alika Dowsett, Charles & Louisa Pakohana Gay, and Ernest Vredenburg; and also hosted many noted guests and dignitaries).

C (1009) Guest House (residence of Kenneth Emory during the 1921-22 archaeological survey of Lāna'i).

D (1024) Ranch office; home of Helen Forbes family, Robert Cockett family, James Kauila family, Morita family; George Ohashi family, and Andy & Martha Evans. Was also used in the 1970s as offices of Don Rietow and Lanai Company). The house was moved in 1988-1989 to northwestern side of Kō'ele to serve as the home of John and Hannah Kauila Richardson, where it stands today. This house was originally built in 1899 at Keōmoku Village as a part of the Maunalei Sugar Company venture, and moved to its ranch location (indicated on Figure 36), by Charles Gay in ca. 1904.

E (1013) Ranch store, post office, and office. Rented out to the Territorial and State Department of Land and Natural Resources, and served as the home for game wardens, Richard Fuller and William Kwon, and as the hunter's check-in station. William and Eva Kaopuiki Kwon and family, moved out of the house in 1969. In the 1970s, the newly formed Lāna'i Company renovated the house and used it as a company office, occupied by Swede Desha, Albert H. Morita and others. The house was moved in 1988-1989 to the northwestern side of Kō'ele to serve as the home of Ernest and Rebecca Kaopuiki Richardson, where it stands today. This house was originally built in 1899 at Keōmoku Village as a part of the Maunalei Sugar Company venture, and moved to its ranch location (indicated on Figure 36), by Charles Gay in ca. 1904.

F (1015, 1016, 1017, 1018)
This complex included the stable, blacksmith shop, storage room, milk room, and adjoining corrals. In 1947 three Quonset Huts were built, and removed in the mid 1980s.

The roadway indicated between the stable/Quonset Hut complex on the map (formerly lined by rows of trees on both sides) was the road that ran up to the "Ranch Camp" residences, past Ka Lōkāhi Church.

G (1053, 1054, 1055, 1056)
Complex including the ranch slaughter house, hide shed, feed house, piggery and pig pens.

H (1026, 1027)
Home of Kunichi Sakamoto; later used by police officer, Maguire and then DLNR Officer E. Sipe.

I (1028) Storage shed maintained by Kunichi Sakamoto and Gi Hong Kwon (Tūtū Kwon), who raised vegetables a larger garden plot in the open area around the shed, for the ranch manager.

J (1029, 1030, 1031,1032)
Original location of Ka Lōkāhi Church and Hall, Outhouse (later toilets), and fire house. The church was moved to new location under large banyan tree in 1989.

Reservoir made in ca. 1911 as a part of the Kō'ele Ranch operation (rebuilt in the Late 1980s for the resort development). A ranch child, Wilson Kwon drowned in the reservoir in the 1920s.

K Principle's house, County of Maui, Kō'ele Public School (1925), later used by the principle of Lāna'i High & Elementary School.

L (1050) Experimental Hot House.

Between 1049 and 1050 the Experimental Hot House, was the old air raid shelter underground from World War II.

M (1049) Home of Henry Uyeda.

N (1048) An early home of John and Hannah Kauila Richardson. Later kept as a hunter's guest house by Ernest Richardson for off island guests.

O (1047) Home of Sam Kanahele; and later, home of Ernest and Rebecca Kaopuiki Richardson.

P (1046) Home of Junior "Biggy" Kaopuiki and younger Kaopuiki siblings (Sammy, Johnny, Harriet and Eva) who relocated from Keōmoku Village to attend school.

Q (1045) Home of the Bento family for a while (others uncertain).

R (1044) Home of Gi Hong Kwon (Tūtū Kwon) and his daughter, Ethel.

S (1043, 1042, 1041)
Kō'ele School House (ca. 1916). Home of Simeon and Ella Kauakahi, and later the home of John and Hannah Kauila Richardson. In 1988-1989, the building

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was moved down to the 1948 MECO Power Plant area below the city for preservation, but then left to deteriorate beyond repair by Castle & Cooke.

T (1039) Home of Bernard Gibson and Mary Malia Kwon.

U (1038) Home of Boon Soon Shin and Anna Napuehu Shin (adoptive parents of Sam Koanui Kwon Shin).

V (1037) Home of William and Makaleka Nakihei Kauwenaole (Elaine Kauwenaole Kaopuiki)

W (1036) Half of facility served as the furo (bath) house, and the other half was a laundry room with basins for boiling water and hand scrubbing clothes. Outhouses also on lot.

X (1035) Home of Ernest and Martha Keliikuli, and later home of Richard Fuller family when they relocated from house identified as 1013.

Y (1033) Once residence of a Puerto Rican family, then by Robert Kauila, and then the Basques family. Had great pea (avocado) tree on the lot that was favored by Ernest Richardson.

Z (1034) Ranch Club House. Company kept a pool table in house where ranch hands gathered after work. Building also served as a summer school, taught by Ethel Kwon for ranch children.

The adjoining empty lot was the Ranch Camp park and ball field. It hosted a baseball field, basketball and volleyball courts, and was surrounded by a hibiscus hedge.

At back of houses was an old road (indicated on 1938 map), where grocery deliveries would be made and other supplies delivered to houses

AA (1051, 1052)
Home of Henry and Matilda Napaepae Gibson. Henry Gibson was one of the grandchildren of Walter Murray Gibson. Matilda Napaepae was an Aunt of Ernest Richardson, who came to work on ranch in 1926.



Figure 36.
Annotated Map of Kō'ele Ranch Camp (1938 base map) Key to features is found on pages 200-202.

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Irene Kamāhuialani Cockett Perry
And Daughter, Momi Perry-Suzuki
Lāna'i Oral History Program
October 14, 2005 – with Kepā Maly

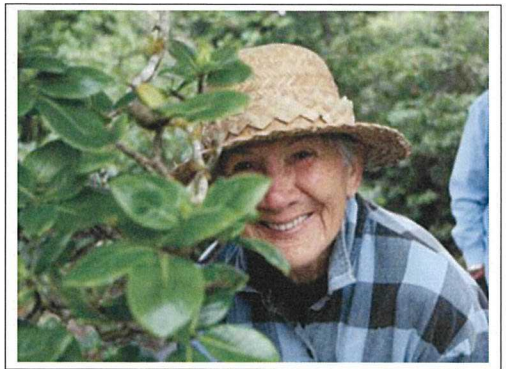


Figure 37. Irene Kamāhuialani Cockett Perry (and ancient nā'ū tree) at Kānepu'u (Photo KPAC_7517, January 19, 2008)

Irene Kamāhuialani Cockett Perry (Figure 37) was born at Keōmoku Village on April 15, 1917. Her father Robert Ellsworth Cockett was a native of Maui, and her mother was Rose Kahikiwawe Cockett, a native of Lāna'i. R.E. Cockett had graduated from Lāhaina Luna, and came to Lāna'i to work with the ranch, developing windmills and water systems along the coast to supply the cattle with drinking water. He later became the assistant manager to George Munro up at the Kō'ele ranch headquarters.

The following interview was conducted at Kupuna's home, the evening of October 14th, and was the second interview of the day, in which Kupuna participated. The first interview was conducted as a group discussion with Kupuna and elder members of the Kaopuiki family and 'ohana.

The interview begins, establishing Kupuna's history and family ties to Lāna'i with life at Keōmoku Village as a part of the old ranch operation. Kupuna's memories are valuable as they help put in context the life and activities of Lāna'i's native Hawaiian families.

After Lāna'i was purchased for the pineapple plantation by James Dole, ranching operations were largely drawn up to Kō'ele, and Kupuna moved with her parents to the ranch headquarters. They lived in the ranch store and office residence, which in 1988-89 was moved to the northwestern side of the ranch property, served as the home of Ernest and Rebecca Kaopuiki Richardson for the remainder of their lives. The home is still at the later location.

KM: Kupuna, we're going to just talk story a little bit more.

IP: Uh-hmm.

KM: And some of this, I'm going to repeat, but it's better now because I can hear your voice plainly.

IP: Yes.

KM: And we're here with your daughter, Momi.

IP: Yes.

KM: So let's record history, and things that are of concern to you.

IP: Yes.

KM: And how we can ensure that the stories of your 'ohana, the kūpuna, and of the land are perpetuated. So, that they will be remembered, yeah.

IP: Well, Momi knows more now, about the land [chuckles]. She's been studying that, I haven't.

KM: 'Ae. Okay, I'm going to niele a little bit, and just ask you a couple of things.

IP: [chuckles] Yes.

KM: So, if you would please, just share your full name and date of birth.

IP: I was born in 1917, April 15th. Down at Keōmoku.

KM: 'Ae. And your full name—and your Hawaiian name is a kupuna name also?

IP: 'Ae. Irene Kamāhuialani Cockett-Perry.

KM: 'Ae. And Momi?

MS: Momi Gwendolyn Perry-Suzuki. And I go as Momi Suzuki.

KM: 'Ae. And when you hānau?

MS: November 12, 1939.

IP: [chuckles] How I remember, is one day after Veteran's Day.

KM: [chuckling]

MS: Yes. And my sister is on February 23rd, one day after President's Day.

KM: Yes.

IP: That's it.

KM: And you said, here on Lāna'i?

MS: Yes, Lāna'i City.

KM: Now kūkū, when you were hānau, you said, Keōmoku?

IP: Yes.

KM: And who was mama and your papa?

IP: My mama was Rose Kahikiwawe-Cockett, and my father was Robert Ellsworth Cockett. He was from the Joseph line of the 'ohana.

KM: Ahh.

IP: The Cockett. We have three Joseph something Cockett.

KM: So from the line that comes under Joseph Cockett?

IP: Yes.

KM: Okay. Now papa came from?

IP: Waikapū, Maui.

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KM: But mama, Kahikiwawe line, came from Lānaʻi?

IP: I think, that one, I'm not sure. Whether she was born here, or…

MS: …on Maui. I'm having her genealogy done now.

KM: Yes. Well your papa, was half Hawaiian, half haole?

IP: About that.

KM: Mama, Kahikiwawe, must have been close to pure Hawaiian, right?

IP: Not quite pure, because she said her papa was hapa haole.

KM: I see… You know, earlier today, you shared a beautiful story. You were hānau here, but somehow, because of your dad's work or something, you went to Maui for a while.

IP: Yes.

KM: And then you came home with your family to…

IP: Lānaʻi.

KM: Yes. And your story of riding the boat, coming in.

IP: [chuckles] Yes.

KM: And what was it, you were about four years old, coming in?

IP: Yes, about four or five.

KM: So what was it like when you came to Lānaʻi?

IP: It was a nice place. Nice open space. Had kiawe trees, but there was a big, nice open area.

KM: Keōmoku?

IP: Keōmoku. Coconut trees and lauhala trees.

KM: ʻOia?

IP: Yes, we had plenty lauhala, trees down there.

KM: Ohh!, So did you folks do weaving too?

IP: Yes. My mama would weave moena.

KM: For inside the house like that?

IP: Yes. Moena is the mat.

KM: Uh-hmm.

IP: I don't think she made hats. She did moena, fans and baskets.

KM: ʻAe.

IP: With all the ladies.

MS: Didn't you say that you had to help clean?

IP: Yes. We had to go and gather, when all dry. We had to go gather the leaves and put them all in bunches, roll ʻum, tie ʻum up, and put them away. Then we keep on going, leave them until they are ready to weave.

KM: Yes. Did you have a special place where you hung them?

IP: We put it on the veranda. We had a veranda, and would put them up, away from the sun, so it wouldn't get too dry.

KM: Yes.

IP: And then when they were ready, we had to take the kūkū [chuckles]. And you know how it is.

KM: Yes.

IP: Take all that kūkū out, and then clean ʻum with the rag.

KM: And hoʻopalupalu…

IP: Yes.

KM: Soften the leaves. Did you have a roller?

IP: Sometimes we did, and then pelu [gestures rolling with her hand].

KM: ʻAe.

IP: We used to fold ʻum up, make round and round, kūkaʻa.

KM: ʻAe.

IP: So, we helped them do that.

KM: Yes. So, you folks didn't have many kiawe trees, then?

IP: Not many.

KM: But you had niu…?

IP: Niu, hala, and tamarind trees.

KM: Oh. Now, when we look down there today, it's covered with kiawe, and powder dirt everywhere.

IP: Yes. Before, we had lots of sand, big sand dunes.

KM: ʻOia?

IP Yes. High ones.

KM: At Keōmoku?

IP: Yes. The sand dunes were tall, and kind of gray. Now, you see the sand, all lepo.

KM: ʻAe.

IP: It's all dirty. Before, was nice. All sand dunes. Now, it's all lepo now.

The sand dunes would be real high. We used to climb up and slide down. We would get up on the top and slide down. Where we were, across from our house, had a family, I think it was Apiki. [thinking] That was another family down there. They had a house, and this small, little shack in the back. We used to run up there, the sand dunes, right next. So we would go up on the house, and we would jump down [chuckling].

KM: Ohh! Tūtū didn't yell at you folks?

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IP: They were not home [chuckling]. When they weren't around, we'd run up there, get on the roof, and jump down, slide down the sand dunes. We had fun.

KM: Yes.

IP: There were lots of sand dunes, it was really nice. And then ocean was right next. See we were right here, and like from here out to the street, and then was the beach.

KM: So maybe like 40 feet?

IP: Yes.

MS: Was it always muddy?

IP: No, it was nice. Only when had the big storm, then. Because we had a big kahawai right by our house. So when that storm, the rain and all, the water would come down. Then it would be all muddy.

KM: Yes. But in the kahawai?

IP: Yes.

KM: Not all over?

IP: No, not all over. That's why, like Sol [Kaopuiki] was saying, the company blocked up that kahawai, so the water went down by the church. All the years that we were down there, the church was nice, never had. It was always nice.

KM: Yes. Now, was the ground always sandy, or did you have grass around your house also?

IP: [thinking] I think it was just open. But there was grass too.

KM: Okay, some grass. I remember when you go to Kalaehī and certain areas, the 'aki'aki grass, or beach grass…

IP: Yes.

KM: The long one that the kauna'oa grows on.

IP: Yes, yes. But ours, we had regular, nice grass.

KM: Oh, okay. That's also wonderful that you folks had lauhala, because I don't think there's much pūhala down there now.

IP: They have on the private land.

KM: Okay.

MS: Who lived at that property, where that beach house is built now? And the lauhala tree is just to the left of that house.

IP: [thinking] Kauila.

MS: Remember, you said you used to go on horseback to visit the girl and play?

IP: Oh, Annabelle. That's at the place where they had the warehouse, Kahalepalaoa.

KM: Hmm. So further down then?

IP: Yes.

KM: So you went quite a ways on horseback by yourself?

IP: Yes, and we walked too. We were kids.

KM: Yes.

IP: So we had a friend over there, at Kahalepalaoa. She used to ride her horse to come to school. But when we'd go visit her, we would walk, and go down there and play with her, and then we would come home.

MS: And there was a lauhala tree on their property.

KM: Hmm.

IP: Yes, there were plenty of lauhala trees on their property.

KM: And what was Annabelle's last name?

IP: [thinking] I forget [Ohumukini]. But she is gone now. She was in Honolulu, and I went to see her, but she wasn't well. So I didn't get to see her, she passed away.

KM: Hmm. Now your house at Keōmoku, was one big house?

IP: Yes, it was big. And I think it was a company house.

KM: I see.

IP: A big house. It might have been, you know, before, they had the hotel over there, at Keōmoku, with that Lāhaina, Maui one.

KM: Oh.

IP: They said that it was from Keōmoku. That house that they took over there, was in Keōmoku.

MS: That's another house.

IP: But there was a hotel down there, a big haole house or something, and that's the house that we lived in.

KM: So, your house, when you were a young girl?

IP: Uh-hmm. It was a big house, and that's the one I said [in earlier interview], didn't have back steps.

KM: Yes. And then you had a separate cooking house?

IP: Yes, outside.

KM: And your house had a veranda?

IP: Yes, a veranda all the way around.

MS: And that's the house that was across from the church, a little further down, and tūtū man had a little shack that he kept his saddles in, right?

IP: Right where the Kaopuikis were, the Gay's house, our house was right next.

MS: Yes. And the kahawai used to be right there.

IP: Yes.

MS: That's that house where Kaopuikis lived after tūtū them.

KM: I see.

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IP: When we left Keōmoku, and came up, then they moved in.

MS: My tūtū lady's niece, tūtū mama, they didn't have a home, so tūtū lady said they could live in that house.

IP: Yes. That's when we left Keōmoku to come up. That's where they lived.

KM: I see.

MS: And the Pioneer Inn that is at Lāhaina now, had something to do with the hotel that was at Maunalei Plantation.

IP: Yes.

MS: Evidently, that one, they moved some of the lumber to Lāhaina

IP: And that house that we lived in, might have been for people when they came over there.

KM: I see.

IP: It was like a guest house or something. It was a big house. It had three bedrooms, and even had a bath, and a big kitchen, a pantry, and a huge living room, like this.

KM: Oh, so about 25' by 35'.

IP: It was a beautiful house, and had a big veranda all the way around it.

KM: Beautiful.

IP: That's the way I think they built it before.

KM: Yes.

MS: I remember, before the house fell, maybe one part of the wall was still standing. Everything else was falling over. My husband and I found a trunk with pictures.

KM: Ohh!

MS: I wanted to take the pictures and show to tūtū or something, but she said, "No, don't touch it." So, we left it.

KM: Oh, aloha! You folks, when you were growing up, you had places where you planted ʻuala and things like that around the house?

IP: No, not around our house. The only thing we had was some corn [chuckles], growing for the chickens.

KM: Ahh.

IP: But we had a watermelon patch, like where the road, is, across. We had a little place where we planted. But, we didn't have vegetables. That's why I was telling Momi, "I don't know why we didn't have carrots and stuff like that." Maybe that time they didn't do it.

MS: Maybe they weren't maʻa to it.

IP: We had green onions. Let's see what else [thinking]. That and watermelons.

KM: The food that you folks ate generally, was pipi?

IP: Fish. Salt fish, salt beef, and whatever. Sometimes my father would go to hunt, or whoever, would bring some. Or we would go to Maui and by meat. We would come home and salt it. Big crocks, kelamania. They would put plenty inside, salt ʻum. And poi.

KM: Yes. Interesting, so Keōmoku, much of your food, except for the fish, and some from when they'd go hunting…

IP: Yes.

KM: Much of your food came from Maui?

IP: Yes.

KM: So the poi and other items like that?

IP: Yes. Kini konapipi [chuckling].

KM: ʻAe.

IP: Canned corned beef, and sardines.

KM: Yes.

IP: That's what we used to have. And sugar, flour, we used to have, make pancakes. No more bread.

MS: Eggs, you had chickens?

IP: Yes, we raised chickens. We had chickens, sometimes salt beef. We kept the salt beef, or whatever we salted, fish, like that, dried fish. We kept that for the winter time.

KM: I see.

IP: We'd eat it now and then, but that's mostly put away for winter, because when it gets real winter time, the kai rough. So we cannot go sometimes.

KM: ʻAe. So you would always have a back up?

IP: Uh-hmm. Sometimes they could go out because it was so rough. One time, it was so rough, that when the boat came in, everybody thought the boat was going to huli. It was thrown up and all. But they came in okay.

KM: Wow, amazing.

IP: Yes. So we would get, before like, maybe October, November, a little earlier. We would order things.

KM: I see. So from November like that, through March?

IP: Through about February, March.

KM: The ocean would be rough, and you couldn't rely on the boat going to Maui?

IP: Yes. And then, if we don't have poi or anything, we eat paʻakai, water [chuckling], whatever.

KM: Hmm.

IP: But we survived [chuckling].

KM: That's right. How long did you stay down at Keōmoku?

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IP: Well, we stayed down till… Like I said, we don't think of the years. But when I think back, I think we moved in about 1928. About 1928, we came up to Kō'ele.

KM: So you lived there for about five years or so.

IP: Yes.

KM: Were there other families, neighbors close by to you?

IP: There were only to families. Joseph Kahaleanu—the Kahaleanus, and the old man Kini. He was related to Tūtū Rebecca them. But I don't know what his last name was. And a Japanese family. That's about all that I remember. The Kaopuikis were way up on Ka'a. Sol [Kaopuiki] told me that it was three miles. He said, "Irene, you know how far we walked to go to school?" "No, but far." He said, "Three miles."

MS/KM: Wow!

IP: That's far.

KM: So from your house to the school, was how far?

IP: From our house to the school was from here, to next door.

KM: Oh, so close by.

IP: [chuckling] Yes.

KM: So how big was the school? One room school?

IP: One room. [chuckles] And the school was…

MS: All grades in one room?

IP: One. And I think the room must have been about like this, with windows like this [indicating the size of her living room].

KM: So about 25 by 35?

IP: Kind of like this. There were chairs, and the teacher, and windows on the side. And by the ocean, plenty sand dunes over there. All the sand, it was a nice place. So when we would go to school, and the teacher would have to go home, sometimes to her cottage for something. We were playing in the class, and jump out the window onto the sand [chuckles]. Jump out, slide down, and come back. Then when the teacher would come, we'd sit [sits up straight and proper].

KM: Make angel [chuckling].

IP: [laughing] Yes.

KM: So how many children were in school when you were there?

IP: When I was there, there were only about six, I think. There was Sol; Joe Kahaleanu; the brother, Ben; myself. I don't remember Lei… [Thinking]

MS: Uncle Sammy?

IP: Yes, Sammy. And then Annabelle. When I was, that was about it. And then this other Japanese family, but she was too young yet. Helen Onuma. I don't think she was in school with me, she was too young.

KM: So, it was a one room school house, and there were six or so of you in school, during your time. And as Momi said, all the grades were together.

IP: Yes.

KM: The school went from first grade to?

IP: Sixth grade, I think.

KM: So all of the lessons… How did the teacher teach different lessons, or did you just all learn the same thing every year?

IP: [chuckling] She would teach us…well, yeah, I guess we were all the same thing.

KM: [chuckles] So by the time you were in fifth grade, you had the lessons down, right?

IP: Yes. You know, a teacher would come, she would teach about three months, and then she would leave. She didn't like the place. There was no place to go. So I was in the first grade, then we would only have school for two or three months. Then another teacher would come. I think the longest teacher that I had, was only three months.

KM: Wow.

IP: So we never got to learn much.

KM: And these were all haole teachers?

IP: We had only one Hawaiian one, Mrs. Kelso. But I never had her, my brothers had her, she was before me. She left, but I knew her, but I never had her for a teacher. I think she came up to Kō'ele and taught, but I don't know.

MS: So which teacher told you not to speak Hawaiian?

IP: That was later. That one was when we got older and came up to school over here.

KM: At home, when you were a child, you must have spoken Hawaiian regularly?

IP: Yes, my mom and dad spoke Hawaiian, but we answered in haole [chuckles]. But I heard them, and I understood.

KM: yes.

IP: But like I said, most times, we answered in haole. Even the teacher would come to school, we'd speak English.

KM: Yes.

IP: So we go home we speak English. And my father graduated from Lāhainaluna.

MS: Yes.

IP: And he used to have a blackboard on the wall for us.

KM: Oh, so he would teach you?

IP: Yes. He would teach us our A, B, Cs, so that I was pretty good. But in school, I guess I never learned too much.

KM: Well, the teachers weren't around.

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IP: Yes, and we were playing [chuckles].

MS/KM: [laughing]

IP: And then, when the next teacher would come, we would be on the first grade. Then that one would leave, and the next one would come.

KM: And back to first grade.

IP: Yes. Then when we moved up, and I went to school, I was the oldest in the second grade. And kind of hilahila, yeah.

KM: Uh-hmm.

IP: So [chuckles], Sol came up earlier. He went to school up at Kō'ele. [thinking] Rebecca came up first I think, so then Sol came up to go to school.

KM: Yes.

Family moved up to Kō'ele from Keōmoku

IP: And we moved up in 1928, then I went to school up there…

KM: Okay. How many brothers and sisters did you have with you here on Lāna'i?

IP: I have Bennet, the oldest. But I don't remember him staying with us, he was much older. And then Moses. That one, I don't remember either. Then I have my sister Annie, and my brother Lloyd, and my sister Mary, and myself, were the only ones that grew up on Lāna'i. The others, Annie, Bennet and Moses, I don't remember being with us, but a couple of times they came to visit.

KM: 'Ae.

IP: My sister lived over here with her hānai, Keli'ihananui. She was with Keli'ihananui.

KM: So out Pālāwai section?

IP: Yes. I think she came to be with him because they were old. Being the oldest, and that's why I didn't get to know here until I was about ten years old. I came home to the house, and there were some people. I said, "Who's that?" And my mama said, "This is your sister, Annie."

KM: I see.

IP: "Oh, my sister, okay." Annie Enfield, my oldest sister. [chuckling]

MS: Mrs. Gay talks of her as a girl. She would go to Maui and go to Kress and buy these rings. She would ride this white mare, and come riding like this [gestures holding her hands out, showing off the rings]. [chuckling]

KM: [chuckles] So everyone could see the rings.

IP: See her little rings [chuckles]. She was with the Gay daughters. So that's the only time that I met her, and knew that I had a sister…

KM: Hmm. Now, at Keōmoku, as a child, were you already going to church at Ka Lanakila?

IP: Yes, we went to church. My father and my mother went. My father didn't belong to the Hawaiian church, he was a Protestant, I think.

KM: Hmm.

IP: But when we were down there, mama would say, "we go to church." But you know, my dad started church over there. When he was in Keōmoku, he got hurt or something, I don't know how, but his legs were hurt bad. And this blind minister that we were talking about from Moloka'i.

KM: Oh, George?

MS: Alexander George.

IP: He used to come over, and the Kaopuikis used to be at that church, down at Keōmoku. But when he came…I don't know how he came, but he stayed with us. So he told my dad, "You can be cured." "Yes sure," he wants to be cured. So he said, "Go to church." So my dad went to church, and they pule. And so my dad got well from that.

KM: Wonderful.

IP: So he joined the church. And my mother had already been going, and then we all went to church.

MS: And then he became a minister.

IP: He became a minister after we came to Kō'ele. He was with them, going to church and all. Then when we moved up to Kō'ele, there was no church. That's when they went into pineapple.

KM: Yes.

IP: And the Kaopuikis didn't have anything down there, no jobs, so they also moved up.

KM: So this was in the 1950s?

IP/MS: Yes.

KM: About 1951 or so?

IP: Yes. So my dad came up, and we didn't have any church, so we got together, they only went to hālāwai. So they got together and decided they were going to have a church. So my father talked with the boss of the company, that "we would like to have a church." So the company said "okay," we "could have a place and have church." And I think that the members got together and made the church [ca. 1930]. The company had leased land to them.

KM: So kupuna, let me ask you real quickly, when you moved from Keōmoku to Kō'ele in 1928.

IP: I think about that.

KM: Did you folks go to church in between that time then, or did you just have hālāwai with family, pule 'ohana?

IP: When we moved up, we had hālāwai.

KM: So there was no church for you folks at Kō'ele?

IP: No more.

KM: Okay. So your church, Ka Lokahi…?

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IP: Yes, Ka Lokahi is our church.

KM: When was Ka Lokahi built?

IP: I think 1930.

KM: I see, so about 1930 [dedicated March 16, 1930]?

IP: So 1930, up to now would be what?

KM: About 75 years.

IP: Yes, I think it was in 1930, they built the church.

KM: Okay. So when papa them moved up to Kō'ele, it was shortly thereafter—about two years later—that they go permission from the company?

IP: Yes, about that.

KM: Okay. So who was the kahu? Papa was the Kahuna Pule at the church?

IP: No, when they got the church, it was Kauila and… Well I don't know that they were really, but because they had the church down at Keōmoku, and were Kahuna Pule down there, so Kauila and Daniel Kaopuiki, and then my dad. My dad was like a Deacon.

KM: Yes.

MS: So he became a Deacon when he was at Keōmoku?

IP: Yes, I think so. In 1930, our church was built, yeah?

MS: Yes, march 16th.

KM: Dedicated, March 16th, 1930.

IP: Then everybody went to church, like Daniel Kaopuiki and James Kauila used to hold the service, and my dad too, would hold service. And then… [thinking] I'm not quite sure how long, but the minister from O'ahu, of the Ho'omana Na'auao…

KM: From Ke Alaula, is that the mother church?

IP: Yes. So he came over to Lāna'i and came to church and held service. Then he said he was going to "go back home," and when he'd come back, he'd "tell us who the Kahu would be for Ka Lokahi." So he went, and when he came back he announced that that "God showed him" that my father would be the Kahu for the church. And Kauila and Daniel did the alaka'i, deacons.

KM: Hmm.

IP: So that's how my father went.

KM: So was Ka Lokahi the first Ho'omana Na'auao up here?

IP: Yes.

KM: And the makai church was still active?

IP: Yes.

KM: Up to the 1950s?

IP: We were still going down, but after it got impossible to go down, the roads were bad. So that's how they decided to move the church here, build the church. It

was hard to get down to Keōmoku.

MS: I remember White Rock.

IP: Kalaehī

MS: Kalaehī was so bad.

IP: Bumpy, bumpy, bumpy.

MS: That we would have to get out of the car and walk, while the men would push the car over that area.

KM: Hmm.

MS: This particular Sunday, the were having conventions at the Church, and we were dressed up. So the road had a lot to do with it.

KM: I see… So now at Kō'ele, you folks lived in one of the old houses, in the vicinity of where the hotel is now?

IP: Yes. There was the ranch store, and the boss told my dad, to move up and manage the Kō'ele, and the house was there.

MS: He worked as the bookkeeper for the ranch, right?

IP: Yes, bookkeeper, manager assistant.

KM: Okay. And how many houses were there at Kō'ele?

IP: Let's see, one, two, three, four, five, about six. And the manager's house, Mr. Munro's house. And then the house we stayed in, counting the office and the store.

KM: Tūtū, was the office and the store, the same building?

IP: Yes, it's one building, the store used to be half, and then the office in the back. And our house was separate.

KM: Okay.

IP: But right in the same yard.

KM: And behind you, who lived there?

IP: Behind us was Kahaleanu. [thinking] And I don't know if there was a Japanese family. And then on the side of us, there was Kwon, Mary Kwon. There were two brothers, Kwons. And then this side had the Richardson's house, John Richardson's house. And then there were two more smaller houses, but I don't remember who was living in there. And then the back house was Rebecca Richardson. That's about all [chuckles].

KM: Yes.

MS: These homes, were they the company homes?

IP: They were like the ranch houses now, that Aunty Rebecca's house is. That was down by where the store was. They moved them when they started to build. They told them that they had to move down to the city, but they said they didn't want to. Eventually, Mr. Murdock told them to move the house up there, and they could have the house. They moved up there and fixed it all, too. So lucky, and

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the two brothers lived up there, Ernest and Johnny. Oh, and we had another big building, just back of where the reservoir is now.

KM: Oh.

IP: Right back there, there was a principle's house.

KM: Oh, there was a school house up there too?

IP: The school house was across. Where there is the little valley like, where the golf course is now. It was up there.

KM: So the school house was across?

IP: Yes. It was away. You had to go down the little valley, and across.

MS: Number two hole.

IP: Right up there, that's where the school was. But the principle's house was way back. Had our house, some other houses, and then there was a nice big house. That's where the principle lived.

KM: And you had your own, little one room school?

IP: No, we had a bigger school. Let's see, two [thinking]. I think there were two long ones, and we had a cafeteria.

MS: Really?

IP: Yes, there was a cafeteria.

MS: I guess Mrs. Endrina [Josephine] went to that school?

IP: Yes.

MS: There were quite a few students who went up to that school. Squeaky [Noboru Oyama] went there.

IP: I guess so.

MS: It must have been more than one room.

IP: Yes. I think there was three classes, and then the cafeteria. So about four, I think.

MS: Mrs. Kauila was one of the teachers there, Squeaky talks about her.

IP: I didn't know, because that was up here, and we were at Keōmoku then.

MS: Oh, so when you lived at Keōmoku, that schools was there, the golf course?

IP: I don't know because we were at Keōmoku. But when we moved up there was a school up on the hill. So when they had it, it must have been before, yeah.

KM: So it was there when you to there?

IP: Yes.

MS: Must have been, because the Lāna'i Plantation was here in the 1920s, with a community going by 1923 or 1924.

KM: Yes, and the ranch was still active, and the school land deal was underway in 1924.

IP: So they had the school. Sol should know because he came up before we did, to go to school.

KM: Yes. Did you used to go holoholo around Kō'ele at all? Did you ever hear stories, like what does the name Kō'ele mean?

IP: No, I never heard.

KM: Hmm. One of the things that you did, you wrote a short mele for Kō'ele?

IP: Yes, for the hotel. When the hotel was built.

KM: What inspired you to write that little mele?

IP: Well, we were invited to go and help with painting and decorate. The fellow [John Wullbrandt] who came to decorate the hotel, he was an artist. He asked Mr. Murdock, and he said anybody who wanted go up and help with the painting of the hotel, to come. And we got paid. So I went up and painted with him. We were talking and got to be good friends. Then he asked me one day, if I could write something for the hotel? And I said, "Gee, I don't know. Like what?" He said, "Like Kō'ele and the ocean, and something like that." So I said, "I'll try." So I came up with that.

KM: Yes. Do you remember the words to it?

IP:

I waena o ka Pakipika,	In the middle of the Pacific
Aia o Hawai'i,	Behold Hawai'i
I waena o Hawai'i,	In the middle of Hawai'i
Aia o Lāna'i,	Behold Lāna'i
Aia i ka mole o Lāna'i,	There in the center of Lāna'i
O Kō'ele,	Is Kō'ele
E ho'okipa mai i Kō'ele.	Be welcomed at Kō'ele

Then, one of the musicians up there, we taught, he said, "Can I make a song out of it?" I said "sure." I said, "If you make a song, don't forget me." [chuckles]

KM: Yes, credit you.

IP: He said, "okay." And he did.

KM: Yes.

IP: It was pretty nice. And then when I went to Honolulu one time, and this person in the Hawaiian language… I asked him what he thought, and he said he liked it. But the one thing was I had "in the heart [i ka pu'uwai]." He read it, and said, if it was alright, he would change that word, to the "mole" o Lāna'i.

KM: 'Ae. So the very center?

IP: Yes. So I said, yes, that's okay.

KM: So it's like Kō'ele is the center, the heart of Lāna'i.

IP: Yes. That's what he explained. It means more, mole. So I said "Thank you."

KM: Beautiful!

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IP: Yes [chuckles].

KM: So what was it like growing up at Kōʻele?

IP: There were cowboys, and we had a slaughter house where they slaughtered all the cows.

KM: That was makai of you?

IP: Yes. Where the barn is now, just about there.

KM: Oh, that facility, and where the sign says "Keahi Kawelo?"

IP: Yes. It was nice, but us kids couldn't go play much. Dad was a little bit strict. No play, but Saturdays, we could go play. We would do our work, and then go play. But when you went to school, you come home and you had chores to do. There was nothing much anyway, we only stayed home. Then when they got the movies, we could go to the movies once a week.

KM: And you walked to the movies?

IP: Yes, we walked, it was not far. From Kōʻele, to just where it is now.

KM: Yes.

IP: At least once a week we could go. It wasn't too expensive, like now. I think we paid only 25 cents [chuckles]. And we had baseball games on Sundays. And we had volleyball.

KM: Tūtū, were there round up days that you folks had for the ranch?

IP: Yes. Down Keōmoku, when we were down there, they had.

KM: Oh. Where would they drive them to?

IP: They had corrals down there. And they castrate the cows. They'd make a bonfire and pūlehu the… [chuckles]

KM: Pehea, ʻono? [chuckling]

IP: Yes [chuckling].

KM: So tūtū, were there lei, did the cowboys sometimes wear special leis?

IP: I don't remember.

KM: So kaunaʻoa, as a lei, when you were children, did you ever make lei?

IP: No, not kaunaʻoa, we don't have it up here. Down Keōmoku, Kalaehī had. We would make leis of carnations. We had plenty carnations. We had nice flowers, carnations, sweet Williams, roses, plenty.

KM: You mentioned that you had hala trees down at Keōmoku, did you ever make lei of hala?

IP: No, I never did. But I've seen them make, some of the ladies did.

KM: Yes. So you folks weren't making lei too much when you were makai?

IP: No.

KM: But come mauka to Kōʻele?

IP: When we came to Kōʻele, we would see a lot of cowboys with their ʻākulikuli lei on their hats.

KM: Did you folks ever go gather maile?

IP: Maile, no, because it was too far. Only up the mountain had maile. And Lānaʻi didn't have too much maile.

KM: Yes.

IP: But we would go gather liliko'i, in the back and going up to Lānaʻi Hale.

KM: Kaiholena?

IP: Yes. Had plenty of the purple kind, not the passion fruit.

KM: Lemiwai?

IP: Yes, lemiwai too. One year my brother Moses came, and I think he must have known from when he was a child. They came, and we went up, got one bag full of lemiwai. But we don't have it now.

KM: Oh, no more.

IP: The lemiwai and passion fruit is different.

KM: Yes, liliko'i and lemiwai.

IP: Yes, that was good. We used to have plenty in the back of the hills. But no more now. And we would strip off the vines and make decorations for the programs. Pull the whole thing, so I guess pau, no more seeds.

KM: Oh, yes. When you take everything, the roots and all, no grow. Just like limu.

IP: Yes. Us here on Lānaʻi, we had limu, but then we blame it on the Filipinos. They came and take ʻum all, and the rocks, they throw ʻum up on the land. They take ʻum all, and now, no more.

MS: I remember the lemiwai where Aunty Mary used to live, just across the street.

IP: Yes.

MS: That area was full. Then when I moved back here in 1993, went to the art center, they had all these vines to make wreaths. They didn't know how precious that fruit was.

KM: Yes.

IP: The lemiwai. But the limu, limu ʻeleʻele, we had plenty.

KM: Yes. And you were saying, limu ʻeleʻele, certain time?

IP: Yes.

KM: When was that?

IP: Right after… [thinking] Maybe some time after February, March. Because when the kahawai comes down, it's all muddy water. And someone was telling me, the limu ʻeleʻele likes that.

KM: Yes, it likes the fresh water.

IP: So that's right after, when the big rain comes, then pau, we see all this green

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limu come up.

KM: ʻAe, and ʻono too.

IP: Oh yes, I love that one. It's just like green hair [chuckling].

KM: Yes. And so funny how they called it limu ʻeleʻele, but when you look outside, it's really ʻōmaʻomaʻo.

IP: Yes. I like that. And then they had the other kind of limu, golden colored.

KM: Oh, līpoa, fragrant?

IP: Yes. We had some of that too. But when the Filipinos came, afterwards, no more nothing.

KM: They don't know about the respect and care for.

IP: And you know for get ʻōhiki?

KM: ʻAe, the crab.

IP: Where had plenty stones, we would go lift up the stones.

KM: And what, you would kōʻala that?

IP: Boil them.

KM: Oh, and sweet the meat?

IP: Yes. And we had the other one, ʻaʻama. We would get ʻaʻama on the trees down here [chuckling].

KM: Really!

IP: Down past Kahalepalaoa, down Naha side.

KM: Oh.

IP: The kiawe trees fall in the water, and then the crabs come up and sleep on the trees. Like somebody came up and they wanted ʻaʻama. My brother Lloyd was telling us this. He said, "Oh, we can get them. We get them on the trees." [chuckling] And they don't believe! They said, "You can't get them on the trees." He said, "Oh yes, it's easy to catch them, we get them on the trees." And sure enough, the tide comes in, and they climb up on the trees. They're all on the branches. So they grab ʻum and clean. No need go on the sand [chuckles].

KM: Yes, how amazing.

IP: It's funny. And they couldn't believe it. One time somebody came, and they went and saw. "Yes, you can get crabs up on the tree."

MS: What about the time you were tied to the mast on the boat?

IP: Sol was saying the boat was big, eh?

KM: Yes, a little bigger. But still a small boat.

IP: How long is this room?

KM: Maybe twenty feet, here?

IP: From there to here?

KM: Yes.

IP: Well, the boat isn't that long. The boat must have been from about there to here [gesturing length].

KM: Sixteen paha? And you were coming home from Lāhaina?

IP: Well, I was at Lāhaina with tūtū. My oldest brother was staying at Lāhaina. And that's how I got my name, Irene. My oldest brother. He told me, that "I named you Irene." Anyway, he was staying there, and he said for me to come and visit. So I went to stay with grandma. I was over there, and stayed a little while. But I was home sick, I wanted to come home. I stayed at grandma's house right by the kahakai, and you can see Lānaʻi. [chuckles] So after a few days, I like to come home. I cry, cry, "I want to go home." Grandma tells me, "No, you cannot go home." But I was crying. So grandma said, "Okay, we go down to the wharf. See if the captain can take you home." So we went down, and the captain was Sol Kaopuiki's father, Daniel. And the uncle Noa.

KM: Yes.

IP: They were running the boat.

KM: And was it the sail boat or the motor boat?

IP: They had a little motor, and they also had a sail.

KM: Yes.

IP: The sail was down, they didn't use it much. So I was down at the wharf. Grandma told them that I wanted to come home. They said, "No, she cannot go home, too rough." I cry, "I've got to go home. I've got to go home." [chuckling] So they said, "Okay." They had a rudder, yeah.

KM: Yes.

IP: And at Lāhaina, had the waves, where the kids all go surfing. Well, the waves were big, and when we went out, the rudder came off.

KM: ʻAuwē!

IP: Lucky thing they had another one. I remember, they put me down in the little place over there, like a little room. And then when we went out it was kind of rough already, so they tied me to the mast. They told me it was too rough already, and the captain operating the rudder, pulling ʻem like that. So they tied me to the mast so I would not fall off. It was not tall. And one of them had to be downstairs to operate that motor, slow ʻem down, make ʻem fast or what.

KM: I guess going in time with the waves?

IP: Yes.

KM: So I guess this was still trying to get out of Lāhaina?

IP: Yes, we got out of Lāhaina already. We got out there. After we lost that rudder, they put the other one and we came home. But when we got to the channel, it was real rough. Oh, the boat would go up, and I think the waves were like this high [gesturing as high as the house]. In that book on Lānaʻi, it talks about 50 foot high waves. And we were up there, looking down, ohh! And the boat going like that, gee. The captain, I don't know how he hung on. It took one hour. And when

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you come down, the wave is going [gestures down angle – chuckling]

KM: So the next wave is way up above you.

IP: And then I think, when you look up, like it's going to come in, but you go up again with the boat. Boy, I cannot forget that. They figured if they huli, at least they would find the boat, and they would find me, but they would not find the captain.

MS: Ohh!

IP: Because they weren't tied on [chuckling].

KM: 'Auwē! And coming into Lāna'i was rough too?

IP: Yes. And then mama them didn't know I was coming home. So if we had huli, at least they would find the boat, and they'd see me. If not, I would be maybe some other place. Drifting off somewhere [chuckles]. But that was some experience.

MS: Tūtū man operated a boat too?

IP: Not the time I was.

MS: Charles Gay wrote that Robert Cockett would operate a boat too.

IP: Yes he did. But that time, he wasn't on the boat.

MS: Yes. And John Nakihei, also.

IP: Yes, John Nakihei, he was a boat man too.

KM: And John Nakihei was Maggies' papa?

IP: Yes.

KM: Well wonderful! I don't want to luhi you too much this evening. But it's so nice to see you folks again.

IP: It's nice talking to you [chuckles].... [recorder off]

IP: [off recording]

Recalls story of traveling by horseback with mother from Keōmoku along the coast, spearing he'e from horse; and up Naha Trail, over the mountain; and to Pālāwai, to visit kūpuna Keli'ihananui mā. Describes old family homestead, planting, and pā ilina…

Ku'uleialoha "Lei" Kaopuiki Kanipa'e
Lāna'i Oral History Program
January 26, 2006, with Kepā Maly



Figure 38. Ku'uleialoha Kaopuiki Kanipa'e at her birth place, Kahalepalaoa (Photo KPAC_7892, February 16, 2008)

Kupuna Lei Kaopuiki Kanipa'e (Figure 38) was born on November 23rd, 1915, at the old Kahalepalaoa Warehouse (a relic of the Maunalei sugar Company operation). Her parents were both natives of Lāna'i, with connections to several ahupua'a on the island and related to all the native Hawaiians in residence. Kupuna Lei passed away at home on January 30th, 2017, at the age of 101.

The narratives below are excerpted from a longer interview, and serve to share some of the connections of families from the lowlands (Keōmoku region) with the 'ohana of the Kō'ele vicinity. Reference to—the reservoirs of Kō'ele and water sourced from Maunalei; naming Kō'ele for the heavy fog the passed through the area; the school and work with the Munro family; other storied place names; and the collection of plant materials for lei—are cited in the excerpts that follow.

LK: [discussing the upper plateau by Waiapa'a, which her mother had told her] …Hele lākou ma laila.

KM: 'Ae.

LK: So this is what our mama told us. 'Oia ko lākou noho 'ana. Then one day she told us to take her up, she's going to look at the mango tree up kuahiwi.

KM: 'Ae.

LK: I don't know where the kuahiwi she went to. She told us from up at Captain Soule's, inside there get the bamboo.

KM: Yes, ka 'ohe lau li'i.

LK: That 'ohe is growing inside there and get plenty ginger and get mango trees inside there. And this is where she told us that's where they go pick their mango. Ko lākou wā 'ōpio, hele kākou. That's the story she told us.

KM: 'Ae.

LK: After that, when she moved down to Kahemanō, they stayed over there. The father sent her to Honolulu to go to school, Kawaiaha'o, I think.

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KM: Oh, Tūtū Mama?

LK: Yes. Tūtū Mama.

KM: Oh.

LK: She went. I think she didn't last long over there.

KM: [chuckles]

LK: I think she missed home, she cried a lot. Come back again. When she came back again, I think that's when she male to my father.

KM: ʻAe. So here at Pālāwai, tūtū…?

LK: Yes.

KM: Your kūpuna and…?

LK: That's where my Aunty Namī them used to live.

KM: Namī.

LK: My Aunty Namī (Kaopuiki) used to live down here. She was lawe hānai ʻia from… [thinking] I don't know who, Makahanaloa? She was married to Makahanaloa, but the one who went lawe hānai, I don't know what the last name of that person that was taken the hānai. That's where she was living. My father them all lived the other side. That's all her brothers and younger sisters. She was the second oldest of my Aunty Kamaka [Kamakahukilani], that's Elizabeth.

KM: Yes, Kamaka.

LK: She was the second oldest, then comes to my Uncle Noa.

KM: ʻAe.

LK: Her brothers all down there. They always plant something, plant potato or whatever kind food they get over here. Sometimes he takes down, and take for the family down there.

KM: ʻAe. From this section at Pālāwai, and mama I think was hānau in 1892, about?

LK: Yes.

KM: She hānau up here?

LK: Up or down, I don't know. [Hattie Holohua Kaenaokalani Kaopuiki at Kahemanō, Sept. 11, 1892.]

KM: Okay. Was she living with her mama and papa? Kaʻenaokalani mā?

LK: The mama was sick, they went take her down to Kalaupapa.

KM: ʻAe.

LK: They took her mother, I think her aunty folks were taking care.

KM: Is that how Keliʻihananui came in?

LK: Yes, for a little while. She was staying for a little while. The rest she was staying mostly with her uncle folks, the Kaʻuhane.

KM: Kaʻuhane. ʻAe.

LK: In Maui. She goes Maui and she stayed down Kahemanō.

KM: ʻAe.

LK: She was living, just like, because no more mother.

KM: No more mākuahine.

LK: The father was married to his second wife, but she wasn't happy with the second wife. She stayed with the uncle folks, the Kaʻuhane, I think.

KM: ʻAe. Tūtū Mama and Tūtū Papa shared, when her mākuahine… And Tūtū Mama was Hattie Holohua Kaʻenaokalani?

LK: Holohua Kaʻenaokalani.

KM: Her mama was Hattie also or not?

LK: Yes, Hattie.

KM: Kaʻenaokalani.

LK: No. Her mother was Hattie, but what you call that, that name you was telling?

KM: Kahikiwawe.

LK: Kahikiwawe.

KM: And that's how it comes pili to Aunty Irene them.

LK: Yes. And then she's married to my mama's father.

KM: ʻAe, okay.

LK: Kaʻenaokalani, Daniel Kaʻenaokalani.

KM: Daniel. Tūtū Mama had said that when her mama got maʻi Pākē, the lepera, that they took her to Kalaupapa.

LK: Kalaupapa, yes.

KM: Tūtū Mama was left alone?

LK: Yes. She was left alone because she no more mama, she stayed with the aunty folks. And sometimes she stayed with the uncle them.

KM: ʻAe.

LK: She always talked about that Uncle Kauila. Aunty Hannah's father.

KM: Yes.

LK: That's her father's first cousin. I don't know how they could get Kauila. You know how the Hawaiians they change around their name.

KM: Yes, the name.

LK: The first name was Puʻupaʻi.

KM: Puʻupaʻi, oh.

LK: That's their regular name. I don't know how when they got into their religion of the church.

KM: Loli?

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LK: Loli the name.

KM: Pu'upa'i was the name but then came Kauila?

LK: Kauila and Ka'uhane.

KM: Ka'uhane.

LK: Yes.

KM: Do you remember hearing a story that, was it your grandfather that went back to go get?

LK: Yes, my mother told me that. They went back, my grandfather and the brother-in-law, Aunty Irene's mother's, brother. I don't know what was his name.

KM: Aunty Irene's uncle?

LK: Yes. The uncle, the mother's brother.

KM: Yes, brother, that's right. They went back to Kalaupapa?

LK: They went to Kalaupapa and steal her, take her away from Kalaupapa.

KM: Yes.

LK: Brought her home, came down to Pali Kāholo and then he overturned the boat, one small skiff. In the night, they went and they took her out from there. Came home and I'd heard, in the cave, so many days they went hide her. Then they took her down to Kahemanō.

KM: 'Oia?

LK: That's where she stayed and died.

KM: So much the aloha because they didn't want her to be on Moloka'i.

LK: Yes.

KM: So they brought her home?

LK: They brought her home.

KM: Into a cave, that's by Pali Kāholo, down by Kaunolū side?

LK: I don't know if they really went hide her in there or what. But that's what Tūtū Mama said.

KM: Tūtū Mama said, yes.

LK: I don't know if really, she said she only heard.

KM: That's right, Iohe wale nō.

LK: Yes.

KM: So interesting.

LK: I know. When she told us that, so interesting but the story was before that.

KM: Yes, yes.

LK: And then they took her down and lived down at Kahemanō.

KM: So they must have kept her in hiding?

LK: Hiding her, nobody knew.

KM: Wow! Amazing!

LK: Only the family knew.

KM: Yes. Amazing!

LK: So that's what she told us.

KM: Yes. You know from here, I wonder, like Luahiwa is there the house was just further over where they lived. I wonder how did they travel from here down to Kahemanō like that.

LK: That's the part she never tell us.

KM: Has the old trail that goes that way, 'Awehi and over.

LK: Yes. Must be they go through there I think, but I don't know. Maybe they ride on the horse, I think.

KM: Yes. Ride horse. Still got to have a trail.

LK: She never mentioned.

KM: She never mentioned it. You were sharing that when mama was young and tūtū told me too, and you were just talking earlier about the pūnāwai.

LK: Yes.

KM: You said they used to have big kēhau up here too. Tūtū Mama said had kēhau?

LK: That kēhau, only the kind heavy dew.

KM: Heavy dew.

LK: Yes.

KM: That's how they were able to…?

LK: Get the water from the ti-leaf, heavy dew, that's how they got the water from the ti-leaf. I thought they bathed with it.

KM: 'Ae.

LK: I believe that, because when we was on the ranch before that's how it was. Plenty water on top the ti-leaf, and then when you go there you like the ti-leaf you had to shake…

KM: So all the water?

LK: Yes.

KM: They call that hilihili lau you know when…

LK: Yes, wipe themselves.

KM: Yes. Oh.

LK: That's how they wash their lepo.

KM: Yes. Amazing how. They planted 'uala out here to?

LK: They planted potato, something else they planted, and they take down. Only depended on the rain. That's how they lived.

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KM: Yes. Then they would take their ʻuala or what down and kuapo, exchange for fish and things?

LK: Yes, that's what they do.

KM: Amazing, yeah!

LK: Yes.

KM: So you were saying pretty much for the first sixteen, seventeen years of your life you lived makai?

LK: Makai. But I went Maui I don't know what year. I went Maui and stayed with my uncle them, Noa, but my cousin was not married but she stayed together with one of the family used to work for the Gay family. They was all staying down at Keōmoku, they worked for the Gay family. What they do is they lived on watermelons.

KM: Ahh.

LK: I don't know if they was planting potato too, but I think watermelons.

KM: That was their business, they would plant watermelons?

LK: Yes. Plant watermelons, they worked over there.

KM: Interesting.

LK: After that when the Gay family pau already, they give up already with the Lānaʻi business, they not improving nothing. When the people were staying down there, Munro came. When Munro came, not much people yet. People was moving already to Lāhaina to find jobs.

KM: Oh. They were living Keōmoku and makai?

LK: Yes, they moved to Lāhaina.

KM: Even from Maunalei like that?

LK: Yes, from Maunalei. The people who had the land down there, the family that owned the land, since they moved away they gave the land to my mama, that was my mama's family.

KM: ʻAe.

LK: Because my mama was married to my father, the head of the wife is my father. So the name went underneath him.

KM: Under his Kaopuiki rather than Kaʻenaokalani.

LK: Yes, and that's how we had the land down there, it was given to my mother from this old man Kawelo. That's how the Maunalei land came to the Kaopuiki family.

KM: In the Maunalei land, did they have land makai and taro land in the valley?

LK: They have the one just, only just a small portion of the land over there. From that same man, Kawelo.

KM: Kawelo.

LK: Gave my mother. But you see, the Lānaʻi pineapple, they know down there get water, but they never know where they went put that pipe that was inside that

kuleana, the land is of this Kawelo.

KM: Kawelo, your mama?

LK: Yes, was given to my mama. We never know all these things until my mama went tell us. They went exchange that land.

KM: Oh, I see.

LK: From Keōmoku. Just a small portion.

KM: Yes.

LK: We don't know how big and how far. The water pipe was built right in there.

KM: In the Maunalei property?

LK: Maunalei.

KM: So Tūtū Mama went exchange?

LK: Went exchange. When my two cousins, they came back, my two cousins that's the one married to my Aunty Kapeka Von Oelhoffen.

KM: Von Oelhoffen, yes.

LK: These two cousins came back to us to stay at Kōʻele with my older sister, Aunty Rebecca.

KM: ʻAe.

LK: You know what they told us. "Oh, how come the two old folks," telling my mother and my father, "Why they went go exchange the land, they can make big money with that water land from the company." When they told us that, we never know.

KM: Never think about that?

LK: No, we never know we had a place over there. We only know down the Maunalei one. We never know about over there.

KM: Inside the valley, had water, yeah?

LK: In the valley, yes. Up in Maunalei.

KM: I guess before they used to plant taro too, had loʻi.

LK: They had taro, and they had any kind fruits down there, but nobody knew. That's because we young yet, we don't know all these things.

KM: Yes.

LK: These two they older already, they came and they told us. I don't know if they went to war and then they came back. When they told us that. Gee, we never know that. They exchanged the land… [thinking] I don't know.

KM: Your Aunty Kapeka, that was Kamakahukilani?

LK: Yes.

KM: She was the one who was with the queen also for a while?

LK: Yes. That's what Tūtū Papa them said, I don't know, because of her husband [Von Olehoffen was a chef for King Kalākaua]. Take them over there, I don't know what they were doing over there.

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KM: How interesting.

LK: Yes.

KM: A Lady in Waiting.

LK: Yes…

KM: So you lived makai and like you said, about 16, 17 years old, you came up. You said your first work, you went to go work for James Munro?

LK: Yes, baby sit.

KM: Baby sit them.

LK: And clean house.

KM: Clean up. Did you live in their house or did you live?

LK: I was staying with my brother them.

KM: Uncle Alec and Jerry mā.

LK: Yes.

KM: And you hānau in 1915?

LK: In 1915.

KM: So you came mauka around 19…?

LK: In 1937.

KM: Close to that time that's right.

LK: Yes, 1937.

LK: Then I worked for the school in the cafeteria…

KM: And work with, was it Aunty Mary Kuʻikahi?

LK: Yes, with Mary Kuʻikahi.

KM: She was at the cafeteria. By that time the school wasn't at Kōʻele, had moved down to the main location now?

LK: Was down already.

KM: So you were working, taking care…?

LK: When I came up here was pineapple fields already.

KM: Was pineapple already. And you said different blocks like that, Miki camp had all the different places?

LK: This is where down here this place, I remember that's where I learned how to box the pineapple. The men would carry the pineapple on their back in the bag. They bring them out at the end part of the line, the plant, we stayed there, cut the top and put the pineapple in the box.

KM: Did you cut the whole top off?

LK: Yes, you got to cut off the top and then put them in the box.

KM: How many pineapple in one box about?

LK: The pineapple was so big [gestures].

KM: Twelve inch kind.

LK: I don't know how many went inside, I can't remember.

KM: You had to box 'em?

LK: We had to box them, and then the truck comes there with the men that's going to load…

And that's the time Lānaʻi, sometimes get water, sometimes no more water.

KM: Yes, so interesting. Tūtū Mama told you the kēhau [early morning, misty dew] was so thick.

LK: Thick.

KM: And at Kōʻele you saw the thick too like that, you said like the lāʻī, ti-leaf and what, people could gather water from the leaves in the early morning. Amazing how the people could live?

LK: Yes.

KM: They would travel you know even…

LK: But like up Kōʻele they had the well.

KM: That's right, the pond.

LK: Yes, they had that pond, that pool. But the other one, I don't know how they went make that water. You know where they get by the hotel, that old well, they not drinking that water. The other two wells was way up inside, that's the one where they was drinking water from there. How they went make that, I don't know.

KM: Interesting!

LK: And you know up there had that tunnel going through, inside going through Maunalei?

KM: No.

LK: We went in there when we was young. Me, we were young kids at that time with my brother them.

KM: Oh yeah?

LK: Yeah.

KM: From Kōʻele?

LK: Yes. From that two ponds, you know from the water we used to drink before?

KM: Yes.

LK: Now get golf course over there.

KM: Yes.

LK: Get one tunnel, you walk inside there, I think about three, you can go just the height about our height. And you reach, you come out to where the pipe, the water pipe comes down and get from Maunalei.

KM: They bring the water from Maunalei?

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LK: Up to this reservoir.

KM: Oh!

LK: That's where the water comes and then the pipe. I don't know if the pipe comes from through there or on top. Comes from Maunalei and comes to that water pond.

KM: So they dug a tunnel from Kaiholena side, through Kaiholena?

LK: I don't know what is the name of that place. That's where we went in there when us was young.

KM: Wow!

LK: Plenty of us went inside there, we reached the other end. We've got to slide down on the pipe.

KM: Pali. It's on the pali there?

LK: It's on the pali.

KM: Wow!

LK: And then we came back, before they used mule.

KM: Yes.

LK: They have a road to come up. You come to the graveyard side before you come home to the ranch.

KM: ʻAe. That's right. You would cut, past the graveyard down?

LK: Yes.

KM: Not like now, it goes around.

LK: Not now.

KM: Oh. How interesting!

LK: Yes. I was young that time, all us kids, we went over there. I never know had tunnel inside there. You know get kolohe boys!

KM: [chuckles]

LK: We followed them we went through, then we reached down Maunalei. That's why one year I went down Maunalei and I never go down for long time. I looked up at the hill, I look at the pipe, I said, "Oh, I remember this place!" [chuckling]

KM: Yes. How amazing!

LK: And then I said, "We came through the tunnel and how we went down." "How you folks came down?" "Through the pipe." [chuckling] Slide down on the pipe and reach down. But going home, when we stopped down there had two Japanese couples. They was taking care down there at that place.

KM: At Maunalei?

LK: At Maunalei.

KM: Oh.

LK: We never fool around or anything over there, we had to come home because all

young kids before dark, we came home. [chuckling]

KM: Yes. How interesting!

LK: Yes. I thought you knew had cave inside there?

KM: No.

LK: When you walk in there you can feel the water…

KM: Drip, kulu.

LK: Yes. Kulukulu.

KM: That's very interesting!

LK: Yes.

KM: When you were young, when you would look at the mountain, were there trees like this or was it more barren before?

LK: They were just starting to plant the plants.

KM: Just starting. That was James Munro them?

LK: Yes, James Munro.

KM: Planting all the trees like that.

LK: That's all with my brother them.

KM: Yes.

LK: Was working for the ranch. Uncle Ernest them.

KM: Yes. Uncle Ernest. It's so beautiful now, you know you look, you see.

LK: Yes. That's why people asking me, "How come they call that place Kōʻele?"

KM: ʻAe.

LK: I told them, "I don't know." The old people used to stay there, Kōʻele, they figure, every time it's dark over there, it's dark because of the clouds.

KM: Yes.

LK: The clouds every time. And that name is named already, Kōʻele.

KM: ʻAe.

LK: In Hawaiian way, when you name something it's standard already.

KM: Yes, it belongs there.

LK: Kō is already standard, Kōʻele…that's why they tell me, "But how come?" I said, "In those days had plenty fog, not like today." Now, only certain times you see.

KM: So it's different today too, the weather like that?

LK: Yes. The weather, yes. The weather has changed, not like how before was. Thick you no can see each other!

KM: Amazing! That thick! Uhi, uhi wai!

LK: Yes!

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KM: Just cover everything over.

LK: Sometimes when we go Keōmoku, we come back we cannot see the road.

KM: Amazing! Kūkū, you mentioned place names like, Kō'ele. Are the old place names important to remember? Is it important that we use the names properly like that?

LK: Kō'ele?

KM: Any of the place names. Like when we went out to Keahiakawelo. These are important old names on the land?

LK: I think so because it was already named there.

KM: 'Ae. When you use the name properly. It's like you respect.

LK: You respect the people who had named that place.

KM: Your kūpuna, ka po'e kahiko.

LK: Like Tūtū Papa said, you know from where we lived and all the way come to where the Lāna'i hotel now…

KM: 'Ae.

LK: That's Lāna'i restaurant now…

KM: Yes, the old hotel.

LK: Yes. Nininiwai…

KM: Nininiwai, and that's where the pond was also, Nininiwai?

LK: I don't know.

KM: Behind Kihamāniania though and up towards Kō'ele right, that's Nininiwai?

LK: Yes, yes.

KM: Behind?

LK: All the way from there, comes to where that Lāna'i hotel.

KM: Yes.

LK: That's what he said, but I don't know.

KM: Nininiwai.

LK: Get plenty names over there. I don't know, in the old map you got to go through there.

KM: It's beautiful, the old maps, seeing the old place names like that.

LK: Yes. You see that name, Iwi'ole too.

KM: 'Ae.

LK: You see, you know these people from Honolulu, when they come over here they look, "How come Lāna'i get these kind names? Where they get this kind names from?" "I don't know."

KM: Right. Mamua, po'e mamua.

LK: Yes. People who live over here, funny, they named all these kind names. And the new people now they like nīele, "Where this kind name comes from?"

KM: Even here you look, Pālāwai.

LK: Pālāwai. Why they call this place Pālāwai? And they like you demonstrate the name.

KM: 'Ae.

LK: The name is already pāla, it's ripe already.

KM: 'Ae.

LK: The wai. "Water means the wai?" You know this place you see every time get mists. You see the mist.

KM: That's right, it settles down.

LK: Yes. That mist is seen.

KM: 'Ae. It's like when we were talking, you go up to Lāna'i Hale…

LK: Yes.

KM: And the piko of the mountain…

LK: Yes.

KM: Ha'alele pa'akai?

LK: [chuckling] That's the one Tūtū Papa always tells. You know where all the houses down Mānele that live now.

KM: 'Ae.

LK: I only hear this but… This is where the old people used to stay from before. Po'e kahiko, the people.

KM: 'Ae.

LK: That's the ones, they live up here, they go down Mānele for pick pa'akai. The road that they come from there, can see you know.

KM: 'Ae. The alanui…

LK: The alanui for these po'e come up.

KM: 'Ae.

LK: And they go get the pa'akai from down there, and when they come up you can see and they holo wāwae.

KM: 'Ae.

LK: They come home up here, and they take their pa'akai. When they reach up here by the mountains. When they came down here, down here looked all white. That's the mist, they leave their… They ha'alele all their pa'akai up there, and they come down here they think they can get the pa'akai from over here. When they reach over here no more the pa'akai.

KM: No more.

LK: That's what Tūtū Papa said, "ha'alele pa'akai," because they leave their salt up

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there [chuckling].

KM: ʻAe. They would come from makai, Keōmoku side or something like that?

LK: Either that, yes.

KM: Climb up the mountain, come to go holoholo here go fishing.

LK: Go fishing, yes.

KM: Interesting, how the names come about.

LK: For these people the ones who lived here before.

KM: Yes.

LK: They named all these names…

KM: …Mahalo nui.

LK: That's all my moʻolelo I can think of.

KM: Mahalo. It's so beautiful! Thank you so much! Mahalo nui! So nice.

LK: Nice today, I thought was going to get ua.

KM: Yes.

LK: When you look, minamina the land.

KM: ʻAe.

LK: From pineapple.

KM: Imagine back in Tūtū Keliʻihananui's time when Tūtū Mama was a young girl was only pipi and they eat everything. The land has been really abused at times.

LK: They used to get goats before. That's the one eats all the vegetation.

KM: Yes, that's right.

LK: And she used to tell get the passion fruit, the purple one.

KM: Lemiwai kind.

LK: Yes. They call that lemiwai, used to get the purple kind, that's what they used to eat. When they went bring the yellow one [lilikoʻi], nalowale.

KM: ʻAe. Imagine though living out here and walking the distances like they did or ride horse.

LK: Yes.

KM: Even to go down to Kaunolū to go fishing or something. Lōʻihi!

LK: Yes.

KM: So cute, Aunty Venus telling the story about walking from Lālākoa, come down to go to school.

LK: [chuckles] Yes. Only her more she's the last one.

KM: That's the last one. Yes. I will see her on Saturday.

LK: How old is she now?

KM: One hundred, almost one hundred and a half.

LK: Long life.

KM: Long life. So when you were working for James Munro's family, you took care of the children and house like that.

LK: Yes. The first one was Ruth. When the other sister came and she told me I was taking care of her but I said, "No, I think I took care of Ruth." When she was born, I don't know. They left this place already. I wasn't working for them. Maybe somebody else was taking care, I was working for the principle, Mr. Wyman.

KM: Wyman was the principle at the school house?

LK: Yes. At that time.

KM: Did you ever go up to the Lālākoa House?

LK: No. I never been inside.

KM: Hmm… Did you ever make leis of any kind?

LK: We only make before we was talking about that.

KM: What kind of lei?

LK: ʻĀkulikuli. That's what I was talking about with Mrs. Hokama. Before Lānaʻi we see every place you see only ʻākulikuli. All different colors. Today, you no see that kind, no more already. Everybody doing their job working, no more time for take care.

KM: No garden.

LK: No garden, no more time.

KM: Yes.

LK: Before people they work pineapple, they come home, they get time. They take care their yard, they plant what they like. But today, no more that kind.

KM: So you never went kuahiwi gather maile or anything like that?

LK: Only when we went with Tūtū Mama. She went up there and showed us where the maile liʻi.

KM: ʻAe.

LK: That's way up at Captain Soule.

KM: Captain Soule [Waiapaʻa Bench]?

LK: Captain Soule, but I don't know what's the real name of that place.

KM: Oh! Tūtū Mama took you folks up to show you!

LK: Up there, yes.

KM: Did you ʻūʻū, strip maile like that?

LK: Yes, with me and my husband.

KM: Wow! How nice that Tūtū Mama took you. How, you could drive?

LK: No. My husband the one, we went together up there. That's the time we had one

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jeep. She like see the place so she tell us the story. That's how we went up there.

KM: 'Ae, Mahalo nui, tūtū! So nice to talk story!

Venus Leina'ala Gay-Holt
(with Luella Holt-Kurkjian and Lamella Holt-Battley)
Lāna'i Oral History Program
January 28, 2006 – with Kepā Maly
At Pacific Heights, O'ahu



Figure 39. Venus Leina'ala Gay Holt (Photo KPAS_3096, January 28, 2006)

Venus Leina'ala Gay-Holt (Figure 39) was born on September 30, 1905, at Keōmoku Village. Between 1902 and 1907, Her parents, Charles and Louisa Pakohana Gay, purchased 99% of the island of Lāna'i. During her fist 15 years, she lived on Lāna'i, where she experienced the history of place, knew all the families, and traveled the land. She and her family lived at Keōmoku on the coast, and at Kō'ele and Lālākoa in the uplands. Kupuna's memories of Kō'ele, ranch operations and facilities, and changes over time offer us an eyewitness perspective of the history of Kō'ele and Lāna'i. While the family lost control of the island in 1910, they maintained a homestead and business presence on island through the 1920s. Besides ranching, one of the major business endeavors of the Gay family was the commercial culture of pineapple. Gays' success was one of the motivating factors in James Doles purchase of the island in 1922.

Over the decades, the family continued to visit and stay connected with the land and people of Lāna'i. During the interview Kupuna was joined by her daughters, Luella Holt Kurkjian and Lamella Holt Battley Kupuna live to 106 years old, and passed away on September 7, 2011. Her ashes were brought home to Lāna'i and the place of her birth.

KM: Thank you so much for being willing to talk story again. We're going to talk about your growing up on Lāna'i.

VH: Yes.

KM: Kupuna, your full name and date of birth.

VH: My first name is Venus, Leina'ala Gay-Holt.

KM: Okay.

VH: September 30th, 1905.

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KM: ʻAe. And where were you born?

VH: Keōmoku, Lānaʻi [chuckling].

KM: Keōmoku. Yes, that's amazing! You were showing me a picture of your Keōmoku house.

VH: The Keōmoku house, is the one right here.

KM: Yes. That's the house you were born in?

VH: That's the house I was born at.

KM: Is this the house [showing Kupuna a photograph of the Keōmoku house]?

VH: Yes, this is it. This is the Keōmoku house.

KM: Okay. And your papa was Charles Gay?

VH: Yes.

KM: And your mama?

VH: Louisa [thinking]…

LK: Pakohana.

VH: Louisa Pakohana.

KM: Does Kala?

LK: Kala was her uncle.

VH: She brought up by Kala, so she carried that name.

KM: So Pakohana?

VH: Yes, Pakohana.

KM: Your parents moved to Lānaʻi?

VH: Yes.

KM: When did they move to Lānaʻi about?

VH: I have that some place, I think they moved in… [thinking]

KM: Luella come…

VH: November 1902.

KM: In 1902, okay.

LK: Around there.

KM: This house at Keōmoku?

VH: It was already there.

KM: It was already there, okay.

VH: It was right across from Lāhaina.

KM: Yes. Was there also a church across from this house… Was there a Hawaiian church?

VH: That was another house. This was right… The church was farther down. This house was right next to a school house.

KM: Oh, the school house.

VH: Yes.

KM: Okay. So this house here, was built before you moved to Lānaʻi?

VH: Yes.

KM: This is where you were hānau?

VH: It was built by an old family that used to live there, the Hayseldens.

KM: Ah, I see.

VH: They built it. So when the folks moved to Lānaʻi, the home was already built. That house and the one up in Kōʻele.

KM: Both of those houses were built by the Hayseldens?

VH: The Hayseldens.

KM: Okay.

VH: It was already there when the folks moved there. The folks of course, added to it. We had cottages around, right down at the beach, Keōmoku.

KM: Yes, and the beach was…?

VH: Right nearby.

KM: Close. When you go down today, if you go to Lānaʻi now, it's maybe a hundred yards more.

VH: Yes. But it was very close to the beach. In those days, the homes were very close to the beach. I have a picture of that, Keōmoku.

KM: Keōmoku, yes. Was this house also used by… Do you remember that they tried to plant sugar at Maunalei?

VH: Probably so, I don't know.

KM: That was in the 1890s.

LK: I think that's before they went.

VH: This was the place I was born [chuckling]. I'm history, you know [chuckling].

KM: You are history! So in 1905…?

VH: 1905.

KM: What was your father doing?

VH: He was a rancher. And we had a home up in Kōʻele. The ranch was there, and we had this home right at Keōmoku.

KM: I see. This is an aerial photograph of Kōʻele [showing Kupuna a photo of the Kōʻele vicinity]. Here's the reservoir, Nininiwai…the houses through here.

VH: Yes, yes.

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KM: You see the big Norfolk or the Cook Island Pine.

VH: Yes, that's a Norfolk pine, it was right by that Norfolk pine.

KM: That's where your house was?

VH: Once when it was heavy, lightning storm, it cracked that tree and it destroyed part of our roof that was right near that tree.

KM: Oh! The lightning?

VH: They used to say you never plant a pine trees near the house.

KM: Oh!

VH: Because, that was a good example, after that the folks never planted a tree right next to the house. Always back away from it, that was the tree that was struck by lightning and demolished part of the house.

[Kupuna later recalled hearing that the lightning bolt arched through the wood burning stove, and knocked somebody down. They never planted the pine trees around the houses after that.]

One tree. It was very popular, all of Lāna'i you would find the Norfolk pines. You didn't have to water, it just lived on the dew on the ground.

KM: Yes.

LK: Munro brought those trees.

VH: Yes, Munro planted a lot of it. George Munro, yes and his son was James.

KM: Okay.

VH: He also had several daughters, Rena and Gina. They all came from New Zealand.

KM: Yes.

VH: That's where my father came from, from New Zealand.

KM: Yes. Did George Munro work for your father?

VH: No, they were independent.

KM: They were independent, oh.

VH: There was a ranch and George worked for Lanai Ranch.

KM: Oh.

VH: We lived there at Kō'ele, and then we moved out, we built a home at Lālākoa. My father was independent. In fact we had a ranch, we had a place not only at Kō'ele, but at Keōmoku.

KM: 'Ae.

VH: We traveled back and forth.

KM: So when you would go between Keōmoku and Kō'ele. Did you ride horse come up the trail?

VH: Ride horses. Horses, my father had a hack, and our younger brother and Louise were just little kids, they just rode in the back. I always wanted to ride in that hack [chuckling]. My mother was a wonderful rider, but she had these children, so we were pulled by horses all the way. The roads were rough.

KM: Yes. You would go from Keōmoku past Maunalei?

VH: Past Maunalei, past… [thinking] There's another place halfway up, get up to… Oh, I've forgotten some of the names. I have to read my notes. We'd ride all the way out, and then… It was all uphill, all uphill, and finally to get up to… I can't think of the name right now. There's a sharp turn, there's a road that stopped here and the road started again. You get on this road you have a beautiful view all the way to Lālākoa.

KM: 'Ae.

VH: Kō'ele and Lālākoa.

KM: Is it Ka'alani? Do you remember Ka'alani?

VH: [thinking] No. Mahana.

KM: Yes, yes. So when you would ride up the road, you would go Keōmoku, Hauola.

VH: Yes.

KM: Maunalei.

VH: Yes. All the way up that incline.

KM: Yes. Do you remember a place that they called Pōhakuō, where they said the moa, the chicken?

VH: Yes, moa, Pōhakuō, yes. There were all these names, every little spot had a new name. I don't know where my map is.

LK: Mama was quite young, so some of those names may not have been real familiar to her.

KM: Yes. You would ride between Keōmoku and Kō'ele quite regularly?

VH: Yes. We'd ride, and then we had a wagon with all of our ukana. We did have a buck board. When it got to the point where mother couldn't ride very much. They bought what they call a buck board. It was very, very light, and you just needed two horses. Then instead of us riding all the way up, she rode on that buck board. And my dad drove it. Two seats, and in the back two seats, all the little ones, Albert and Louise would ride, get in that car. When you look at the roads today you wonder how they did it.

KM: Yes, yes.

VH: But Lanai Ranch was already there, the people took good care of those roads. After a heavy rain there would be some run-off. And the county of Maui used to fix the road, the main road. The men that lived on Lāna'i repaired the road all the way up there. After you got up to that point and looking out to Kō'ele, then after that you could see our home way off in the distance, Lālākoa. Right from that turn.

KM: At Ka'alani that big turn right there.

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LK: Yes.

VH: It was a long distance. We used to start from Keōmoku, would be all the cowboys ready, and they got the buggies ready for the freight.

KM: Yes.

VH: Then we'd start. The cowboys who didn't have to wait would go on ahead, but there was always some in the back, as we would never know when we going get stuck in the sand [chuckling].

LK/KM: [chuckling]

VH: When we got stuck in the sand the cowboys were there, they had to pull. We always had our shovel in the cart, shovel the sand out and everything, and pull us out of the sand dune. Two cowboys always followed.

KM: Wow. So your father was ranching then?

VH: Yes.

KM: Was he ranching mostly down by Keōmoku at that time?

VH: No, always up above. The ranch was all up there.

KM: All up?

VH: Yes. What he had down at Keōmoku was a piggery.

KM: Oh!

VH: We raised pigs, we had some people living down there.

KM: Yes.

VH: That was quite a settlement, there were a lot of Hawaiian homes down there at Keōmoku. So those people worked for us. They took care of the piggery, and we planted a lot of alfalfa and things like that. Food for the animals.

KM: Yes.

VH: So that was quite a settlement at Keōmoku. Not only the people that worked for us, but the old times residents.

KM: Yes.

VH: They all lived down there. Very few of those people that lived up Kō'ele and Lālākoa were the old time residents, most of them were from Keōmoku.

KM: Oh, I see. Families like Makahanaloa?

VH: The Makahanaloas were from down there. The Kaopuikis.

KM: Kaopuiki.

VH: Kāne, and [thinking], Enoka.

KM: 'Ae. Apiki?

VH: Yes.

KM: Kauila?

VH: Kauila.

KM: 'Ae.

VH: Kauila was over by… He always lived down there. But he also… All these people that worked for us also had homes—the ranch provided them with homes up in Kō'ele.

KM: Kō'ele, oh.

VH: So their families always lived, stayed back down there at Keōmoku, because the public school… Right next to our house was the public school.

KM: Yes, I see.

VH: So the children all went to that school. Only the men folks that worked, the cowboys that were needed to go up to Kō'ele, moved. The rest of the family just stayed down there.

KM: Yes.

VH: And we always had a boat, Miki'oi, right down in Keōmoku there. That boat, the man that ran the boat, the launch, often went to Lāhaina. Not only to buy whatever they wanted, poi and things like that, but also to take the mail.

KM: Ah, yes!

VH: We had to have the government sponsor that boat to take the mail every Wednesday and Saturday to Lāhaina.

KM: Oh!

VH: So that boat also belonged to the folks [her parents]. The ranch did have one, but they had a small boat. But ours ran, because we always depended on food from Lāhaina.

KM: Yes, yes.

VH: We had to have poi [chuckling].

KM: Yes [chuckling].

VH: We couldn't grow kalo for on Lāna'i. We'd have great big barrels of poi. [gestures a barrel being about three feet in height]

KM: Oh, yes, big!

VH: To last for a week or so [chuckles]. They weren't in bags they were in barrels.

KM: Amazing! Tūtū, you have a photograph of Kahalepalaoa Landing…right over there.

VH: Yes, right over there, Kahalepalaoa.

KM: Is that the landing you folks would use? Did you use Kahalepalaoa Landing when you were young?

VH: For the boat?

KM: Yes. Did the boat use it?

VH: We very seldom used that, we used our own.

KM: Oh, right at Keōmoku?

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VH: Right outside of our place, there's a channel out there.

KM: Yes.

VH: The folks always had…the Hawaiians always had that channel.

KM: I see. Who was the kapena, who was the captain for the boat usually?

VH: Keoni Nakihei was one of them, and [thinking] Noa Kaopuiki, and Daniel Kaopuiki.

KM: Yes.

VH: [thinking] Those men were always available.

KM: Yes. It must have been something for the boats running between Lānaʻi and Lāhaina.

VH: Yes. Twice a week. We had to get our poi from over there [chuckling], and flour.

KM: Yes. Now you said that your church, Lānaʻi Hale…?

VH: Yes.

KM: Why was it named Lānaʻi Hale Church?

VH: After the mountain, that mountain. The highest mountain is Lānaʻi Hale.

KM: Yes. And so they named the church for the mountain?

VH: For the mountain. And the church was founded by my father.

KM: Yes, yes.

VH: And it was he who named that church Lānaʻi Hale. They used to have… It was sponsored by a mission here.

KM: Yes.

VH: The mission is still yet, I've forgotten what they call themselves.

KM: Hawaiian Evangelical Association?

LK: Yes.

VH: See, my father grew up on Kauaʻi and Niʻihau. They were all familiar with the government process.

KM: Yes.

VH: The government was responsible, they always had a boat, to take the mail, they would sponsor the boat to take the mail twice a week. And often everybody gave their list, and somebody else would get into that boat and go over there and buy and bring back.

KM: So they would shop in Lāhaina?

VH: Yes. So my father finally bought his own boat.

KM: I see.

VH: Our boat, we had so many Hawaiian people down at Keōmoku. There was more people living down Keōmoku than up above.

KM: I see.

VH: Most of them worked for my father. They all came to our… We had two churches down there. Funny thing, all those people who worked for my father all came to our church [chuckling].

KM: Yes. Because the other Hawaiian church…

VH: Hoʻomana Naʻauao Church.

KM: Yes, it was built in 1903 ["Hoolaaia Oct. 4, 1903"].

VH: That was built by the Hawaiians.

KM: Yes. That's right. So there were the two churches?

VH: Two churches.

KM: Where was your church, Lānaʻi Hale, in relation to your house?

VH: It's about a half mile.

KM: A half mile away, towards Kahalepalaoa?

VH: Towards Kahalepalaoa.

KM: Okay.

VH: My folks always took the road, and they always had to keep that road passable. But we always ran down the beach [chuckles]…

There were a few Japanese people as well, and the self-sufficient. Sometimes they volunteered to work on the roads, Lanai Company paid. We didn't have anything to do with the roads, it's all Lanai Company. So there was always some outlet.

KM: You folks were growing watermelons also?

VH: Yes!

KM: What were you doing, eating all of the watermelon?

VH: All you want [chuckling]! In those days, my mother, we used to plant them for the pigs, the little ones [gestures size] like that.

KM: About eight, nine inches.

VH: All we had to do was crack that open and just eat it like that.

KM: Good.

VH: My father always wanted to have better melons. So they called it the Mediterranean, or so many others. And all of those they would grow like this [gestures size].

KM: Oh, eighteen inches kind.

VH: So we shipped that to Lāhaina.

KM: I see. So you were selling watermelons in Lāhaina.

VH: Watermelons in Lāhaina, right from our plants at Keōmoku. And ideal place. They cut back lots of the kiawe, beautiful soil. That's where we planted watermelon.

KM: Yes. Where did your water come from, for drinking and for watering plants?

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VH: There were wells for watering our plants and all of that.

KM: Were there windmills?

VH: Windmills.

KM: I see.

VH: We had a spring and had a windmill there. So we could get our water, and our neighbors, all the people who worked for us.

KM: You would have drinking water from the well?

VH: Yes, drinking water. But to some of the people it was sort of brackish.

KM: Yes…

VH: …There was a settlement at Kahalepalaoa, right in that area. On the mauka side there were very few Hawaiians settled. Down at Pālāwai, there was an old family Keli'ihananui.

KM: There's the old grass house at Pālāwai.

VH: Yes, Pālāwai.

KM: You have an 'umeke, a calabash [an 'umeke with a mouth of approximately 24"]. Who gave you that 'umeke?

VH: [thinking] Keli'ihananui.

KM: Beautiful!

VH: He lived down at Pālāwai. He only had two horses, and they used to come up, he and his wife would come up. We used to have prayers there at our house. They liked to come up. It's a long distance. So he would be on the horse and make his wife walk [chuckling]. We used to think he was a terrible man to do that, and my mother used to tell us "kulikuli, he knows what he's doing."

KM: So Keli'ihananui brought that calabash.

VH: Keli'ihananui brought that calabash.

KM: How did he carry it?

VH: He was carrying it… [thinking]

LK: Was he on the horse?

VH: That's right, he was on his horse and brought that up. He carried it in front of him, as he rode the horse up.

KM: Amazing!

VH: But that was the only settlement down at Pālāwai. And he was the historian, he knew everything. He and his wife used to come up, he would be riding the horse and make his wife walk.

KM: That was up to Lālākoa?

VH: Yes, to Lālākoa. We moved away from… we lived in Kō'ele first, and when the ranch brought that, the folks built Lālākoa. Lālākoa was built by the boys from Lahaina luna.

KM: Oh!

VH: There were no carpenters in those days.

LK: They built both the church and the house.

KM: That home was built by students from Lahaina luna?

VH: Yes. They come over, yes.

KM: This is a small photograph not as nice as yours up there of the Lālākoa house [Figure 40]

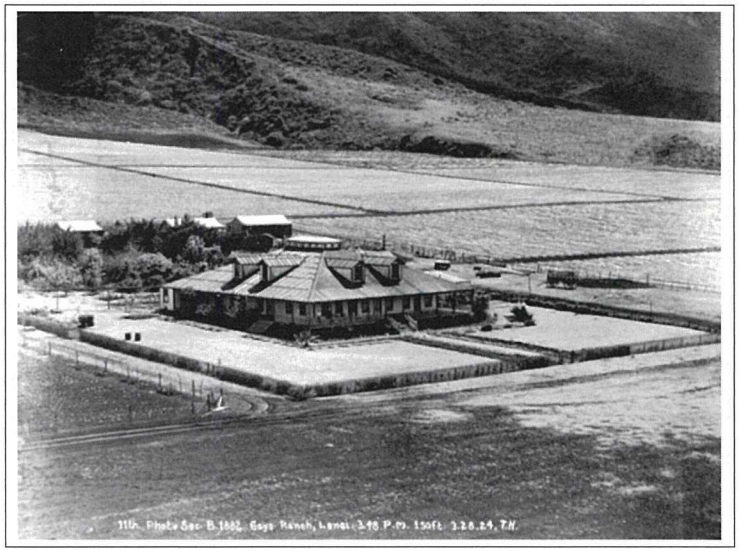


Figure 40. "Gays Ranch" Family Home at Lālākoa, March 28, 1924 Army air Corps, 11th Photo Section (HAPCo Collection – Lāna'i Culture & Heritage Center)

VH: Yes.

KM: I see your yard is all fenced in.

VH: All along here this big yard back there, and pine trees. And that's all pineapple [indicating the area outside of the yard, surrounding the house].

KM: Yes. There's other smaller houses behind your house?

VH: Yes. They're for the working people.

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KM: For the working people.

VH: Yes. All back there, that was a stable-like area [indicating the structure at the upper right hand, back of the large house].

KM: That's the tack house.

VH: Where we kept all our equipment and the trucks.

KM: Okay. Who was living back here. Who lived here when you were a child? Who lived in the other houses?

VH: [thinking] Many of the Hawaiians lived down at Keōmoku. When we moved up there, many of them wanted to work. They were short of laborers and the folks brought them up and built some homes in the back for them to stay.

KM: ʻAe.

VH: There were a couple of Japanese, but mostly Hawaiians.

KM: So it was the families that lived at Keōmoku, some of them came up with you folks to work?

VH: Yes.

KM: Now it's very important about the photograph you were showing us. What is all this?

VH: That's all pineapple.

KM: So is this the pineapple that your father planted?

VH: Yes, we started the pineapple on Lānaʻi.

KM: I see! Were you still living there?

VH: Yes, we lived here.

KM: Okay.

LK: Tell him what you girls did. What did you folks do in the pineapple field?

VH: We sold it. We took it down to Mānele and sold it to Flemming. Mr. Flemming way up in… [thinking].

KM: Yes, yes, Maui, Honolua.

VH: Yes. They couldn't get enough pineapple. Our pineapple was so good that they wanted our pineapples.

LK: Didn't you have to take it to Maʻalaea, and then to Haʻikū, the pineapple?

VH: Yes, yes.

LK: I think what happened is they wouldn't take it in Lāhaina anymore. This is how it all goes downhill, they would have to ship it to Maʻalaea and then truck it to Haʻikū. By the time it would get to Haʻikū it was spoiled.

KM: ʻAuwē!

LK: Tell him how you and Aunty Violet used to work in the pineapple fields.

KM: Did you work in the pineapple field?

VH: We drove the truck. [slaps her hands] Violet and I had to drive the trucks.

KM: In these fields here?

VH: Yes. We worked down there, but generally we drove the two trucks, we had a Federal and we had an Avery. Sometimes we needed the men to be working and somebody had to drive. So Violet would drive one and I would drive one all the way to Mānele [Figure 41].



Figure 41. Charles Gay with Avery Truck at Mānele Landing (Gay Family Collection)

KM: Wow!

VH: Yes. The scow would come and pick up the pineapples and took it over to Lāhaina, and over to where Flemming had the cannery.

KM: Okay.

VH: That was very hard. We lost a lot of pineapple, Lāhaina is very, very hot so is Mānele, very hot. We had to move them as fast as we could. We'd drive down there with two trucks. Our family all worked out in the yard with our laborers.

KM: Yes. So your father started the pineapple on Lānaʻi?

VH: Yes, that's right.

KM: Do you remember what year about?

VH: [thinking]

KM: It was before she went to Punahou.

VH: [thinking]

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LK: In 1916, but you see when they were driving the trucks they were teenagers.

KM: So was this the first area of pineapple that your father planted? This was Lālākoa?

VH: Yes. Not only that, but we had extensive lands over towards this area here going towards Kō'ele.

KM: Yes.

VH: That was all pineapple. [Figure 42]

KM: Nininiwai. Do you remember Nininiwai?

VH: Yes.

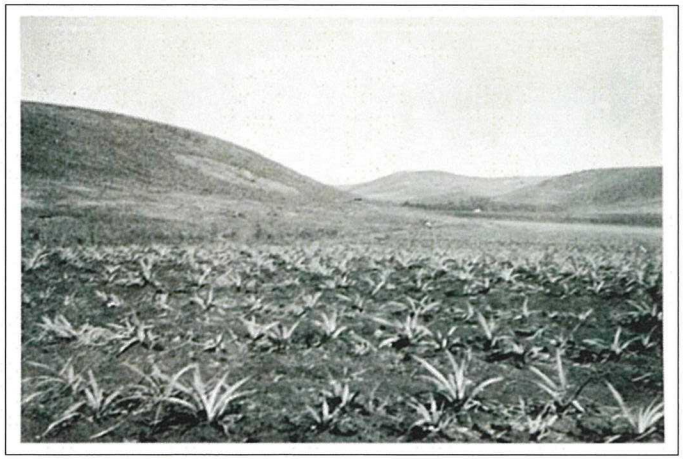


Figure 42. Gay Family Pineapple Fields at Nininiwai – Kō'ele in the Background (Gay Family Collection)

KM: The flats towards Kō'ele.

VH: Yes, yes.

KM: From Lālākoa across to Kō'ele.

VH: A short distance.

KM: Yes, okay. That was your father's pineapple?

VH: Yes.

KM: How about to Pālāwai? Were they planting?

VH: No, Pālāwai we didn't have any.

KM: Okay.

VH: Around here, that's all we could manage. All of this area was beautiful pineapple.

KM: Yes. Wow! Beautiful!

VH: We were the first ones, it was good, and it was our pineapples that made them to… [pauses]

KM: James Dole and Hawaiian Pineapple think about it?

VH: Yes. So dad, we had a heavy duty launch, and then the scow would come into Mānele, we had to do this fast because it was very hot down there. We cannot take it down there and leave it. It's got to be taken down there early and it got into the scow and pulled open all the way to Lāhaina where it got truck and over to Flemmings'. Flemming is the one that had the cannery.

KM: Yes. So interesting. I didn't know that you had planted pineapple all around here. That's amazing!

VH: Oh I tell you, beautiful pineapple…!

Yes. This was a very cool section here [indicating the Lālākoa vicinity]. When we took your pineapple down there [Mānele], you had to make sure that the people were coming to pick up the pineapple would be there. That Mānele was so hot.

KM: You were going right off of the old landing at Mānele.

VH: Yes.

KM: And a scow would come in? Were the pineapple in boxes?

VH: Boxes.

KM: You would have to load them.

VH: In the trucks. We had the large Avery truck.

KM: Yes. The road was quite steep wasn't it?

VH: Well, no. There was a [indicates the road cutting across at angles, going down slope]. It didn't go down straight, it was too steep [chuckles]. It was curved, and it was pretty well kept up.

KM: You drove a truck all the way down, you would drive the truck?

VH: My brothers and I took turns. No problem.

KM: Wow! Amazing!

VH: We always had a man drive the Avery, we drove the Federal. That was easy to drive.

KM: Amazing!

VH: The pineapple had to go, it was ready it had to go. We had people, and we all helped pick the pineapples.

KM: In your time, when you were picking pineapple was it mostly Hawaiian families or were there some Japanese families too and you folks.

VH: Yes, we had several Japanese. My folks preferred Japanese workers [chuckles].

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KM: Were there no Filipino workers?

VH: No.

KM: Not at that time. It was the Hawaiians and the Japanese families and you folks, that were working.

VH: Yes.

KM: How interesting!

VH: You can't beat those Japanese, they were no nonsense people.

KM: Yes…

Now, here's a nice photograph… Do you recognize that? [Figure 43]

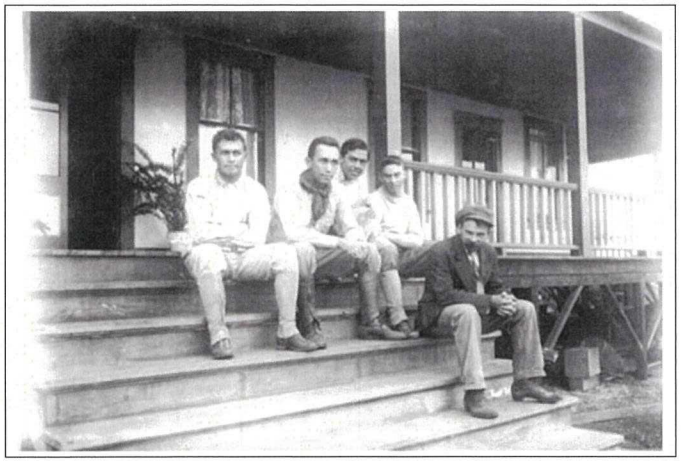


Figure 43. Family and Friends on Porch at Lālākoa House (left to right) Ernest Gay, Lawrence Gay, Roland Gay Bill Paris, and Writer, Alexander Hume Ford (on lower step (Gay Family Collection)

VH: Oh yes. This is Alexander Hume Ford. He was a newspaper man.

LK: I think so. Isn't he the founder of Outrigger Canoe Club.

KM: Oh. Sitting down with the cap on, Alexander Hume Ford?

VH: This is my older brother, Lawrence.

KM: I see.

VH: This is my second brother, Ernest.

KM: Ernest on the left.

VH: That's Roland back there. And this is a friend that used to come and visit—they were all Punahou people. Used to stop off, the Paris family from Kona. P-a-r-i-s. This one here.

KM: Yes. So the Johnsons and Paris'. It's Alexander Hume Ford, and on top [right to left], is the Paris boy, Roland.

VH: My brother Roland. This is Lawrence the oldest, Ernest. This brother [Ernest] finally moved away and lived in Sacramento and had his own rice fields.

KM: Oh! And what house is this?

VH: This is… [thinking] looks like Kō'ele. We had big homes, one in Kō'ele and one down at Keōmoku. We all went away to study. After they finished Punahou they went away to study farming. They all got involved in planting rice. But Lawrence never stayed back there. Roland came back and settled on Kaua'i, he had his own private interest. But he [Ernest] continued to live in California. His home was right in the midst of the rice fields…

KM: …was Lāna'i very dry or were there regular rains?

VH: You always depend on rain.

KM: Always depend on rain.

VH: Always on the rain. And we had a rainy season so we had a reservoir. We also had tanks.

KM: This photograph of Kō'ele shows you one of the reservoirs.

VH: The reservoir, yes. And that was for the animals, just to be sure that we had a supply. There were several reservoirs.

KM: Do you recognize, was this the school house? Do you remember?

VH: That's probably the school house. The school house was very small and very few people.

KM: You had mentioned earlier that George Munro came to Lāna'i?

VH: Yes.

KM: He wasn't working for your father?

VH: No, no. My father finally sold much of it.

KM: I see.

VH: And just kept working with what he needed. So George Munro was hired by the Lanai Company to come and take care of their place.

KM: Okay.

VH: And it was all mostly ranch lands.

KM: I see. So your father when he was growing pineapple?

VH: Yes.

KM: Was your father still ranching or he wasn't ranching already?

VH: Very little, no ranching. He had a ranch down at Keōmoku, there's lot of kiawe beans and things like that. Ranching was not going to make it, it was pineapple.

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KM: Yes. So when Lanai Company bought out part of your father's interest?

VH: Yes.

KM: That's when George Munro came over?

VH: Yes.

KM: I see. George Munro, we were talking earlier about these Norfolk or Cook Island pines.

VH: Yes. He planted lot of pines. All along the mountain side, he planted so many of the pines. They looked…you look back on the mountains you'd see them right at the fence line.

KM: Do you know why he planted all of those pine trees?

VH: It was to catch the rain.

KM: Yes. So the clouds like that?

VH: Yes, the clouds.

KM: It was quite dry?

VH: It was quite dry, but it rained a lot.

KM: You knew when the rains?

VH: It rains a lot. Much of the water went into the water tanks.

KM: Right, okay.

VH: We had water tanks too. Right around our house [Lālākoa] to catch whatever water. It was a great place for rain, and at that house we had gutters all the way around the house to catch the water, and ran right into a huge tank. That area of Lāna'i always had lots of rain.

KM: Beautiful, nice! Did you use to go into the forest sometimes?

VH: Yes, we knew this island well. We used to hike all the way in back of our property to those mountains all the way, Lāna'i Hale. We used to hike up there. And Munro himself, always had some trails, all along the mountain side. All the way to the end. Come back and the trail would go on to Kō'ele.

KM: 'Ae.

VH: People could go up, beautiful hiking country!

KM: Beautiful!

VH: You could look out to Maui, Kaho'olawe, when you get up, they call that section Lāna'i Hale.

KM: 'Ae.

VH: It was long walking, from our house we would walk up and climb up the mountains and get on the ridge and then walk all along the ridge to the end of the ridge. The people over at Kō'ele would do the same thing.

KM: Did you ever gather plants to make lei, fern or maile or anything?

VH: Yes. There were lots of palai fern, there were lots of maile. We were taught never

to—don't go and get those things when there's no reason.

KM: I see.

VH: There was a reason you wanted to make a lei, when guests were coming. We always had palapalai right near the mountain side. When we had guests coming we had palapalai.

KM: Beautiful!

VH: Lots of maile up in the valley. Easy to get to. Here was our house, we had pineapple all along, and then the mountain side.

KM: Yes. So right in the mountain, just behind your house?

VH: Yes.

KM: Beautiful! You didn't go and just make any kind then, you would go only for special occasions?

VH: Yes. You just don't go up there and pick the ferns and things like that. For what? Some people, we used to have guests coming up, they wanted to go up, they come back with a lei around their head. But my folks never allowed us to do that. "Don't go and get it if you're not going to…if it's not necessary to use it."

KM: Yes.

VH: So, whenever we had guests, coming "alright, for the guests."

KM: 'Ae [chuckles].

VH: We were real old fashioned family.

KM: Beautiful! Did you ever hear any stories about Lāna'i? About legends, like Kalaehī or Kuleana?

VH: Oh yes, yes, we used to have those legends. In fact all those legends were printed.

KM: Yes.

VH: The school teacher that we had, right next to our home in Keōmoku, there was the public school. She collected all of those for the children to read. Otherwise they had no way of knowing that there existed such a place.

KM: Do you remember, like Pu'upehe? You know by Mānele, the little island, rock.

VH: Yes, Pu'upehe.

KM: Did you hear a story about it at all?

VH: The only time we'd go there is if it's calm to get 'ōpihi. Oh, it's a great place for 'ōpihi, on the rocky place all around there. There was lots of 'ōpihi down at Mānele Bay and all along the stretch. That was an easy place to go around that, and at Pu'upehe you could crawl when it's low tide go there and pick 'ōpihi…

KM: Tūtū, if you go to Kaumālapa'u, to the harbor.

VH: Yes.

KM: Do you remember there's a blow hole for the ocean.

VH: Yes, I remember that.

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KM: The blow hole they call it "Puhi o Ka'ala."

VH: Yes.

KM: Because a chiefess…did you hear a story?

VH: Yes. The cave there, all kinds of history [chuckles].

KM: When you were young you were still hearing some of the stories of Lāna'i?

VH: Yes.

KM: Now, something that your brother Lawrence wrote about, it was very, very interesting, there was a small canoe that was found[10]. Do you remember?

VH: Oh yes. What's the story of the canoe?

LK: It's a model.

KM: A model canoe.

LK: And supposedly it was set out and sailed, and they would race after it. And whoever retrieved the canoe brought it back was the winner of the canoe race.

VH: Yes, yes.

LK: It's like a canoe race.

KM: So Tūtū, did you ever see those small canoe?

VH: Yes.

KM: Wonderful!

VH: We had it in our house for a long time.

LK: I have it.

VH: You have it?

LK: Yes.

KM: Oh! Wonderful! For the family. Good!

LK: I have it.

VH: If you want to see it, you have to go down with her.

LK: You may.

KM: Oh wonderful.

VH: Will you invite me down! [chuckling]

KM: Beautiful! Those are wonderful stories about Lāna'i, the history.

VH: Yes. We just take it for granted, we grew up there, I was born there down at Keōmoku. There was quite a settlement there, we had two churches down there. One was Ho'omana Na'auao Church, a Hawaiian church. But most of the Hawaiians that worked for us came to our church, Lāna'i Hale. Lāna'i Hale was named after the mountain there. You could see it from Moloka'i, you could see it from Lāhaina. And what we used to marvel at was, in most of these Hawaiian churches you had benches, we never had, we had individual chairs [chuckles]…

[10] The model, of a double hulled canoe, formerly belonging to the Makole Princesses, set off into the sea from the Honopū-Nānāhoa vicinity (Gay, 1965:51-53). The canoes and a large kou 'umeke, were kindly returned to Lāna'i for care at the Lāna'i Culture & Heritage Center in 2016.

VH: …But we were taught to respect, whatever history that you know about the place and leave it as that.

KM: Beautiful!

VH: Yes. People are interested, see. To us it's all…it happened. And if we don't talk about it nobody will ever know.

KM: That's right. Nalowale…

VH: Yes. We lived it.

KM: That's right.

VH: I was born on that island, I was born down at Keōmoku, my sister Violet was born up at Kō'ele.

KM: And kupuna, you are the oldest person from Lāna'i now, I believe. There's no one as young as you on Lāna'i.

VH: [chuckling] Brother Lawrence wrote a nice little book.

KM: Yes, it's a beautiful book. Thank you so much!

Real quickly, when we met in December and were talking with the family, we spoke about the place called Kihamāniania by Kō'ele.

VH: Yes.

KM: This is the ruins of the old stone house at Kihamāniania. It was built by the 1840s, but they started it as a church meeting house in the 1830s.

VH: Yes.

KM: Did you ever go over to Kihamāniania? Do you remember?

VH: I can remember that.

KM: Okay. This is the ruins of the stone house. There are old family graves there.

VH: Yes.

LK: Kihamāniania is where?

KM: Kihamāniania, Kō'ele is here, Kihamāniania is just on the side and then Nininiwai going to Lālākoa.

VH: Yes.

KM: I can show you on the map. That's right, Nininiwai is the reservoir where the pineapple, yes.

VH: I remember Nininiwai and Pālāwai, and all those places.

KM: Yes, down.

VH: Pālāwai was a huge basin, and the Hawaiians who lived there before had beautiful mango trees. We'd ride down there to go get mangos.

KM: Oh.

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VH: We hardly grew any mangos in our own yard, we'd go down there to Pālāwai to get.

KM: You had also said that Keli'ihananui lived down there?

VH: Yes, yes.

KM: And before, it was a Mormon settlement?

VH: Yes.

KM: All of the Hawaiians that were going to come for that.

VH: The Mormon settlement really started some very progressive work. But they were all gone in our time.

KM: Yes, that's right… Do you remember, did your father them have pipes laid from Maunalei to bring water out?

VH: They did that to furnish water, the water basin were all up at Kō'ele and Lālākoa.

KM: Okay.

VH: So the pipe would have to come through the mountains.

KM: The pipe came through the mountains. Who made the tunnel? Did you see the tunnel, the pipes that went through the mountain over to Kō'ele? Do you remember the tunnel?

VH: The ranch people. My dad had his own lands too. These people were experts, quite often they hired the boys from Lahaina luna to come in and lay those pipes.

KM: Lay the pipes.

VH: Yes.

KM: Do you remember a tunnel that came from Maunalei to Kō'ele in the mountain that the pipes were laid in?

VH: Maunalei?

KM: From Maunalei to Kō'ele.

VH: Yes. That went over the mountain.

KM: Yes.

VH: That went over the hill.

LK: Tunnel?

VH: Yes, there's some tunnels. The tunnel went right through the hill.

KM: Yes. Right through it. Did your father have the tunnels made or were those made…?

VH: It was already made. Engineers that were hired to come to Lāna'i to do that. That was done. They brought experts, some were from Lahaina luna, sometimes they hired some of those boys to come here and work.

KM: Like Robert Cockett. Do you remember Robert Cockett?

VH: Yes.

KM: I know that he came from Lahaina luna, he worked the windmills like that, engineering.

VH: Robert Cockett.

KM: Yes.

VH: Yes. They were all old-timers. Not only from Keōmoku but they had relatives down at Pālāwai.

KM: Yes. Mikala's…

VH: His parents-in-laws were from Pālāwai.

KM: His in-laws.

VH: Yes.

LK: How about the Hale Kupakako

VH: The Hale Kupakako is the main office. Where the records were all kept. Where you went to get your pay check, Hale Kupakako.

LK: It was right across your house? Near your house at Keōmoku?

KM: At Keōmoku?

VH: Yes, Hale Kupakako, yes. And there's one up Kō'ele.

KM: This was your father's work office area at Keōmoku?

VH: Yes. He had his own…

LK: One there, and there were a couple.

VH: …And the ranch had. We lived at Keōmoku and our boats landed twice a week. The mail all went over there to the post office and we collected and it came across there.

KM: Did the mail get collected here at Hale Kupakako and then went to Lāhaina?

VH: Yes. Most of that mail went over to the Cocketts and then some up to Kō'ele. They had good mail service. There was always boats running, especially from Lāhaina to Keōmoku.

LK: It took me a long time to figure that one out, "kupakako," "super cargo."

KM: Oh, yes, thank you.

VH: Somebody from up mauka would come down and pick up mail bags and take it up, by horse back.

LK: Isn't this where Kenneth Emory stayed? Didn't he stay in the Hale Kupakako?

VH: Yes [chuckling].

KM: Oh!

VH: Emory did some research. He stayed in that place, Hale Kupakako was right next to our home. And there was one up mauka. There was our house, and Hale Kupakako was over there. Namilimili and Kahihikua had a room over there, when they would come up, they would stay there. There was a bathroom and everything. So anybody that came would know that they could go and stay.

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Anybody could go and stay there. First come, first served. There weren't too many travelers. The place was always available. So funny, Hale Kupakako, that's the name of the place.

LK: It was like an office.

KM: Yes, that's so interesting. You know, you talk about the boats going between Lānaʻi and Lāhaina, and your church, Lānaʻi Hale. Aunty Lei told me yesterday that the organ from your church…

VH: Yes.

KM: … went mauka. She said they took it by boat from Keōmoku to Mānele and then up the road. They all went together…in '35.

LK: Oh! That happened after they left.

VH: The organ finally went up to… [pauses]

LK: It went up to Kōʻele, to the church.

KM: Kōʻele church [Ka Lokahi].

VH: Yes. My father, he was an organist.

KM: Oh, your father played the organ?

VH: Yes. We had a mountain house he had an organ there. When we had family services there on a Sunday, he didn't play the piano. His organ was about as big as this [indicating the table], up against the wall. [mimics playing the organ, looking over his shoulder]. He was looking over there, "Iesu no ke Kahuhipa." [chuckles]

KM: Oh, that was one of the songs that you sang, "Iesu No Ke Kahuhipa."

VH: Yes, "Iesu no Ke Kahuhipa," that was our favorite.

KM: Okay. Kupuna, I was going to ask you, if you remembered some hīmeni that you sang. How does "Iesu No Ke Kahuhipa" go, the song?

VH: The songs we sang. I have to think about that. I can't think of it right now. We sang all kinds of songs.

KM: You did himeni?

VH: The cowboys used to come and serenade.

KM: Oh!

VH: Yes. They came and serenade every New Year's or Christmas Eve. They came to serenade, they sang all these Hawaiian songs.

KM: Did you have a favorite song on Lānaʻi that you remember?

VH: No, we just enjoyed all of them. But we liked "Iesu no ke Kahuhipa." [chuckling]

KM: ʻAe. In church. Kūkū, [singing] Iesu no ke Kahuhipa…

VH: [singing] "Iesu no ke Kahuhipa, Kahuhipa maikaʻi e. Eia mākou ka ʻohana, ke hoʻolohe a hahai. E aloha, e aloha, alakaʻi a hānai mai…" Lead and feed us.

KM: Yes, yes, beautiful!

VH: We had our own church there.

KM: Yes…

VH: Reverend White was a minister, we would come over. All these people would come over, we had one guest room. As big as this family was. We children all had a dormitory. My brothers had their own room. We used to over flow. Mother always said, "That one room was for guests." We never knew when we were going to have guests. Next thing we know, the boat is coming back, our boat.

It always went over, and my brother Lawrence ran our launch, with some of the Hawaiians. They'd get over there, and people would say, "We want to go over there." The company also had a launch. The company, Mr. Munro, would not allow anybody to come on that boat. But these people would come to the Gays boat. And my father used to say, "If they want to come, let them come." Sometimes they would always get on our launch to get across. And once you got over there, there's no hotel.

KM: Of course, yes.

VH: So the Hawaiians were always ready to let them come and stay. We had many of those people that arrived without notice. But we always had one guest room there all the time. Not only that, some of us had to move, so they could use the room, we'd have to double up. Real old fashioned, full of hospitality.

KM: Yes. Beautiful!

VH: Sit down, we all eat.

KM: Nui ke aloha.

VH: [chuckles] That's the way it was, yes. You never turned anybody away. People were always curious, they wanted to come, but there's no place to stay, there was no hotel. It was long afterwards when the pineapple people had the hotel up there. During that time out in Keōmoku, the only place you could stay was at our house.

KM: ʻAe.

VH: And there was no problem to double us all up, so the guests could have a place [chuckling].

KM: That's wonderful! And the Kupakako?

LK: Hale Kupakako, it took me a long time to figure that out.

KM: Yes.

VH: That's the way it was. My brother who ran the launch, he could only take so many. He was always aware, they're coming they are going to stay our house. Maybe two or three people, we'd find room. My brothers had their own room and they had two with double beds in their room. And the guest room. We had a dormitory like, and my father had their own room. It was just amazing how we would find room for them. Anybody that came, we found room for them.

KM: Beautiful!

VH: There was no hotel. My folks never wanted them, anyone to come and send them to the Hawaiian homes. They never wanted them to sponge off of them. It

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was alright to do it here at our house, but not for the Hawaiians.

KM: I see. So they were actually taking care, making sure that the Hawaiian families didn't get imposed upon almost?

VH: Yes. Hawaiian people were always ready, but sometimes they had their own guests.

KM: That's right. And food, you couldn't grow a lot.

VH: I never heard of such a thing as being hungry, or not enough food or anything because there was always. We had several farms and a piggery. Always lots of sweet potatoes, always corn, there's poi. We'd get the poi from Lāhaina. If they ran short of poi there's sweet potatoes.

KM: Yes. They were growing sweet potatoes down at Keōmoku?

VH: Yes. That was one of our crops, and our crop was to feed the pigs. [chuckling]

KM: Feeding the pigs sweet potatoes.

LK: And watermelons.

VH: They were good potatoes.

KM: Were they the Hawaiian sweet potatoes, do you remember? Do you remember any of the names?

VH: I don't know the variety. I think there were two or three varieties. People used to write my dad to see if they could have cuttings of this, cuttings of that. My father was related to those Niʻihau people, the Gay and Robinsons. Over there the Hawaiians, Robinsons were very strict. Whatever they grow, it's for themselves. No such thing as…people are prohibited to go there to visit those Hawaiians.

KM: Yes…

VH: …That was the way we grew up on Lānaʻi, everybody shared.

KM: ʻAe.

VH: It was a small community.

KM: Do you love Lānaʻi?

VH: We loved it, and I was born there. Only two of us were born on that island.

KM: One hānau, beautiful!

VH: I was born down in Keōmoku, and Violet was born at Kōʻele. It's our island.

KM: ʻAe. Kūkū, thank you so much!

VH: For what?

KM: For talking story!

VH: [chuckling]

KM: For sharing your memories. It's so important! Mahalo nui!

VH: Well, it's nice to let people know how we lived. Somebody always wants to know how could they live? They go down there and look at Mānele, "Oh, who could live here, what kind place is this?"

KM: Yes.

VH: They don't stop to think that there's lots of salt right around the bend.

KM: And lots of history! Mahalo nui!

VH: We loved it! When I look back, there was no problem. Our boats ran twice a week to Lāhaina. They always came back with a barrel of poi, bags of flour, or whatever, whatever, whatever. We had sort of a store room with all the things in it.

KM: Yes.

VH: And everything, there was nothing on Lānaʻi other than eating on the land.

KM: Beautiful.

VH: Yes. And the ocean was full of fish. It was nothing for some Hawaiian to go and throw his net and come back with a school of mullet or moi or pāpio, whatever.

KM: Yes. And would you gather limu?

VH: Plenty limu. The green limu, and the other places kala.

KM: Līpoa?

VH: Yes. All kinds of limu all along the shoreline.

KM: Yes.

VH: Places where the rocks ran out into the ocean. Get crabs.

KM: You would go after pāpaʻi, crabs?

VH: Yes, no problem.

KM: You chase after pāpaʻi?

VH: Yes. Except ʻōhiki, we never ate ʻōhiki.

KM: Why?

VH: That was the crab that ate a lot of rubbish, so it never should be eaten.

KM: Yes. So your mama told you not to eat ʻōhiki?

VH: Yes. All the other crabs, yes.

KM: Alamihi.

VH: Alamihi, yes. And those little ones… There were lots of places where you could get these crabs and things like that. All in the outlets along the beach there, up to Maunalei. There was always an outlet there, the rocks and everything. All you have to do is turn around some of them and you'd find something.

KM: Yes. How about ʻōpae?

VH: ʻŌpae, that's closer into land.

KM: Yes, by Kalaehī where the water comes out.

VH: Yes, you just have to have a scoop net.

KM: Yes. You would gather all of those things.

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VH: That's all, but you just take what you need.

KM: That's right, yes. Leave the rest…

VH: The Hawaiians loved to eat that raw, but we liked to dry it.

KM: Yes.

VH: Take home and put some salt on it then dry it.

KM: 'Ae.

VH: Yes, that's some of our life time.

KM: Yes. But what you were saying tūtū, "Just take what you need."

VH: Yes.

KM: No waste.

VH: No waste, you never leave anything on the table. No waste, my mother taught us whatever you put on that plate, you finish that. We always had a bowl of poi. Each one of us had a bowl of poi…

Helen HirokoTamura Onuma
February 18, 2006
Lāna'i Oral History Interview Program
with Kepā Maly

Helen Hiroko Tamura Onuma (Figure 44.) was born at Keōmoku Village in 1922. Her father, Ichiro Tamura (called Murata by Lāna'i Hawaiians), first came to Lāna'i around 1900 when Maunalei sugar Company was operating out of the Keōmoku-Kahalepalaoa region. After the Maunalei Sugar Company went bankrupt, the elder Tamura remained on Lāna'i and worked for the ranch as a handyman, and in other odd jobs. Her mother, Ayako Sumida, was a "picture bride" who came to Lāna'i in 1921.



Figure 44. Helen Hiroko Tamura Onuma (Photo KPAS_3212)

Growing up at Keōmoku, Aunty Helen's playmates and early life was connected to all the Hawaiian families of Lāna'i. In ca. 1929, she moved up to Kō'ele and lived with the Abe family on the ranch, and attended classes at the Kō'ele School. In ca. 1933 her entire family moved up to Kō'ele, where her younger sister was born, though her father remained in the Maunalei-Keōmoku are for a time, making honey and doing ranch work.

During the interview, Aunty Helen shared her memories of life at both Keōmoku and Kō'ele, speaking about families, operations of the ranch, how non-Hawaiian families were embraced and became a part of the island community, buildings of the ranch, and activities in which she participated. Aunty Helen, loved to play Hawaiian music and dance hula, and shared her love of the Lāna'i community with all who were interested. She passed away on June 25th, 2014.

HO: I'm Helen Onuma.

KM: 'Ae.

HO: I was born September 26th, 1922 in Keōmoku. Keōmoku town. Right across the Hawaiian church.

KM: You said that your name is Helen Onuma.

HO: Yes.

KM: What was your maiden name?

HO: My maiden name was Helen Hiroko Tamura.

KM: What was papa's name?

HO: My papa's name was Ichiro Tamura. Actually, they called him Murata because it was easier to say Murata in Hawaiian.

KM: 'Ae. I see.

KM: Papa was born, where?

HO: My father was born in Japan.

KM: Yes. What area?

HO: Somewhere around Sen-dai area.

KM: Sen-dai. Okay. When did your father come here? You were telling me that he came, he didn't come straight from Japan to Lāna'i, he went somewhere else too?

HO: Yes. He was working on a ship. I remember he told us he went to San Francisco, toured that area and finally, he came to Lāna'i.

KM: Wow! Did he tell you how he chose to come to Lāna'i?

HO: Well, let's see now. [thinking] I remember in Japan he had family. The last time he said, I heard from my uncle in Japan, that he used to love to travel. He loved to travel.

KM: Yes.

HO: So after he went around San Francisco area he landed on Lāna'i.

KM: Amazing!

HO: Yes.

KM: And he landed down the old landing. Do you remember Kahalepalaoa?

HO: Kahalepalaoa. Yes, that's right.

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KM: About when did papa come to Lāna'i? Or about how old was he, you think?

HO: Okay, let me see now. My mom came in 1921. Papa was over here already. And then he had his honey bee business. He was manager of honey bees. He raised honey on Lāna'i, Keōmoku.

KM: Oh.

HO: I remember he used to send 'em to the mainland, the honey, credit. What he told me is he borrowed money from the bank, First Hawaiian Bank. Two grand, anyway before, two grand. The crate to put in the honey and then he sent it to the mainland.

KM: He was in the honey business?

HO: Yes.

KM: Do you think that he came, if I could just go back to thinking about when papa came to Lāna'i. If he was born around 1886. In 1900 he would have been 14 or so.

HO: My mother was born in 1900.

KM: So she was 21 then, when she came here.

HO: Yes.

KM: Okay. Your mother was born in 1900, but your father was older than her?

HO: Yes. Fourteen years. He was young when he came to Lāna'i. (He worked at Maunalei Sugar Company… [see Sugar Company Ledger at Lāna'i Culture & Heritage Center].)

And what else. He did lot of stuff, you know. He raised watermelons.

KM: Really!

HO: Because he stayed down there.

KM: Yes, at Keōmoku.

HO: Yes.

KM: And you said where you were living… [looking at map]

HO: Where is the church?

KM: Okay. The church is, here's Waia'ōpae. The map is upside down for me.

HO: Here is Keōmoku.

KM: This is the kahawai. Do you remember the little stream that came down?

HO: Yes.

KM: The kahawai came down. This was the Gays' house here. Remember the Gays?

HO: Yes.

KM: Do you remember Charles Gay them?

HO: I remember. I heard a lot of the Gays.

HO: And I know the Richardson's.

KM: Do you remember the Cocketts. When Rose Cockett and Robert Cockett, Irene's parents?

HO: Oh yes, I knew them very well.

KM: Yes. You remember Irene. Irene them as children were living here in this house here.

HO: Oh.

KM: The church would be right here on the mauka side. The Hawaiian church you said.

HO: Yes. Right there is the church.

KM: Yes.

HO: And had so many houses.

KM: That's right so there were houses.

HO: Yes. And in one of the houses I was born in.

KM: You were born in.

HO: Yes.

KM: On the mauka side of the trail or makai?

HO: Makai.

KM: Makai, below. Okay. Where the church was, just below the church you said…is that the house you were living in?

HO: Yes. Somewhere around there.

KM: Okay. Who was living by you then, when you were a child?

HO: Kahaleanu.

KM: Kahaleanu. If we go from your house towards the Kahalepalaoa side. Who was living by you? You had?

HO: Only I remember Kahaleanus. I don't remember Irene folks. I never did see them while I was living down there.

KM: Okay.

HO: I remember Mrs. Kahaleanu. When my youngest sister was born, she was the mid-wife.

KM: Oh, really!

HO: We were living up at the ranch at that time.

KM: Up at Kō'ele?

HO: Yes.

KM: Okay. Here's another landmark that you remember. The school lot, the Keōmoku school lot.

HO: Yes. The school! I went to school there.

KM: You went to school at Keōmoku?

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HO: Yes.

KM: Who were students with you. Do you remember some of them?

HO: Yes. I remember all. When I was in 1st grade, the Kaopuikis. Solomon, you know.

HO: He passed away. At that time the teacher was Mr. Tashima.

KM: Oh. Mr. Tashima.

HO: He just got out from college, the University of Hawai'i.

KM: Yes.

HO: And poor guy he used to come Lāna'i and stay on Lāna'i. Weekends he used to come to our house.

KM: Oh.

HO: Interesting, yeah.

KM: Yes, yes. You went to school down here at Keōmoku.

HO: Yes. At Keōmoku.

KM: Was it a one room school house or had two rooms? Do you remember?

HO: I remember Mr. Tashima had from 1st grade to 6th grade. Because in the 1st grade you had two or three and 6th grade I remember Lei Kanipae. I told you was Lei Kanipae and maybe, Rebecca.

KM: Yes.

HO: The two. I still remember they were in the 6th grade…

KM: This house that the Kaopuikis were living in. Actually used to be the Gay's house.

HO: Oh!

KM: The makai house that Charles and Louisa Gay with the family. Aunty Venus…

HO: Venus.

KM: Who's still alive now. This was their house, but when they left Keōmoku, they moved back mauka to Kō'ele.

HO: Oh.

KM: And then to their house, Lālākoa.

KM: 'Ae. We were talking of course, about your papa and a few things. We're going to talk more about that. Your mama you said came in 1921. Was she a picture bride, or was it arranged or?

HO: Kind of like arranged. I told you they felt she would be good for him because he's easy going and she's bright, you know, really. In Japan she wanted to be always, number one in school. I went to visit her parents in Japan.

KM: Hmm. What was mama's name?

HO: Her name was Sumida.

KM: Sumida. S-u-m-i-d-a?

HO: Yes. Sumida. And you know when she came from Japan, she had all the fancy kimonos. I told you she was wealthy in Japan. She told me, she thought Hawai'i was paradise, so she came.

KM: Now you shared with me a funny story too about her. That her friends were going to Hawai'i, to O'ahu or Maui, and she was?

HO: Coming to Lāna'i.

KM: She was a little bit shame?

HO: Yes. She said, because nobody goes to Lāna'i. They haven't heard about Lāna'i and Keōmoku and stuff like that.

KM: She told them she was going to…

HO: Maui. And they couldn't find her.

KM: And all of her friends looking for her, "Where is…" What was her first name?

HO: A-y-a-k-o, Ayako.

KM: Okay, Ayako. Everyone's looking for Ayako and cannot find her on Maui?

HO: No.

KM: You were the oldest child born to your mother and father.

HO: Yes.

KM: In 1922.

HO: 1922.

KM: Wonderful! Did mama stay at home, take care of house and things or did she go out and work also some?

HO: Well, in Keōmoku she took care of us.

KM: I see.

HO: She had a good friend, Kauwena'ole. Elaine's mom's mom, that's Elaine's grandma. [Figure 45]

KM: Her mama, Aunty Maggie was Nakihei.

HO: Because Elaine's mom was about same age with my mom.

KM: Ahh. At Keōmoku like that, growing up. Did you go to school till 6th grade at Keōmoku or did you come mauka?

HO: I went to 1st grade. You know my mama, she sent me to school up the city.

KM: Ahh. Who did you stay with then? You didn't go up and down every day?

HO: No. There was a family, Abe.

KM: Abe.

HO: He was a mechanic.

KM: I remember, Abe.

HO: Yes. I stayed at their house.

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KM: I see.

HO: I just went to 1st grade at Keōmoku.

KM: In 2nd grade mama already had you come up to stay with Abe them?

HO: Yes, I stayed with Abe.

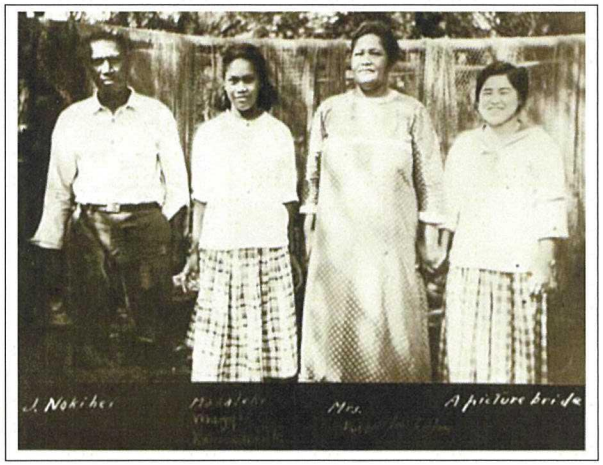


Figure 45. Keoni Nakihei, Maggie Nakihei, Ayako Sumida Tamura (A picture bride) and Ulia Nakihei at Keōmoku (Kenneth Emory Collection, 1921)

KM: Then you said, a couple of years later, mama moved up with your younger brother and sisters.

HO: Yes, everybody.

KM: Papa stayed down at Keōmoku?

HO: Yes.

KM: So, did you live at Kō'ele for a while?

HO: Yes, that's right, Kō'ele.

KM: When you moved up from Keōmoku.

HO: Yes. We stayed at Kō'ele.

KM: Maybe it was around 1929, if you were…?

HO: Let me see now. My youngest sister was born in 1933. I was in Kō'ele at that time.

KM: You were at Kō'ele.

HO: Kō'ele. That's when the mid-wife was Mrs… [thinking]

KM: Kahaleanu?

HO: Yes. Because I remember my mama saying, "Go call Mrs. Kahaleanu," because she was ready to give birth.

KM: Yes. Was Mrs. Kahaleanu still living down at the ocean.

HO: Let me see now, Kahaleanu. I think they were living up the city already.

KM: Okay. That was in 1933.

HO: In '33.

KM: What were you doing at Kō'ele? Had daddy moved up already or?

HO: Daddy was working honey and he worked for the ranch.

KM: Lāna'i Ranch, yes.

HO: Handy man, and I remember he was watchman or something like that at the time.

KM: I see. Was that with George Munro or?

HO: George Munro and Vredenburg.

KM: Oh. Ernest Vredenburg, yes.

HO: Cockett was up there too, maybe.

KM: That's right, Robert Cockett.

HO: Yes, Robert.

KM: Irene's papa, yeah.

HO: Yes.

KM: He took care of the time-keeper and the store like that.

HO: Yes, something like that.

KM: Hmm.

HO: You heard of that too?

KM: Yes. Interesting, yeah. You went to school at Kō'ele then.

HO: Yes. I went to Kō'ele too. It was walking distance from my house.

KM: It's interesting, if we look at this map again. Here's the Kō'ele Ranch area. And you see again, the little school. Here's the school lot over here.

HO: Yes.

KM: The houses were a little further over. You had to walk over to the school, is that right?

HO: Yes.

KM: It wasn't too far though?

HO: Not too far.

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KM: Okay. Was it two rooms by that time? Do you remember, were the rooms separated, or you were still all in one class?

HO: Maybe one or two rooms, I'm sure.

KM: Yes.

HO: I remember where I was living, right close by. My neighbor was the principle's house, Armstrong.

KM: Armstrong.

HO: Armstrong, O'Neill. Mr. O'Neill? Do you remember O'Neill?

KM: No, I don't.

HO: Armstrong. And Mrs. Armstrong was my homemaking teacher at that time.

KM: Oh. Still here at Kō'ele, or were you moving down to the new school already?

HO: Kō'ele.

KM: Did you ever go to this school?

HO: Yes. Down school too.

KM: You went to down school too, oh.

HO: Yes. Because Kō'ele moved.

KM: That's right, they closed the school, yeah.

HO: Yes.

KM: Did you actually finish high school here?

HO: Yes.

KM: You did.

HO: I graduated Japanese School.

KM: Yes.

HO: I used to go Japanese School in the morning from the ranch, walking down.

KM: Wow! All the way… Is it still the Hongwanji or?

HO: Not the Hongwanji. The Japanese school was, you know by the old gym.

KM: Yes, yes. Oh, just the other side.

HO: Yes.

KM: Okay.

HO: I remember, early in the morning.

KM: Oh, hard, yeah.

HO: Yes. But we survived.

KM: That's right.

HO: Like it or not, we just survived. And no cars.

KM: Yes. By that time, pineapple was coming big business already, yeah?

HO: Yes. Let's talk about ranch.

KM: Okay. Good, thank you.

HO: The ranch, I remember they used to slaughter their own animals.

KM: Up at Kō'ele?

HO: Yes.

KM: Had the slaughter house, yeah?

HO: Yes. They had the slaughter house. They had sheep and all that.

KM: Yes. They had cattle?

HO: Cattle, sheep. People used to work hard. Mr. Vredenburg was the boss at that time, supervisor or whatever. My father is just the handy man.

KM: Yes.

HO: He was the watch man one time. I can tell you something… [chuckles] There's no union, you know what I mean, no union.

KM: Yes.

HO: When came slack, no job, they laid my father off too, one time. But at least he can work Keōmoku side, part-time.

KM: Yes.

HO: Anyway, we had hard life in those days.

KM: It was. Yes.

HO: But we did, survive. And the part is we did our shopping… I don't know what area, but we took the boat, go to Maui, Lāhaina.

KM: Yes.

HO: Was shorter than coming up the city.

KM: So from Keōmoku?

HO: Right.

KM: You would go to…

HO: Lāhaina and do the shopping.

KM: Lāhaina and shop because it was easier than going.

HO: Yes, faster.

KM: Yes, faster. I guess no more one hour to get to Lāhaina from Keōmoku, less than that?

HO: Yes. Because Keōmoku to up the city… We all had our own horse you know.

KM: Yes.

HO: My daddy, my mama, I had one, my sister had one, five. And then sometimes we'd come up the city with the horse and we used to get blisters all on our

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ʻōkoles [chuckling].

KM: [chuckling]

KM: Yes. Long ride and hard ride because it's going uphill.

HO: Yes.

KM: Was the trail pretty bad, rough?

HO: Yes. Partly.

KM: Yes. You can see the old trail here [pointing to locations on map]. Here's Keōmoku again, where you folks were living like that. You can see the lines marked. The trail comes out past Maunalei and you see how it turns up.

HO: Wow.

KM: It goes all the along to these places up here. This area here, would be where the Munro Trail, the cemetery is like that.

HO: Okay.

KM: You come around the bend and go around like that. It was a long ride I bet.

HO: Yes.

KM: Who was the captain of the boat when you folks would go to Lāhaina? Do you remember?

HO: [thinking] Let me see now… I don't exactly know who was the captain, I think my daddy folks used to do it too.

KM: Oh, yeah. Oh. Did Daniel Kaopuiki, Tūtū Papa them, do you remember, or Keoni Nakihei?

HO: I don't remember.

KM: Okay. Out of curiosity, since you folks were shopping in Lāhaina at times, and then you were growing a lot of your vegetables and things too.

HO: Yes.

KM: Did you folks sometimes exchange vegetables. Things your father grew for fish or things like that? Did the families exchange goods between one another?

HO: I don't quite remember. But my daddy was so generous. When people used to come down, city people used to come down. He used to feed them fish and ʻōkolehao and whatever.

KM: ʻŌkolehao?

HO: ʻŌkolehao [chuckles]?

KM: Where's the ʻōkolehao coming from?

HO: He used to make it.

KM: [chuckling]

HO: I think in the Keōmoku kiawe tree area. I remember his going in there. I was very young so I cannot… I only remember vaguely.

KM: How interesting. Did papa go fishing too or did he get his fish from the Hawaiian men.

HO: Okay. In those days had lots of fish.

KM: Yes.

HO: When we feel like eating fish, you just go in the evening, just throw net once and you get enough.

KM: Amazing! Right in front, by your house?

HO: Yes.

KM: You know when you go down today. You look where the houses were. You remember the boats that were on the sand beach that were… Now, you go from where the boats were, the shore from where you were a child. Hundreds of feet past there.

HO: Is that right?

KM: All the mud has been washing down from the mountain.

HO: Oh.

KM: What you said, you could just go from your house, right out to go fishing?

HO: Yes. Not too far…

KM: Yes. And it wasn't all kiawe like now right? Not thick?

HO: Yes, I don't think so…

KM: …So when you came mauka?

HO: Mauka.

KM: To Kōʻele.

HO: Kōʻele.

KM: After Kōʻele where did you move to?

HO: After Kōʻele, I moved to that Chinese camp, below…

KM: What kind of foods were you eating? Were you folks eating poi when you were young too? Or when you went to Lāhaina did you buy rice and stuff and bring it home?

HO: When my dad used to go to Lāhaina they used to buy rice and even the crackers. You know the big cans.

KM: The big cans.

HO: And the cookies in the big can. Those days was very reasonable. I remember even the teacher used to buy that.

KM: You folks ate rice? You ate poi sometimes too?

HO: Poi, yes. Poi was very reasonable, not like now.

KM: Yes.

HO: And what else…

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KM: Fish you said.

HO: Fish.

KM: Did you have beef sometimes? Pork, pig?

HO: Yes.

KM: Were you hunting or did someone raise pigs? Do you remember?

HO: I think my dad used to raise chickens too.

KM: Chickens too, yes.

HO: Lots of stuff. We got by without refrigerator.

KM: Yes. Did you used to get block ice sometimes?

HO: I remember one time we had a refrigerator that you had to put in ice.

KM: That's right, the ice box, yeah.

HO: Yes. That was, I remember up the ranch.

KM: Up the ranch.

HO: But Keōmoku I don't remember if we had.

KM: Yes. You folks… I guess you had to salt things a lot or everything was fresh. If you wanted to eat chicken tonight you go kill the chicken.

HO: Yes. Kill the chicken. You like fish you just go and get the fish.

KM: Yes. That's a good way to live.

HO: Good living…

Sam Koanui Shin (with Mary Shin)
March 29, 2006
Lāna'i Oral History Program
with Kepā Maly

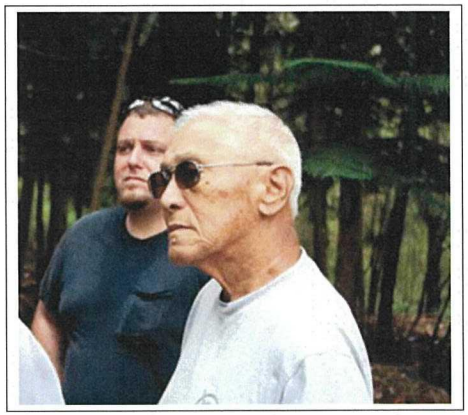


Figure 46. Sam Koanui Shin at Kihamāniania, adjoining Kō'ele, where is grandmother was buried (Photo KPAC_6198, July 12, 2007)

Sam Koanui Shin (Uncle Koa) was born at Kō'ele in 1925. His mother was Hawaiian and father, Korean. His father worked for the ranch, and while growing up, Uncle Koa hung around the cowboys and their families. He always expected that he would be a cowboy on Lāna'i, and for a short time, he did work the ranch. But when it closed in 1951, he went to work on the pineapple plantation. In this portion of the interview, Uncle Koa (Figure 46) shared memories of the ranch camp, headquarters and buildings, work of the cowboys, and relationships of families with one another.

The interview includes important descriptions of Kō'ele, and also informs us about the occurrence of the last known burial to occur at the historic Kihamāniania Church and School House along the southern boundary of Kō'ele and what is now the Cavendish Golf Course.

KM: …Uncle, I just want to say, "Aloha nui." Mahalo to you for being willing to talk story. We're doing this history project…

SKS: Yes.

KM: …so that we can protect and take care of some of those important places on the land. Lāna'i is changing so much now. We want to protect and keep some of the histories of your families, so that people will remember that it's Lāna'i… I'm going to be a little maha'oi, I'm going to ask you questions.

SKS: That's okay because that's the thing you have to maha'oi little bit.

KM: Mahalo. That's right, yes.

Uncle, if you would please share with me, your full name and date of birth?

SKS: Sam Koanui Shin. My middle name was given to me by a big Hawaiian who knows the lua [Hawaiian martial arts] too. He is a very strong man. He can carry the full barrel, 55-barrell of oil or gasoline, he can lift 'em up and he put 'em on the truck. And my father guys looking down. [chuckles] That's the first time they had this experience down the harbor.

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KM: Oh yeah? Down Kaumālapa'u?

SKS: Yes. He had asked my father if he can give his name to me.

KM: Oh, yeah?

SKS: Yes.

KM: It's his name too?

SKS: Yes.

KM: Koanui?

SKS: Yes.

KM: And what was this kūpuna's last name?

SKS: Sam "Koanui" Koapi'imoku

KM: Oh. You said he knew lua also?

SKS: Yes.

KM: Did you hear about lua growing up at all, a little bit or?

SKS: Yes. In high school.

KM: Oh, yeah?

SKS: But I never said anything.

KM: Okay. Were people still using some form of lua when you were a child here on Lāna'i?

SKS: Nobody knows, they only talked about it. The only thing I know is, just like the Japanese fighters.

KM: Yes.

SKS: That's the thing that we missed out. Maybe if you was there with that man…oh boy, he got lot of stories.

KM: Talk story.

SKS: According to my father what he talked about.

KM: Was this old man Koa, living down, working Kaumālapa'u or he was going?

SKS: Up the ranch, Kō'ele.

KM: Oh, he was up at the ranch.

SKS: Yes. Used to have around thirty houses up there.

KM: Really!

SKS: Thirty buildings and they had one big fire, fifteen of those buildings went burn down.

KM: Really! Do you recall approximately how old you were when the fire occurred?

SKS: I think I wasn't born.

KM: Oh. Before you were born, okay. You mentioned Kō'ele and you said, you gave me your full name, Sam Koanui Shin. You hānau when?

SKS: March 8th, 1925.

KM: Wonderful! Too good, so actually you just had a birthday. That's right.

SKS: Yes. Just pau. [chuckling]

KM: Yes. Wonderful! So you were you hānau at Kō'ele?

SKS: [thinking] My…somebody. What do you call that, mid-mother?

KM: Mid-wife. Pale hānau they called that.

SKS: But Rebecca Kaopuiki was like my mother too, Richardson.

KM: Yes.

SKS: I hear stories, a little bit here and a little bit there that she used to take care of me. That's why I call her mom too…I asked her, "Can I call you mom." Because the way I see how things was way back you used to take good care of me. My adopted father Shin by my hānai father too. He was a nice man.

KM: Okay. Paha, you hānau Kō'ele you think or Keōmoku?

SKS: No, everybody went move up to Kō'ele.

KM: Okay. You said in 1925. Who was your papa and who was your mama? You told me that Shin was actually your hānai papa?

SKS: Right.

SKS: Kwon Gi Hong. Korean's, they put any kind name, backwards or frontward.

KM: Kwon.

MS: Yes. K-w-o-n.

KM: Okay. Is that why Uncle Bill…?

MS: When they came the spelling was Q-u-a-n.

SKS: My birth certificate well…po'e haole.

KM: That's right they don't know how.

MS: Writing before, yes. It's Q-u-a-n on the birth certificate.

KM: I see. Papa was Kwon and mama was?

MS: Napuehu.

KM: Napuehu?

SKS: Yes. The last name.

MS: N-a-p-u-e-h-u, I think.

KM: Napuehu?

MS: Yes.

KM: Okay, that's mama. Mama was a native of Lāna'i? No?

SKS: Kohala.

KM: Kohala. Oh…

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SKS: Yes, mom?

KM: Okay. Is that mama or grandma?

SKS: Mama and grandma buried up here.

KM: That's right. At? Kihamāniania?

SKS: This golf course.

KM: The old church school house right? The stone mortar?

SKS: Right.

KM: She's buried in there?

SKS: Right in the back there.

KM: That's your grandmother or your mother?

SKS: Grandmother.

KM: Your grandmother. Okay. Do you remember your grandmother's name?

SKS: [thinking] Do you have it? [asking his wife]

MS: I don't have the grandma's, the mother and the aunty Shin, Elizabeth according to the birth certificate.

SKS: Brother Kwon and Ethel they know.

KM: Okay.

MS: His sister Mary made the family tree.

KM: The genealogy tree. Oh!

MS: She knows. Some names I told her according to the birth certificate the mother's name, she has a different name and we have a different name.

KM: 'Ae. Interesting yes. That's how it was sometimes even like you said how Kwon is written in two ways.

MS: Yes.

KM: Sometimes they change or maybe someone remembered a different date.

MS: When my great-grandparents came to the islands, you know the writing, lot of people, the pronunciation is Kwon but when they write it down…

SKS: It's a different spelling.

KM: Different style, yes.

MS: They write them as they see.

KM: Since your grandmother was buried up at Kihamāniania, that's the name right where the old church is.

SKS: Yes.

KM: Alongside the old golf course. If your mother was from Kohala, did you hear… Was she born in Kohala and came over with her mother them or? How did they come to Lāna'i, was it to work on the ranch?

SKS: Yes. Well, according to what I remember they heard stories about that small island. The story is that they reached over her in 1910. He came over from Korea in 1908 so he went to Hilo.

KM: Kwon?

SKS: Yes. To work over there as a plantation worker and in the sugar cane field.

KM: I see.

SKS: There was a group of Koreans that liked to get away from these things. They heard about pineapple and all that and the ranch.

KM: Yes. Kwon came from Korea, went to Hilo and then somehow met your mama?

SKS: Right.

KM: And then they came to Lāna'i. Your grandmother came to Lāna'i around that time also?

SKS: Yes.

KM: That means if she was buried up there at Kihamāniania that they were still burying people up there after 1910 or so. You can see in the poho, where the graves are.

MS: All the trees growing.

SKS: The worse trees to grow is the Christmas berries.

KM: Yes.

SKS: We used to go back there and clean, it was nice. But the Christmas berries came in, ahh…

KM: May I ask you folks a question, this has to do with the treatment of those graves as an example. Because that's your 'ohana in there too.

SKS: Right.

KM: Is it your mana'o that it's important that the graves be protected where they are?

SKS: Oh, yes.

KM: No mess around?

SKS: Yes. So far, nobody did.

KM: Good. What I'm curious about in your thought also though, would it be appropriate if the members of the community and the 'ohana, if they wanted to go up and try to maybe open up, clean out some of that Christmas berry, the iron wood and stuff. So that it could be opened up a little bit, you know, protected.

MS: We don't know where the graves are now.

KM: Some. It's interesting, you can actually still see the stone alignment.

MS: On some.

KM: There's at least twenty-five graves up there. Did you ever hear about the old stone building? Anything about it?

SKS: Stories about the building. All I know is, they just say it's a church. [thinking]

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Nothing more I think.

KM: Okay. There's some tradition about that from the old man Pi'ianai'a who lived there back in the time of Kamehameha. You'll enjoy seeing the little stories.

SKS: Oh, good.

KM: What was Kō'ele like when you were young, living? Who were the families that you remember?

SKS: [thinking] For my part, I remember the kind of house we get, it's a one wall, single wall type of building. Get the roof on top, no more this thing here.

KM: No more ceiling.

SKS: Yes.

KM: Only the piula you see, the rafters.

SKS: Only the piula over there, yes.

KM: One room? Or did they make walk in kitchen kind?

SKS: I think if I'm not mistaken, we get one bedroom but the kitchen. The kitchen and parlor is all the same.

KM: All one?

SKS: Yes.

KM: And the house. If you think back to now, the size of your living room which is what, maybe 18x20 or something?

SKS: It's about this width.

KM: It's about this, okay.

SKS: About this width. Yes.

KM: About 18x20 or so.

SKS: And then we get one bath house outside.

KM: Oh.

SKS: Concrete. You can 'au'au inside there.

KM: The water?

SKS: We can make the kind 50-gallon drum that's how we used to boil water, make fire.

KM: Interesting. Did your water come from catchments?

SKS: From behind the reservoir.

KM: Yes.

SKS: Over there, the one they made. Our water comes from Maunalei plus that valley up there and they put them into… Had two pūnāwai up there, Kaiholena. And then one comes down to that's where the hotel is.

KM: 'Ae. Kaiholena was the valley, I think. And you said Maunalei had? What had pipes I think coming out of Maunalei, yes?

SKS: They had three pipes.

KM: Did those pipes go through a tunnel or up and over?

SKS: Yes. Had three tunnels.

KM: Three tunnels?

SKS: Yes.

KM: Oh. In those days when they did that it was strong, everything. But then one day the third one, that means the last one, collapsed. They went fix 'em up again. They went inside and dig it all up.

MS: [Aunty Mary returns with genealogy book] According to this book, his natural parents was were Gi Hong Kwon, and his mother was Heuka.

KM: Heuka?

MS: H-e-u-k-a.

MS: And this, Bon Soon Shin, is his adopted.

KM: I see.

MS: Yes.

KM: Oh, I see. Elizabeth Napuehu was?

MS: Was his hānai.

KM: Was hānai mama?

MS: Yes.

KM: I see. And Elizabeth, is this Elizabeth related to…?

MS: Yes. Sisters.

KM: I see. Okay, good. Mahalo!

MS: I keep all this.

KM: Yes, thank you, aunty.

MS: For when they ask you information, "What was that?" [chuckles]

KM: Wonderful!

SKS: That's my secretary.

KM: Lucky we get good wives, yes.

SKS: Yes, terrific.

KM: Kō'ele, your house and you said that at one time there were maybe thirty houses up there?

SKS: Yes, I heard. I don't know if it was during my growing up time.

KM: Yes. Because you think maybe when? Okay. When you were living there about how many houses and who were the families? Who were the families around you?

SKS: A lot of people over there they all come and go you know.

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KM: Yes. I see.

SKS: You know why when they took away that building over there all the ranch and everything. We used to go up there and nānea over there.

KM: That's right.

SKS: And then go over there. Gee, I know where and who stay all the time.

KM: Now, all of your familiar landmarks gone.

SKS: Yes. Tamura.

MS: Tamura and?

SKS: Who's that other one? Oh, Sakamoto, but Sakamoto is more on the late times.

KM: Okay. Tamura, Sakamoto. Other Hawaiian families, some of the Richardsons?

SKS: Yes. The Richardsons. Kauwenaole used to be there.

KM: Kauwenaole.

SKS: John and the Gibsons, Kauakahi down side.

KM: Kauakahi.

SKS: Yes Kauakahi and Henry Gibson.

KM: Okay.

SKS: And the wife, I think she's from the Hawaiian family. Like in those days, Gibson was kind of a big family over here too.

KM: Yes. They were in the early days. The older Gibson was that Walter Murray Gibson who actually came here in the 1861, and started in Pālāwai. He then moved to start the Kō'ele Ranch. It was Gibson and then his son-in-law, Frederick Hayselden Do you remember hearing Frederick Hayselden?

SKS: [thinking] Get that name in that book.

MS: Vredenburg.

KM: Oh, Ernest Vredenburg the manager when you…?

SKS: Yes.

MS: The ranch.

KM: Who else? Robert Cockett?

SKS: The first one was George Munro.

KM: Yes, then Vredenburg came in the '30s?

SKS: Actually George Munro. He was the man that planted all the trees up along the Hale and all that. He was the one that wrote a book about the birds. The Hawaiian.

KM: 'Ae, that's right.

SKS: I used to watch. I used to watch him, I used to sit up on the mountain underneath the trail and all that. I never asked him but now I know what he's doing. He was doing research, finding the birds. Their habitat and all kinds, how they function up

there in the forest.

KM: Yes.

MS: How about Ku'ikahi?

KM: Oh.

MS: Yes, Ku'ikahi.

KM: He was up at Kō'ele too? Because was it Mary Ku'ikahi who was the school teacher or something?

MS: A cook.

KM: A cook, oh. You went to Kō'ele school or did they close it already?

SKS: No. You know why when I was 5 years old, my father sent me to Honolulu.

KM: Oh.

SKS: I lost a lot of Lāna'i.

KM: I see.

SKS: I stayed there. I go down there for the school year and then summer time I come back here. I ride the Humu'ula, the Hualālai or whatever.

KM: To Kaumālapa'u or to Mānele?

SKS: If I come straight to Lāna'i lucky. Sometimes I have to go to Moloka'i.

KM: Moloka'i?

SKS: And then go Maui. And they used to load sugar from like say, Kapalua or what do you call that place [thinking]? They get one jumping stone over there, what they used to make a wharf. All the sugar in the bag. They load them on the, we call it the barge and they take it out and put 'em by the boat. And then get the winch, they lift 'em up, all double job.

KM: This is 'Olowalu side?

SKS: No, at Lāhaina.

KM: At Lāhaina, Māla?

SKS: No.

KM: Kā'anapali.

SKS: Kā'anapali. Right around there.

KM: Okay. By Keka'a, the black rock?

SKS: Yes. Some place around there. After that modernization they took away all those foundations…

KM: And then you landed Kaumālapa'u at that time?

SKS: Yes, at that time. But we parked outside the boat don't come in.

KM: Little boat comes in.

SKS: Little boat comes in.

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KM: Interesting. You never went to the Kō'ele school?

SKS: No. I went there in [thinking] 1938, I think around there.

KM: Oh… Living at Kō'ele, it was a working ranch.

SKS: Right.

KM: Where were they shipping pipi from? What was the range like that?

SKS: By my time... But if you go back into [thinking] '38, I don't know what was the last date of that place they stopped. Oh shucks, I know during the war time we used to make pa'akai down there and make lot of salt.

KM: Down?

SKS: Down Mānele. You know the place the parking area where you drive, you can go down where they had launch…

KM: The launch, the ramp, the boat ramp?

SKS: Right there, all that portion there. From the back side, where you enter.

KM: Yes.

SKS: Had salt boxes all over there.

KM: Mortar, cement kind?

SKS: Yes. Cement. And on top of the hill we had one, two, three.

KM: Ahh. That's by towards the pipi chute yeah?

SKS: Yes, on top.

KM: And you folks were still making salt in the?

SKS: We used to make salt over there.

KM: Wow!

SKS: Otherwise we don't have salt for salt our pipi, the hides.

KM: Really!

SKS: Yes.

KM: This is in the '30s in the '40s still yet? Or in the '30s at least?

SKS: They had them in the '30s already had some. Few more boxes but the on top one, we made that. Our time.

KM: Wow! That would be after you were an adult already or?

SKS: No. I was young.

KM: Teenager? That's so interesting. Those salt beds though like the one that's still up by pipi chute now. That was made later?

SKS: Yes. During the war.

KM: How did you get the water into that?

SKS: We used pump.

KM: Pump?

SKS: Yes. The small kind of pump. We just pumped the water on top the highest one and we let 'em flow on the other side.

KM: How interesting! Too good! Let me ask you about making the salt then. You had a pipe or something that ran down into the ocean? Right on the pali?

SKS: Yes.

KM: Not far from the pipi chute?

SKS: Right down.

KM: Right there, yes. The pipe sucked the water up. You go into the first bed and then it sloped down?

SKS: High to low.

KM: Like a lo'i, like how the lo'i worked?

SKS: Yes, right.

KM: How long would it take you? Do you remember, how long it would take? And how thick, how deep was the water?

SKS: The water this much you know.

KM: Nine to twelve inches?

SKS: I would say twelve inches.

KM: Twelve inches, okay.

SKS: But sometimes we put less because we needed the salt quick. Then we make. I don't know how long it takes.

KM: Uncle, that place is all uhi with the kiawe.

SKS: Right.

KM: Must have been pretty much open then? Right? Never have kiawe all the time.

SKS: No.

KM: Was all open.

SKS: All small.

KM: Yes, yes. The salt that you folks made from there.

SKS: When we started the trees were tall because when they started in the '30s it was small. Just like our trees…

KM: That's interesting. Now you folks were specifically making salt so you could salt the pipi up here?

SKS: The hides. And every time when we go up there to take it all out, oh sometimes we get what, two hundred…

KM: Hides, wow.

SKS: No sense you take small load. You take a big load better.

KM: Yes.

SKS: And then we fold them all up, we tie them so it's easy for…

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KM: Yes. For truck? And then you would put it on the truck down to Kaumālapaʻu?

SKS: Yes. Kaumālapaʻu.

KM: That's interesting.

SKS: Put 'em on the boat and ship out.

KM: In addition to the houses at Kōʻele. And I remember the old Quonset huts, at least a few of them and stuff. There were working buildings, there were houses?

SKS: After the war.

KM: Quonset houses were after the war.

SKS: In 1947, one year after then they brought that thing in, that's what I think.

SKS: They brought the Quonset from Maui.

KM: Maui.

SKS: Up, where Ethel lives?

MS: Hāliʻimaile.

SKS: Hāliʻimaile, that's where had one big marine camp.

MS: They had an army camp over there.

SKS: And Hawaiʻi had too.

KM: That's right, yes, Waimea.

SKS: Kauaʻi had.

KM: That's right.

SKS: They used every island to train all the boys over here.

KM: Yes. Oh. When you were talking about who was living up at Kōʻele and you remembered some of the names. Robert Cockett was there too? Is that right, Robert Cockett and Aunty Rose, Aunty Irene them, Lloyd the brother and the children like that. They evidently had a store up there for the ranch also?

SKS: I know the father was working for the ranch.

KM: Yes.

SKS: But those things were through the ranch system.

KM: Yes, he was working as the bookkeeper, shopkeeper for the ranch.

SKS: Right.

KM: Under Munro and Vredenburg …

SKS: Munro first.

KM: Yes, Munro first. You folks had access to meat from the ranch? Did you folks go hunting for meat at all?

SKS: Hunting, yes.

KM: What kind hunting?

SKS: We get goats.

KM: Goats.

SKS: Deer. Every month we get meat.

KM: The ranch would slaughter some pipi and everyone… all the families would have meat? There was a slaughter house up at Kōʻele too?

SKS: Yes. Down inside that valley where the horse stable is. [Iwiʻole – between ranch and school-golf course]

KM: Yes.

SKS: Then you can see that out there.

KM: That's where the slaughter house was?

SKS: Right on the side. And get the corral where we drive the pipi inside from up the hill down in.

KM: Oh, okay. Wow! You said the Quonset huts came in after. That was all part of the ranch operation. For storage, supplies, like that.

SKS: That one they used for put the horses inside there, and they made stalls.

After that I don't know what happened. Pōhō though, all wasted. Anyway, they don't have that kind of money. The Hawaiian Pineapple Company was the owner of that place.

SKS: We just were… more than they could afford.

KM: Hmm. Where was the range for the pipi when you were a child? When you were a young adult, teenager like that? Where were the pipi running? This side had already turned over to pineapple, Pālāwai like that, right?

SKS: See, wherever they end as they build up, wherever they ended and then below that we put pipi inside there, like down by Mānele.

KM: ʻAe. Below the field?

SKS: And then up by Pānini Patch.

KM: ʻAe.

SKS: You know the hotel when you look up you see that puʻu up there [Puʻu Mahanalua]?

KM: ʻAe.

SKS: All back there. And all back where the… Where the place is open away from the pineapple fields that's where we raised cattle.

KM: Okay. So the cattle were even out like towards Kānepuʻu and?

SKS: All the way out.

KM: Keahiakawelo? Around Mahana below?

SKS: Yes.

KM: Oh.

SKS: And go back this side towards Keōmoku.

KM: Even makai lands?

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SKS: All that, even Naha.

KM: To Naha too? That's right 'cause you can see the trough like that.

SKS: Yes. And you see the big place where they dug all that big water.

KM: Yes.

SKS: So the pipi can go down and drink that…

KM: Yes. So uncle, when you come back, not far from the trail 'Awehi. Yes?

SKS: Right.

KM: Inside there has a beautiful stone lined and the ramp goes down and get water inside. Like you said how the pipi can go down and drink water right? That was from the ranch days?

SKS: Yes.

KM: They would let pipi inu wai down there?

SKS: Yes.

KM: Have you looked at it? You know the place?

SKS: Today, I don't know get so much trees.

KM: Yes.

SKS: Break down and all the branches inside there. But we did go couple of times.

KM: The stone work is beautiful if you remember.

SKS: Yes.

KM: And it's interesting, I don't know if it's kiawe or maybe an old native wood even kauila or something. You know the ramp how the pipi could go down to drink the water. You see there's a beautiful wood log set into the stones…

SKS: And pōhaku.

KM: 'Ae. And then a wood log at the bottom of it to keep the stones in place. I don't know if you remember. We go down holoholo sometime…

SKS: Those things before was so the pipi no pakika [slip]. The pipi go inside the puka, cannot come out, I like laugh.

KM: So the range for the cattle was all over except for where pineapple. Did you folks have to have fence line all around the fields at one time?

SKS: Oh yes. Even we divided the area.

KM: The paddock like that, made divisions.

SKS: You know when you talk about Mānele, there's a stone wall down there.

KM: Yes.

SKS: By the tank. It starts from the pineapple field and then…

KM: Goes?

SKS: The stone wall goes right down.

KM: Yes.

SKS: And them from over there they made a wire fence and goes till the beach.

KM: Wow!

SKS: I wanted to ask around about what's the story about this place, nobody can answer me. I don't know, I was still young.

KM: Yes. They would make those kind stone wall, wire fence to divide paddocks or stuff like that.

SKS: After that they figured a fence line is better because [chuckling] stone is too much job.

KM: Hard job. Out in some of these remote lands like above Kaunolū or towards Mānele or Kānepu'u like that, how did they get water for the pipi?

SKS: What they did for Maunalei, if you know where the trough 40 is down Keōmoku road?

KM: Okay, trough 40.

SKS: There's one trough but now it's not in use. They put a 2-inch pipe from the top.

KM: At Maunalei?

SKS: Maunalei. They put 'em all the way down next to the road go but they look up the mountain get pōhaku all landslide or something going damage the…

KM: Pipe?

SKS: Pipe. They figured if they bury 'em a little, put stone on top, if it washed out maybe they can…

KM: Yes, yes.

SKS: So not to damage the pipe. All the way down till it comes to one steep place, I don't know how they went start. Oh, they went put the pipe up, go down one at a time.

KM: Oh.

SKS: That stone wall.

KM: Yes. Amazing!

SKS: I don't know how they went do the last one. [chuckling]

KM: Steep gulch. You talking like at Maunalei?

SKS: Yes. Right by the trough water there's a place right by Maunalei Gulch. Get one… [thinking] the Hawaiian word for that, that's where the ridge goes down. You know the ridge? There's a ridge that goes down like this, goes out and then comes small and it goes right down, the point. And we used to teach the cattle how to go down.

But then after that pau. The stones all started running away, no can. Get all the different kind stones come out. We have to drive them all the way up and take the trail.

KM: Take 'em down again?

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SKS: No, we never did that. We chase the pipi down.

SKS: Lloyd Cockett went teach me plenty stuff inside there too. He found a cave, get the kind trail, stone formation. Me, I don't go inside that kind place.

KM: Yes. So they would set up pipe-lines, even to get water out to Kānepu'u and stuff like that?

SKS: All the way. All below Kānepu'u.

KM: Below.

SKS: Yes. If you go down, what is that, Lapaiki?

KM: 'Ae.

SKS: If you go down, halfway from the beach to the top, if you look back that's where all the pipes is.

KM: I see.

SKS: They put all the pipes, all the way.

KM: They would run pipes all over.

SKS: All the way till down here, almost close to Keone.

KM: Wow! If we come back to your pipi. They were shipping out of Kaumālapa'u? Live head or butchered?

SKS: All live.

KM: All live. Okay.

SKS: I don't know how much they can put on the boat but I know quite a few…

KM: Like Humu'ula like that would come in or?

SKS: Yes. Because you see that's the old kind of ship where…on the bow they have a platform. But then right back of there, that's one puka right over there.

KM: I know some places where they would hō'au the pipi out in the water and then they would winch them in.

SKS: Right.

KM: Were you swimming them in the water or were they?

SKS: Before then.

KM: Before then. Oh, wow!

SKS: Until the early times, I don't know what year is that but in the early times, that's how. You know that Mānele, what they call that now, Mānele Bay, the other one is Pōlehua used to get black sand.

KM: Oh.

SKS: And get coral. They used to chase the pipi inside there and take them to the boat. That was tough… But then after that they took the boat, no more pier but they put two anchors, one in the back, the bow and whichever way they put that thing and they bring that thing close. They get the winch up on the land.

KM: That's right.

SKS: Huki.

KM: 'Ae.

SKS: And they winch 'em and then they get that anchor too. I don't know how they do 'em but they did it.

KM: Did you ever see them use the pipi chute or was that pau when you were?

SKS: No. I only seen pictures of that.

KM: Okay. They weren't using that when you were working.

SKS: I look, they stay about this far away from the pōhaku [gestures a narrow gap], you know.

KM: I know so you really got to anchor pa'a.

SKS: And a good job, boy they do.

KM: Yes.

SKS: And the pipi stay up mauka, they hook the thing just chase 'em down. Ohh!

MS: Those were the days!

KM: They were!

SKS: Yes, strong.

KM: Was mostly Hawaiian cowboys?

SKS: Yes.

KM: Hapa, part-Hawaiian cowboys like that.

SKS: That's what I know, I only seen Hawaiians.

KM: Yes.

SKS: Kaho'ohalahala all them guys.

KM: Yes.

SKS: Plenty.

KM: Aunty mentioned and you said had the Tamuras. Helen's father?

SKS: Yes.

KM: He was carpenter, handy-man like that or?

SKS: Bee hive.

KM: Bee hive, oh, the bee hive?

SKS: He could do anything.

KM: Any kind, yes. If there were Japanese or other Korean family people. What were they doing? Were they ranching also or were they doing the other jobs around the ranch land?

MS: Pineapple.

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SKS: Pick pineapple.

KM: Pick pineapple.

MS: Mostly from the Big Island when depression days they came over here. That's how my parents came.

KM: Really!

MS: They came over here to find jobs…

Mary Ellen "Suki" Louisiana Maile Lehua Richardson Nakoa
August 26, 2006
Lānaʻi Oral History Program
With Kepā Maly



Figure 47. Aunty Suki, Tūtū Becca and Aunty Charlotte (KPAS-1219, September 13, 2003)

Mary Ellen Louisiana Maile Lehua Richardson Nakoa – "Aunty Suki" (Figure 47) was born September 13, 1935 at Kōʻele. She was the oldest daughter of her parents Rebecca Kaopuiki Richardson and Ernest Samson Richardson, and the third eldest of the moʻopuna born to Tūtū Mama and Tūtū Papa Daniel Kaopuiki. She spent the first 20 years of her life living between Kōʻele and Keōmoku.

Aunty Suki held a deep passion for the history of Lānaʻi's families, land and traditions, and over the years she collected many papers, articles, genealogies and photographs which make up the foundational collection of the Lānaʻi Culture & Heritage Center. She began collecting historical materials for Lānaʻi long before most people understood their value.

In this interview, Aunty Suki provides us with glimpses into her knowledge of family and life at Kōʻele; she also helped to identify locations being discussed on the 1938 map of Kōʻele (Figure 36). She was the acknowledged family historian, and her passing away on May 14, 2011, was a loss to her family and all Lānaʻi.

KM: …We're just going to talk story.

SN: Okay.

KM: Mahalo nui. I'll talk up…mahalo! Thank you so much for being willing to talk story.

SN: Okay. You're very welcome. I'll give you whatever comes into my mind.

KM: ʻAe, yes. That's why I brought some of the old photographs and also your set of maps. I brought some that we may mark things down on also.

SN: Okay.

KM: I'm going to be a little nīʻele you know.

SN: That's okay, that's how we learn.

KM: Because if we don't ask… That's right, exactly.

SN: If you don't ask, you don't know.

KM: Yes. What I'm going to start with is basic background.

SN: Okay.

KM: Your full name and when you hānau?

SN: My full name is Mary Ellen Louisiana Maile Lehua Richardson Nakoa.

KM: ʻAe.

SN: I was born on Lānaʻi.

KM: ʻAe.

SN: September 13th, 1935.

KM: ʻAe.

SN: My mom is Rebecca Kaopuiki Richardson. My dad is Ernest Samson Richardson.

KM: ʻAe. You hānau, you said here on Lānaʻi at Keōmoku or mauka?

SN: Kōʻele.

KM: Kōʻele. Okay. Real quickly, mama was born here on Lānaʻi at Keōmoku?

SN: At Keōmoku.

KM: Somewhere in that vicinity?

SN: [thinking] Kahalepalaoa.

KM: Kahalepalaoa. Okay.

SN: She said Kahalepalaoa in one of the storage housing there.

KM: Oh, yeah?

SN: Yes, down there.

KM: From the old sugar plantation?

SN: Yes.

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KM: The landing was there right?

SN: Yes. The landing was there and then they have storage housing over there.

KM: Sure.

SN: When the boat comes in, they leave all their things over there… Now papa though, and papa was?

SN: Lāhaina.

KM: Papa was born in about 1910?

SN: In [thinking] yes, 1910.

KM: I think so because mama was born in 1914?

SN: In 1914.

KM: Okay.

SN: Let me go look in my book. Yes. I'm fine. [looking in book] Yes, July 1st, 1910.

KM: Was papa?

SN: Papa.

KM: Yes.

SN: Then mama, May 20th, 1914.

KM: Okay. Papa you said was born in Lāhaina?

SN: Lāhaina by the armory hall.

KM: Okay… Papa is Ernest Richardson?

SN: Yes. Ernest Samson Richardson. He has a brother John and he has a grandfather, John…

KM: Now, Uncle Johnny Boy here is?

SN: The brother of my dad.

KM: It was so interesting. I guess I knew that but papa was so different looking.

SN: Yes.

KM: Now, you're one of the oldest mo'opuna of Tūtū Mama and Tūtū Papa right?

SN: I am number three. Most of my childhood, during the summer vacations, three months we would spend down there with tūtū. In fact mostly all the keiki, my Uncle Daniel's children and my mom and… We were just about the same age as Aunty Eva… We all stayed down there.

I think I was only about one or two years younger than Aunty Eva and she was the youngest of my Tūtū Mama.

KM: Yes. It was like you folks were sisters?

SN: Yes. We all grew up together, yes.

KM: Okay, that's good. When you hānau at Kō'ele, you lived there, you went to school?

SN: All my life.

KM: All your life. Summers or weekends like that, you folks would go down with Tūtū Mama, Tūtū Papa them?

SN: Down with grandma, yes. We would go down to the church at Ka Lanakila.

KM: 'Ae.

SN: Every weekend we'd go down there.

KM: 'Ae.

SN: But during the summer we'd stay down there. We'd come home, back and forth, but usually during the summer, down there…

KM: 'Ae. Beautiful! Okay. Now, we're bouncing around a little bit, but just thinking about growing up, you knew your tūtū. Let's talk a little bit about Kō'ele.

SN: Yes.

KM: I have a couple of photographs. This one you gave to us, it's from above, showing the old reservoir and the village.

SN: Yes, the pool any way.

KM: Yes. The big water…

SN: Yes.

KM: This water came from Maunalei?

SN: From the mountain. Yes, Maunalei. But when rains, the water all mixed up with this.

KM: Oh.

SN: And there's another pond on this end… [point to Kaiholena]

KM: That's right. The luawai was over that side too.

SN: Yes.

KM: Now this…

SN: Tree, still living.

KM: …Norfolk pine tree is still there.

SN: Yes.

KM: And this is the one that's by the hotel?

SN: Yes.

KM: And the houses, you can see scattered through here?

SN: Yes.

KM: This photograph is in the 1920s I think, you said?

SN: Yes.

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KM: No more the church up here yet?

SN: No more. This was done in Munro's time.

KM: Okay. And Munro came 1911 about?

SN: 1911.

KM: Yes.

SN: And then he retired at 1934. And then he went to O'ahu.

KM: It's interesting, if we look at the line of trees, then you can see the…

SN: Used to have a road in the back here because the principle, have another house over here.

KM: Yes, because the school house was there.

SN: Yes.

KM: Did you go to that school or did it close before you started school?

SN: The school was up on here. But the principle used to live right here.

KM: Just on the Nininiwai…?

SN: You come in the back and then there's a road in the back here.

KM: Along the line of trees?

SN: Yes.

KM: I see there's more houses back here [pointing to northwestern side of the ranch camp] .

SN: That's where we are now.

KM: That's where you are now?

SN: Yes.

KM: Do you recall who's houses were back here at that time?

SN: My [thinking] Tūtū Matilda Gibson.

KM: Oh. The Gibsons?

SN: She was married to Henry Gibson.

KM: Yes.

SN: I think the other one was just one 'au'au [bath] house, like.

KM: Yes. You can see the main big house up here the roof line and then the corner…

SN: Yes.

KM: But today, mama's house and… It's right in that…

SN: Yes. They [D.H. Murdock] moved two houses from here over on that end.

KM: Okay.

SN: And then just in front of the house because you know where the road comes into grandma's house?

KM: Yes.

SN: Right there [pointing to area where hotel now sits]. Where the avocado tree, the waiawī tree, in that area that's where this house was.

KM: 'Ae, okay. This is another, a little later photograph because now the church is there I think. The Quonset huts?

SN: Yes. This is later, this was maybe about in the…

KM: This is 1950.

SN: Yes, the 50s.

KM: The Quonset huts came from the war time right?

SN: Yes. And then the company was using them as a storage area.

KM: We see if we look here at Kō'ele, here's the reservoir, again, in the older picture, there's the reservoir, the luawai.

SN: Yes.

KM: The principle's house would have been?

SN: Over here.

KM: Oh, that house right there, the top house.

SN: Yes.

KM: Okay.

SN: Only one.

KM: And the school was out of this picture?

SN: By the golf course, on this area.

KM: Okay. Now we see, if you look maybe there's about what, twenty-five houses or something? Scattered, in buildings, houses and buildings.

SN: [thinking – begins pointing to homes] At the time I was growing up, this used to be Bernard Gibson.

KM: Okay, the first house.

SN: And then Sam Kanahele and Uncle Johnny Richardson.

KM: Okay.

SN: And us.

KM: Okay.

SN: And my Uncle Biggie.

KM: Ahh.

SN: And then there's a lane here and then Uncle Bill Kauwena'ole.

KM: Below.

SN: And Kauila.

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KM: James? No.

SN: Robert.

KM: Robert Kauila. Oh, young, he was the younger one?

SN: Yes, the younger one. And then…

KM: That's Aunty Hannah's brother?

SN: Brother, yes. Wait, not… This was Sam Shin's house and this was Uncle Robert. Get one more house in there.

KM: Right here.

SN: Uncle Robert stayed here.

KM: Okay.

SN: Then… [thinking] let's see, no, this was the single boys house, this was Bernard Gibson.

KM: Okay.

SN: He was right next to Sam Shin, the mother them used to stay in there.

KM: Okay. If we look real quickly, we start it's at the back houses.

SN: Yes, the back.

KM: The principle, then the boy's house.

SN: Yes.

KM: Then?

SN: Kanahele.

KM: Come Sam Kanahele, then John Richardson.

SN: Johnny Boy. And then me.

KM: You folks?

SN: Yes.

KM: Here. And this last house?

SN: Uncle Biggie.

KM: Uncle Biggie. Then you come just below that row of houses…

SN: Get one lane, get one lane over here.

KM: Yes.

SN: This is Keli'ikuli…

KM: Oh. Right below you folks.

SN: And then this was our out house, that's where the garage used to be.

KM: Okay.

SN: Papa would put all his things in there. That used to be the 'au'au house, the men and the women and then the washer.

KM: Yes.

SN: Where they go wash all their clothes inside that building.

KM: Okay. This is across the road…

SN: And then had another building right here, that's all the single… most of the single boys used to stay. Papa them used to live in there, then they turned it into a recreation hall.

KM: Ahh.

SN: They had a pool table…

KM: On the end of the lot, from the church side…

SN: Yes.

KM: …over towards the north, the north of the church.

SN: Yes. Going towards the road side.

KM: Yes.

SN: And then this here used to be Kwon.

KM: Right below you across the lane was Kwon?

SN: Yes. Kwon and then Kauakahi.

KM: Simeon Kauakahi?

SN: Yes. And then as you go further, that's where Tūtū Kaula, Matilda.

KM: Matilda Gibson.

SN: And Henry.

KM: Henry Gibson.

SN: That's the place where we stay now in there.

KM: Okay.

SN: Used to have a house over there.

KM: 'Ae. Oh. Now in front below the reservoir where the hotel is now, the managers house, like that?

SN: Yes, Mai'a.

KM: Mai'a, yes, Vredenburg.

SN: Mai'a stayed there. They had a house over here but I'm not sure who was living there because [chuckling] we cannot leave this side, we got to stay that side, we cannot come down.

KM: Yes, you folks stayed your side.

SN: And then they had stables. That's where, get one picture over there get all the stables, that area.

KM: Yes.

SN: This building was mostly all stables.

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KM: They had an office also, I think before?

SN: Yes. That's the house we stay in.

KM: The house you stay in, was moved?

SN: Was there.

KM: Was it this?

SN: This house is where Uncle Johnny Boy stay, that house.

KM: Okay.

SN: And then we stayed in the small house.

KM: These are the houses that they moved up?

SN: Moved in the back.

KM: In the later years, is this where Uncle Bill Kwon and Aunty Eva lived?

SN: Yes, in this house.

KM: Okay. This is the house that moved up also?

SN: Yes. And that's the house we stay in.

KM: Yes, okay.

SN: From here went in the back.

KM: ʻAe.

SN: And then used to be all… Like this picture, you see the cowboy one? I think over there…

KM: Let me just see, the one with all the cowboys you mean?

SN: Yes, you see, all this ones.

KM: Yes.

SN: All this used to be right here.

KM: All the?

SN: Yes, right here.

KM: Where the Quonset huts are?

SN: Yes.

KM: This area?

SN: That area. See the two houses in the back?

KM: Yes, I see them.

SN: Right here.

KM: Okay.

SN: Comes straight down, this was all pasture land, pasture over here.

KM: ʻAe.

SN: And then this house was down here.

KM: Okay.

SN: They broke all this fence up and then they put the Quonset house.

KM: Did the ranch use the Quonset huts or was it really the company?

SN: No. Yes, the company had all their…

KM: Photo number 6-A is the one where showing all the houses and then the older one is number 5 from Munro's time.

SN: This area is all…

KM: Number 53.

SN: When they closed the ranch, they broke down all this.

KM: I see. All of these working pens like that?

SN: Yes. And working pen, you know the road with the cattle coming down?

KM: Yes, I may not have it here.

SN: It goes right through this area.

KM: Just below the pens?

SN: Yes.

KM: And below where the Quonset huts were, would have been?

SN: Yes.

KM: Now, they closed the ranch in 1950?

SN: In ʻ50 or ʻ51, around there.

KM: Okay. Were you still home?

SN: Yes.

KM: Here's a quick question for you. When the ranch closed, what was the feeling of papa them and the ʻohana? Do you remember, was it hard for them or?

SN: Was hard for the older ones, like Uncle Bill Kauwenaʻole, Uncle Johnny Boy. Papa and Keliʻikuli, Ernest, were the last cowboys because they had to go get all the strays.

KM: Yes.

SN: Most of the cattle went to Parker Ranch.

KM: Oh, yeah?

SN: Yes. All to Parker Ranch.

KM: Did they ship it to Hawaiʻi or to a holding pen on Oʻahu, do you remember?

SN: No, they shipped it right out.

KM: Shipped it to Hawaiʻi?

SN: Yes, they shipped it right out to Kawaihae.

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KM: Kawaihae.

SN: Papa and Ernest Keli'ikuli was the last, the rest of the cowboys all went down to the city and worked, the pineapple plantation.

KM: Yes, yes.

SN: I think most of them were truck drivers, like Uncle Johnny Boy. And then the older ones like Sakamoto, Kwon and… Kanahele moved back to Moloka'i. The Gibsons moved back to Maui. Left only Uncle Biggie, Uncle Sammy, Sam Shin and Uncle Johnny Richardson worked for the plantation. After papa and Ernest got most of the stray cattle then papa went to the company as a truck driver. And Ernest Keli'ikuli moved his family to Honolulu and he worked at Greenwell Ranch down Kahuku.

KM: Yes, oh.

SN: That's where he moved then later he worked at the slaughter house at Middle Street. They used to have one. United Meat or something?

KM: Yes.

SN: I forget already. He used to live down at Kahuku. He was a cowboy down there. And because—like I got it from the kids—the father was a good slaughter man. They sent him down under…

KM: Oh yeah?

SN: …to [thinking] no Johnston, might have been there, I forget already. They sent him down there and he taught those people how to slaughter the cattle down there.

KM: Oh, interesting.

SN: He stayed down there one whole month teaching them and then he came back to Greenwell.

KM: Wow! Very interesting the life there. You folks living, growing up at Kō'ele, it was a close community?

SN: Close community.

KM: And you'd mentioned a couple of Japanese and Korean family names like that.

SN: Yes.

KM: Was Tamura or Murata still working?

SN: Yes.

KM: Sakamoto? Tamura?

SN: Sakamoto, Tamura, used to have Ueda, Kawasaki.

KM: Oh.

SN: But they all moved after a while.

KM: Yes, when it closed.

SN: Because they were older, pau. The children moved, the parents go with them.

KM: What about Nishimura?

SN: Nishimura. He was…he used to hang around all the time with the cowboys, I'm not sure if he worked for the cowboys.

KM: Maybe, what about when he was young down at Keōmoku?

SN: Probably he worked with them, I'm not too sure.

KM: Nishimura lived up here also for a while?

SN: No [thinking]… No, because when I grew up the only Japanese was Sakamoto and [thinking] Murata. Murata lived right down here by, where that corner house.

KM: Yes.

SN: Right down there. I know they used to stay down Keōmoku side, Maunalei side. But Nishimura I'm not…

KM: Yes. It was a fairly tight community though?

SN: Yes.

KM: You've mentioned a lot of the names, you pointed out the houses where the families were.

SN: Yes.

KM: You know what's interesting too about you've mentioned that the pipi and in '51 I think it was, like the photograph.

SN: Yes, it was that.

KM: It shows all the pipi getting put on the barge, went to Kawaihae. Vredenburg them all had a close connection to Parker Ranch also.

SN: Yes. In fact he came from that area?

KM: Yes, that's right.

SN: And then Kauakahi came from Ni'ihau and went to Kaua'i. From there they came over to Lāna'i. They all worked with my father.

KM: And Kauakahi like you said, Kauakahi actually came over with the Gays?

SN: Yes.

KM: Like Pu'ulei.

SN: Yes.

KM: There were a couple of the older Hawaiian cowboys that had come over in that era.

SN: I only know by names because I hear papa them all talk when… He started with Kō'ele at 16 years old.

KM: Papa?

SN: Yes. He worked with the older cowboys and then, like he said, they like to inu, so all them, they kind of bet on each other. Who was the best cowboy or the best trainer or the best bucking horse. Papa, he used to hang around all these old folks and then he said, when he young he like bucking horse so they always bet

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among themselves, the old folks. They bet on papa if he going really brake in the horse. But a lot of stories, my father is a real story teller. He had lots of stories about his days and the old folks and how they worked.

KM: Yes. This is an interesting photograph, remember when you saw it and all the pānini. Tell me, this is one of papa's stories too about the pānini.

SN: Yes. He got lost in here the first time he went round-up cattle.

KM: ʻAe.

SN: He couldn't come out because this thing was thick, it was thick. This was just about growing, but after a while it was thick and hard to maneuver. The cattle they all go in there, they hide.

KM: They smart, they go hide.

SN: Yes. They hide inside there. Papa…and like Uncle Bill, they were older already.

KM: Yes.

SN: When papa no show up, they had to go inside, go look for him and they brought him out.

KM: Look for him. Auwē! The pipi were smart. Now this pānini all in through here and you can see it in the photograph. I mean it's just thick all back there, this is photo 29.

SN: Yes. That's the red one. And we used to eat, because papa would go get for us. With the rag, then he'd peel off, then we eat that.

KM: And ʻono.

SN: We'd leave that black seed, the red one. It's ʻono!

KM: Yes. The ranch days, you said papa, and was it Ernest Keliʻikuli?

SN: Yes.

KM: Who were the last to work?

SN: They were the last.

KM: Where were the stray cattle?

SN: All over.

KM: All over, they had to go down?

SN: All over, Keōmoku area. All that area.

KM: Mountain side?

SN: Mountain. Down from Naha. They go, they go in the morning, they go look and not too much stray.

KM: Yes. You just mentioned Naha, I was just going to… Did you ever hear dad, this is the trail.

SN: Naha Trail.

KM: Yes.

SN: Papa said they used to drive the cattle, go up from Naha to Maunalei [thinking] to…

KM: Waiakeakua.

SN: Yes. Get one more other name, Kaiholena?

KM: Oh, Kaiholena.

SN: Yes. That area.

KM: Across the mountain?

SN: Yes. They come up. The cattle the one make it all smooth. That's the trail they always come when they go down that area and bring the pipi over.

KM: Yes. I took Uncle Koa and Uncle Sol on a huakaʻi a few weeks ago and they were talking just what you're saying about how... Uncle Koa though, he was younger, he still rode the trail a couple times. He said it, was a hard drive come up you know.

SN: Yes.

KM: But at Waiakeakua, they would hoʻolulu?

SN: Yes.

KM: Because had water, they had the water source up there.

SN: Yes, they had water up there. I think that's about in the ʻ40s I think, they went make cement water trough.

KM: Yes.

SN: Here and there if you look, if you go around, there's still some trough water, like that one. You see this one [pointing to trough in photo]?

KM: Okay, sure. I understand…

SN: This one get one trough water here.

KM: That's right, there's the trough. I understand that's the Kāheʻa windmill.

SN: Yes.

KM: This is Naha.

SN: Naha one. I think Kaʻa one… Because they had it all divided for the cattle. They had Hauala [written Hauola], they had Kaʻa, they had down by Naha.

KM: Yes.

SN: Get trough water all near the gates.

KM: And it was all from…they had windmill?

SN: The windmill, yes.

KM: Now, did you hear anything about who made the windmills?

SN: I don't know who made it but it was there. Tūtū Papa and Tūtū Dudee Cockett, they the one's go up here and oil.

KM: Yes.

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SN: They the only two go up there.

KM: Dudee was Uncle Lloyd or the father?

SN: The father, Robert.

KM: Uncle Robert?

SN: Yes.

KM: Okay.

SN: They call him Dudee. Only them two go up and oil.

KM: They would go up to the top to oil the mechanism.

SN: Oil the windmill. The portion right in the… Get one iron piece that holds the fans.

KM: The fans like, yes.

SN: They got to go oil inside there.

KM: Wow! Aunty Irene told one funny story once, she went climb up one of them by Keōmoku and she got stuck up there. Cry, cry, cry. Finally the father had to go up and get her.

SN: [chuckles] Oh…!

KM: Really interesting, what a life. Now Tūtū Papa used to take care of those?

SN: Yes, the windmill. Until we closed the church down there and then Tūtū moved up.

KM: ʻAe. Now that church…

SN: Ka Lanakila.

KM: The new Ka Lanakila was dedicated in 1954 up here? I think it's what the sign says.

SN: This one, yes.

KM: In 1954. When they dedicated the church up here, is when tūtū them moved up?

SN: Yes. Because then no more cattle down there, '51.

KM: Yes, '51.

SN: No more cattle but Tūtū stayed a little while and then they brought him because he was still working for the company.

KM: ʻAe…

SN: [looking at photo] Ka Lanakila.

KM: This is the church makai. And used to have a fence in front?

SN: Fence in the front, there's a toilet in the back here and there's a graveyard in the back.

KM: Yes, behind the church a little ways.

SN: Yes. You got to go along the fence, the road go in the back.

KM: Yes.

SN: That's where we buried Tūtū Mahina.

KM: Oh.

SN: And then two of my baby brothers were buried over there.

KM: Your brothers?

SN: Yes. My mom had seven children, four boys died. Two is buried up here at Kōʻele and two down here with Tūtū Mahina.

KM: Oh.

SN: Down here as I remember, only rock, hardly any dirt so they had to…

KM: Yes, so they build up a little bit too?

SN: Yes.

KM: Now this church was dedicated in 1903?

SN: Yes.

KM: And the interesting stories about Alexander George and how the ʻohana from Molokaʻi came and helped build this…

SN: Yes. Because this church was part of Ke Alaula on Cooke street.

KM: Honolulu, Cooke Street. Hoʻomana Naʻauao.

SN: Yes. That's the mother church.

KM: Yes.

SN: And then as years go by, I remember Tūtū Kauila used to be the pastor first and then Tūtū Papa. From there came up to here.

KM: Now, in 1930 Ka Lokahi was built?

SN: Yes.

KM: Had Robert Cockett been kahu down here too, or not?

SN: No.

KM: When he came up though?

SN: Only up here.

KM: Only up at Ka Lokahi.

SN: I'm not sure but I used to see, they come to the church.

KM: Yes, they came down…

SN: But whether he was… I don't think so.

KM: It's like the song that Tūtū Papa wrote for the Hoʻomana Naʻauao churches for the Lānaʻi ones…

SN: Yes, the one sounds like [humming song].

KM: That's it.

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SN: Yes.

KM: The one was [singing] No Lāna'i a Kaululā'au, ka 'ea'ea 'oia mokupuni…

SN: That's in the song book. Let me go get for you. I get most everything all over here [chuckling].

SN: And this book. Because it doesn't have music, only Aunty Lei is able to sing from this book. I always tell my kids, go sit down with aunty and tape the songs. But aunty said, she doesn't know too many of these songs… It's almost like "Nani Ko'olau…"

KM: It is and Tūtū Papa wrote the one, "'Ohu'ohu Polihua i ka mānewanewa i ka lei kaulana 'oia 'āina…

SN: I'm not sure if everything is here but…

KM: Here is it, number 11, oh no… That's okay.

SN: Bumbye we can find, yes.

KM: Yes. It's beautiful. Now from Ka Lanakila, by 1930 many of the families had left Keōmoku right?

SN: Yes. Because no more job.

KM: Yes.

SN: They left. Most of them, like Tūtū Papa's number two sister, Tūtū Namī.

KM: 'Ae.

SN: She took her family go Lāhaina.

KM: Yes. And Namī married Makahanaloa?

SN: Yes… [discussing 'ohana and activities in the Keōmoku region – looking at photos]

So much memories, so much. These pictures, this is all the cowboys too, at my father's time.

KM; Yes.

SN: Because that's where he learned all his Hawaiian too from them, he pick little bit, little bit.

KM: Yes. This is one of Emory's picture, it says, "Kō'ele Inhabitants."

SN: Yes.

KM: When he was here. If we look like the two Korean men.

SN: Yes.

KM: You said, the round face one, that's Shin?

SN: Yes, that's Shin, that's Sam Shin's hānai father.

KM: Father, yes.

SN: And this is his wife.

KM: Standing behind him in the white dress?

SN: Yes.

KM: Okay. And this is?

SN: And then this is Uncle William, Noelani them's grandfather.

KM: Yes. Kwon?

SN: Yes. Kwon.

KM: And his wife?

SN: This is his wife, two sisters.

KM: And they were? Napuehu?

SN: Napuehu.

KM: Napuehu, 'ae. Now, next to them standing up, this woman, do you recognize her?

SN: Okay. This is Apiki.

KM: That's Apiki, Ka'uhane?

SN: That's Tūtū Mans…

KM: Kauila?

SN: Kauila's wife.

KM: Okay. Next?

SN: Mother and father, Aunty Hannah, Aunty Mahoe.

KM: Okay. So we go, Apiki, Shin, Kwon, Kauila.

SN: Yes. And then Pi'imoku.

KM: Pi'imoku, Koanui, Koapi'imoku.

SN: Yes. And that's his wife.

KM: Yes.

SN: [thinking]

KM: Maleka, Makaleka.

SN: Yes.

KM: And you said she, who was her? Do you remember?

SN: [thinking] Two sisters, I think.

KM: You think, Apiki?

SN: Either two sisters or sister-in-law.

KM: Sister-in-law.

SN: Because I know these two is two brothers-in-law, Keōmoku and Kauila.

KM: That's right, I see, okay.

SN: And then this is Pili.

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KM: Oh, that's Pili Kaho'ohalahala standing with the gun also.

SN: Yes, because look no more one ear.

KM: Oh. How did he lose his ear or hānau that way?

SN: I don't know but I know no more one ear.

KM: Interesting.

SN: This is Gibson.

KM: She's pure haole or part-Hawaiian?

SN: Half, I think.

KM: Half, okay… we were looking at photo 17.

SN: Yes.

KM: Pili?

SN: Pili.

KM: And next to him also, with the gun? Do you recognize?

SN: [thinking]

KM: No recognize.

SN: I'm not sure.

KM: Okay. Then if we come down, this woman here?

SN: This is Mano.

KM: That's Mano, okay.

SN: Tūtū Mano. I think that's the mother of Tūtū Namī's husband. Makahanaloa.

KM: Oh, yeah?

SN: You know that Mano, get Mano and Makahanaloa, but they're brothers.

KM: Oh, I see, one took one name, one took another.

SN: Tūtū Jonona, the one was married to Tūtū Georgina Kauwenaole, John Mano, that's his mother too.

KM: Oh.

SN: But he go as Mano. And then Tūtū Namī's husband, Joseph Makahanaloa, goes as Makahanaloa but they're brothers, maybe half or what, I'm not sure.

KM: Okay.

SN: That's the only… This is Tūtū Mama's brother.

KM: Here, with the guitar.

SN: They call him Pu'u.

KM: Pu'u.

SN: Ka'uhane.

KM: Ka'enaokalani? Not?

SN: [thinking] Half-brother I think this.

KM: Half-brother, I see.

SN: I think half.

KM: Pu'u, you think?

SN: All I know, is they call him Pu'u…

KM: Yes. And this is a part of that Kō'ele photograph?

SN: Kō'ele, yes.

KM: You told me from right to left.

SN: Yes.

KM: This is?

SN: Uncle Bill Kauwenaole.

KM: Bill Kauwenaole.

SN: Yes. And Tūtū Kauila.

KM: James Kauila.

SN: Yes. And Uncle Abraham Kauila.

KM: Kauila, this is the son?

SN: Yes, the son.

KM: This is Tūtū Ape, Apelehama?

SN: Yes. They called him, "Ape." And then this is, I think this is Uncle Jerry Kaopuiki.

KM: The older Jerry, Jeremiah.

SN: Yes. Jeremiah.

KM: And this one you said, got ma'i also, and had to go to Kalaupapa?

SN: Yes.

KM: Oh, minamina.

SN: Yes. He stayed there only about [thinking] '47, he died in '47, 1947. But he was going back and forth.

KM: By that time you could, yes.

SN: Yes. But you know when I went to Kalaupapa and I saw that area I said, "I don't know how people… No wonder so many people died…"

KM: Okay. Now, here's an important question. The old houses, the old Kō'ele houses now in reality there's only two houses at Kō'ele now.

SN: Yes. Only two.

KM: And those houses of course are not where they were originally.

SN: Yes.

KM: But they are in a part of the Kō'ele thing, as you said Tūtū Gibson mā lived there.

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SN: Yes.

KM: In the best of worlds, and we recognize that unfortunately when they began building the hotel and things like that they moved the church.

SN: Yes.

KM: They moved those two houses and then where the hotel is…

SN: They built.

KM: Yes, they built. If you had your way, unfortunately mama is coming on 93 now.

SN: 93.

KM: When mama is gone, would you like to see those houses stay there as a part of the history?

SN: Stay there, yes!

KM: Do you think in your mind, in your na'au, that if the community could come together and work out to preserve there. Is that a good thing to do?

SN: Yes!

KM: You would like i?

SN: I think so, yes.

KM: Because it's the last…

SN: That's the last of Kō'ele.

KM: That's it!

SN: Yes.

KM: Otherwise if those houses go, we will have erased everything.

SN: Everything, yes.

KM: An important thing about this aunty, is that Kō'ele, by the 1860s was already being established as a headquarter. Gibson and the Mormon's had originally started it at Pālāwai…

SN: Pālāwai, yes.

KM: Gibson began buying out some of the government interest of the government lands.

SN: Yes.

KM: We see by the 1870s there is a Kō'ele Ranch already.

SN: Yes.

KM: In the 1880s, people like Sam Parker, Irwin them are coming and working.

SN: Yes.

KM: In the 1870s, Gibson and King Kamehameha V entered into a ranching agreement.

SN: Yes.

KM: Kō'ele is a hundred plus year history of ranching on this island. Is it important to try and perpetuate and to keep alive some of this ranch history?

SN: Oh, yes!

KM: Because it's a unique part of the history.

SN: Yes, yes. I agree with that, yes.

KM: Okay…

SN: That's what we tried to do when the ranch broke down and then the hotel was coming in. We tried to preserve it up there but they moved everything. Even that house, the house that stay down there on the state land.

KM: Yes.

SN: We wanted that to stay there and make a museum out of that house. Hermina fought for that house but we couldn't keep it up there, they moved it down there. Now it's for nothing.

KM: The last two houses now…

SN: The other two…

KM: …connect us to history.

SN: Yes. That's the only two, last… You know, like the haoles, the visitors that come in. They don't know much of the history, but if you put it there, these things, you know…

KM: Yes. They will value it.

SN: They will value what they learn.

KM: Yes, exactly. And I believe that even like with Hui Mālama Pono, we're working to try and get Hui Mālama Pono to, in a partnership with the company to take over the operation of the museum. And to increase its membership.

SN: Yes.

KM: I believe that even the new people, if we come and we share history with them, they're going to become strong advocates.

SN: That's right!

KM: Yes.

SN: And they will be coming back and coming back…

KM: Mahalo nui.

SN: I was ready for you.

KM: Oh, you always ready. Mahalo nui and God bless you, mālama pono.

SN: I thank you so much! You know you're hānai Lāna'i yes, because when you came. How long you stayed here?

KM: About four years. Tūtū Papa them were so kind to me in the church.

SN: I know. How old were you?

KM: I started coming in '64 back and forth. I did high school. I worked summers and

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stuff like that.

SN: Yes, I know… I thank you so much for these things…

KM: Mahalo nui. Thank you. What a blessing. [end of Interview]

Albert Halapē Morita
October 16, 2006
Lānaʻi Oral History Program
With Kepā Maly

Albert Halapē Morita (Figure 48) was born in 1951 on Molokaʻi, and his Hawaiian genealogy descends from the line of Kaʻawakauʻō. When Albert was one year old, his father was employed as the Territorial game manager on Lānaʻi, and the family moved to the island. This was the period just when the ranch operation out of Kōʻele was being closed down, and the family settled in one of the old ranch houses on the headquarters parcel. Albert spend the formative years of his life with the few remaining old cowboys on Lānaʻi, and explored the lands all around Kōʻele. His interview includes richly detailed description of the later ranch camp facilities and stories of Lānaʻi that he learned from the families who remained at Kōʻele. Specifics pertaining to features on the land, and changes that occurred with the passing of years provides readers with important details of place. He also brings a sense of place and the spirit of the people to us through his stories.

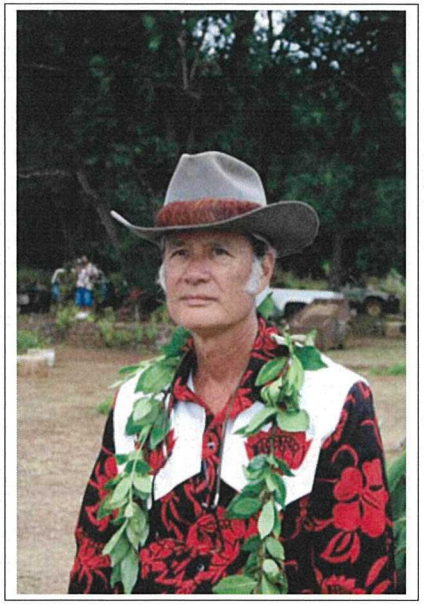


Figure 48. Albert Halapē Morita at Kōʻele (KPAC-1781, August 6, 2006)

AM: My full name is Albert Halapē Morita. I was born July 29th, 1950 in Molokaʻi.

KM: ʻAe.

AM: Hoʻolehua Hospital, that was the hospital at that time. My parents were living there with the rest of our family. My father was in the police department. We came to Lānaʻi, I think it was about 1951, when he got a commission as a game warden for the territory.

KM: I see.

AM: We moved about 1951 to Lānaʻi. I don't remember our first home but it was across the street from where Richard lives now, Caldwell, I believe. After that we moved to Kōʻele when the Territory got that, after the ranch closed down I guess, they got all the buildings there, for their base yard and residence.

KM: I see. Kōʻele Ranch or the ranch headquarters basically, was that… do you recall, was that 1951 that the ranch closed?

AM: About 1951 I would say, I was a small boy, only 1 year old.

KM: Around the time that you folks came here already the ranch was…

AM: Yes, it was closing down.

KM: Okay. You said, so the territory actually got the ranch houses?

AM: Compound.

KM: Compound?

AM: Two houses and then some of the area there for residence and then they ran everything there. The check-in station and everything.

KM: The old Quonset huts that were there?

AM: Yes.

KM: Was that a part of the Territory compound, did the company keep that?

AM: No. That wasn't part of the compound, that was still being used by Dole for storage.

KM: I see, okay.

AM: And when we first got there most of the time those things were locked up. They would store things inside and lock them up.

KM: Yes. Mostly equipment kind stuff like that?

AM: Equipment. I remember they used to bring in skips and skips of the mulch paper. And at that time, I remember as a small boy, watching them bringing the trucks and then bringing the fork-lifts and unloading. In there had stacks of the regular like tar paper, rolls of mulch paper.

KM: Yes.

AM: That was before plastic. And I guess they must have bought it in bulk and just stored it there till they needed it.

It was stuff like that. Sometimes other equipment that weren't being used, they would store it in there. Most of the time it was locked up, the Quonsets. We moved the door, as kids getting into everything, go inside go look around. And after a while in later years they didn't lock it, then we used to use that for our garage. We used to park our cars in there too. And we used to play in there, in the later years.

KM: About what year do you think you folks moved to Kōʻele? You were at Caldwell's side first. About when?

AM: Maybe about '53 I think.

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KM: Okay. Who was living up with you folks, around you folks?

AM: Around Kō'ele?

KM: Yes.

AM: Our first neighbors when we moved in Kō'ele was a family by the name of Fuller.

KM: Fuller.

AM: I think [thinking] not sure if it was Richard also. It was the Fuller family and then Mr. Fuller had the job that Uncle William Kwon eventually took over.

KM: Oh, I see.

AM: They were there for a few years.

KM: Was he pure haole or you think they were part-Hawaiian?

AM: He might have been hapa you know. I know the wife was, they were fair, one of the daughters was really fair, Katie I think her name was. I think they moved to Kaua'i. Since that time I hear the name once in a while pop up, I've never run across him again. That was our immediate neighbors.

KM: Okay.

AM: Back of us there was a church, right above the church was, I think it was the Basques family.

KM: Oh. You think Winifred Kauwenaole Basques?

AM: I'm not sure if it was the same family or not. They stayed there for a while and then they moved. And I think there was a Makekau family or was it… I might have it mixed up. I know there was a Pang family.

KM: Oh, wow.

AM: I think his name was Wally Pang and I think he worked for… [thinking] I think a store keeper in one of the stores.

AM: I'm not sure. And I'm not getting to the Richardson's yet, I'm just getting to the one's that I remember.

KM: There were still a few families living up there.

AM: Yes, there were still a few.

KM: Okay.

AM: And then down, down where Monica Borges lived after a while, there was a Sakamoto and he shows up in the ranch pictures.

KM: Yes.

AM: Old man Sakamoto. He came with Vredenburg as I understand from the Parker Ranch guys.

KM: Oh.

AM: When Vredenburg came here he brought Sakamoto with him as one of his foreman or helpers to work. The Big Island cowboys when I bring up Vredenburg, and they bring up the Sakamoto name. Me, I only remember from small boy time.

KM: Yes. Do you remember hearing about Keli'ikuli?

AM: Keli'ikuli, not until much later from Hoss guys and Aunty Rebecca guys, the name.

KM: I see. You heard the name. I was wondering if he came with Vredenburg also then since…

AM: Maybe, I cannot recall the cowboys ever mentioning that name. But he was from Big Island?

KM: Yes. Keli'ikuli are Hawai'i people.

AM: I know when I'm home with my mother in the mornings sometimes he'd come up to visit and he would bring pohā for me to eat. He'd say go eat this and he'd talk story with my mom in the morning like this, they would sit around, talking story. I'd be outside playing or what. I should have been there listening, he probably had some good stories.

KM: Yes.

AM: I remember him and there was some other members of his family down there but I don't remember them too much. The high school kids, I don't remember. Then after that, well of course, Uncle Ernest Richardson and Aunty Rebecca they were very, very important.

KM: 'Ae.

AM: And then Johnny Richardson and Aunty Hannah.

KM: 'Ae.

AM: I think that's about it, might have been a few families in between the Richardson's, but I don't remember them. I think might have had one Lindsey that was right next door.

KM: Yes, I've heard them mention the name.

AM: Yes. I think one of them took care, was it Charlie Lindsey?

KM: I'd have to go look.

AM: Suki, of course Suki guys.

KM: Yes, I know.

AM: I'm talking about when we first moved there, probably from the time I was three to five years old, five, six years old. Then after that families started to move out.

KM: 'Ae. At the time you were there, perhaps there were ten?

AM: Ten families.

KM: Ten families about?

AM: When we first came there maybe it was about that many total.

KM: And then?

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AM: And then after a while, little by little they started to move out. Relocate… and some of the homes, they might have brought in people short term, and then moved out.

KM: Yes.

AM: Like that Sakamoto house after a while, police department I guess got that for one of the residence. The first one I recall there was [thinking] Kenneth McGuire. The big, big cop, really a character. He used to have, the car that I remember was like a red and black Ford, big old cop car. He was kind of a radical guy, good fun.

Then he went off to Maui with his family after a while. They came, I was probably about six years old. They may have stayed about two years I think on Lānaʻi. Some of the children was, the oldest daughter was Maxine, then Stacy, then I think there was a Michael and much later a Chucky I think. She's still on Maui.

Then the other family, yes, we're getting close to ten because the principal's house was up there.

KM: Yes. That's on the upside of the reservoir?

AM: Upside of the reservoir near the hot house, the original hot house. The first family I recall there was the Tanner family, Elmo Tanner was the principle at the school. My mother used to go and clean house, be like a housekeeper, part-time, go up there. She used to take me along as she cleaning and I'm in the yard. Pretty huge house. We used to go up there. They had several children, I think it was Michael Tanner, David Tanner and Sharon. [thinking] How come I cannot remember all the mothers? Mrs. Tanner, I guess because we called her, "Mrs. Tanner."

And then Mrs. McGuire. Maybe it will come to me later. Yes, that's close to ten families.

Then there's others that moved in and out.

KM: Yes. As the ranch was phasing out, were they taking the houses and moving them somewhere else or did they just let them go to waste?

AM: A lot of them were empty and then they just locked them up, did the best they could. I'm not sure when they started tearing them down. But I know like right next to Uncle Ernest, when they used to have hunting groups come up. I don't know if it was legal or not, but used to put them in the house.

They would just break-in like that, they sleep on the floor or whatever. And then there was one that's below, right below Uncle Ernest guys house, you know if he worked night shift, he would go sleep in the house during the day 'cause I guess all the kids around. That would be his crash pad, he'd be sleeping in there, take a nap during the day. When time to go to work he'd go to work. If we look at the map I can pick out who's house is who.

KM: Do you have an old map of Kōʻele?

AM: Somewhere, Suki made one with the...

KM: Wonderful! She told me about it.

AM: Yes. I think you guys have one up there, up at the center?

KM: No, no more.

AM: I have a photo copy with the Kōʻele layout.

KM: Wonderful!

AM: I'll go look for it.

KM: I would love to see it. Suki said she was going to try to look for it but she's getting all this stuff together and she has to figure out where it is right now.

AM: Yes, I have it in the stuff that she gave me.

KM: Good, good… So at some point in your time at Kōʻele, was it only your family, Uncle William, Uncle Ernest and Uncle Johnny up there? Pretty much? Did it evolve and you were the last four families?

AM: We were [thinking], I think there may have been in that Sakamoto house, after the police then they started bringing in other people. I cannot think, we left there in 1970. Is that correct? [thinking]

KM: I believe so.

AM: In '70 or '71.

KM: Yes.

AM: When this house Lālākoa 1 subdivision came up.

KM: Yes.

AM: That's when Bob right there, built about the same time.

KM: Yes.

AM: When we left, might have been like five, I think the Sakamoto house might have had someone inside.

KM: Oh yeah?

AM: Yes. I think Butchy Mahaulu lived there with Eloise for a while. And Albert Sipe and his family lived up there. [thinking] In between there was the Nabarro family in there, people moved in and out. I cannot recall when we left.

KM: All of them were working for the company?

AM: Nearly all were company.

KM: Or like you said the police who had an agreement with the company for housing.

AM: The police one, the only one I remember was McGuire.

KM: Okay.

AM: And then after McGuire, I think it became Dole people.

KM: Okay. The house you're in, that you folks left in '70 'cause Dad them got the house down here right?

AM: Yes.

KM: What did that house become? What was it used for?

AM: Right after?

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KM: Right after.

AM: [thinking] Must have been office I think.

KM: Office.

AM: Yes. I think '70, because Lanai Company operation started up.

KM: Right.

AM: They had various places around town and eventually they renovated that and made that an office. Both sides, the Kwon side and our side.

KM: Yes. I recall that before hunters when they would come back they would check-in up there too right?

AM: Yes, that's when we lived there. Uncle William guys front house, right on the side he had a little shed that was his check-station.

KM: Right, right, okay. And your house was?

AM: Behind. That was a hang-out place for all the kids, everybody. Hunting days, everybody would be up there, kind of just relax, wait for the hunters to come in. When you see the jeeps coming down, all the kids be running along and looking at the game and everything [Figure 49]. One time had guys coming in with antelope on their hood. They yell, "Hey, the guy shoot antelope." It's deer season and here comes these hunters they all happy because they got their deer. "They get the deer, antelope."



Figure 49. Buck and Children at Kō'ele Hunters Check-in Station (Aurelio del Rosario Collection, ca. 1960)

KM: They were driving up with antelope?

AM: Yes.

KM: And what, tagged? [chuckles]

AM: Yes. Had the deer tag and everything on it. Now I got to call my father he's out in the field. I called him back and he starts his investigation. Have to arrest the guys and process them…

KM: Auwē!

AM: They were so happy coming in, when they finally realized what they did, you could see them…

KM: Shame yeah, though!

AM: Yes. And you know with all the people there. All the people right there looking. Everybody scratching their head. "How can these guys make a mistake?" I think it was people who should have known the difference.

KM: Yes. Auwē!

AM: That was a fun place to be 'cause all these activities. And all the trees, we all climbing on the trees and playing around. There was this character, Uncle William's boss, Joseph Medeiros. He was a real rascal guy. He'd be playing chase master, chase us up the trees and acting like a kid too. He was real good fun. He's still like that [chuckles], real rascal, retired long time ago, he's on Maui. He was one of the real characters of the place.

KM: So living at Kō'ele, was good?

AM: Oh, yes.

KM: Did the families often get together? Was there a camaraderie?

AM: There was. [thinking] How can I explain, it was just kind of a natural thing, I guess.

KM: Yes, of course.

AM: It was families there… I guess not real planned things or anything like that. We just go hang out with them and do whatever. The other big part of that group up there was like headquarters for the horse club.

KM: Right.

AM: All the horse people would be up there too. And then they had their own corrals and their own Quonset huts and everything.

KM: Was that makai side of the road or?

AM: No, was still mauka side of the road.

KM: Okay.

AM: There was a smaller Quonset hut that was theirs, and a corral where they kept their horses and everything. There was a big banyan tree. The banyan tree is still there.

KM: Right, okay.

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AM: They used to get together under there after their work projects. Drink beer and make chicken hekka or pūlehu or whatever. Horse races.

KM: Yes, wow!

AM: They used to get always drunk…

KM: That involved more people from the community, not just the Hawaiian families?

AM: Yes. That was a lot more people. The ones I remember was Obados, Nishiyama, Donald Nishiyama's father, Jue Nakamoto the one runs Emura. Who else, Sol Kahoohalahalas family. Probably many more that I forget, but that was kind of the core group with the Kō'ele gang.

KM: Yes.

AM: Yes, it was good fun.

KM: Where were the horse races?

AM: The horse races was right from up where the tennis courts is now.

KM: Yes.

AM: That road wasn't paved yet.

KM: Yes.

AM: After the guys get good and drunk, they would go way up on the top of there. Somebody would start them up, they come tearing ass down that road and right around where the hotel parking lot is, there as kind of a little turn and had two big key posts and that was the finish line.

KM: Hmm.

AM: And it's amazing nobody got killed because from way up there man they tearing down, downhill. I don't know who's was the best horse in that one. I remember the races but I don't remember any winners. I guess if you survived, you win. [chuckling] That was spooky. Sometimes you might have a bunch of horses, four or five horses at once running. That's what alcohol does. They come brave. Poor horses, lucky none of the horses got injured that I know of.

KM: Were there still any cattle out around at all in the '50s that you remember?

AM: The only cow, one cow that I remember was one that Uncle Lloyd had. I think the name was Lulubell. He used to keep it in that pasture right in the front and here and there put it out, I guess stake it out. I don't know what happened with that. Try ask Paulette or Joyce, Joyce Jacobs now. She might remember that.

KM: I wonder… Ranching though, and as we've talked a little bit before, because the ranch was such an important part of this island's history.

AM: Yes.

KM: Uncle Ernest, his heart. Did you hear stories about what it was like ranching? Since they weren't doing it already by your time, it was pau but… Did they talk about?

AM: They talked about the ranching but it didn't really sink into me. If I go with Uncle Ernest, he would tell me how he checked the pipeline like that. I kind of liken it to how now we talk to the kids about pineapple. They looking at us with, "What you

talking about?" It doesn't sink in and I guess when they were talking about cattle, "We had cattle here, this was a fence." Get only pineapple over there, only hunting area, so it didn't sink in to me at that time. And I wasn't really interested in cattle, I was only interested in mostly hunting. When they talked about, "Over here had sheep," then my eyes perked up, "Wow, wild animals that we could hunt." But the ranching operation itself, it was so foreign to me. I guess, "These guys talking about real ancient history," and yet it was not even five years earlier, probably.

KM: Yes, that the ranch had closed, was finally closed.

AM: I get that same look that I used to give, the kids give that. We get now when I talk about pineapple.

KM: It's a really good analogy, you're right because you see you're removed from the experience.

AM: Yes, you're removed and just a few years and it's…

KM: Yes.

AM: It's gone. And just like when they talk about the war years. You know Uncle Ernest or whoever did this, there used to be bomb shelters at Kō'ele.

KM: Really?

AM: Yes. And it was simple. The one I remembered was would be somewhere near the east wing of the hotel now. It was an L-shaped trench, it couldn't have been more than six feet deep, I think you had to crouch. You could go inside and I'm not sure if had little cut-outs where you could sit down. It wasn't for long term, just something you could go inside and if something was happening you could run away for a little while. We used to go play in there as kids. Then I don't know what happened to it, basically they filled it in or…? It seemed kind of spooky though.

KM: Was it covered over?

AM: Yes, was underground.

KM: A puka underground?

AM: Yes. You go in, from both sides I guess you could go in. Must not have had a very deep cover, maybe a foot and a half or so. Maybe total, the bottom would have been eight feet below. [thinking] Yes, must have been about eight feet down, and you go down. Kind of spooky looking.

At Kō'ele, for kids was a terrific place to grow up. There was always something to do, hiking around the hills, playing in the hills.

KM: You used to go holoholo, go up Kaiholena side?

AM: Yes. That was all our playground up there. Getting into mischief, trying to, there were always deer up there. Our big project sometimes was to try and catch one another's deer. We just like wild coyotes trying to read tracks or what else. Trying to figure out a way, we never caught nothing.

Was good fun. I remember one guy from the city. He bent the tree down with the rope and then put the noose and then the trigger. We said when the deer steps on this it'll trip [made sound] going huki the deer. He was able to make it and set

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it up but never caught anything. [chuckling]

We also went hiking all around.

KM: Did you folks go, you know the tunnels that come up from Maunalei?

AM: Oh, yes. I was a chicken in there, I was a little kid. When I go through I'd see faces in the walls and stuff, I'd start screaming. They would have to bring me out. [chuckling]

KM: How long is it… and is there a place name for the area exactly? Do you know?

AM: For the tunnels?

KM: Yes, or where the tunnel comes out?

AM: [thinking] Much later, I think where the tunnel comes out the first tunnel is Hulopoʻe Gulch. Of course they dug it so they could run their water line through from Maunalei.

KM: The reservoir is there like in the 1921 photograph. The big reservoir?

AM: The big one.

KM: And the pipes. You know the one before Sakamoto? The one that's still there now, I should say.

AM: Okay. That was the first one, yes? And then later on they made two more up there?

KM: That's towards the Nininiwai side, coming this way?

AM: Yes. That's where right above the golf club house. There was a big one there.

And then little bit more, just below the tunnel, there was a smaller reservoir in there also. That one was small. That might have been plantation too, I think.

KM: There are all of these things we're trying to see if we can just figure out and tie in, were there plans for them. Again, who made it? I'm hoping we can find some sort of accounting of it.

AM: Yes. It's all, for us a lot of those things were not in use already.

KM: Yes.

AM: Like the little reservoir below the tunnels, was so overgrown you could hardly see it. It was really steep in there, we didn't get in there too much. And the other reservoir was already out of use. The existing one now, was right back of the house.

KM: Yes.

AM: When it rained there used to be a little bit of water in there. We used to go play in that water and fool around in there. Have to get a time-line on when all these water products went in.

KM: Yes. It's very important because water has been a significant factor in all facets of economics on Lānaʻi.

AM: Yes, that's an important thing. I'll go try look what I have with the Munro manuscript.

KM: Yes.

AM: He has a section in there, had James Munro I think, wrote little bit about the water.

KM: Kōʻele, real quickly, we're change gears a little bit. Stories of place. How was Kōʻele growing up compared to say the weather. They talk about the mist always being a prevalent factor I think, yes?

AM: Yes.

KM: Did that play a part of it in your life?

AM: At Kōʻele?

KM: Yes.

AM: When we were there the forest seemed like real thick. The trees, big cypress trees would be right up next to the house. When had weather like this, it would be very dark and cold and damp.

KM: Yes.

AM: And if the wind started blowing with the damp ground, a lot of times the cypress trees would come crashing down. In bad weather, this kind of weather, seemed like more days. You talk to all the old-timers, they say, "Oh yes, the weather before, it was always wet."

KM: Yes.

AM: I'm not sure if that's true or not but it sure seemed that way. Leading up to Kōʻele because the roads weren't paved it ended near Iwiʻole and where the old archery range was, just up that hill.

KM: Yes, yes.

AM: Was right about there, the end of the pavement. Beyond that, it wasn't paved until maybe after '56 I think, 1956. You come up, all dirt road and if you don't have 4-wheel drive, lot of times if you come over there you going get stuck. That seems to make the bad weather even worse. That's the kind stuff you remember. It was real remote, seemed really remote.

Remote, cold, another to emphasize the cold, had kerosene heater. Had old out-building, we called it the wash house, we had washing machine, the water heater, it was a kerosene water heater.

KM: Yes.

AM: The roof leaked, was a terrible roof on that thing. You get bad weather, the water heater not going work.

KM: Pio?

AM: Pio. [chuckling] "You guys take a shower with cold water."

KM: [chuckling]

AM: More cold you going be more you worry about the cold weather. It's all emphasized on the cold and damp.

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We had a fire place in that house. My mother would… everything would be damp, so she'd put the towels so they would dry out a little bit, keep things little bit dry.

KM: Yes.

AM: That wasn't a very good fireplace, you could make a roaring fire in there and I'd be right next to it, it wouldn't radiate the heat.

KM: You know the, you mentioned the cypress trees. You know the big pine?

AM: Yes.

KM: That's a Norfolk. The big old one?

AM: So I've been told, that's the Norfolk, yes. All the rest on Lānaʻi, or nearly all the rest are Cook pines. If you ask me, I cannot tell one from another. You look at, "well, maybe little bit difference but…"

KM: Did you ever hear anything about that old pine, when it was planted, or?

AM: Not really, we used to call it the Giant Tree. We didn't question how old it was, who planted it or…? The older people said, used to have a house around the tree, that was the managers house I guess.

KM: Yes. You can see it in the old photographs, the tree is right next to…

AM: Yes, how it is, right there, yes.

KM: The tree that got split by lightning. Not that one right? Or it was?

AM: I think it is that one.

KM: Was that one?

AM: Yes.

KM: Oh, okay.

AM: I think it is that one. And if you look at that tree it is kind of…

KM: Double?

AM: Going up double little bit. I think at one time one of the tops broke off too.

KM: Ahh.

AM: And one time, Nani's [Noelani Kwon] cousin when go climb up the tree, Jimmy, Jimmy Gibson. He went up put up a flag, came down and get good licken from Aunty Eva. [chuckling]

KM: You mentioned Gibson's, were the Gibson's still up there when you were there?

AM: No. I not sure how the connection is yes, from that Gibson.

KM: Yes.

AM: We hear the name we don't, like there was a Gibson up there and then Nani's aunty married…

KM: A Gibson, yes.

AM: A Gibson. And then Walter Murray Gibson.

KM: Yes.

AM: Okay, now what's all that connection?

KM: Walter Murray Gibson, then Henry Gibson's son and it was… Walter starts here, Walter actually started the Lānaʻi ranch. The old Kōʻele ranch that's shown on some of the maps there, in the 1870s?

AM: Yes.

KM: Coming down to this, was it John or, the Gibson that lived up at Kōʻele.

AM: Yes.

KM: Basically where Aunty Rebecca's house is now, they said the house wasn't that far out, yes?

AM: Yes, right behind. And when we grew up didn't have the house in there. But there might have been one like an out-house. You could see there was some kind of dwelling there because of the pipes.

KM: Even steps?

AM: The steps.

KM: There's some steps down below too. You know below Aunty Becca's house?

AM: Yes.

KM: Did you ever hear, you never heard anyone tell you, "How come it's called Kōʻele?"

AM: No.

KM: Or Kaiholena like that?

AM: Kaiholena, the first inkling I had of it relating to a banana.

KM: Yes.

AM: Was from Uncle John, we used to call him John Maile, Kaiaokamalie. He was the first one that mentioned to me, iholena is a banana.

AM: We growing up, we didn't even use the name.

KM: ʻAe. Now if you come below the ranch, has the old Kihamāniania place. You know where the old church, school-house is?

AM: Yes.

KM: Did you folks ever hear, go over there, did you hear anything about that, that you remember?

AM: [thinking] Only when we were on the golf course like that, we'd go past that and we'd see the wall, someone would say, "That's the old church or whatever." But spooky we no go in there.

KM: Did you hear that there was a cemetery there?

AM: [thinking] We did know there was graves there and more reason to stay away.

KM: Yes.

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AM: We would go, "Okay, graveyard, just leave that place alone," and nobody go dig around in there and look around. That was a spooky place. You could just, I think that's the number three or number four fairway on the green.

KM: Yes, the green.

AM: You can see it right in there. One other place that, I'm not sure if it's just kids local knowledge or whatever, some people say, "Iwi'ole gulch, going down, that's the ninth fairway going up there, get graves too."

KM: Oh.

AM: Or the kids would say, I don't know how they would know, they would pass it on but… We used to walk home from school too sometimes, we walk, we got to cut through there. I was kind of leery about going through there.

KM: Walk fast? [chuckling]

AM: All, walk fast. Was really spooky place, tall grass and everything.

KM: Yes.

KM: Speaking of that, did you ever hear of huaka'i pō, you know, night marchers or something? Did you ever hear anything at Kō'ele? Or have any unusual experience?

AM: [thinking] I think was more when we go camping, kids go camping like that. We would talk about "white ladies" and "marchers" and this and that. We would be talking and then we start seeing things.

KM: Yes.

AM: No, at that time no, in thinking back it was just imagination rather than actual occurrences.

KM: Yes, okay.

AM: We'd hear about marchers and one of them, I guess this is local knowledge for kids. I can't recall any adults talking about it. Like had a Hawaiian trail coming up from that side, passing the hospital.

KM: Yes.

AM: In the back of here, office parking lot.

KM: Yes.

AM: On Nani street and then continuing on along that, skirting the hillside and then towards Kō'ele.

KM: Yes, yes.

AM: They would say, "People walk and you could hear them talking," and this and that.

KM: Yes.

AM: Of course we were all scared too of it.

KM: Uncle Koa talks about it, mentioned it too.

AM: Yes. I guess, I cannot recall any adult talking to me about it. The kids all seemed

to know.

KM: Yes.

AM: And they must have heard it from someone. I guess the older kids telling us, "This is the trail," that's where they passed when they marching.

KM: Yes.

AM: But no, I've never seen anything like that.

KM: Okay… As you're growing up, at some point when did you decide you were going to follow sort of, in the forestry, fish and game thing?

AM: Not until it was [thinking], I guess, my father was, I was thinking, "well, he's going to retire pretty soon." Way back, I got into the volunteer officer program. He said, "Get into this so that in case you want to, get opening, you'll be ready to go if you want." And I wasn't really interested, I was interested in going into ranching. And that's why I went to the university, in animal science. Then I spent summers on Big Island, Parker Ranch and with Dr. Smith at the race track training horses.

KM: Oh.

AM: Went to the mainland to go learn shoe horses one summer. I was doing all that kind of stuff. In the summer of '71 or '72, I was working up there. Towards the end of my summer there this cowboy Uku Allen Lindsey.

KM: Yes, I know him.

AM: You know him? Uku?

KM: Yes.

AM: He gave me good advice. He said, "Albert, you went school, you went university, you get all this education. Cowboy is good fun but it's not a life. No more future…"

AM: Then later, I worked one year at Dole and then my father retired and I applied for this job, and got in.

KM: What year was that?

AM: I started in 1977 with the state, next year going be thirty years.

KM: Yes, you see, that's interesting. I remember when you came back, I somehow just always assumed you came back and was with the state already, but you spent several years?

AM: I was with Lanai Company at first and then with Dole and then with the state.

KM: Even when we came back with Emory [July 1975], you were with Dole even when we came back with Emory?

AM: When you were with Emory, I was with Lanai Company.

KM: Lanai Company.

AM: Yes. Was with Lanai Company doing lots of odds and ends jobs. Lot of times we was scraping for work and trying to figure out what we're going to do. They were kind of spinning their wheels a lot of times.

KM: Yes…

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KM: But you know… If we talk about changes for a moment on Lāna'i.

AM: Yes.

KM: You look at Kō'ele what do you think, today?

AM: Kō'ele, we hoped it could have remained like how we knew it in our youth.

KM: Yes.

AM: But later on in our years we know it's a valuable piece of property, it has to be put to its highest use. I'm pretty happy with what they've done there. And still allowing the Richardson's, at least them, to remain there for as long as they have.

KM: Yes.

AM: They could have easily said, "Well you guys, get out."

KM: Sure.

AM: And not even consider their needs. Yes, I would much rather have it the old way but this had pretty decent results.

KM: Do you have some thoughts, if I may ask you, I've already spoken with some of the 'ohana about this. The last two houses that are, and of course those houses aren't the houses that were originally there. They were brought from further in the heart of the ranch out to that edge there.

AM: Yes.

KM: You know there's something about driving up there today. And when you see those houses, there's still something inside your na'au that, it feels kind of good I think because it's something that you're familiar with.

AM: Yes.

KM: Have you had any thoughts? Have you talked story with any of the 'ohana at all about? Do we try to keep? Does the community try to keep that small bit of the landscape intact and use it as a resource that can benefit you know where we, the present day is as well, but also keep us attached to some history. Or is it just a lost cause, let it all go?

AM: Yes. It's a hard one because everything changes.

KM: Yes.

AM: Especially with older buildings. When we left there in 1970 that house was really falling down and ready to go. I was really surprised that they renovated it and made it offices.

KM: Yes.

AM: And after that they turned it back to residence here. Pablo Liberro lived up there.

KM: Yes.

AM: At what point are you going to say, "Well, I see now we have to say good-bye to these buildings."

KM: Yes.

AM: I'm not sure what to do with those. [thinking] You feel like you should preserve it, but then at what point, you going say, "Well, how much money it's going to cost?" If you have unlimited supply of money, you could do something.

KM: Sure.

AM: And then what form will it take? Will it be, you going to make another village there? Where people can see how the ranching days was or just maybe just this interim period over here to document or preserve. From the eighties, the last twenty years.

KM: Yes.

AM: Each period has its own special charm…

KM: It does, history, charm.

AM: History, it's moving.

KM: Yes.

AM: Which one? Everybody has a different piece that they want to preserve. My piece that I would like to preserve, would be maybe just the phasing out of the ranch, Kō'ele Ranch. And then the period I was there as a little boy. It would be from 1950s or up, say, '53 to '69, '70…

KM: That is a unique facet of Lāna'i's history. If we lose this entire landscape to this contemporary…

AM: And it's starting to eat away there now.

KM: It is. I don't know, you feel kind of minamina.

AM: Yes.

KM: Every time you drive there.

AM: Yes. For me I would like the hotel to end their extension, and just keep that corner at least.

KM: Yes.

AM: Would have been nice if they could have deeded that property over to the Richardson's, at least someone that they could keep it.

KM: Yes.

AM: But that's not going to happen.

KM: No.

AM: The next best thing would be kind of like you say, educational or cultural center use where you can use that. You have to I guess present it to Murdock in that way, where it's going to benefit him.

KM: Yes.

AM: Be something that his visitors can benefit from it.

KM: I truly, I do believe in my gut that if we can work on protecting that remaining corner of that landscape.

AM: Yes…

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Richard Munro Towill (with son, Rick Towill)
June 29, 2007
Lānaʻi Oral History Interview Program
with Kepā Maly

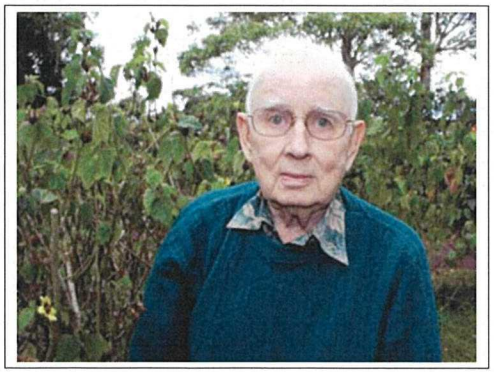


Figure 50. Richard Munro Towill at Pālehua (KPAC-5804, June 28, 2007)

Richard Munro Towill (Figure 50) was born on Oʻahu in 1929, and was a grandson of George C. Munro, whom he affectionately called "Pa." His mother was Jane Margaret Munro (daughter of George C. Munro), and his father was Roswell Murray Towill (Founder of the engineering firm, R.M. Towill).

While Richard M. Towills' first visit to Lānaʻi was in 1935, he heard stories and descriptions of Lānaʻi from Pa, other family members (e.g. James Munro and Henry Caldwell) and family friends who had been with Pa on Lānaʻi all his life. Richard spent years with his grandfather, who passed away on December 4, 1963. Richard and his son, Rick Towill were responsible for compiling a highly valued manuscript and family photos, chronicling Lānaʻi's history that had been written by Pa. The manuscript was published as "The Story of Lānaʻi" (G.C. Munro, 2007). Excerpts from the interview with Richard Towill share insights into life at Kōʻele, Pa's background, and care for the families, landscape and ranching business on Lānaʻi. Richard Munro Towill passed away on January 30, 2014.

KM: …Mahalo. Would you just share with me your full name and date of birth?

RT: Richard Munro Towill, 29 of June 1929.

KM: Wonderful! Did I hear you say you were class of '47?

RT: That's right.

KM: Punahou?

RT: Punahou. Rick was '77 and Mark was '07. We're all thirty years apart.

KM: Wow! From Rick your son and Mark your oldest grandson?

RT: Yes. The oldest.

KM: That's amazing!

RT: It's a coincidence, it's kind of a fun thing.

RTx: Good fun thing, yes.

KM: You were born here in Honolulu?

RT: In Honolulu.

KM: Just so we have some basic background. Who were your parents? And we'll go to your grandfather. And some of the stories you were sharing, when we were talking story.

RT: Sure.

RT: My dad was Roswell Murray Towill. He was born in Virginia, and came here in 1924 to work on the construction of those oil tanks for Pearl Harbor. He stayed and married my mother who was Pa's [George Munro] oldest daughter. She was born in 1895. They were married and they had a daughter, my sister Jean who lives on Kāneʻohe Bay Drive, and I, we constituted the family.

KM: What was mama's name?

RT: Mama was Jeanie Margaret Munro. Actually, it was Jane Margaret Munro, ma's name was Jane, that's written on her grave stone. Pa always called her Jean and so they named my mother after her, Jane. They called her Jean and she never knew it till she was applying for a passport years later. The birth certificate showed Jane, my dad teased her about whether her children might have a little bit of questionable legitimacy [chuckles]. They were wonderful people, I'm grateful to both of them. My dad was a civil engineer and surveyor, he started his own practice when I was a year old.

KM: Yes. I'm learning something new here now also is that I assume that R.M. Towill is?

RT: I am R.M. Towill too, but he was the one whose name is on the door.

KM: Oh. How wonderful! You said your father came in 1924?

RT: Yes.

KM: Worked for a while in the engineer and laying out the tanks and things at Pearl Harbor.

RT: Yes…

KM: On your mother's side of the family, her father and mother were? And you mentioned...?

RT: George C. Munro and Jane Wright Tate Munro, Jean Munro.

KM: You shared too that your Pa, grandfather, George Munro had come here originally in 18...?

RT: In 1890. As a young boy, he was interested in all natural phenomena, particularly interested in birds. He and his brother Hugh took a mail order course on taxidermy. He began collecting bird skins and things. In 1890, Henry Palmer who was employed by Lord Rothchild to go and collect bird specimens from the Sandwich Islands. Contacted Pa and two of them came up here on the steamer in 1890. Collected bird specimens throughout the Kingdom.

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KM: Yes, that's right. I think you shared that they did work on Kaua'i?

RT: Yes. That's where they spent a lot of time on Kauai. Frances Gay was very, very kind and helpful to them. And Frances Gay offered him a job, if he ever wanted to work on the Gay and Robinson ranch.

KM: Makaweli section?

RT: Yes.

KM: Was he part of the Ni'ihau operation also?

RT: No.

KM: No. Just Makaweli section.

RT: Yes. He was there from '92 until… when did he go to Moloka'i, Rick? That escapes me, I will look in the papers. He was there probably five or seven years.

KM: I think you said around 1897 or so. That would be right, I think so.

RT: He went to work there in 1892, at Makaweli.

KM: And then went to Moloka'i, about five or something years later?

RT: Years later, right.

KM: Before going to work with the Gay, Robinson Ranch, He did spend about two years with Palmer, on the Rothschild Expedition?

RT: About, I'm not sure.

KM: He worked on Kauai. Did he do collection on other islands in the group also?

RT: They were in Kona when they finally left the expedition and went to Kauai to join the Robinson's.

KM: Did I hear, did he do a collection on Lāna'i at that time...?

RT: I don't believe he did.

KM: Only on Maui? Do you recall?

RT: I don't recall that either.

KM: Okay.

RT: They were on Kauai and Kona. I'm sure the other islands also.

KM: Okay…

RT: He learned his Hawaiian from the Hawaiians at Makaweli. He spoke very well. He was a stickler for having things right. And that from him to my mother, she was always very exact, we don't have any grammatical errors and all that.

KM: That's important to know that about your Pa. He had some command of the language then?

RT: He was very fluent in the Hawaiian language. He needed to be, to manage the ranch on Lāna'i.

KM: Yes.

RTx: That's how he was able to complete the genealogy as well.

KM: That lends an interesting facet to history in that unlike Kenneth Emory when he came to Lāna'i to do his research in 1921, '22. He didn't have a command of the language. But your grandfather was able to communicate and speak the language with the people.

RT: Yes. I'm not sure whether he said, "Lanai" or "Lāna'i."

KM: When did Pa leave Moloka'i...19...?

RT: In 1905, I think it was.

KM: In 1905, that's good. By that time, Charles Gay and his Hawaiian wife, Luika, Louisa had already purchased some large tracts of Lāna'i.

RT: Yes.

KM: Hayselden and them were basically all out of the picture already, although Henry Gibson and a few others still were there.

RT: Yes.

KM: The important note here is that Gibson himself died in 1888, Hayselden and Talula, Frederick and Talula inherit the estate and they begin this process of trying to make Lāna'i economically sustainable for them. Ranching is really formalized but it's still extensively sheep. In about 1907 or so, Charles Gay is entering into some significant mortgages with Waterhouse, Bishop them as I understand, and at that time they're still saying there's 14,500 sheep estimated on the island in about 1907. In this time Pa is back in New Zealand, he receives a letter now because in 1911, thereabouts?

RT: Yes, in 1911 they hired him. He'd written a letter applying for the job to Waterhouse Trust Company. The wire came back, "Come immediately. When can you come?" That must have brought great happiness to the farm house in Ruatangata.

KM: Yes. You also said he was cautious, he didn't just pop and ship up his whole family.

RT: No. He wanted the family to stay down there until his managership of Lāna'i was assured. Because he said he didn't want to do managership with somebody else counter managing his decision.

KM: Okay.

RTx: The land at Ruatangata was poor.

RT: It was not a good piece of land. He and my Uncle Doug worked to irrigate the lower area there. That was of course a result of his experience here in the islands, the Hawaiians were their irrigation system. James said to stick the shovel into the ground and take out a shovel full of dirt and then let the water trickle in, fill it up. And then wherever the direction the water went out of this puka...

RTx: Lua.

RT: Not a puka, it was a lua. They dug another hole and then kept going in the downhill direction. Kind of interesting.

KM: And thus, they were able to irrigate some of their own crops.

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RT: That's right.

KM: Interesting

RTx: And the family that remains there today, I don't believe there were many owners, maybe two owners of that land. The people who had it, we went and visited them. They still refer to "Munro and his ditches" on that land.

KM: How interesting.

RT: He said he'd liked to have known Munro. I guess he benefited from the ditches.

KM: He gets settled on Lāna'i finds that... And there's these beautiful collections of photographs that your family has kept, fortunately showing facets of the Kō'ele managers and residence area.

RT: He kept all those and they were all in one box to be included in the book. That was his plan. We're fortunate there. Kenneth Emory made an album and pasted his pictures into one of those albums with black pages and all. Gave it to the Munro's as a gift for their hospitality when he was there.

RTx: There's a sister album that's located at Bishop Museum and it's interesting some of the images that from a photography standpoint… Like I remember some that were taken at Kaunolū. Some will be back lit so they were reverse images between one album and another. Kind of fun to see.

KM: Yes.

RTx: There was a picture of Kenneth sitting at Kahekili's Leap. One shows a really… there was a long exposure and a short exposure. That gave you a whole different feel for the same view.

KM: Yes.

RT: The same. Oh, I see.

KM: It's very interesting to see.

RT: Kenneth when he was at Punahou got interested in photography. His dad set up a dark room for him. He wasn't just somebody who took pictures and had it developed. He used his own equipment.

KM: Yes. I see in the letters that Kenneth was writing back, his letters are full of much more detail. You were talking about the hospitality and friendship that he developed with the Munro family. Both the elder and the children and nephews. Hector was?

RT: Hector was Pa's nephew.

KM: Yes.

RT: The son of his brother Hector down in New Zealand who came up to work with him on the ranch and then work for the pineapple company.

KM: Okay. In 1911, your Pa gets situated on Lāna'i. Did he develop the water system eventually that came up out of Maunalei? Do you know? Did Charles Gay do some of that? Did you hear?

RT: Oh, I can't really give you that information. It's in the book on the water systems.

KM: Yes.

RT: He didn't... Most of the tunneling work and all that was done when the pineapple company had bought the island. His son James was very active in all of that. Most he did was getting the pine trees planted up on Lāna'i Hale.

KM: I'm going to ask you to repeat this story just because it's nice to hear it from a personal prospective. We see this large, and it is a true Norfolk pine. It happened to be situated right in front of the house that your grandfather was living in.

RT: Yes. The house the Hayselden's had lived in. They called it the ranch managers house, I guess. Who was it, Alika Dowsett was up there managing at one time.

KM: Yes. Before Pa?

RT: Before Pa.

KM: Okay. I know Alika Dowsett also had an association with Ulupalakua. I don't know if he was involved with the Baldwin's as well. He was before Pa's time.

RT: Pa went over to visit Lāna'i. There was a group of people going there to look at it.

KM: This was even before...?

RT: They picked him up on Molokai. He joined them, they went over and visited Lāna'i. He wasn't without knowledge of the island.

KM: He'd been to the island previously. I recall from some of his writing. Landing I think at Kahalepalaoa, Keōmoku section, being met and riding up. Coming back to that Norfolk though, as that of course, is one of the great stories of Lāna'i. You have the Norfolk standing over there. Of course, Lawrence Gay, when he did his "True Stories of Lāna'i." He describes shortly after they arrived on the island that a lightning had hit that same tree also.

RT: Yes.

KM: Struck it. Did you hear stories about that?

RT: When we went there in 1937 there was a big scar on the side of the tree. I guess it had been hit by lightning several times.

RTx: That particular time he said the lightning had come down, hit the tree and then hit the stove, went down to the floor and killed the cat under the ranch house.

KM: Yes. And it gave one of the children a knock also.

RT: Yes. That is a true Norfolk pine. Then Pa, in his note said that he had trouble getting seeds for the Norfolk pine trees. And then that's as much as he said about the seeds. Then somebody must have given him some Cook pine seeds and told him... [chuckles] Or maybe the person thought they were Norfolk, whatever happened. But the trees do their work, so that's fine.

KM: And again, the revelation or the value of this came about because your grandfather in the night time, I guess, or the fog drip?

RT: Yes. When the fog rolled in, in the evening they would hear the drip, drip, drip of the water from the trees falling on the metal roof over the dining room. Pa, in his inimitable way referred to this as fog drip.

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