

MO'OKŪ'AUHAU

A CULTURAL-HISTORICAL GENEALOGY OF PLACE



JULY 2019

PREPARED FOR
MĀKENA GOLF AND BEACH CLUB

dtl



Table of Contents

Methodology	5
Introduction	5
Yesterday	7
The Āina of Mākena Golf and Beach Club	7
Āina and Kānaka	9
Moʻolelo	9
ʻŌlelo Noʻeau	13
The Wind and Rain Honuaʻula	14
Ancient Life in the Ahupuaʻa	16
The Stories of Chiefs	20
Today	25
Early Observations Post – Contact	25
A Population in Decline	26
A New Strain on the Land	28
The Privatization of Land	29
Land in Support of Commercial Interests	31
Honuaʻula in the 20th Century	34
Tomorrow	41
References	42



Methodology

The approach for this cultural genealogy is based on a methodology called Tomorrow's Ahupua'a. Tomorrow's Ahupua'a is built upon the fundamental relationship between 'āina (land) and kānaka (man), the same relationship that informs traditional Hawaiian land management models. For Native Hawaiians, the importance of this relationship is told in the Kumulipo, one of the oldest and most widely acknowledged cosmogonic genealogies recounting the birth of the islands, chiefs, and people. This genealogy further denotes the familial relationship and interdependence of the three and their importance in land management systems like ahupua'a. Our methodology strives to bring back the balance between 'āina and kānaka in modern contexts.

Introduction

This report traces the genealogy of the project site at Mākena Golf and Beach Club in two significant time periods: Yesterday and Today. Yesterday starts in antiquity and touches upon the significant mo'olelo (stories), wahi pana (storied places), and cultural practices that shaped life in and around the resort's lands prior to Western contact. The Today piece does the same for the the last two centuries, as changes in land ownership and use transformed this region and the wider Honua'ula district.



Yesterday

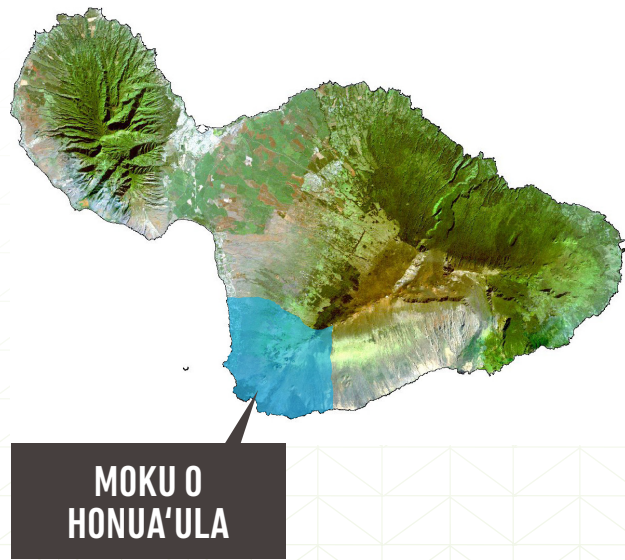
The project site is located in the moku (district) of Honua'ula on the southwestern side of Maui. This moku is comprised of some 20 ahupua'a, and the property straddles four of them: Pāpa'anui, Kā'eo, Maluaka, and Mo'oiki. Honua'ula of Yesterday was never one of Maui's population centers, but because of its excellent fishing grounds, it sustained smaller settlements of Hawaiians throughout its history. The people who called Honua'ula home were respected as hard workers, toiling in the sun and wind to grow what they could from the dry kula land and traveling great distances to gather the things they lacked.

The 'Āina of Mākena Golf and Beach Club

The Hawaiian people trace their origins back to the union of the god Wākea with his human daughter Ho'ohōkūkalani. Their first son was born prematurely and died. He was named Hāloanaka (quivering longstalk) and buried in the ground. At the site of his burial grew the very first kalo plant. Their second son was named Hāloa in honor of his older brother, and from him descended kānaka (people). Birth order was extremely meaningful in old Hawai'i. Hāloanaka, being the first born son, made kalo senior to kānaka. Younger siblings had a kuleana (duty) to respect and care for their elders, and for hundreds of years, kānaka cultivated kalo with the utmost reverence.

Mālama 'āina (caring for the land) is a related concept that informed daily life. Hawaiians lived in extremely close contact with the 'āina. They depended on it for survival. In fact, "'āina" is actually a compound word that translates to mean "that which feeds." The Hawaiian people understood that with proper care, 'āina would return the fruits of its abundance to man. It was this system of reciprocity that sustained a remote, but robust people for nearly 2,000 years.

This is the cultural framework in which 'āina resides, and so we begin our genealogy with a closer look at the 'āina that encompasses and surrounds the project site.



The Moku of Honua'ula

Every Hawaiian island was traditionally divided into large land divisions called moku (districts). On Maui, there are twelve moku: Kula, Wailuku, Lāhainā, Kā'anapali, Hāmākuapoko, Hāmākualoa, Ko'olau, Hāna, Kīpahulu, Kaupō, Kahikinui, and Honua'ula.

Within these moku are smaller units of land called ahupua'a. The name is derived from the Hawaiian term ahu (altar), which were erected at the point where a land boundary intersected the alaloa (main road encircling the island). Atop the ahu would have been a carved pua'a (hog) image made of kukui wood and stained with red ochre. These were representative of Lono, the god of rain. It was placed along with food items from that particular district that served as ho'okupu, a form of tribute meant to promote a bountiful harvest. They were collected along an annual procession around each island that took place during the rainy months, a season known as Makahiki.

A typical ahupua'a stretches from the sea to the mountains and gives the ali'i (chiefs) and maka'āinana (native tenant) access to all of the resources that the land and ocean might provide. The boundaries of an ahupua'a generally followed prominent landforms (e.g., ridge lines, the bottom of a ravine, a depression), but there were times where a stone or rock that was notable from a tradition or sacred use would mark a corner or determine a line. Along similar lines, the growth of a certain type of tree, herb or grass, or the habitat of a particular bird would sometimes define a division.

The Ahupua'a of Mākena

The most detailed historical maps name 20 ahupua'a in the moku of Honua'ula. From north to south, they are: Paeahu, Palauea, Keauhou, Kalihi, Waipao, Pāpa'anui, Kā'eo, Maluaka, Mo'oiki (fronting the islet of Molokini), Mohopilo, Mo'oloa, Mo'omoku, Onau, Kanahena, Kualapa, Kalihi, Papaka Kai, Kaunuahane, Kaloī, and Kanaio.

The research that went into this genealogy focused on the four ahupua'a in which the Mākena Golf and Beach Club sits: Pāpa'anui, Kā'eo, Maluaka, and Mo'oiki. Historically, significant material about the wider Honua'ula *moku* is also covered to provide a more comprehensive picture of the area in question through time.

The boundaries of these ahupua'a traditionally begin in the sea, encompassing the bays of Keawakapu and the former fishpond of 'Āpuakēhau, Maluaka, and Oneuli. From the shore, the land rises in elevation and becomes the kula (open plain lands) where much of the ahupua'a's agricultural activities occurred in the past. The kula lands include the 'ili (land section) of 'Ulupalakua. The ahupua'a of Kā'eo and Mo'oiki don't reach all the way up to the summit of Haleakalā, and it's not clear where the mauka (upland) boundary traditionally stood.

'Āina and Kānaka

An intimate relationship between 'āina and kānaka has long been a central Hawaiian worldview. This relationship manifested through the many stories, names, songs, chants, rituals, and practices that have survived the passage of time. To get a glimpse of how the ancient people who resided in this southwestern corner of Maui understood and interacted with their surroundings, we draw from the mo'olelo (stories), 'ōlelo no'ea (proverbs), and names connected to this place.

Mo'olelo

Mo'olelo are traditional stories. Hawaiian language scholar Puakea Nogelmeier calls mo'olelo "repositories of cultural insight and a foundation for understanding history and origins, often presented as allegories to interpret or illuminate contemporary life." For centuries, mo'olelo were recounted and preserved orally, and consequently, many such accounts have been lost. Still, a good number of them managed to be recorded as Hawaiian society transitioned from an oral culture to a written one, and among those chronicled are mo'olelo connected to Maui's Honua'ula district.

The Birth of Maui

One of the origin stories of the Hawaiian people speaks to the creation of their islands as being born from pairings between the gods and goddesses. One version of this story comes from a kahuna and historian living around the time of Kamehameha named Pakui, who composed a mele (song or chant) about the birth of the islands. According to this mele, the god Papa mates with the goddess Wakea, and she gives birth to Hawai'i, Maui, and Kaho'olawe before returning to Tahiti. The lines below describe the birth of Maui:

Hookauhua Papa i ka moku,	<i>Papa conceived an island.</i>
Hoiloli ia Maui,	<i>Was sick of child-sickness with Maui.</i>
Hanau Mauiloa he moku;	<i>Then was born Mauiloa, an island;</i>
I hanauia he alo lani,	<i>Was born with a heavenly front.</i>
He Uilani-uilani,	<i>A heavenly beauty, heavenly beauty,</i>
Hei kapa lau maewa.	<i>Was caught in the kapa of waving leaves.</i>

Wakea’s second wahine is Kaulawahine, and from this pairing comes the island of Lāna’i. Next, Wakea gets together with Hina, and she gives birth to Moloka’i. Papa returns from Tahiti, furious with Wakea for his infidelity, and she mates with Lua and gives birth to O’ahu before returning to Wakea. Together, they create Kaua’i.

Honua’ula, a Newcomer from Tahiti

Place names are often inspired by the physical characteristics of the area being named. While Honua’ula translates to mean “red land” (Pukui et al. 1974:51), it has been suggested that the origin of the name lies elsewhere, because reddish soils are not common in Honua’ula, where black lava fields and brown soils cover the landscape.

One theory is that the name Honua’ula comes from the mo’olelo of Mo’ikeha, a chief from Tahiti who resettled in Hawai’i and later became the king of Kaua’i. Among those who joined Mo’ikeha on his voyage from Tahiti was a man named Honua’ula. In the story, as recounted by Fornander, when the canoe reaches Maui, Honua’ula elects to stay behind, perhaps settling in the district that now shares his name:

One early morning at dawn, just at the rise of the star Sinus, Moikeha boarded his double canoe, taking with him all his attendants and followers, and set out from Tahiti. From that morn until sunrise when they first beheld Hilo all went well, whereupon Kamahualele stood up and prayed by way of a mele their voyage hither. Upon their arrival at Hilo, Kumukahi and Haehae became charmed with Hilo, and so expressed to Moikeha their desire to remain there, whereupon Moikeha allowed them to take up their residence at Hilo.

Moikeha soon after set sail from Hilo, sailing along the north coast of Hawaii until they arrived at Kohala, when Mookini and Kaluawilinau expressed their desire to take up their residence at Kohala. Moikeha therefore landed them there. On leaving Kohala they sailed along the eastern coast of Maui until they reached Hana, when one of his men, Honuaula, expressed his desire of making this his place of residence, so he too was allowed to remain behind. (Fornander 1916:114-116)



Molokini

The Origin of Molokini

The crescent-shaped islet of Molokini is located off the coast of Honua’ula in the ‘Alalākeiki Channel between Kaho’olawe and Maui. It’s part of the ahupua’a of Mo’okini. According to a mo’olelo that tells the origin story of Molokini, the islet began life as a mo’o (large mythological lizard) named as Pu’uoinaina. She spent most of her life on Kaho’olawe, which was called Kohemalamalama in the ancient days. She took two brothers as her husbands before falling for Pele’s lover Lohiau and becoming the target of the fire goddess’ wrath. The two goddesses fight, and Pele’s defeat of Pu’uoinaina leads to the creation of both Molokini and Pu’u Ōla’i, the prominent shoreline hill that sits in Mākena State Park. The relevant part of this mo’olelo, as recounted by Fornander, is as follows:

But when Pele heard what Puuoinaina had done she became angry, she then cursed Puuoinaina. When Puuoinaina heard this cursing from Pele she felt so ashamed that she ran into the sea. She left her home, Kohemalamalama, now called Kahoolawe. Pele, residing at Kahikinui, thought so much of her husband, Lohiau, who was living at Kealia, Kamaalaea, that she started out to meet him; but she found her way blocked by Puuhele, so she went from there and waded through the sea. She saw her lizard rival, Puuoinaina, stretching from Kahoolawe to Makena, so she came along and cut the lizard in two, right in the middle, separating the tail from the head. The tail became Puuolai at Makena, and the head became Molokini. When the husbands heard that their wife was dead, they looked and beheld the head of their beloved standing in the sea, so they called the name of the islet Molokini. That is the story of how it was born of its parents and how it obtained this new name Molokini. (Fornander 1918:518)

Where the Winds Begin to Die

Honua‘ula has been noted in different historical texts as being a place where the winds die down and become still. We see one such reference in a mo‘olelo called *Kaao Hooniua Puuwai no Ka-Miki* (The Heart-Stirring Story of Ka-Miki). Published between 1914 and 1917 in the Hawaiian language newspaper *Ka Hoku o Hawaii*, the story follows two brothers as they travel the island of Hawai‘i. It’s not an ancient story but rather a blend of local stories, tales, and family traditions that have helped to preserve countless names, mele, customs and practices, among other things.

In the excerpt that mentions Honua‘ula, Ka-Miki and a chief named Kahuku are engaged in a riddling contest. Kahuku, thinking that Ka-Miki knows nothing about the island of Maui, presents him with a riddle that describes the place names of Maui in veiled terms. Ka-miki answers back by correctly identifying the place, as he does here for Honua‘ula, along with Makena and Kula:

***O ka ua hoelo a ka Ukui i ka ulawena, o Honuaula ia,
ilaila i make ai ka makani.***

And where the cold ‘Ūkiu wind bears down, glowing red [driving the dust], is Honua‘ula where the winds begin to die.

***A make i ke kula; o Makena ia he okana aina a me Kula,
o kauwahi moe kokolo alualu hele a ke kula hoi mai, he
aina ua kaulana mai na lii kahiki loa mai;***

Where the wind dies upon the kula (plains), is Makena, a subdistrict, and Kula, where the mists are seen creeping low, traveling to and fro along the plain, this is a land famous with the chiefs from the distant past.

Mākena has been spelled with and without the kahakō. Without the kahakō, the definition of “makena” is “calm, of sea, atmosphere.” The phrase above seems to suggest that the place is called Makena (without the kahakō) because it is a place where the winds ease up.

He Moolelo no Makalei is another serialized story that was printed in the newspaper *Ka Hoku o Hawaii*. Published over a period of 8 months in 1928, it also includes an

excerpt about Honua‘ula as being a place where the winds become still. In this instance, it’s the Papaloa wind that blows from Kahikinui, the moku to the east of Honua‘ula:

***Ua haalele aku la oia ia Lanai ma ka manawa o ka hoku
kauopae i puka ae ai maluna o ke kuahiwi o Haleakala,
a au aku la ka moana. Mawaena o na mokupuni o Maui
Komohana, Kahoolawe ame Maui Hikina.***

He [Mākālei] departed from Lāna‘i at the time when the star Kau‘ōpae [Sirius] rose above the mountain, Haleakalā, and appeared to swim across the ocean, between the islands of West Maui, Kaho‘olawe, and East Maui.

***Hala ke kai o Naeheehe ame ke kai o Alalakeiki, a kaalo
keia mawaho ae o ka lae o Pohaku-eaea ma Honuaula, e
owehewehe mai ana kai ao, a ke ololo mai la ka makani o
Papaloa i olelo ia “poohina ka makani i Kahikinui a make
aku i Honuaula.”***

He passed the waters of Nāehe‘ehe and the waters of ‘Alalākeiki, and he passed outside the point of Pōhaku-‘ea‘ea at Honua‘ula, as the light was coming forth, and the variable winds of Papaloa blew—of which it is said, “the gray-haired [salt laden] winds form at Kahikinui and die out at Honua‘ula.”

‘Ōlelo No‘eau

Like mo‘olelo, ‘ōlelo no‘eau (traditional proverbs and wise sayings) are another way by which the history or characteristics of Hawaiian places have been recorded and preserved.

In 1983, Mary Kawena Pukui published a volume of close to 3,000 ‘ōlelo no‘eau that she had collected over her decades of research. For each, she provides a literal translation along with some usage remarks that help us understand the deeper meaning being conveyed.

There aren’t any ‘ōlelo no‘eau that refer specifically to Pāpa’anui, Kā’eo, Maluaka, or Mo’oiki, but there are two specific to Honua‘ula. In contrast to the excerpts above, this first ‘ōlelo no‘eau refers to Honua‘ula as a windy place.

① *Honua‘ula, e pāluku 'ia ana na kihi po'ohiwi e na ‘ale o ka Moa’e.*

Honua‘ula, whose shoulders are pummeled by the Moa’e wind.

A poetical expression for a person being buffeted by the wind. Honua‘ula, Maui, is a windy place .

This second ‘ōlelo no‘eau describes Honua‘ula’s hardworking people:

② *Honua‘ula kua la‘ola‘o.*

Callous-backed Honua‘ula.

Said of the people of Honua‘ula, Maui, who were hard workers. The loads they carried often caused callouses on their backs.

The Wind and Rain Honua‘ula

One of the most valuable repositories of Hawaiian wind names is a book called *The Wind Gourd of La‘amaomao*, which is a translation of a traditional legend, compiled by Moses Kuaea Nakuina and published in 1902. The titular wind gourd was believed to contain all the winds of Hawai‘i, which could be summoned by chanting their names. It’s not uncommon for a district to have multiple winds and names. From *The Wind Gourd of La‘amaomao*, we have the name Papa, which is included in a longer chant that names the winds of Maui and Moloka‘i. The excerpt below contains the names of some neighboring winds:

‘Ai-loli is of Kaupō,
Moa’e is of Kahikinui,
Papa is of Honua‘ula
Nāulu is at Kanaloa,
Hau descends from the uplands of Kula,
It’s the wind of that place,
Searching the pili,
Nau is the wind of Kula,

(Nakuina 1990:55)

The various rains of Hawai‘i were also given names. Some were named after people, others after their particular traits or the way they interacted with the area and local vegetation. Different rains from different parts of the islands often shared the same name. The book *Hānau Ka Ua Hawaiian Rain Names* (Akana and Gonzalez 2015) contains many of the rain names that appeared in newspapers from the 1800s and other primary source materials. No rains are mentioned specific to Pāpa’anui, Kā’eo, Maluaka, or Mo’oiki, but one of the prominent rains within the *moku* of Honua‘ula is the Lanipa‘ina rain of ‘Ulupalakua.

“Lani pa‘ina” means “crackling sky” and one former saying is “ka ua Lani‘aina o ‘Ulupalakua” or “the Sky-crackling rain of ‘Ulupalakua” (Pukui 1983:170). The Lanipa‘ina rain features prominently in a letter written by someone named Makaikai and published in the newspaper *Ka Lahui Hawaii*, which describes the events one Fourth of July at James Makee’s Rose Ranch in ‘Ulupalakua (discussed below). The letter makes mention of a group of soldiers called the Ka Ua Lanipa‘ina Military Company, whose marching and singing brought much joy to the holiday festivities:

*E 'olu'olu 'oe a me kou kāpena e ho'okomo iho i nā mea 'ano hou i hana 'ia ma 'Ulupalakua i ka lā 4 iho nei o lulai, 'oiai ho'i ka **ua Lani Pa'ina** e kilihune ana i luna o “Prospect Hill.”*

*Aia ma nā hora hu'ihu'i o ke aumoe, i lohe 'ia aku ai nā leo nahenahe o ka pū'ali **“Ka Ua Lanipa'ina Club”** e mele ana ma loko o Rose Ranch i nā mele ho'oipo a ke aloha, 'oiai ho'i nā pua lili'i o ka magnolia e mōhai ana i ka nani wehi o ka lehua maka noe; pēlā ihola i ho'omana'o 'ia ai 'o ka lā 4 ia, 'oiai nō ho'i ka pū'ali mele e mele ana me ka hau'oli, e hāli'i mai ana ho'i ka 'ohu i ka nahele o ka uka e kulu ana ho'i nā kēhau anu o ia pō, pēlā e ho'omana'o mau 'ia ai ka lokomaika'i piha o J. J. Halstead me Jas. K. Smyth Jr. i nā boys o ia pū'ali.*

*Aia ho'i i ka hiki ‘ana aku i ka hora 12 awakea, i ka wā ho'i a nā pua e luhe mālie mai ana i ka nani, a e kilihune kili hau ana ka **ua Lanipa'ina** i loko o ka pua pēlā i ‘ike ‘ia aku ai ka pū'ali koa, **“Ka Ua Lanipa'ina Military Company”** e paikau ho’okahakaha mai ana ma lalo o ke alaka’i maiau ‘ana a ko lākou Kāpena R. W. Wilcox. . . .*

*Ma hope o ka pau ‘ana o kēia mau le‘ale‘a, ua kāhea 'ia mai ka pū'ali **“Ka Ua Lanipa'ina”** e komo aku ma kahi o Jas. Makee e ho'olele ahikao pū me ia ma ia pō, ‘a’ohe nō i lī'ulī'u, ua ‘ike ‘ia akula nā ahikao e lele mai ana i ka lewa me nā waiho‘olu'u like ‘ole, ke hele ala a pipi'o i ka lewa.*

*‘O ka pau ihola kēia o nā mea ‘ano nui o au lā 4 nei; no laila, e ho’ōki au ma ‘ane’i, me ka ho’omana’o mau loa i nā leo nahenahe me nā paikau koa ‘ana a ka pū'ali **“Ka Ua Lanipa'ina.”***

You and your captain, please add the new events that took place at ‘Ulupalakua this past Fourth of July while the **Lanipa‘ina rain** was drizzling over “Prospect Hill.”

It was during the chilly midnight hours that the melodious voices of the soldiers from the **“Ka Ua Lanipa‘ina Club”** could be heard singing romantic songs of love inside Rose Ranch, while the dainty magnolia flowers were presenting offerings to the adorning beauty of the lehua maka noe; that was how the day was recognized as the Fourth. And as the song group was singing joyously, a light ‘ohu cloud was covering the upland forest and the chilly kēhau mists were drizzling that night; that is how the great generosity of J. J. Halstead and Jas. K. Smyth Jr. toward the boys of this group will always be remembered.

When 12 noon came, indeed the period when flowers gently droop in their beauty, and the **Lanipa‘ina rain** was coming down in a cold drizzle over the buds of the flowers, that was when the group of soldiers, **“Ka Ua Lanipa‘ina Military Company,”** could be seen parading back and forth under the expert leadership of their captain, R. W. Wilcox. . . .

After these amusements ended, the **“Ka Ua Lanipa‘ina”** soldiers were called to Ja. Makee’s place to shoot fireworks with him that evening. In no time the fireworks could be seen flying through the sky with various colors, arching in the upper heavens.

This was the conclusion of the events of the Fourth; therefore, I will stop here, forever remembering the melodious voices and marching soldiers of the **“Ka Ua Lanipa‘ina”** group.

Ancient Life in the Ahupua‘a

The backbone of Hawaiian society were the planters and fishermen, and mahi ‘ai and lawai‘a are the traditions of farming and fishing in Hawai‘i. While the ruling ali‘i (chiefs) bloodlines fell in and out of power, the people who farmed and fished remained a constant and stable presence in Hawaiian society. In old Hawai‘i, the upland farmers traded crops for fish with those who lived along the shore, exchanging the things they cultivated or collected to obtain the what they could not easily get. This bond between mauka and makai has been preserved in the following ‘ōlelo no‘eau (Hawaiian proverb): Ko koā uka, ko koā kai (those of the upland, those of the shore).

Most of the people living in any ahupua‘a were maka‘āinana, or commoners. Literally, “maka‘āinana” means “people that attend the land.” They prepared, planted, and harvested their own plots. They also cultivated the lands of whichever ali‘i happened to be in control at the time. The land was theirs to use; no one ever held title to it. Despite the absence of ownership, this system enjoyed a fairly high degree of stability. It was in the interest of the ali‘i to treat people fairly and maintain the occupancy of industrious maka‘āinana, who were free to relocate.

Farming Traditions

Farming in Honua‘ula occurred along the lower uplands where rain fell almost daily. Despite the shortage of water, Handy states that “the eastern and coastal portion of Honua‘ula was thickly populated by Hawaiian planters until recent years” (Handy and Handy 1972:508). Handy suggests that in the ancient past, before cattle were introduced, when the uplands were still forested and rain fell more frequently, Honua‘ula could have supported extensive fields of cultivated ‘uala (sweet potatoes) and dryland kalo (Handy and Handy 1972:508).

One of the earliest native accounts of life in ancient Honua‘ula comes from an article published in the June 8, 1836 issue of the newspaper called *Ke Kumu Hawaii*. In the account, the writer named Naleipuleho explains where the people of Honua‘ula resided and their advantages and disadvantages. Folks lived either near the sea or in the mid-uplands. The writer calls Honua‘ula an “‘āina wī,” or a land of famines. Those along the shore were near freshwater and fish but had to travel far to access vegetable foods. Those in the mid-uplands were close to the ‘uala (sweet potato), kalo (taro), and other crops, but freshwater was scarce:

Ke hai aku nei au ia oe i ke ano o keia aina, i ka noho ana o na kanaka.

Eia ke ano. He aina wi, o Honuaula. O ka uwala ko laila ai, a me ka kalo, he ai pau wale no ia. Eia ka ai mau loa, he ko, he ki lau o ke aa, o ke ki lau a me ka muo, o na ai mau loa ia.

Eia ke ano o ka noho ana o na kanaka; elua wahi noho. Ma kahakai, mauka ma waena o ka aina. O ke kii ana o ka ai a na kanaka ma kahakai he loihi loa. He kokoke ka wai o lakou. Pomaikai lakou i ke kokoke o ka wai a me ka ia. Poino ko lakou mau ai i ka loihi o ka ai.

O na kanaka i noho mawaena o ka aina,— pomaikai lakou i ka ai i ke kokoke o ka ai. Poino lakou i ka wai i ka loihi o ke ana o ka wai. Aia no i kahakai ka wai e kii ai. Ina e kii iuka i ka wai, he loihi ke pii aku iluna, he naenae ka pii ana,—aia no i ka lae laau ka wai, i hoi mai he lole ke kuli i ka loihi o ka hoi ana mai, i ke kii ana o ka wai elua ipu nui e ukuhi ai i ka wai, a piha, hoi mai. Hooheehee i na huewai, lilii, a piha, a koe ke koena he wai auau, he wai hoopulu hana wauke, i mea kapa.

I hereby tell you about the nature of this land and the residency of the people.

Here are the characteristics. Honuaula is a land of famines. The sweet potato is the food there, and the taro, but they are foods which do not last. Here are the foods which are always available, sugar cane, ti leaf roots, and the budding leaves of the ti are the steady foods.

Here is how the people live; there are two places of residency. Along the shore, and in the mid uplands of the land. The people who live on the shore, must travel a great distance to get vegetable foods. But, the fresh

water is close to them. They are blessed to be near the drinking water and fish. Though they are greatly burdened in having to travel far for their other foods.

The people who reside in the middle of the land, are fortunate that their foods are close to them. But they are unfortunate because the fresh water is a great distance from them in the caves. There is water which they can get from the shore. If they travel to the uplands to get water, it is a great ascent, and fatiguing—the water is there in the forest groves; returning causes pain in the knees, for the great distance of the trip, and for only two large water containers in which to pour the water and return. The water gourds hang down, and there is a little that remains for bathing, and moistening the wauke, made into kapa.

Kepā Maly and Maly 2005:29

In a more recent account, Matsuoka (1996) describes a seasonal pattern of moving between mauka and makai in accordance with the planting cycle, as described by a kama'āina named Sam Po:

According to [Sam Po], even up through the latter half of the 19th century, the Hawaiians in the district continued to live mauka or makai and plant in accordance with the annual rains. About once month before the rainy season began, they would carry dirt down from the mountains to the coast in lauhala baskets and fill holes in the lava in preparation for planting. . . . While on the coast, the Hawaiians would subsist on fishing and various vegetable foods that they cultivated in soil placed in the pockets of lava and nurtured by the rain. When the vegetables matured (Hawaiian watermelon, Ipu oloolo, Ipu nuhou-lani, pumpkin, and pohā or Ipu 'ala) they were consumed. After a period of about six months, just when the climate became dry, the families would make the return journey to their upland habitation sites. (Matsuoka et al. 1996:73

Fishing Traditions

The people of Honua'ula were strongly connected to the sea. If they didn't live along the shoreline and fish themselves, then they traded with those who did. Drying fish was a regular practice here and facilitated the easy transport and storage for times when food ran short, which occurred with some regularity. Drying fish went hand-in-hand with the production of salt, which was gathered from from basins along the shoreline of Oneuli, just south of the project site.

Honua'ula's waters were noted by 19th century historians and writers for its well-stocked fisheries. The location and names of its many fishing grounds would have been well known by those who resided along the coast. Some of these names have



Pūu Ōlā'i

been preserved—names like Hiu, Keahua, Kalawa, and Kiele—but the knowledge of their location in the ocean today has been lost. So too have Honua'ula's fishponds. There was at least one located in Kā'eo. It was a small pond situated along the point called 'Āpuakēhau near the Keawala'i Congregational Church, but the surf destroyed it a long time ago.

There are at least four sites in the vicinity of Mākena Golf and Beach Club that functioned as ko'a or kū'ula (fishing shrines or heiau) and confirm the area's significance for fishing. Ko'a often had multiple functions. They were landmarks used by fishermen out at sea to help identify the location of fishing grounds. Some were used as places to kilo, or to observe ocean and weather conditions and to sight schools of fish. They were also places of spirituality and ritual. Fishermen and their families would visit the ko'a to ask for safety, favorable fishing conditions, and give thanks for a productive catch. Often, there would have been an upright stone at the ko'a to signify Ku'ula-kai, one of the primary fishing gods, from whom fishermen would seek blessings and make offerings.

Oneuli ko'a was first recorded in 1929 by an archaeologist from Bishop Museum named Winslow M. Walker. In his unpublished manuscript, he describes “a rough

[stone] platform 13 by 14 ft and 5 ft high at the front” with “a low wall surround[ing] it on three sides” (Walker 1931:103). It would have been located between the present-day parking lot for Maluaka Beach and the beach. Walker identified another ko’a located near the southern end of Maluaka Beach, on a rocky point at a spot he calls Kilauea.

Pu’u Ōla’i at Mākena State Park features prominently in the fishing traditions of the area, and it’s the location of at least two spiritually significant fishing sites. The first is a large underwater cave considered to have been a sacred dwelling place for deified manō (sharks). In the old days, various families of this region would have claimed the shark as their ‘aumakua (ancestral god), and it’s at this cave where various protocols would have been observed, including the feeding of the sharks. The second site was located at the base of Pu’u Ōla’i. It was a ko’a in the form of a “square heap of black stone” where “fishermen made offerings before putting out to sea” (Sterling 1998:229).

The Stories of Chiefs

The mo’olelo of Maui’s ali’i document the famous battles, journeys, alliances, romances, and accomplishments that occurred throughout history and often reveal a little bit about the places where these events occurred. The excerpts below come from some of these mo’olelo and highlight events that are said to have partly occurred in Honua’ula.

The Chief from Hawai’i Island

Kauholanuimahu was a chief who originally hailed from Hawai’i Island and rose to power on Maui in the mid-1400s. Kauholanuimahu was the son of La’akapu, who came from Honua’ula, and a Hawai’i Island chief named Kahoukapu. When his father died, his mother returned to Honua’ula, and her lands later became his. He is credited with building a fishpond at Keone’ō’io and a heiau (place of worship) in Kā’eo, located mauka of Keawala’i Church.

The Rivalry Between the Sons of Pi’ilani

One of the better known chiefly stories involves a powerful rivalry between two brothers, Lono-a-Pi’ilani and Kiha-a-Pi’ilani. They were the sons of Pi’ilani who ruled Maui during the 16th century. For a short while prior to his reign, Kiha-a-Pi’ilani resided in Honua’ula. He lived in secret among the maka’āinana to avoid execution by his brother.

Kiha-a-Pi’ilani’s older brother Lono-a-Pi’ilani became king upon the death of their father, and for a little, the two got along. Kiha-a-Pi’ilani was a kind ali’i. He was attentive to well-being of the maka’āinana, offering them food in times of shortage. His older brother viewed his generosity as an attempt to curry favor and undermine his rule, and so a rift developed. One day, the two got into a fight, and Lono-a-Pi’ilani became so certain of his brother’s disloyalty, that he resolved to have him killed.

Kiha-a-Pi’ilani fled the island before returning in secret and settling for some time in the uplands of Honua’ula. According to Kamakau, he and his wife lived at a place called Ke’eke’e (Kamakau 1992:23), which likely refers to Pu’u Ke’eke’ehia in ‘Ulupalakua. After living as an anonymous sweet potato farmer, Kiha-a-Pi’ilani’s sought to wrest Maui from his brother’s control, which he accomplished with the help of his brother-in-law ‘Umi-a-Liloa, the Hawai’i Island chief.

During his reign, Kiha-a-Pi’ilani finished the construction of Ke Alaloa (The Long Road), a paved footpath that encircled both Maui’s east and west ends, a length of approximately 138 miles. The project was started under his father, the chief Pi’ilani in circa 1516. It improved travel, trade, and communication, and the collection of ho’okupu (taxes). In Honua’ula, Ke Alaloa travelled along the coastline, crossing the beaches from Wailea heading south to Po’olenalena and Maluaka and then over the lava fields to Keone’o’io.

The Chiefess Kalola and the Olowalu Massacre of 1790

The chiefess Kalola was the daughter of Kekaulike, the ruler of Maui during the 1700s. Her brother was Kahekili, the famous warrior king who came to control seven of the eight Hawaiian islands and paved the way for Kamehameha’s eventual unification. Accounts from Fornander and Kamakau suggest that Kalola spent some of her life in Honua’ula (Kamakau 1992:145) (Fornander 1880:214, 228).

Kalola and her husband Ka’opuiki were involved in one of Maui’s most infamous attacks, the Olowalu Massacre of 1790. The massacre itself resulted in the brutal murder of more than a hundred Hawaiians at a village located in what is now known as Olowalu. This event was precipitated by a series of incidents involving the British-American captain Simon Metcalf and the crew of a fur trading ship called Eleanora (also called the Eleanor), which anchored at Honua’ula in 1790. Barrere suggests that this was at Mākena Bay (Barrere 1975:21). Some of what we know about the incident comes from an anonymous officer’s account, which was published in 1792 in a London journal called Gentleman’s Magazine.

Kalola and Ka’opuiki were present when the Eleanora first docked at Honua’ula. They went out to greet the foreigners and offer goods to trade, at which point Ka’opuiki took notice of a smaller boat, called a cutter, tied to the Eleanora’s stern. The boat was constructed with highly coveted metal parts. That night, Ka’opuiki and some others snuck out to the ship and cut the smaller boat loose. Sleeping inside was one of Metcalf’s crewmen, who was killed during the mission. Realizing that the boat was missing, Metcalf sent out a search party but found nothing.

The next day, several more canoes came out to the Eleanora with pigs and fruit to offer. They were told to go away but didn’t obey, and so, Metcalf fired on them, killing and wounding several Hawaiians. The next day, according to the officer’s account, “four or five thousand people” gathered at the shoreline, “all armed with slings, spears, and arrows” ("Americans at Otaheite" 1792:318). A battle ensued, with the



Olowalu

boat firing its cannons at the beach and likely killing and wounding many. A crew went to shore and set fire to the village and heiau, and any survivors eventually fled mauka to avoid being shot at.

After that, the Eleanora left Honuaʻula and headed north. The officer wrote, “We had been under way about an hour and a half, with a light breeze, when the natives in canoe alongside, informed us that the chief of the people that had stolen the boat, lived behind a point, to the northward, we then hauled our wind, went round the point and came to anchor” (“Americans at Otaheite” 1792:319).

The next day, Kaʻopuiki came aboard the ship and offered to return the boat, which had been stripped for its metal parts, and the boat’s keeper, who was dead, in exchange for a reward. Kaʻopuiki later returned with just the boat’s keel, angering Metcalf.

Sensing danger, Kalola had declared a kapu forbidding anyone from making contact with the ship. It lasted three days, and when it was over, hundreds of villagers paddled out to the Eleanora in the hopes of trading with the crew. Presenting a friendly demeanor, Metcalf managed to corral the canoes along one side of his ship, and once

they were packed tightly together, he ordered his crew to fire the guns. It was a scene of carnage, with at least a hundred dead and a hundred wounded. Kamakau describes the aftermath:

Even those who swam away were shot down. John Young was an eyewitness on board the ship and has testified to the great number who were killed at this time. At noon that day the Eleanor sailed, and the people went out and brought the dead ashore, some diving down into the sea with ropes and others using hooks; and the dead were heaped on the sands at Olowalu. Because the brains of many were oozing out where they had been shot in the head, this battle with the ship Eleanor and her captain was called "The spilled brains" (Kalolo-pahu). It was a sickening sight, as Mahulu and others have reported it; the slaughtered dead were heaped upon the sand; wives, children, parents, and friends came to view and mourn over their dead; and the sound of loud wailing arose. (Kamakau 1992:146)

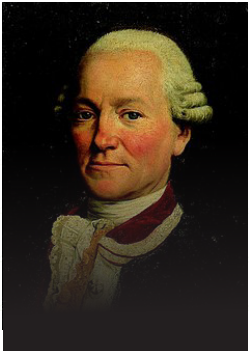
Today

In 1778, Captain James Cook made contact with Hawai'i, and its connectivity to the wider world forever altered the land, people, and culture of Hawai'i. Post-contact, steep declines in the Native Hawaiian population and the privatization of land set a series of developments into motion that came to define Maui's modern era. This was a period dominated by commercial interests, mostly in ranching and then later, tourism.

Early Observations Post – Contact

In May of 1786, the French explorer Jean-François de La Pérouse sailed past Maui and landed briefly to the south of Mākena State Park at Keone'o'io, anchoring in the bay that now bears his name. It was his belief that he was the first European to set foot on Maui, and he spent one day ashore engaging in trade and exploring the area (Dunmore 1985:227). Accounts from this expedition suggest the presence of a relatively large and well-established community with ready access to resources:

More than one hundred and twenty of them, men, women, and children had been out in their canoes since the crack of dawn and immediately offered to begin trading. Two of them, who seemed to be the men of authority, approached. They made a long, serious speech to La Pérouse, who did not understand a single word, and presented him with a pig, which he accepted. In return he gave them some medals, hatchets, and pieces of iron, which they valued very highly. By this generosity, the French succeeded in winning the friendship of the islanders.



Jean-François de La Pérouse

During his reconnaissance, La Pérouse saw four small villages of ten or twelve houses. These are made of grass and are covered with the same material. They have the same shape as the thatched cottages found in certain parts of France. The roofs are pitched on two sides, and the door, which is located on the gable end, is only three feet high, so that it is necessary to stoop when entering. The furnishings consist of mats, which like our carpets make a very neat flooring on which the islanders sleep. The only cooking utensils they have are gourds painted in various colors. Their cloth is made from the paper mulberry tree, but, although painted in a great variety of colors, it appears less skillfully made than the cloth of other South Sea islanders.

When he returned aboard, the commander learned that Captain Clonard, his executive officer, had received a chief and had bought a cape and a fine red helmet from him; he had also acquired more than one hundred pigs, some bananas, yams, taro, mats, and various small objects made of feathers and shells. (Jean-François de Galaup 1969:24-25)

Another early description that we have of Honua‘ula is from the account of Archibald Menzies, a Scottish naturalist who was on Captain George Vancouver’s 1793 voyage through the Hawai‘i. The impression the Menzies got was of a “barren” and “thinly inhabited” place:

[E]arly in the morning of 10th, when we bore away along the southern shore, with a steady breeze, till we came to Molokini, and ther it became light and fluctuating in its direction, by the high land of Maui intercepting the regular trade wind. We had some canoes off from the latter island, but they brought no refreshments: indeed this part of the island appeared to be very barren and thinly inhabited. (Thrum 1909:92-93)

A Population in Decline

One of the more consequential aspects of this period was a steady decline in population beginning in the 1830s. The first formal population counts were conducted by the missionaries in 1831-1832, when 3,340 people were counted in Honua‘ula, which made it Maui’s fourth most populated district behind Lahaina, Hamakualoa, and Hāna. This was likely near its peak before exposure to foreign epidemics and disease took its toll.



Whaling drew Hawaiian men away from the land and their families.

Contact with the wider world brought Hawai‘i into a global market economy and transformed traditional Hawaiian society in complex ways. Whaling was one of the first industries to find a foothold in Hawai‘i, and as it drew young Hawaiian men away from the land and their families and onto whaling ships, the communities of Honua‘ula felt the effects. In an 1846 letter to editor of The Polynesian, a missionary named Jonathan S. Green expressed his dismay at the threat such a loss posed:

The fact that the number of young men who leave home, and engage their services on board whale ships, is rapidly increasing, is one of the facts, so far as my people are concerned, which fills me with painful apprehension. More or less of the Hawaiian youth, I am aware, have engaged in this business for many years, especially those living in the vicinity of Honolulu, Lahaina, Hilo and Kaawaloa. But of late the number of these has greatly increased—at least in our vicinity—so that the present season not a few of the most promising young men from Kula, **Honuaula** and Wailuku have gone to sea. During the three years past we have had an excellent native school at Makawao, taught by a graduate of Lahaina Seminary. Many of these young men had made good proficiency in their studies—had nearly completed their course of education, and some few of them had commenced teaching. Now that these youth were just ready to engage in labors for the good of the nation, they have nearly all gone on board whale ships, and thus our hopes of good to the nation through them is for the present, utterly blighted. (Kepā Maly and Maly 2005:18)

A New Strain on the Land

In places like Honua‘ula, the presence of cattle had profound impacts to the land and to people’s livelihoods. Cattle were first given to Kamehameha by Captain George Vancouver in 1793, who hoped it would become “a convenient source of beef provisions for ships in the mid-Pacific, as well as a civilizing tool to transform the Hawaiian people” (Fischer 2015:31). Kamehameha placed a kapu (prohibition) on the animals, and over the decades that followed, their numbers multiplied. It’s not known when cattle were brought to Maui. The first reliable population count was taken in 1852 and tallied a total of 40,700 cattle on all islands (Fischer 2015:58).

The herds of wild cattle were a destructive force on the native environment. The ecologist Christopher Lever notes that in Hawai‘i, “feral cattle have had a serious negative impact on the vegetation of dry, mesic, and wet forests at both high and low altitudes. Indeed, it has been claimed that they have been the single most destructive animal in the islands” (Lever 1994:44). Appreciating the scale of such impacts, Handy concludes that Honua‘ula was more hospitable before the cattle transformed it:

In Honuaula, as in Kaupo and Kahikinui, the forest zone was much lower and rain more abundant before the introduction of cattle. The usual forest-zone plants were cultivated in the lower upland above the inhabited area. Despite two recent (geologically speaking) lava flows which erupted from fissures below the crater and only a few miles inland and which covered many square miles of land, the eastern and coastal portion of Honuaula was thickly populated by Hawaiian planters until recent years. (Handy et al 1991:113-114)

Under these conditions, and in an area already prone to drought, the deforestation of the land made Honua‘ula’s residents even more vulnerable. On June 8, 1838, a missionary named Jonathan S. Green submitted the following report to the Hawaiian Spectator, describing a time when the conditions were so bad, it forced the people of Honua‘ula to travel to other districts in search of food:

Hoapilikane [Governor of Maui] is now ordering all the people from **Honuaula**, one of our out stations, away from home, 20 miles to dig fishponds. They have been here by fifties to request food. For they work for naught and board themselves. They have no food on their own land, it being a time of famine at that place, so they have to get food where they can find it. They carry their food to the place of their labor, leaving their families to seek sustenance as they can. (Kepā Maly and Maly 2005:61)

Not only did cattle cause deforestation, they threatened farmers’ crops. There are numerous reports of cattle driving farmers off of their lands. In an 1846 article published in The Polynesian, the writer, while summarizing Kamehameha III’s visit to Maui, notes that “the cattle have done much mischief by trespassing on the

plantations, and driving the owners from their little farms. Two districts have in consequence been deserted” (Kepā Maly and Maly 2005:17).

One of the more tragic incidences resulted in the death of a man named Aki from Honua‘ula. Linton Torbert, who at one time owned much of ‘Ulupalakua and the surrounding lands, had some cattle that trampled on Aki’s farmland. Aki was accused of injuring the cattle by cutting at their legs. Torbert and his blacksmith Benjamin Furbush confronted Aki, they got into a scuffle, and while Aki was attempting to flee, he was shot in the back and killed. Torbert and Furbush were sentenced to four years in prison, which was commuted with the payment of a fine, \$200 each.

The Privatization of Land

Until the Māhele of 1848, no one technically owned any land in Hawai‘i. ‘Āina (land) was not regarded as property that could be bought or sold. In literal terms, ‘āina means “that which feeds.” It approximated something closer to a family member, deserving of respect, care, and reverence; an essential part of maintaining balance in larger natural and supernatural order.

During the reign of Kamehameha III (Kauikeaouli), Hawaiian land tenure evolved into something that resembled Western property regimes, with deeds and titling, plus the usual possessory and use rights. This process was called the Māhele, meaning “to divide.” Through the Māhele, interests in land were clarified and awarded to individuals grouped among three categories: the Mō‘ī (the Crown), the ali‘i (chiefs), and the maka‘āinana (commoners).

An initial phase was a period of quitclaiming among the ruling class to sever undivided interests in lands over which they maintained authority. Any lands retained were subject to payment of a commutation fee (in the form of either cash or land), which acted to terminate the Mō‘ī’s undivided interest in all lands.

This first division was completed in March of 1848. It resulted in 240-plus ali‘i taking life estates in 1.5 million acres of lands, with Kauikeaouli doing the same to 2.5 million acres. Payment of a commutation fee by the claimant to the government converted these life estates into fee simple estates. These payments were often settled with transfers of land, which formed a land base for the government. Government lands were separate and distinct from Kauikeaouli’s ‘āina, which came to be known as the Crown Lands. Kauikeaouli himself “commuted” 1.5 of his 2.5 million acres to the government.

In the Māhele, Kā‘eo was split into two halves down the length of the ahupua‘a. King Kamehameha III claimed one half, along with the ahupua‘a of Maluaka. The then-konohiki of the ahupua‘a, Mahoe, claimed the other half. In 1848, the King transferred his interest in Kā‘eo to the Government, and it was later sold to a man

named Linton L. Torbert, who used the lands to start what would eventually become the 'Ulupalakua Ranch.

Pāpa'anui was first awarded to the ali'i Lunalilo, who returned it to the Government, and it became Government Lands. Similarly, the ali'i Jonah Pi'ikoi first disclaimed any interest to the ahupua'a of Mo'oiki, and it thereafter became Government Lands.

Claims of Native Tenants

Once the lands had been divided among ali'i, the Kuleana Act of 1850 gave maka'āinana the ability to petition for lands that they cultivated and inhabited. The process for those who sought to establish title to their lands included: filing a claim with the Land Commission; having their land claim surveyed; testifying in person on behalf of their claim; and submitting their Land Commission Award to get a binding Royal Patent.

Kā'eo had the greatest number of claims. There were eighteen claims filed, nine of which resulted in a Land Commission Award and Royal Patent. Claims were made for parcels along the shore, the kula (midlands), and in the uplands. Many claims also included 'āpana (parcels) in neighboring ahupua'a, suggesting that in a dry and famine-prone district like Honua'ula, residents utilized a patchwork of lands to provide the full range of resources necessary for survival (Kepā Maly and Maly 2005:84).

In Pāpa'anui, two Land Commission Awards were issued, one to Nahualalu and another to Ohule, both for less than an acre. In Mo'oiki, two land commission awards resulted in the issuance of Royal Patents: one to Kahaleokaia for 11.4 acres (LCA 4157) and another to Kanakahou for 10.13 acres (LCA 2427). A third Land Commission Award was issued to Nawaiki for 6.01 acres (LCA 5402-B) but no royal patent was issued.

In Maluaka, no Land Commission Awards were made, although there were at least five claims presented, usually in combination with claims for other lands.

Royal Patent Grants

While the Māhele was underway, it became clear that the process did not adequately meet the needs of native tenants, nor did it address the demands of foreign residents. Often, native tenant claims went unawarded, or the land that was awarded was insufficient to support a family's subsistence lifestyle. At the same time, foreigners were seeking larger and larger tracts of land to further their business interests. And so, a provision of the Kuleana Act provided a mechanism that enabled both groups to purchase land from the inventory of Government Lands, although it was foreign buyers who largely benefited.

Several of these Palapala Sila Nui (Royal Patent Grants) were issued on lands in four subject ahupua'a ahupua'a. Through Royal Patent No. 120, Linton Torbert acquired some 2,087 acres in 'Ulupalakua. Later, he purchased a strip of land to connect his 'Ulupalakua property to the shoreline.

Through Royal Patent No. 234, Linton Torbert and William Wilcox purchased some 1,986 acres of Government Land in Pāpa'anui, comprising the area between Torbert's 'Ulupalakua lands and the shoreline. In a letter explaining their desire to make the acquisition, the men stated that "[t]he land has not been cultivated within the last five years. It is broken & rocky & dry, but will afford pasturage for Cattle & Goats part of the year." (Kepā Maly and Maly 2005:162).

Linton Torbert acquired several additional parcels that now comprise Mākena State Park as part of two Royal Patent Grants, numbers 1441 and 1015. Grant 1441 covered six parcels, two of which sit within in the Park (two in Mo'oiki and two in Mo'oloa to the south). The largest of these parcels was almost 55 acres and comprised roughly two-thirds of Pu'u Ōla'i. Through Royal Patent Grant 1015, he also purchased the lands that comprise Oneuli beach.

Land in Support of Commercial Interests

Private ownership turned land into capital, and since the Māhele, Honua'ula's cultural history has been shaped by three industries: agriculture, ranching, and tourism. In agriculture, a demand for white potatoes and sugar, fueled at first by the whaling industry, gave rise to commercial farming in the more temperate mauka regions of Kā'eo, Pāpa'anui, and neighboring Kula.

Potatoes and Sugar

Hawai'i's whaling period began in 1819 and peaked in 1846. Whaling ships used Hawai'i as a stopover between the United States and Japan, where whales were hunted mostly for their blubber, which was processed into whale oil and used for heating, lighting, and as an industrial lubricant. Each spring and summer, hundreds of whaling ships would arrive and spend months at a time in Lahaina and Honolulu, their crews resting and stocking up on food and other supplies.

Whaling ship crews hailed mostly from New England, and their desire to eat foods that were familiar influenced what some farmers decided to grow on Maui and O'ahu. Most notably, the American whalers' appetite for white potatoes led to its extensive cultivation in Kula, where it grew exceptionally well. In fact, the availability of white potatoes on Maui is one reason why whaling ships preferred Lahaina over Honolulu.

Another crop that attracted new demand and early market potential was sugar. The first sugar operations on Maui were started in the 1820s in Wailuku and Waikapū. Many early ventures failed, but over time, the industry came to dominate the economic, physical, and social landscape of Maui. Cane fields spread across Hāmoa, Spreckelsville, Kīpahulu, Kihei, Huelo, Nāhiku, Olowalu, Pā'ia, Hāmākuapoko, Keāhua, Kahului, Pu'unēnē, Waihe'e, and Wailuku.

In Honua'ula, potato and sugar cultivation were concentrated in 'Ulupalakua and

pursued primarily by two men: Linton L. Torbert and Captain James Makee.

Linton L. Torbert was an active member of the Royal Hawaiian Agricultural Society, and he began his farming operation on 2,300 acres of leased land in 'Ulupalakua. He first grew potatoes and corn to sell to whaling ships and to meet a sudden spike in demand fueled by California's Gold Rush. Later, he planted sugar.

Torbert sought to purchase, and was awarded, several parcels of land in Kā'eo and Pāpa'anui. In a letter to Keoni Ana, he shares his vision for these lands:

If I get this land my intention is this. To manufacture sugar as extensively as possible. To accomplish this end I shall get 30 or 40 families of natives to come and live on the farm. I will find them houses and food, school their children & learn them to work. (Kepā Maly and Maly 2005:160)

Makee's Ranch in 'Ulupalakua

Captain James Makee was a whaler from Massachusetts who settled in Hawai'i in 1843. In 1854, Makee acquired an interest in Torbert's 'Ulupalakua estate and by 1858, financial difficulties forced the sale of Torbert's remaining Honua'ula lands to Makee, which is how he came to establish a plantation and sugar mill in 'Ulupalakua. He named his estate Rose Ranch after his wife's favorite flower (Kepā Maly and Maly 2005:172).

One of Makee's signature improvements was locating a reliable source of water, as reported on in an article from the July 7, 1866 issue of Nupepa Kuokoa:

Hunahuna mea hou o Hawaii Nei.

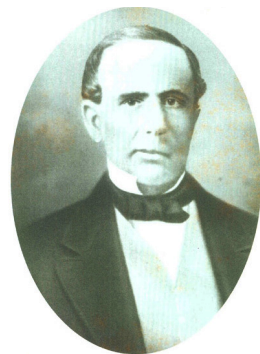
PAU KA PILIKIA. Ma keia pa hana, ua kukulu ae o J. Makee i na hale laau a me na punawai hohonu ma na hakala o na hale laau. Ua pau ka pilikia o na kanaka a me na wahine ma keia pa hana, ua ulakolako maoli i ka wai. O keia aina i ka wa kahiko, he kula panao wale no, he a-a, he haa, aohe wai e loa. O ka wai o keia aina i ka wa mamua, he pu-maia, he lau kakonakona; a i keia wa, limua ka wai, pau ka pilikia. Me ka mahalo. E wiki oe e ke Kuokoa.

JOHN KELIIKANAKAOLE. Ulupalakua, Maui, Iune 12, 1866.

Bits of News About Hawai'i.

The trouble has ended. By this work, J. Makee has built a wooden house and deep reservoir on the side of the house. The troubles of the men and women are now ended by this work, they are now truly well supplied with water. This land, in ancient times, was a barren open place, a rocky, scorched land, where water could not be gotten. The water of this land in times before, was from the stumps of the banana trees, and from the leaves of the kākōnakona grass; but now there is water where moss can grow. The problem is resolved.

JOHN KELIIKANAKAOLE. Ulupalakua, Maui, June 12, 1866.



Captain James Makee



Enoch Wood Perry, Jr. - "Rose Ranch, Ulupalakua, on the Slopes of Haleakala, Maui", 1865, oil

Makee's plantation was renowned for its beauty, productivity, and the hospitality of its owners. King Kalākaua and his wife Queen Kapi'olani were frequent guests.

Makee's wife Catherine planted gardens decorated with roses, exotics plants, and other flowers that were unlike any that Maui had ever seen. It's here where the island's official flower, a deep pink rose variety called Lokelani, was first grown. Here's a typical visitor's report, published in the November 14, 1868 issue of Nupepa Kuokoa:

The nature of this land is like that of a rose garden filled with blossoms. The beautiful home of J. Makee, Esq., has no equal. . . . The things grown there are like nothing else seen, there are beautiful flowers, and trees of all kinds. The road passes through the gardens, and to the large reservoir within the arboretum, it looks like a pond. When he finished showing us around the gardens, he took us to meet his lady (his wife), the one about whom visitors say, "She is the queen of the rose garden." (Kepā Maly and Maly 2005:38)

Makee managed the plantation and mill for just over 20 years. Through a series of conveyances shortly before and after his death in September of 1878, most of the Rose Ranch lands ended up going to the Makee children. By 1883, the sugar growing operation was discontinued and replaced with cattle ranching. In 1886, James Dowsett, father-in-law to one of James Makee's sons, purchased the Rose Ranch estate from the Makee children. Between 1886 and his death in 1898, Dowsett bought and leased additional lands, expanding the ranch's holdings. His daughter Pheobe, wife of Charles Makee, inherited the estate. When her husband Charles died, she married Dr. James Raymond, who bought the ranch in 1900, renamed it Raymond



1883 Ranching



Paniolo



Ikua Purdy



Ulupalakua Sugar Mill

Ranch, and concentrated operations on raising cattle, along with horses and sheep.

The ranch in ‘Ulupalakua was the largest on the Maui. At any one time, the ranch ran more than 5,000 head of cattle and each year and sent 1,000 to market in Honolulu through a port at Mākena Landing.

These vast ranchlands were the domain of Hawaiian paniolo (cowboys), and one of Hawai‘i’s most celebrated paniolo, Daniel Ikua Purdy, would eventually come to work at the Raymond Ranch. Purdy earned international fame when he won the World’s Steer Roping Championship in 1908 at the Cheyenne Frontier Days Rodeo. In 1914, he came to ‘Ulupalakua from the Parker Ranch on Hawai‘i Island to work as Raymond’s ranch foreman. He remained in ‘Ulupalakua until his death in 1945.

Honua‘ula in the 20th Century

The legacy of ranching continued well into the 20th century, with a burst of wartime activity giving way to a search for new sources of industry. With vast stretches of undeveloped land, perfect weather, and sandy beaches, Honua‘ula was primed for the boom in resort development that has characterized the modern era. The sections below provide an overview of the events that bring us to today.

The ‘Ulupalakua Ranch

In 1922, the ranch was sold to Frank Fowler Baldwin, manager and owner of the Hawaiian Commercial & Sugar Company. The Baldwins gave it the name ‘Ulupalakua Ranch. In the 1920s, Mākena Bay was one of the busiest ports on Maui. As the export of beef produced at ‘Ulupalakua Ranch grew, so too did the traffic of interisland steamers at Mākena’s landing. By the mid-1920s, there were over one hundred families living in the area. Improvements to Kahului Harbor slowed the flow of traffic to the landing at Mākena, diminishing travel and commerce in the area and causing population levels to fall.

The Baldwin family retained ownership of the ‘Ulupalakua Ranch until 1963, when it was sold to the Ranch’s present owner Pardee Erdman, along with James Coberly and his wife Jean Coberly. Mr. Erdman acquired the Ranch’s ‘Ulupalakua lands, and the Coberlys acquired its Kipahulu lands. In 1974, Pardee Erdman partnered with Emil Tedeschi, a winemaker from California, to bring vineyards and a winery to ‘Ulupalakua, which now does business as MauiWine.

Maui in Wartime

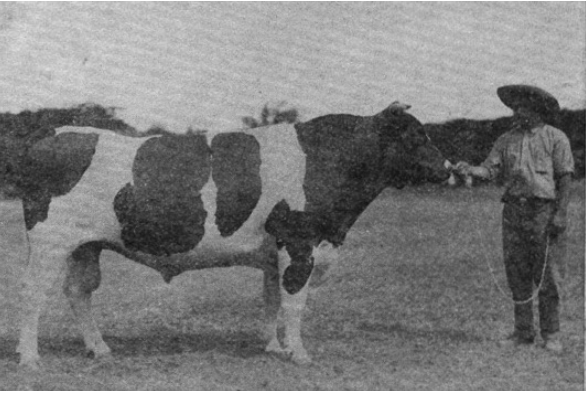
During World War II, the U.S. military used Hawai‘i as a major training, staging, and supply base for its Pacific command. Maui served as a combat base for the Fourth Marine Division, whose troops arrived in 1944. Between deployments, 16,000 men rested and trained at Camp Maui in Haiku. In the short space of one year, the Fourth Marine Division participated in four major amphibious assaults and won two Presidential Unit Citations, which are awarded to units who display extraordinary heroism in action against an armed enemy.

During these brief war years, the military population on Maui outnumbered the local resident population by a factor of four. Dozens of training sites were located on the island. Up and down the coastline between Ma‘ālaea and Cape Kīna‘u, including Molokini, the military ran various combat training exercises involving amphibious equipment and tactics. Military exercises were also staged at Kaho‘olawe, and the proximity of this stretch of coastline and the accessibility of its beaches made it useful for various training drills. The military made many changes in the area, including the construction or widening of roads and the dismantling of the Mākena Landing pier.

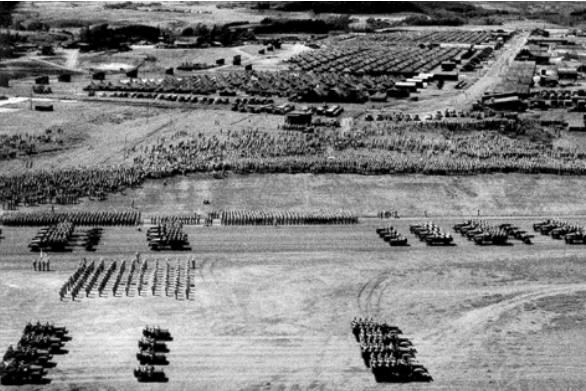
Those families who lived near the Landing were forced to evacuate and had their homes razed. In an interview, Annie Leimomi Chang Wilmington, who was born in Mākena in 1907, shared her recollections of the wartime upheaval: “When the war started coming, they told everybody from the beach they had to move. [People] were selling their houses . . . but they [the military] took [bulldozed] all the homes so



1975 Vineyard Planted



Livestock in Hawaii



Camp Maui



Barb Wire Beach

we didn’t get anything but fifty dollars for it.” (de Naie and Donham 2007:219). After the war, there was little left for former residents to come home to, and many never returned to Mākena.

Destination Maui

Following the war, Maui saw a steady decrease in population as the sugar and pineapple industries began to shrink and opportunities on O’ahu and the U.S. mainland drew residents, younger ones in particular, away. This prompted a search for new sources of industry, and in a 1959 Report of Land Use for the Island of Maui, tourism was identified as a potential growth engine (Maui General Plan 2030 2006:10).

One of the biggest barriers to capturing a greater share of the Hawai’i visitor market was Maui’s lack of hotel accommodations. From this need, arose the concept of the resort destination development, distinguished by its offering of a complete range of amenities, including hotels, restaurants, shopping centers, and golf courses. In 1961, Ka’anapali pioneered the resort model on Maui and set a precedent for other developments that would follow.

Maui’s business and political leadership soon looked towards the sparsely populated Kihei region and identified its potential as a future residential, resort, and employment hub. Another report was prepared, the Kihei Civic Development Plan, which provided a long-range plan to steer development of the region between 1970 and 1990 and set the stage for a massive real estate speculation and development boom.

The report identified Wailea as having major resort community potential, and in 1970, the Wailea Development Company formed and quickly broke ground on the first of four golf courses in Wailea, which would provide an immediate source of cashflow. The original plan envisioned a densely populated mini-city for locals and

visitors alike, and so residential condominium development came next, beginning in 1974. The Wailea ‘Ekahi, ‘Elua, and ‘Ekolu condos opened between 1976 and 1978 to strong demand and high prices. Alongside the condominium development came the 558-room Hotel Inter-Continental Maui in 1976 (now the Wailea Beach Resort) and the 350-room Wailea Beach Hotel in 1978.

Development to the south of Wailea, in the vicinity of the project site, was spearheaded by Japanese real estate investors through an entity called Seibu Holdings, Inc. (hereafter, “Seibu”). In 1973, **‘Ulupalakua Ranch sold 16 acres of beachfront property and an additional 1,000 acres to Seibu for the creation of its proposed Mākena Resort.** In the period that followed, Seibu paved part of the old dirt Mākena Road, developed two golf courses plus the Mākena Golf Clubhouse, added public comfort stations, tennis courts, and parking and picnic areas, and completed the \$40 million, 300-room Maui Prince Hotel in 1986. The hotel was situated on a 38-acre beachside parcel, and its design was inspired by a modern interpretation of a traditional Japanese castle. The property featured five restaurants and bars, swimming and wading pools, retail and meeting spaces, as well as outdoor locations for weddings and events.

During the entitlement process, Seibu sought to close a portion of the Mākena-Keoneoio Road in exchange for the construction of a new road (now called Mākena Alanui Road) and land contributions to Mākena State Park. This portion of the Mākena-Keoneoio Road in question was actually a segment of Ke Alaloa, and a group called Hui Ala Nui O Mākena formed to preserve the road and thereby protect a traditional right-of-way.

Hui Ala Nui O Mākena filed several lawsuits against Seibu, the state, and the county in its efforts to protect the historic roadway. The conflict was resolved in 1987 through mediation. Under the terms of mediation, Seibu agreed to preserve, in perpetuity, a 1,100-foot section of the trail that bisected its Maui Prince Hotel property. It would be closed to vehicular traffic and improved as a 20-foot wide, stone-paved pedestrian walkway.

In 2007, Seibu sold the hotel for \$575 million to Makena Hotel LLC, a partnership of Maui-based developer Everett R. Dowling and the investment firm Morgan Stanley. In 2009, the hotel was rebranded as the Makena Beach and Golf Resort and operated by Benchmark Hospitality International. Three years later, the property went into foreclosure.

A consortium called ATC Makena Holdings purchased the property in 2010, and it operated until 2016, when it closed in preparation for a complete renovation of the hotel property. Principal construction began in May of 2017 to turn it into the Makena Golf and Beach Club, a luxury condo residential development. The project plans call for 65 units in a range of structures, none higher than four stories.

Mākena State Park

Between 1968 and 1972, Oneloa and Pu‘u Ōla‘i had briefly attracted a community of back-to-nature hippie transients and squatters, mostly from the U.S. mainland. They created a semi-permanent colony along the beach, living in tents and makeshift structures. It’s likely that they began referring to Oneloa as Mākena Beach and Pu‘u Ōla‘i as Little Beach. The first evictions came in 1970, but only some landowners had participated, so the community relocated but managed to stay in the area. Two years later, with the participation of all the affected landowners, the police and health officials evicted the colony for good.

Shortly after their eviction, plans for a park began to surface. In 1977, the first study of the area was conducted by H. Mogi Planning and Research, Inc. In the early 1980s, the State began to acquire the lands needed to create Mākena State Park. Through a series of acquisitions and eminent domain proceedings, it took approximately ten years for the State to acquire all 165 acres that now comprise the popular park, famous for its beautiful stretches of sand that many now know as Big Beach and Little Beach, where the hippie spirit of that earlier era is still very much alive.



The waters that feed the 'Iao aquifer



The reefs of Molokini

Tomorrow

The ahupua'a of Mākena Golf and Beach Club have seen many transformations since the mid-1800s, from a place of small fishing villages and expansive ranchlands to a world-renowned beach and resort destination.

If there's been one constant to the story of Honua'ula, it's in the delicate balance between 'āina and kānaka. In a region notorious for its famines, people survived by having an intimate connection to the land and sea. They were watchful of their environment, planning and preparing to plant or fish at just the right moments. They carefully managed their water and food sources, always observing nature's signs and traveling constantly between the uplands and the shoreline. When new forces like cattle were introduced, a delicate balance was thrown off, driving farmers from their fields and degrading the rainfall-attracting forests.

Forces like climate change and a growing volume of visitors and new residents to Maui will test the 'āina-kānaka relationship in profound and complex ways. Warmer oceans and acidification will harm Honua'ula's coral reef fish communities. Freshwater supplies will become more limited. Coastal flooding and erosion will increase.

The Honua'ula of Tomorrow will be defined by the actions and investments taken Today to strengthen the connectedness between 'āina and kānaka. What are we doing to reduce our carbon footprint? How are we mitigating the strain on Maui's aquifers? How can we best educate our employees, visitors, and neighbors about the changing environment and what we're doing to combat it?

These are the questions that must be acted on Today to ensure that Honua'ula's shared and finite resources can be enjoyed long into the future.

References

Akana, Collette Leimomi and Kiele Gonzalez
2015 *Hānau Ka Ua: Hawaiian Rain Names*. Kamehameha Publishing, Honolulu, HI.

Americans at Otaheite
1792 In *The Gentleman’s Magazine*. Vol. 26, No. 4. London.

Ashdown, Inez
1971 *Ke Alaloa O Maui, The Broad Highay of Maui*. Ace Printing Company, Wailuku, HI.

Barrere, Dorothy B.
1975 *Waile’a: Waters of Pleasure for the Children of Kama*. Bernice P. Bishop Museum, Honolulu, HI.

Beckwith, Martha
1970 *Hawaiian Mythology*. University of Hawaii Press, Honolulu.

Chinen, Jon J.
1958 *The Great Māhele, Hawai’i’s Land Division of 1848*. University of Hawai’i Press, Honolulu.

Clark, John R. K.
1989 *The Beaches of Maui County*. University of Hawaii Press, Honolulu, HI.

De Leon, David.
1987 "1987 Makena Road Settlement on Record." Maui News, July 20, 1987. Wailuku, HI.

Dingeman, Robbie.
2009 "Rebranded Maui Hotel Open." The Honolulu Advertiser, September 17, 2009. Honolulu, HI.

Dunmore, John
1985 *Pacific Explorer: The Life of Jean François de Lq Pérouse 1741-1788*. The Dunmore Press Limited, Palmerston North, New Zealand.

Emerson, Nathaniel B.
1998 *Unwritten Literature of Hawaii, the Sacred Songs of the Hula*. Mutual Publishing, Honolulu.

Fischer, John Ryan
2015 *Cattle Colonialism: An Environmental History of the Conquest of California and Hawai’i*. University of North Carolina Press, Chapel Hill.

Fleming, Martha Foss
1933 *Old Trails of Maui*. Daughters of the American Revolution, William & Mary Alexander Chapter.

Fornander, Abraham
1880 *An Account of the Polynesian Race, its Origins and Migrations, and the Ancient History of the Hawaiian People to the Times of Kamehameha I*. Vol. II, 6 Vols, edited by J. F. G. Stokes. Trubner & Co., London.

1916a History of Moikeha. In *Fornander Collection of Hawaiian Antiquities and Folk-lore: The Hawaiians’ Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, Etc., as Gathered from Original Sources*, Vol. IV, Part 1, edited by T. G. Thrum, pp. 112-155. Bishop Museum Press, Honolulu.

1916b Story of Islands’ Formation and Origin of Race. In *Fornander Collection of Hawaiian Antiquities and Folk-Lore the Hawaiians' Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migration, Etc., as Gathered from Original Sources*, Vol. IV, edited by T. G. Thrum. Memoirs of the Bernice Pauahi Bishop Museum. Bishop Museum Press, Honolulu, HI.

1917 History of Kualii. In *Fornander’s Collection of Hawaiian Antiquities and Folklore the Hawaiian Account of the Formation of their Islands and Origin of their Race with the Traditions of their Migrations, Etc., as Gathered from Original Sources*, Vol. IV, Part II, pp. 364-434. Bishop Museum Press, Honolulu.

1918 Mythical Tales. In *Fornander Collection of Hawaiian Antiquities and Folk-lore: The Hawaiians’ Account of the Formation of Their Islands and Origin of Their Race, with the Traditions of Their Migrations, Etc., as Gathered from Original Sources*, Vol. V, Part 3, pp. 506-569.

Handy, E. S. Craighill and Elizabeth G. Handy
1972 *Native Planters in Old Hawaii: Their Life, Lore, and Environment*. Bishop Museum Press, Honolulu.

Handy, E. S. Craighill, Elizabeth Green Handy and Mary Kawena Pukui
1991 *Native Planters in Old Hawaii : Their Life, Lore, and Environment*. Rev. ed. Bernice P Bishop Museum Bulletin 233. Bishop Museum Press, Honolulu, HI.

Harvey-Elder, Churchill
1909 "With Those Who Watch O'er the Ships on the Sea." *The Pacific Commercial Advertiser*, October 17, 1909.

‘Ī‘ī, John Papa
1959 *Fragments of Hawaiian History As Recorded by John Papa Ii*, edited by D. B. Barrère. Translated by M. K. Pukui. Bishop Museum Press, Honolulu, HI.

Kahā‘ulelio, Daniel
2006 *Ka ‘Oihana Lawai‘a - Hawaiian Fishing Traditions*, edited by M. P. Nogelmeier. Translated by M. K. Pukui. Bishop Museum Press, Honolulu, HI.

Kamakau, S.M.
1992 *Ruling Chiefs of Hawaii*. Revised ed. The Kamehameha Schools Press, Honolulu, HI.

Lever, Christopher
1994 *Naturalized Animals: The Ecology of Successfully Introduced Species*. T. & A. D. Poyser, London.

Maly, Kepā and Onaona Maly
2003 *Ka Hana Lawai'a a me Nā Ko'a o na Kai 'Ewalu: A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands*. Prepared for The Nature Conservance, Honolulu, HI. Kumu Pono Associates, Hilo, HI.

2005 *He Mo'olelo 'Āina No Ka'eo Me Kāhi 'Āina E A'e Ma Honua'ula -- A Cultural-Historical Study of Ka'eo and Other Lands in Honua'ula, Island of Maui (TMK 2-1-07:67)*. Kumu Pono Associates, Hilo, HI.

Matsuoka, Jon K., Davianna Pomaika'i McGregor, Luciano Minerbi, Pualani Kanahele, Marion Kelly and Noenoe Barney-Campbell
1996 *Native Hawaiian Ethnographic Study for the Hawai'i Geothermal Project Proposed for Puna and Southeast Maui*. Prepared for U.S. Department of Energy, Oak Ridge Operations Office, Oak Ridge, Tennessee.

Maui General Plan 2030
2006 Prepared for Maui County Long-Range Planning Division, Wailuku, Hawai'i. Chris Hart & Partners, Inc., Wailuku, HI.

Nakuina, Moses K.
1990 *The Wind Gourd of La'amaomao*. Translated by E. T. Mookini and S. Nākoa. Kalamaku Press, Honolulu, HI.

Pukui, Mary Kawena
1983 *'Ōlelo No'eau: Hawaiian Proverbs & Poetical Sayings*. Bernice P Bishop Museum special publication. Bishop Museum Press, Honolulu, HI.

Pukui, Mary Kawena, Samuel H. Elbert and Esther T. Mookini
1974 *Place Names of Hawaii*. Revised and expanded edition. ed. University Press of Hawaii, Honolulu, HI.

Schmitt, Robert
1973 *The Missionary Census of Hawaii*. Prepared for Pacific Anthropological Records. Bishop Museum Press, Honolulu, HI.

Sterling, Elspeth P.
1998 *Sites of Maui*. Bishop Museum Press, Honolulu, HI.

U.S. Army Corps of Engineers
1992 *Makena Beach Acquisition Study Island of Maui, Hawaii*. Prepared for Department of the Army, U.S. Army Engineer District, Honoululu, HI. Department of the Army, U.S. Army Engineer District, Honolulu, HI.



725 Kapi'iolani Blvd,
4th Floor
Honolulu, Hawai'i 96813
(808) 593-3048
dtlstudio.com