

## The Preservation of Historic Landmarks

By Rev. Ralph W. Bayless

When the Kauai Chamber of Commerce assigned the above subject to me, for presentation at this convention, I tried to resign, as their delegate, pleading lack of interest and time, and ability, owing to the fact that I am a malihini, but it was all in vain.

Even though a great deal has been written on this subject, they have adopted an old Hawaiian proverb:

"I mohala no ka pua lehua i ka keekehia e ka ua." (It takes the pattering of the rain to open the lehua flowers.)

This paper contains a great deal of plagiarism and recapitulation for which I offer no apology. For material I am indebted to practically everyone who has written upon the Hawaiian islands, and especially the island of Kauai.

The island of Kauai is of great historic significance, from the viewpoint of time. Geographically it is the oldest of the group, and disintegration has proceeded further than on any of the other islands; indicating that the volcanic fires died out at this end first. Being drenched with tropical rains for countless centuries, erosion has left its marks in rugged peaks, yawning canyons, and some of the most alluring and enchanting scenery in the world. Kauai justly deserves the name of "Garden Island."

### WAIALEALE

As we turn our attention to a few of Kauai's landmarks, which have been made by the hand of man, I wish you to accompany me to the summit of Waialeale on a trip which I recently made.

Leaving Waimea on horseback, we rise abruptly onto the Mokihana Flat, on the east side of Waimea Canyon. Here we pause for a moment and gaze upon those immense perpendicular walls "Where Time has notched his centuries in the eternal rock," then we ascend the mountain side to Kaholuamano, Mr. Francis Gay's mountain home, and thence to the Cave of Keaku. As we ascend on up the slope, we plunge into the labyrinth of primal forest, above which, we enter into a central forest bog extending for miles along the top. "This bog forms one of the least known, most dangerous and thoroughly inaccessible regions in the Hawaiian group."—Bryan Natural History of Hawaii.

We push on thru rain, fog and deceptive mud. The thin mossy turf which covers the quagmire, trembles for yards in all directions with every step. You can never tell whether you are stepping in up to your ankle or waist. The earth is veritable earthen sponges. At last we erbacath ta tao. . . we reach the summit, and there in the blinding mist and sleet-like rain, we shiver as we drink from the rain gauge and pose for a time exposure, hoping to get a picture of ourselves, in these prohibition days, as we enjoy the "wettest spot on earth"—with a rainfall of about 600 inches per year.

Here before you lies the fabulous lake from which Waialeale takes its name—"Rippling Waters." It is the origin of many a wild tale—also of the Wainiha and Waialua rivers.

Only a few feet from the lake is a very sacred HEIAU, rectangular in shape, and about 5 by 7 and 2 feet high. In the middle of the structure there stands, on end, a long, narrow stone, which is supposed to be the embodiment of the guardian genius of the place. It is the custom for all visitors to make a propitiary offering to appease the gods of the mist, lest they envelope and lose you in the midst of their wilds.

Relics of former generations are now to be found on this altar, as a result of the pilgrimages which have been made to this sacred spot. Having appeased the gods of the Kuaikiwi (heights) we can now descend to lower elevations.

### WAIMEA

The first inhabitants of Waimea were doubtless the Menehunes, who left there one of the most noteworthy monuments on the island, Pi (Pe) desiring better irrigation for the low lands entered into a contract with the Menehunes for the erection of a watercourse. The night for the work agreed upon arrived, and so did the Menehunes. The watercourse was constructed, a luau of shrimp was served and they returned to the mountains back of Paukapele with great joy, and the hum of their voices gave rise to the saying, "The hum of the voices of the Menehunes at Paukapele, Kauai, startled the birds at the pond of Koolapouka, Oahu."

This landmark has suffered greatly in the face of civilization and

modern industry. The Waimea plantation has changed the water course and constructed a road which has greatly mutilated this splendid structure of antiquity.

Waimea is of historic importance for the simple reason that it was here that Captain Cook first stepped upon Hawaiian territory. The famous heiau which he visited the picture of which accompanied the record of his voyage, has never been positively located, for the reason that neither name nor location were given. A certain heiau is pointed out as being the one, but it is doubtful. This was at one time the capital of Kauai and the residence of Kauai's last king (Kaumuahii) and from this point he ceded the island to King Kamehameha in 1810.

### RUSSIAN FORT

The Russian fort, which still stands, and is in good repair, was erected here in 1815, by Russian traders, ostensibly for the King of Kauai, but it flew the Russian flag and was undoubtedly intended as the first step towards the annexation of the island by Russia.

### MISSIONS AT WAIMEA

At the urgent request of the king of Kauai, Kaumuahii, the first missionaries came to the island in July 1820. These were Whitney and Ruggles. Rev. George B. Rowell arrived in 1846 and replaced the temporary church structure with the present building, which is in good repair and in constant use. This old stone mission church was built of sandstone, quarried on the beach and hardened with exposure. The building stands today as an eloquent testimony to the faithful building of the pioneer days.

### KOLOA

The district of Koloa, one of the five large divisions of the island, occupies the southern corner and extends from the seashore to the top of the mountains in the middle. It is dependent upon artesian wells and long ditches for irrigation purposes. It was a place of large population and great importance during the early days, a fact which is attested by the frugality and skill with which every available bit of taro land was brought into cultivation.

### SUGAR

Koloa was the site of the first sugar mill in the islands, erected in 1835, with large cement rollers and operated with water power. Ladd & Co. leased from the government about 80 acres of land, for \$300 per year. The mill is spoken of in local records as "a powerful iron mill, erected at an expense of \$10,000." It is interesting to note that in those early days they were able to realize about 1500 pounds of sugar, per acre, as against the 15000 to 20000 pounds of today.

### MISSIONS

The same year that sugar had its beginnings, a Christian mission was established by Rev. P. J. Guliek. His small house and that of the church were erected of grass, and were somewhat inflammable as a consequence. One day one of the female members of the church was smoking, which was against the rules of the church, and in order to escape detection, she hurriedly stuffed her pipe into the thatched side of the edifice, with the result that the building was soon ablaze and was quickly reduced to ashes. Adobe and fireproof church buildings were used thereafter.

### SILK

Ladd & Co., in 1836, started the experiment of silk culture, but in spite of the promising beginning the great drought of 1845 brought it to an end.

### MAUNA KAHILI

On the west side of the Lihue-Koloa gap, there is a precipitous peak a little over 3000 feet in height, which is known to have the residence, centuries ago, of a band of cannibals from the south seas, who with their families lived on the mountain at enmity with the other residents of the island.

The arrival of this band of adventurers is shrouded in the mist of the past, but doubtless they were an expedition from one of the groups of the cannibal islands in the south seas, who started on a long ocean trip, had been swept off their course by heavy winds, and finally, impelled by the winds and the Japan current, had been brought to the shore of Kauai, near Koloa. Finding the natives not disposed to be friendly, they were compelled to retreat to the slopes of Kahili peak, where they began to practice the cannibal habits they had learned in their southern home.

On a flat floor 12 by 20 cut out of the solid rock of the top of this mountain, are to be found,

in a fairly good state of preservation five posts of Kauwila, from a foot and a half to thirteen feet high. The first known description of this spot was written by James J. Jarves in 1844, who has the following to relate:

"These kauwila posts have stood here from time immemorial, and are the remains of a fortification which a chief erected, who lived on bad terms with his less elevated neighbors. As the approach to its site is a succession of narrow ridges, a handful of warriors were able to set a host of enemies at defiance, and make the place impregnable. During the night his members sallied down and levied blackmail in the shape of fowl, pigs, taro and potatoes for their leaders."

### HANALEI

The valley and amphitheater of the Hanalei river contains some of the grandest and most beautiful scenery in the world and on account of the productivity of the soil and the great abundance of water, a large population occupied this valley in early times.

The raising of sugar cane was attempted here up to the early 90's, as was also silk culture, but both failed owing to unsuitable conditions. In later years great success has been attained in the cultivation of rice and taro and in the raising of horses and cattle on the fine grass lands.

One of the interesting points of local tradition is the large "Kauai Rock" in the valley of the Waioili river. With the help of a little imagination it becomes the fairly accurate representation in miniature of the physical formation of the island, and in olden times the natives invested it with supernatural powers, and in times of need went to it for the assistance they craved.

Here is also to be found the second of the Russian forts, which like its neighbor in Waimea, was built about 1815, when the Russians were laying covetous eyes upon these islands. It was constructed of earth and its walls have become considerably eroded by the heavy rainfall of that locality. A few small cannon of the caliber used one hundred years ago, are to be found among the ruins.

The Hanalei river is the largest in the territory and can be navigated for four miles with small craft. On its banks, several miles from its mouth, is the location of the former sugar mill, where until a short time ago, the lone brick chimney of the mill was all that marked the busy mill site. That at last has succumbed to the march of the elements and has fallen over.

Near the Waioili river side of the great amphitheater is the old mission, recently repaired and renovated and is now in very much the same state as it was in the early forties and later, when it was occupied by the Alexanders, Rowells, and succeeding missionary families. The old adobe residence and the church, built by Rev. Alexander and his industrious congregation, was vacated and almost in ruins for 30 or 40 years, up to 1920, when it, the outstanding landmark of this part of the island, was put in good repair, and is now a little haven of quiet and peace, and at the same time becomes of great service to the locality, as it is used as a community center.

### HEIAUS

As to heiaus, Mr. Thrum has given us an accurate and full list of the fifty or more existing and they hardly need further mention. Suffice it is to say they were a great stronghold for the priestly forces of superstition and guile, in their leadership of the island.

From the lofty, and little visited shrine at the sacred lake on the top of Waialeale to the great and revered temples of Malae and Polihau, on the Waialua river, there is a chain of heiaus extending all the way around the island where the priests and their cohorts ruled by their hold upon the credulity and superstition of the common people.

The largest and most famous heiau of Kauai is supposed to have been Kuhlau, located at Nawiliwili, where during the past century its large paved walls encircled an area of about four acres. Its companion heiau was located on Paukini Rock—the large rock which is now to be seen out in the bay—which was formerly connected with the shore, but which is now separated. Nothing remains of either of these sanctuaries now.

One of the most beautiful heiaus so I am told, in the territory, is to be found on Niihau, constructed of white coral, and is now in excellent condition.

Malae, located on the south bank of the Waialua river is now the largest and best preserved heiau on the island, measuring 273 by 324 feet and has buttressed corners, ex-

tending out 13 feet; the only one of kind known in the islands. Its high and substantial walls are in good condition still, but the inner divisions and usual temple features are destroyed. This heiau is typical of a small number within the territory that could be preserved with very little cost and time, and this should be done for the sake of the rising posterity.

The companion heiau, Polihau, a mile and a half away, was said to be the holy of holies, for the priesthood of Kauai, since several of the gods were supposed to dwell nearby.

### BIRTH STONE

Waialua was a region of more than ordinary interest, historically and traditionally. With its commodious bay and fine fishing facilities and being one of the largest rivers in the territory with fertile stretches of taro land and the nearby mountains for timber, it was a veritable mecca for the primitive inhabitants of the island; a region where all were able to find satisfaction for their needs—religious, mental and physical.

So, it is not to be wondered at, that there was to be found the favorite home of the aliis, or chiefs, as well as of their retainers and around this neighborhood cluster many interesting legends and traditions. One of the most interesting and peculiar of these traditions, is that of the high chief's birthstone, the "Holo-holo-ku." It stands at the mauka end of the little plain just at the foot of the makai section of the long ridge which extends down the valley of the Waialua river. This very unpretentious and prosaic looking stone was, nevertheless, very significant to the ancient Hawaiian, since it was right there that every Kauai chief must be born if he would aspire to high rank.

Whenever the noble mother realized that her time was drawing near, she immediately set out, post haste, for the place, and traveled night and day until she reached it. If she was overtaken on the way and gave birth to her child, it could never be of high rank, or really blue blood, if, on the other hand she held out until she got there and the child was properly born, at this famous place, then it was sure to be a high rank chief of undoubted standing and nobility. She could not steal a march on fate by starting in advance of her time, for if she did she was overtaken prematurely and her nefarious ends signally defeated.

When she followed regulations, the prospective mother came, of course, with a suitable retinue of attendants, and a complete outfit of clothing for herself and the child. A temporary roof was built over the rock to protect her from the inclemencies of the weather, and every possible provision was made for her comfort.

When her time was come, she repaired to the rock, seating herself upon the north side, and if it was a really great chief, the heavens were filled with thunder and lightning, and a heavy down-pour of rain. Immediately after birth both the mother and the child were removed to the nearby cave, where they were made as comfortable as possible, until the mother was able to travel.

### PRESERVATION

While on Kauai, Mr. Gerrard Fowke, of the Smithsonian Institute said: "The heiaus here compare most favorably in completeness with those on the island of Hawaii."

The Kauai Historical Society some time ago, adopted a policy of "Preservation," for some few of these most significant landmarks which have come to us out of the past ages.

Bronz plates, cast by the Honolulu Iron works, have been mounted on large corner stones on certain heiaus and the City of Refuge, in the Waialua district.

Public parks have been set aside, including some of these heiaus and the birthstone. Yet in spite of this precaution, the birthstone recently barely escaped destruction. Just on the bluff above, there is located a Japanese burial ground, and unbeknowning to anyone in authority, a few Sundays ago, they blasted a roadway up the face of this bluff, missing our beloved Birthstone by only a few feet.

In conclusion, allow me to recommend that the delegates in attendance at this Civic Convention foster, thru island organizations, a continuous campaign in interest, education and preservation of our historic landmarks. Also, that proper steps be taken to secure territorial appropriations to this end.

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