

## Along Ali'i Drive



*To me (Kailua) is the most interesting town on the islands, brimful of history as it is. Further down the Kona coast is Keauhou, where there are enough grass houses to fill the eye for once, and where the coco palms are tall and old and beautiful.*

Mabel Clare Craft Deering, *Hawai'i Nei*, 1898

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## Along Ali'i Drive

### Kona Kai 'Ōpua

*Ha'aheo Hawai'i i na Kona  
Ka wai kau i ka maka ka `ōpua  
Hualalai kau mai i luna  
Ka heke ia o na Kona*

*He 'āina wela i'o o na Kona  
E ka makani ahe olu wai  
'O ka pa konane ahe kehau  
I ka ili o ka malihini*

#### Hui:

*Hanohano  
'O Kona kai 'ōpua i ka la'i  
'O pua hinano i ka mālie  
Wai na lai  
Ka mako a 'ōpua  
'A'ole no ahe lua a'e like aku ia  
Me Kona kai 'ōpua  
Ke kai ma'oki'oki  
Ke kai malino a'o Kona`*

*Kona kai 'ōpua i ka la'i  
'O pua hinano i ka mālie  
Holo na wai a ke kehau  
Ke na'u wai la nā kamali'i*

*Kāohi ana i ke kukuna lā  
Ku'u la kolili i ka'ili kai  
Pumehana wale ho'i ia 'āina  
Aloha no kini a'o Ho'olulu*

*'A'ohe lua ia 'oe ke aloha  
O ku'u puni o ka mea `owa  
Ha`ina ka inoa o ku'u lani  
No Liholiho no la inoa*

Proud is Kona of Hawai'i  
The waters and thick clouds  
Hualālai, the majestic mountain is high above  
Kona is the best

This warm land  
With the refreshing wind  
The bright moonlight that  
Beckons the visitors

#### Chorus:

Proud  
The cloud banks over Kona's peaceful sea  
Like the hinano flower  
In the peaceful sea  
The cloudbanks of Kona  
Are incomparable, second to none  
The cloudbanks of Kona  
The streaked sea  
The peaceful sea of Kona

The cloud bank over Kona's peaceful sea  
Like the hinano flower in the calm  
Where dusk descends with evening dew  
The na'u is chanted by the playful children

Hold back the rays of the sun  
The sun rays reflecting on the surface of the sea  
Very warm is the land  
Very loving the Ho'olulu progeny

Nothing compares to the love  
O my beloved companion of all time  
For my lovely chief, my last refrain  
Liholiho, I praise your name

This mele (song) tells of a love affair between Liholiho (Kamehameha II) and a woman of rank. It sings of the places and activities of Kona and compares them to the deep emotions of love. Known as Kona of the tranquil seas, the opua or pink cumulus cloud formations that hang low are regarded as omens of good fortune and good weather. Hinano is the blossom of the male pandanus tree and was used as an aphrodisiac. Na'u is a game of Kona where the children chant "na'u" and hold their breath until the sun disappears. Ho'olulu was an ancient chief of Kona. (Source: [http://www.huapala.org/Kona\\_Kai\\_Opua.html](http://www.huapala.org/Kona_Kai_Opua.html))

Today, the song "Kona Kai 'Ōpua" is a popular favorite with the local population. A local outrigger canoe club (one of the oldest in the state) shares the name. The Kona Kai 'Ōpua Canoe Club hosts the annual Queen Lili'uokalani Canoe Race that finishes at Kailua Pier.

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### Hauī ka Lani (Fallen is the Chief)

A Prophecy of Keaulumoku (1716-1784) on the Rise of Kamehameha and his Overthrow of Keoua

*... Exalted sits the chief and from on high looks forth;  
He views the island; far down he sees the beautiful lands below.  
Much sought after, hoped for, the island as sought for is seen ...  
Let him live forever. O let him live ...  
Let the little chiefs under him live.  
Let the father chiefs live under his protection,  
Let the soldiers live who fought in former times,  
Let the mass of people live - the common people ...  
Kona sits undisturbed as in a calm.*



**Kamehameha**  
(Art by Herb Kane)

## Along Ali'i Drive

### Ali'i Drive, what's in a name?

To the unsuspecting motorist, travel along Ali'i Drive is a very pleasant seven mile coastal drive filled with scenic vistas, natural features and recreational opportunities.

But look a little closer and discover that these seven miles of roadway hold seven centuries of Hawaiian history and culture revealed in the archaeological sites that have survived over hundreds of years.

Ali'i, Hawai'i's royal class, were the ruler-caretakers of the islands. The great chiefs, through their strong genealogical connections, owned all the land in the areas they controlled. It was also their duty to communicate with the gods, seeking blessings of health and prosperity through fertile land and sea.

Royal centers were compounds selected by the Ali'i for their abundance of resources and recreation opportunities, with good surfing and canoe-landing sites being favored. Structures most likely included heiau (religious temples) and sacred areas, house sites for the Ali'i and their entourage of family and kahuna (priests).

Four of the seven ancient royal centers in use in Kona are located on what is now called Ali'i Drive: Kamakahonu, Hōlualoa, Kahalu'u and Keauhou.

Our story begins with the oral traditions that tell us that in the time of Pa'ao, or by western calculations the 1300s, Chiefess Keolonāhihi resided at the Hōlualoa Royal Center.

Keolonāhihi, reported to be either the daughter or niece of Pa'ao, is an essential link to the beginnings of old Hawai'i's kapu system – the religious, social and political structure introduced by Pa'ao which lasted for some 500 years until King Kamehameha II defiantly ended it in 1819 at the Kamakahonu Royal Center.

Defending these old traditions, over 300 warriors lost their lives in the fierce Battle of Kuamo'o and are buried at Lekeleke, the southern endpoint of Ali'i Drive.

In the early 1500s, 'Umiāloa ('Umi) consolidated his reign by killing off other chiefs to become the sole ruler of Hawai'i Island. He then moved to Kona, where he was known as a benevolent chief, and during this time the Kahalu'u area grew in its political stature and religious significance.

Lonoikamakahiki, who also ruled during the 1500s, chose Kahalu'u and Keauhou for his residence and the seat of government. The Kahalu'u Royal Center included the ancient Hāpaiali'i Heiau that once stood for prayers, along with adjacent Ke'ekū heiau and Makolea heiau. All have been recently restored.

In the 1600s, Keakealaniwahine, the great-great grandmother of King Kamehameha I, and her mother Keakamahana were Ali'i of the highest rank and they resided at the Hōlualoa Royal Center. Alapa'inui and Kalani'ōpu'u, 1600s to 1700s, are also associated with several sites and heiau in the region.



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The Kamehameha Dynasty ruled for nearly a century from the late 1700s to the late 1800s. During the late 1700s and early 1800s, King Kamehameha I, also known as Kamehameha the Great, was the first to unify the entire Hawai'i archipelago under a single rule.

In the final years of his life, Kamehameha I selected Kamakahonu as his residence and his rule established the first Capital of Hawai'i here from 1812 until his death in 1819. Shortly thereafter, the capital of the kingdom was moved from Hawai'i Island, never to return.

Archaeological features of these various sites, for the most part, remain in place along Ali'i Drive and signal their monumental importance in Hawai'i's history and culture.

There are many stories to share: of political intrigue, of love, of war, of triumph and of defeat. It was here, along Ali'i Drive, over centuries in time where chiefs of the highest rank walked.

And there are many, many more stories to tell, all along Ali'i Drive, including the coming of the first Christian missionaries who arrived in Kailua Bay in 1820 and began the transformation of Hawai'i through rapid religious conversion and Hōlualoa Bay where Kamehameha the Great learned to excel at surfing.

Today, Ali'i Drive is a perfect setting for walking, running or biking, for the casual to competitive. Mile markers pace individual performance and guide exercisers along its level, picturesque course.

Historic Kailua Village also hosts renowned international sporting events (Hawaiian International Billfish Tournament, Ironman Triathlon Championship and Queen Lili'uokalani Long Distance Canoe Races.)

Beautiful views and sweeping vistas make for pleasant drives; turn a corner and you move quickly from a strong lava flow shoreline to crystal clear white sand beaches, then quickly back again.

Historic sites once covered much of the Kailua to Keauhou section of the Kona Coast. It is important for us to honor the Ali'i by maintaining, enhancing and interpreting the remaining ancestral inheritance.

In 2013, TripAdvisor, considered the world's largest travel site, announced that Historic Kailua Village was the top choice for visitors in the United States (the awards annually highlight 54-spots globally that have seen the greatest increase in positive traveler feedback and traveler interest, year-over-year.)

By whatever means (vehicle, transit, bicycle or on foot,) following the footsteps of ancient royalty and embracing the scenic beauty, natural and archaeological features, historic sites, associated cultural traditions and recreational opportunities will give the traveler a greater appreciation and understanding of Hawai'i's past and sense of place in the world.

## Along Ali'i Drive



Along Ali'i Drive (Kailua Village at top, Keauhou at bottom)

## Along Ali'i Drive

### Centuries of Hawaiian Royalty Along the Kona Coast

From Kailua-Kona to Keauhou covers the entire length of Ali'i Drive, seven miles of roadway and over seven centuries of Hawaiian Royalty archaeological, historic and cultural traditions that have shaped Hawai'i into what it is today.

For over a century these archaeological sites have held fascination – from the earliest written accounts by missionary William Ellis in 1823 to Bishop Museum's John Stokes first survey in 1906 to John Reinecke with his follow up survey for Bishop Museum in the late 1920s. In the 1950s, Henry E. P. Kekahuna recorded and mapped these sites. Since then, further studies, surveys and mapping have been completed for most sites of significance.

Ali'i Drive showcases many examples of all six intrinsic qualities and its archaeological and historic features merit statewide and national significance, as evidenced by several sites already placed on State and National Registers of Historic Places and National Landmark status. These sites promote understanding of Hawai'i's heritage for residents and visitors alike. These archaeological and historic features found along Ali'i Drive are identified as its most important intrinsic qualities; however, as you will see, the corridor has many extraordinary intrinsic qualities found nowhere else in the world.

This summary is designed to give the reader some brief information and historical context on some common issues and features found along the Ali'i Drive corridor. These generally unrelated vignettes are to help the reader better understand the context of these issues, as well as help to see the importance many of the sites along Ali'i Drive played in the historical timeline and cultural activities in old Hawai'i. These summaries follow:

### Resources in the Hawaiian Cultural Context

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on, and around them, in the context of genealogical accounts.

All forms of the natural environment, from the skies and mountain peaks, to the watered valleys and lava plains, and to the shoreline and ocean depths are believed to be embodiments of Hawaiian gods and deities.

It was the nature of place that shaped the cultural and spiritual view of the Hawaiian people. "Cultural Attachment" embodies the tangible and intangible values of a culture - how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them - their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution and identity of a people.

The epic "*Kumulipo*," a Hawaiian Creation Chant, was translated by Martha Warren Beckwith (1951). The "*pule*" (prayer) was given, in ca. 1700, at the dedication of the newborn chief known as Lono-i-ka-Makahiki. Beckwith described the *pule* as:



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*The Hawaiian Kumulipo is a genealogical prayer chant linking the royal family to which it belonged not only to primary gods belonging to the whole people and worshiped in common with allied Polynesian groups, not only to deified chiefs born into the living world, the Ao, within the family line, but to the stars in the heavens and the plants and animals useful to life on earth, who must also be named within the chain of birth and their representatives in the spirit world thus be brought into the service of their children who live to carry on the line in the world of mankind.*

One Hawaiian genealogical account, records that *Wakea* (the expanse of the sky-father) and *Papa-hanau-moku* (*Papa*, who gave birth to the islands) - also called *Haumea-nui-hanau-wawa* (Great Haumea, born time and time again) - and various gods and creative forces of nature, gave birth to the islands. Hawai'i, the largest of the islands, was the first-born of these island children.

As the Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, were also the parents of the first man (*Haloa*), and from this ancestor all Hawaiian people are descended.

It was in this context of kinship, that the ancient Hawaiians addressed their environment, and it is the basis of the Hawaiian system of land management and use.

### Timeline

Since ancient Hawai'i did a spoken language, not written records, exact historical accounts are uncertain.

Hawai'i comprises the northern apex of the Polynesian Triangle, the name given an area in the central and eastern Pacific Ocean stretching from New Zealand on the south, to Hawai'i on the north, to Rapanui (Easter Island) on the east and encompassing several island groups. All of these populations are thought to be descended from a common ancestral society.

Ancient land districts on the island of Hawai'i consisted of Puna, Hilo, Hamakua, Kohala, Kona, and Ka'u, which were traditionally autonomous chiefdoms.

Current archaeological research indicates that from ca. A.D. 1000 to 1200 permanent settlement was in the windward areas of Hawai'i Island, where rainfall was sufficient for successful growing of crops near the shore, population gradually spread throughout these windward areas during these centuries.

At this time leeward areas, such as Kailua Village were visited to gather natural resources – quite notably fish. Some campsites in caves have been found dating to this period.

As time passed, it appears that permanent settlement began to spread into leeward lands - initially focusing around embayments. Kailua Village with its bay is likely to have been an early settlement.

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Polynesian Triangle

([http://www.motivation-tools.com/liki\\_tiki](http://www.motivation-tools.com/liki_tiki))

At this time, it is believed that people had their dwellings near the shore and cleared forest inland where rainfall was sufficient for the cultivation of taro. Trails would lead up to these inland farms. Population gradually spread in the area in ensuing centuries.

By the A.D. 1200s-1300s, it seems likely that Kona or parts of Kona had formed into a small settlement(s) with a ruler, local chiefs and commoners. Oral histories indicate that other settlements existed on the island, with Hilo and Hamakua (the later controlled by Waipi'o) and several in Kohala of note. Small national heiau were present at this time.

Most historians estimate that Pa'ao came to Hawai'i (reportedly from Tahiti) around A.D. 1300. He arrived with his warriors, priests (kahunas) and new rulers (ali'i). Pa'ao is credited as initiating and/or expanding the kapu system of social structure, religion and order in Hawai'i.

In the A.D. 1400s-1500s, the island became unified under the Pili line of rulers; based in Waipi'o on the Hamakua coast. In the time of the ruler 'Umi-a-Liloa, ca. A.D. 1490-1525, the Royal Center was moved from Waipi'o and Royal Centers in Kona became of importance.

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'Umi, himself, was said to have had a primary center in Kailua Village with his residence near the place called Pa-o-'Umi. Succeeding Pili line rulers cycled their centers among a number of Kona residences and residences elsewhere on the island, with Kailua Village being one of these Royal Centers. The ruler Alapa'inui was in residence in Kailua when the Maui king began raiding Hawai'i Island in the mid-1700s.

Typically such Royal Centers contained the ruler's residence, residences of high chiefs, a major national heiau (which became increasing larger in size in the A.D. 1600s-1700s,) other heiau, and often a refuge area (pu'uhonua).

By the 1700s, the fields of Kona's communities had also intensified with greater populations and greater demands of the chiefs. In the higher rainfall zones inland, stones had been cleared out and stacked as walls, creating a formal, walled field area planted in taro and sweet potatoes and in breadfruit at lower elevations.

In lower elevations all the way to the shore, informal clearings, mounds and terraces were used to plant sweet potatoes; and on the forest fringe above the walled fields there were clearings, mounds and terraces which were primarily planted in bananas. A coastal trail connected the communities of northern Kona, approximating today's Ali'i Drive in the Kailua area.

In 1778, Captain James Cook became the first European to visit the Hawaiian Islands and named the archipelago the "Sandwich Islands" after the fourth Earl of Sandwich, the acting First Lord of the Admiralty.

At the time of Captain Cook's arrival at Kealahou Bay in 1779, Kamehameha was a military leader and high-ranking chief in the court of his uncle, Kalani'ōpu'u.

In 1782, shortly after European contact, the kingdom of Hawai'i fell into three competing kingdoms with the death of the ruler Kiwala'o.

Eventually, Kamehameha prevailed and reunified the Hawai'i kingdom and expanded its borders to include the entire island chain. In the years from 1782 until 1792, when Kamehameha unified Hawai'i Island, he often was in residence in Kailua Village that had become a port for foreign traders.

In the final years of his life, 1813-1819, Kamehameha returned to establish his residence in Kailua Village.

With Kamehameha's death in 1819, Liholiho (his son) and Ka'ahumanu (his widow) assumed control of the kingdom. Shortly thereafter, the capital of the kingdom was moved from Hawai'i Island, never to return.

In the absence of the king, high chief Kuakini (brother of Ka'ahumanu) was eventually appointed governor of Hawai'i Island and became an extremely powerful figure on the island. Kuakini resided primarily in Kailua Village. Here, the missionaries arrived in 1820, establishing a station where Kuakini and his many subjects lived.

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After Kuakini's death in 1844, Princess Ruth Ke'elikolani (his son's widow) became Governor of Hawai'i (1855-1874). She moved the island's capital to Hilo, where it remains to this day.

Kailua Village did remain an economic center for northern Kona, with goods transported in from outlying areas (dried fish, salt) and shipped out to those areas. By the end of the century, large ranches had begun to form and ranching, along with coffee, came to dominate much of the economics of the area for the next 50 years.

Today, Kailua Village has become an urban tourist center, with a nearby international airport and numerous service businesses, ranging from car dealerships to restaurants to modern grocery stores to curio shops.

### The Ali'i: Hawaiian Royalty

The focal point of Hawaiian social order and kapu was the ali'i, or royal class. From this highborn group came the ruler-caretakers of the islands. The Ali'i of Hawai'i achieved such envied status primarily through strong genealogical connections.

The great chiefs owned all the land in the areas that they controlled. They allocated control of portions of the land to their relatives and retainers, who then apportioned land to the commoners. This system of land tenure is similar to the feudal system prevalent in Europe during the Middle Ages.

On the death of one chief and the accession of another, lands were re-apportioned—some of the previous "owners" would lose their lands, and others would gain them. Lands were also re-apportioned when one chief defeated another, and re-distributed the conquered lands as rewards to his warriors.

It was the duty of the Ali'i to communicate with the Gods and institute ceremonial practices to appease them. The chiefs knew that if they ruled with righteousness and the people followed the kapus (religious restrictions) closely, the gods would bless them with health and prosperity through fertile land and sea.

There were many strata of chiefs, ranked in order of authority by genealogy. Often a chief's ranking could be identified by the colors and patterns in his ahu'ula (feathered cloak), kahili (staff of feathers), or mahiole (feathered helmet).

### Rulers: Island of Hawai'i

Following is a list of the sovereigns of Hawai'i, with the dates and durations of their several governments, from the eleventh to the nineteenth century. It embraces only the rulers of the island of Hawai'i, who eventually became the masters of the group. Until the reign of Kalani'ōpu'u, which began in 1754, the dates are approximate:

Pili'ka'aiea (Pili or Pili'auau)	1095 to 1120
Kukohau	1120 to 1145
Kani'uhi	1145 to 1170
Kani'pahu	1170 to 1195
Kalapanaku'io'iomoa (Kalapana)	1195 to 1220

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Kahaimoelea	1220 to 1260
Kalaunui'ohua	1260 to 1300
Kuaiwa	1300 to 1340
Kahoukapu	1340 to 1380
Kauhola-nuimahu	1380 to 1415
Kihanuilulumoku (Kiha)	1415 to 1455
Liloa	1455 to 1485
Hakau-a-Liloa (Hakau)	1485 to 1490
'Umi-a-Liloa ('Umi)	1490 to 1525
Keali'iokaloa	1525 to 1535
Keawe-nui-a-'Umi (Keawenui)	1535 to 1565
Ka'ikilani'ali'iwahine'opuna (Ka'ikilani) and Lono-i-ka-makahiki	1565 to 1595
Keakealani-kane	1595 to 1625
Keaka-mahana	1625 to 1655
Keakealani-wahine	1655 to 1685
Keawe-i-Kekahiali'iokamoku (Keawe) and Kalanikauleleiaiwi	1685 to 1720
Alapa'inui-a-Kauaia (Alapa'inui)	1720 to 1754
Kalani'ōpu'u-a-Kaiamamao (Kalanika'ōpu'u)	1754 to 1782
Kamehameha I	1782 to 1819
Kamehameha II - Liholiho	1819 to 1824
Ka'ahumanu regency	1824 to 1833
Kamehameha III - Kūikeyouli	1833 to 1854
Kamehameha IV - Alexander Liholiho	1854 to 1863
Kamehameha V - Lot	1863 to 1872
Lunalilo	1872 to 1873
Kalākaua	1874 to 1891
Lili'uokalani	1891 to 1893

## Hawaiian Dynasties

When Kamehameha I unified the islands under a single rule, dynasties emerged and references of “King” and “Queen” were given to these new monarchies. The Kamehameha Dynasty ruled for nearly a century from the late 1700s to the late 1800s, while the Kalākaua Dynasty ruled from 1874 to 1893.

Each dynasty visited, lived and ruled along Ali'i Drive. These Ali'i monarchs continued to rule Hawai'i until Queen Liliuokalani was forced out of rule and the Hawaiian Monarchy was overthrown.



## Along Ali'i Drive

### Kamehameha Dynasty



King Kamehameha I



Kamehameha II,  
Liholiho



Kamehameha III,  
Kauikeaouli



Kamehameha IV,  
Alexander Liholiho



Kamehameha V,  
Lot Kapuaiwa

#### **Kamehameha I, Kamehameha the Great (1758-1819)**

Born in North Kohala on the Big Island, Kamehameha united all the major islands under one rule in 1810. Kamehameha I is associated with many of the sites along the corridor, most significant were the Royal Centers at Kamakahonu and Hōlualoa.

#### **Kamehameha II, Liholiho (1796-1824)**

The son of Kamehameha and his sacred wife Keopuolani, Liholiho overthrew the ancient kapu system by allowing men and women of the court to eat at the same table. At the same time, he announced that the heiau (temples) should be destroyed. This led to the Battle of Kuamo'o.

#### **Kamehameha III, Kauikeaouli (1813-1854)**

Born in Keauhou, the younger brother of Liholiho had the longest reign in Hawaiian history. He was 10 years old when he was proclaimed king in 1825 under a regency with Ka'ahumanu, his father's favorite queen, Kamehameha III ruled during a time of great transition in Hawaii's history.

#### **Kamehameha IV, Alexander Liholiho (1834-1863)**

The nephew of Kauikeaouli, Alexander Liholiho was the grandson of Kamehameha I. He ascended to the throne after the death of his uncle in December of 1854.

#### **Kamehameha V, Lot Kapuaiwa Kamehameha (1830-1872)**

Four years older than his brother Kamehameha IV, Lot would also rule for just nine years. Lot Kamehameha did not name a successor, which led to the invoking of the constitutional provision for electing kings of Hawai'i.

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William Charles  
Lunalilo

### **William Charles Lunalilo (1833-1874)**

The grandson of a half-brother of Kamehameha I, Lunalilo defeated David Kalākaua in 1873 to become the first king to be elected. He offered many amendments to the Constitution of 1864, such as abolishing the property qualifications for voting.

## Kalākaua Dynasty



David Kalākaua

### **David Kalākaua (1836-1891)**

Kalākaua was the first king in history to visit the United States. "The Merry Monarch" was fond of old Hawaiian customs, and he attempted to restore the people's lost heritage. King Kalākaua and Queen Kapi'olani remodeled Hulihe'e Palace and used it as a summer cottage



Queen Lili'uokalani

### **Queen Lydia Kamakaeha Kaolamali'i Lili'uokalani (1839-1917)**

In 1891, upon the death of her brother, King Kalākaua, Queen Lili'uokalani succeeded to the throne. Queen Lili'uokalani was the last monarch of the Hawaiian Islands.

## Kapu – The Hawaiian Religious, Political and Social Structure that Lasted for 500-years

Pa'ao (ca 1300,) from Tahiki (Tahiti,) is reported to have introduced a religious and political code in old Hawai'i, collectively called the kapu system.

The social order of old Hawai'i was defined by very strict societal rules, do's and don'ts. This intricate system that supported Hawai'i's social and political organization directed every activity of Hawaiian life, from birth through death, until its overthrow by King Kamehameha II (Liholiho).

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Following the death of Kamehameha I in 1819, King Kamehameha II (Liholiho) declared an end to the kapu system. In a dramatic and highly symbolic event, Kamehameha II ate and drank with women, thereby breaking the important eating kapu.

Kekuaokalani, Liholiho's cousin, opposed the abolition of the kapu system and assumed the responsibility of leading those who opposed its abolition. These included priests, some courtiers and the traditional territorial chiefs of the middle rank.

Kekuaokalani demanded that Liholiho withdraw his edict on abolition of the kapu system. Kamehameha II refused. The two powerful cousins engaged at the final Hawaiian battle of Kuamo'o; the king's better-armed forces, led by Kalanimoku, defeated the last defenders of the Hawaiian gods, of their temples and priesthoods.

The burial ground of the fallen warriors of the battle of Kuamo'o is at Lekeleke at the southern terminus of the present day Ali'i Drive.

This changed the course of Hawaiian civilization and made way for the transformation to Christianity and westernization.

### Royal Centers Along the Kona Coast

In the centuries prior to 1778, several large and densely populated Royal Centers were located along the shoreline between Kailua and Hōnaunau.

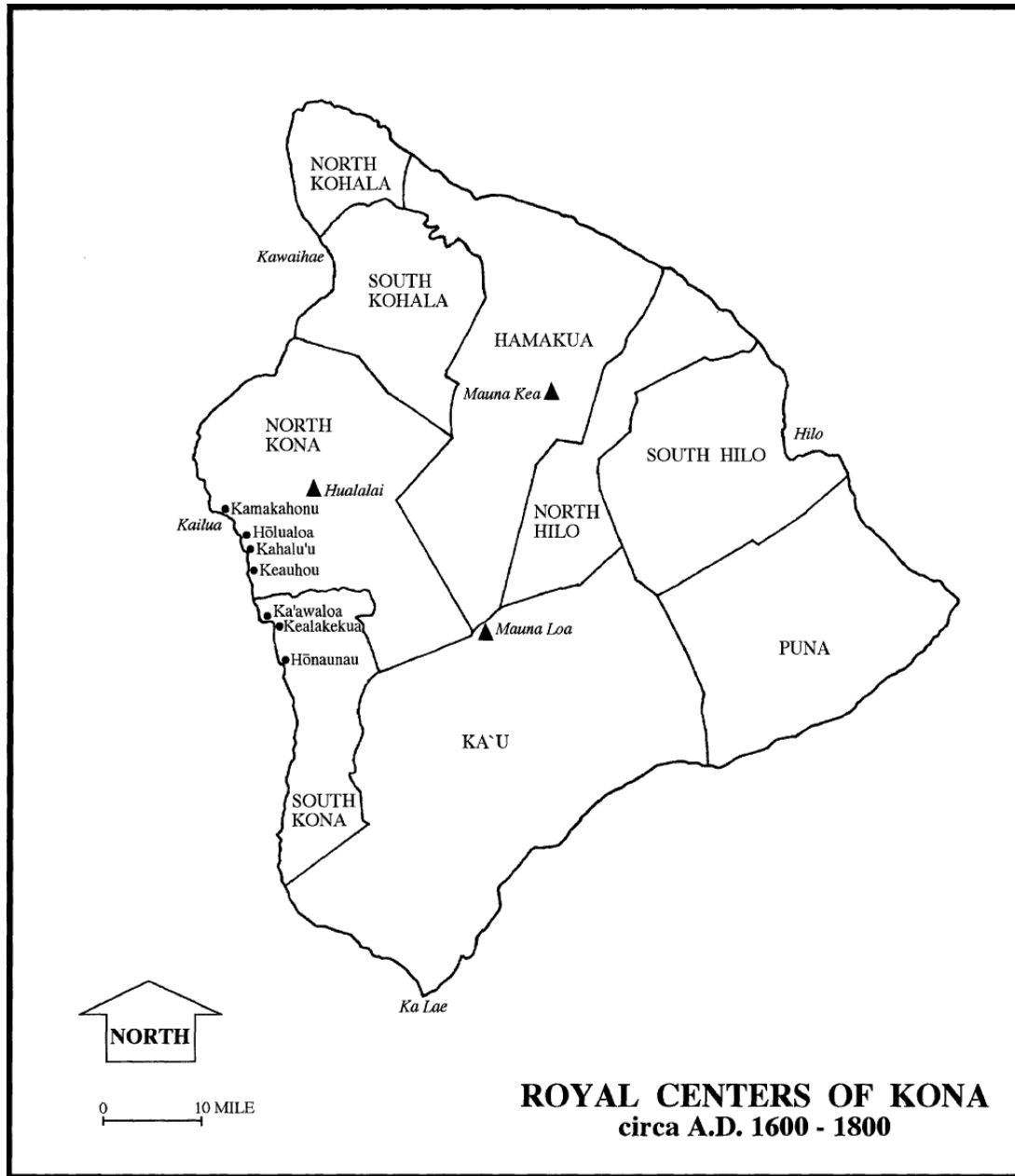
According to archaeological reports and cultural traditions, there were seven Royal Centers in use in Kona and four that existed along what is now Ali'i Drive on the Kona Coast, circa A.D. 1600-1800:

1. Kamakahonu, Kailua - Occupied by Kamehameha I between 1813 and 1819.
2. Hōlualoa - Area with numerous heiau and good surf. Associated with Keolonahihi in the ca. 1300, Keakamahana and Keakealaniwahine in ca. 1600 and Kamehameha I in the 18th Century.
3. Kahalu'u - Complex of multiple heiau surrounding Kahalu'u Bay.
4. Keauhou - This area is noted for the largest hōlua slide in Hawai'i called Kaneaka, the surfing area called Kaulu, and numerous heiau.

The Royal Centers were areas selected by the ali'i for their residences and ali'i often moved between several residences throughout the year. The Royal Centers were selected for their abundance of resources and recreation opportunities, with good surfing and canoe-landing sites being favored.

Structures associated with the Royal Centers include *heiau* (religious structures) and sacred areas, house sites for the ali'i and the entourage of family and *kahuna* (priests), and activity areas for burial, bathing, games, recreation, and crafts. Much of this archaeology is still evident along Ali'i Drive.

## Along Ali'i Drive



(DLNR Map)

### 1. Kamakahonu Royal Center at Kailua Bay

Kamakahonu Royal Center at Kailua Bay was the residential compound of Kamehameha I from 1813 until his death in 1819. It had previously been the residence of a high chief, and it was undoubtedly a residential area back into the centuries prior to European contact.

Kamakahonu (which literally means eye of the turtle) was the location of multiple heiau known collectively as 'Ahu'ena, originally said to have been built by either Liloa or his son Umi-a-Liloa during the sixteenth century, was reconstructed and rededicated by Kamehameha I in the early nineteenth century.

## Along Ali'i Drive



**Kamehameha at Kamakahonu**  
(Art by Herb Kane)

During Kamehameha's use of this compound, reportedly 11 house structures were present. These included his sleeping house, houses for his wives, a large men's house, storehouses and 'Ahu'ena heiau.

'Ahu'ena Heiau was a Hale O Lono heiau used by Kamehameha as an important heiau concerned with success of crops, and it was also used for the training of Liholiho as a future heir and for many political purposes. As the residential area of Kamehameha for a number of years, this site is extremely significant. Indeed, it is a National Historic Landmark.

Upon Kamehameha's death, a mortuary house was built, which held his remains until they were taken and hidden away. After Liholiho's departure from Hawai'i Island in 1820, the high chief Kuakini, who served as Governor of Hawai'i for many years, resided here until 1837, when he had Hulihe'e built and moved there.

By the late 1800s, Kamakahonu was abandoned.

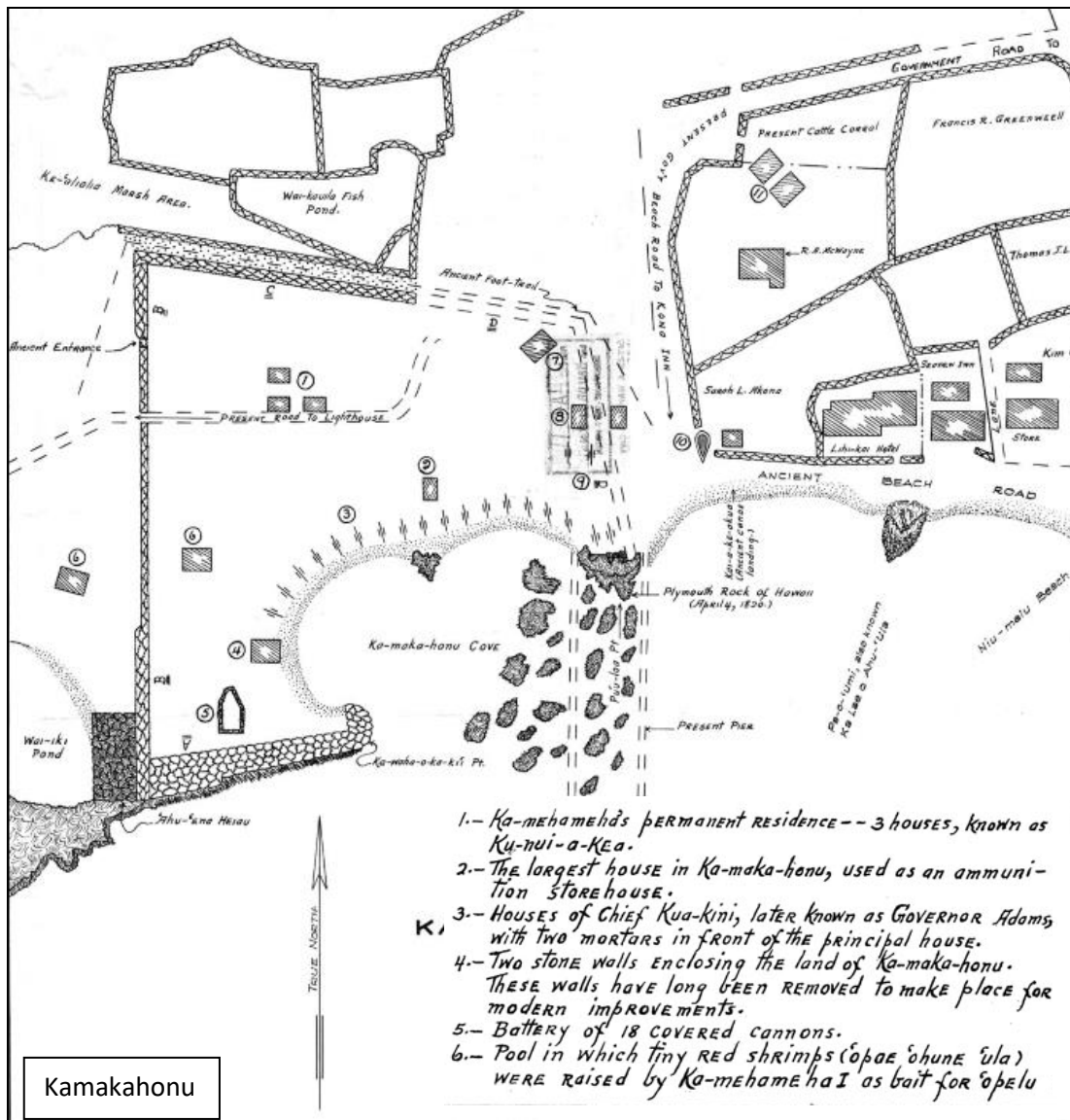
Today, three reconstructed structures are present on the seaward beach of the property (all reconstructed in the 1970s and recently refurbished) – 'Ahu'ena heiau, the mortuary house's platform, and an additional structural platform. These structures are set aside in a covenant agreement between the State's Historic Preservation Division and the current hotel owners.

Kamakahonu became the backdrop for some of the most significant events in the early nineteenth-century history of the Hawaiian Kingdom.



## Along Ali'i Drive

It is here that in 1819, just six months after Kamehameha's death, the heir to Kamehameha I, Liholiho, chose to ignore certain kapu. Liholiho's actions symbolically and officially marked the end of the kapu system.



(Kekahuna Map, 1950s – Bishop Museum)

## 2. Hōlualoa Royal Center at Hōlualoa Bay

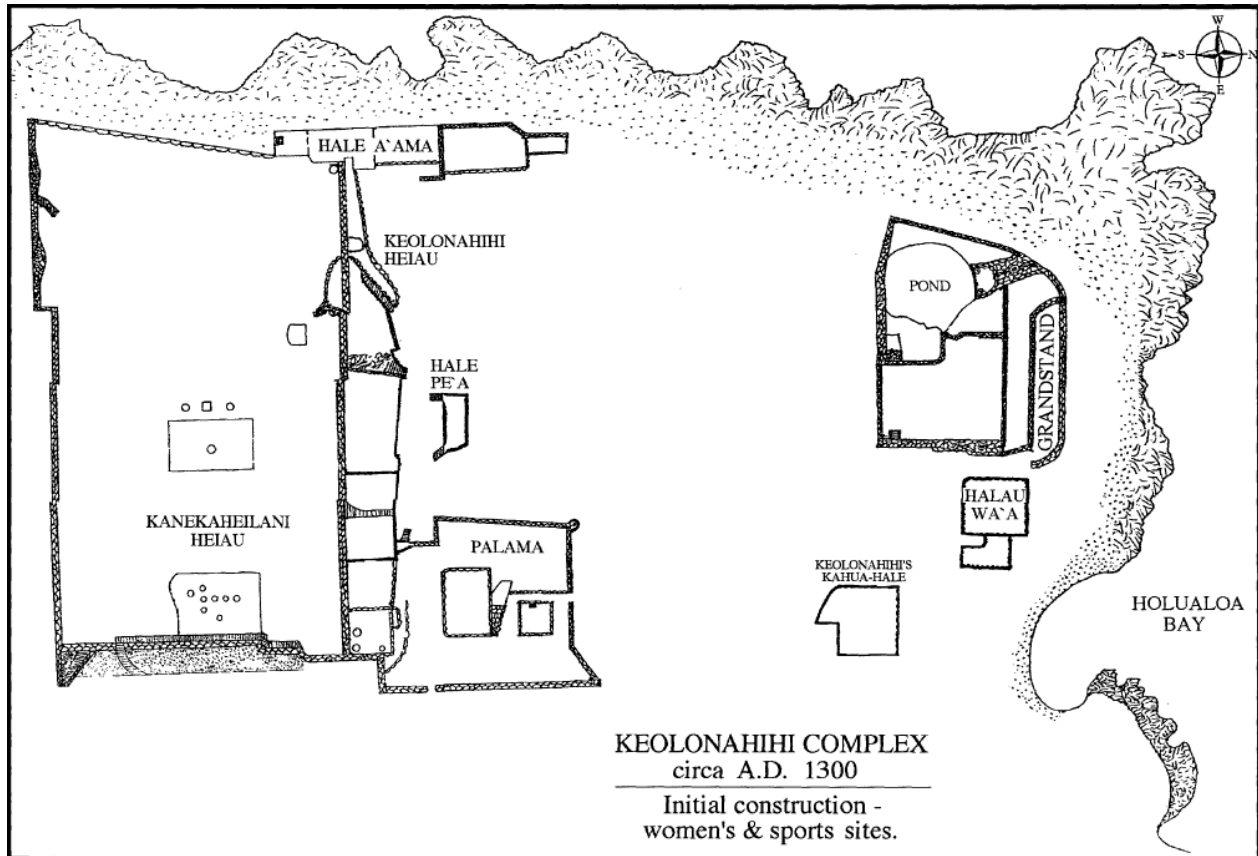
Traditional histories record the lands of Keolonahihi in Hōlualoa as a chiefly residence and Royal Center during the reign of at least five consecutive generations of paramount ali'i (high chiefs) in the dynastic line of Hawai'i Island.

Three major occupation sequences have been identified based on the association with various ali'i: A.D. 1300 (Keolonahihi), A.D. 1600 (Keakamahana and Keakealaniwahine), and A.D. 1780 (Kamehameha I).

## Along Ali'i Drive

Oral traditions suggest that the Hōlualoa Royal Center was constructed as early as A.D. 1300 by the Chiefess Keolonahihi and her husband, Aka. Keolonahihi was either the daughter or niece of Pa'ao who is credited as initiating and/or expanding the kapu system.

Much of the site's history relates to the occupation of the Royal Center by Chiefess Keakamahana and her daughter, Chiefess Keakealaniwahine, in the 17th Century. These two women were the highest-ranking ali'i of their dynastic line and generation.

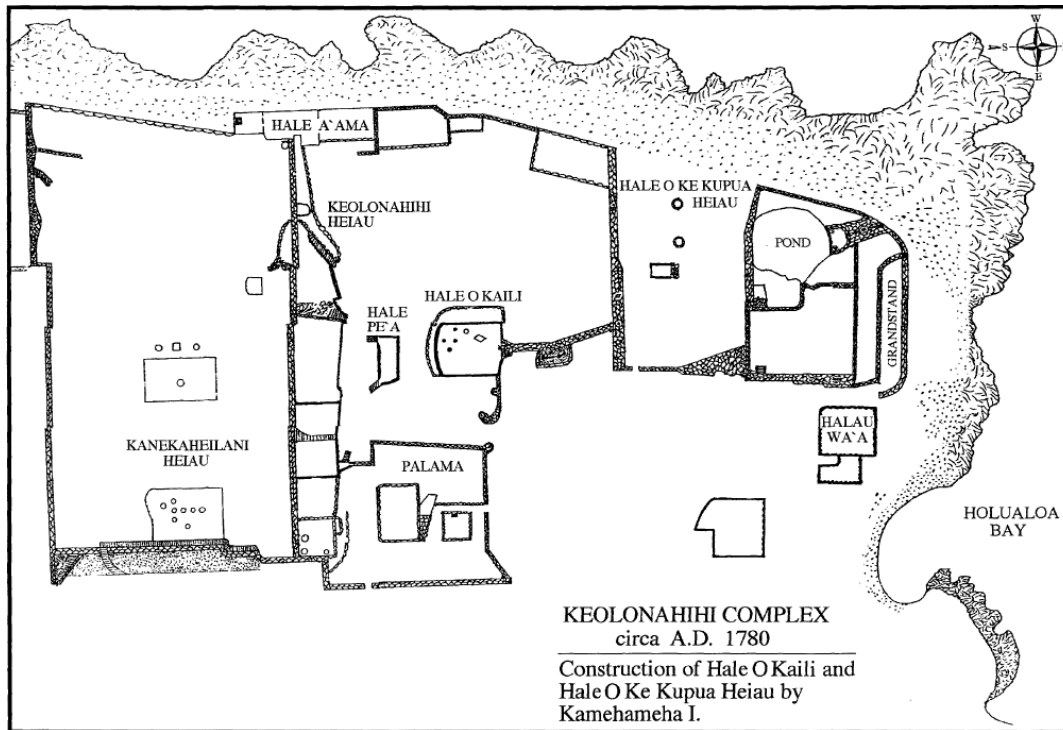


(Map Prepared by DLNR-State Parks)

Kamehameha lived with his mother Kekuiapoiwa II and his guardians, Keaka and Luluka, at Pu'u in Hōlualoa during the rule of Kalani'ōpu'u. At Hōlualoa, Kamehameha learned to surf and excel in board and canoe surfing (circa 1760s to early 1770s.)

The Hōlualoa Royal Center was split into two archaeological complexes when Ali'i Drive was constructed in the 1800s. The parcel *makai* (seaward and west) of Ali'i Drive consists of 12 acres and has been set aside for preservation and designated Keolonahihi State Historical Park. The 16.4-acre parcel on the *mauka* (inland and east) side of Ali'i Drive is referred to as Keakealaniwahine's Residence, and this parcel was included into the State historical park.

## Along Ali'i Drive



(Map Prepared by DLNR-State Parks)

### 3. Kahalu'u Royal Center at Kahalu'u Bay

Kahalu'u ahupua'a was the location of another famous prehistoric Royal Center. It was a residence of Lonoikamakahiki ca. 1640-1660, and the oral histories specifically note its use by Alapa'inui, Kalani'ōpu'u and Kamehameha — successive rulers from 1740-1760 on. The focus of this center was Kahalu'u Bay, a sand fringed bay.

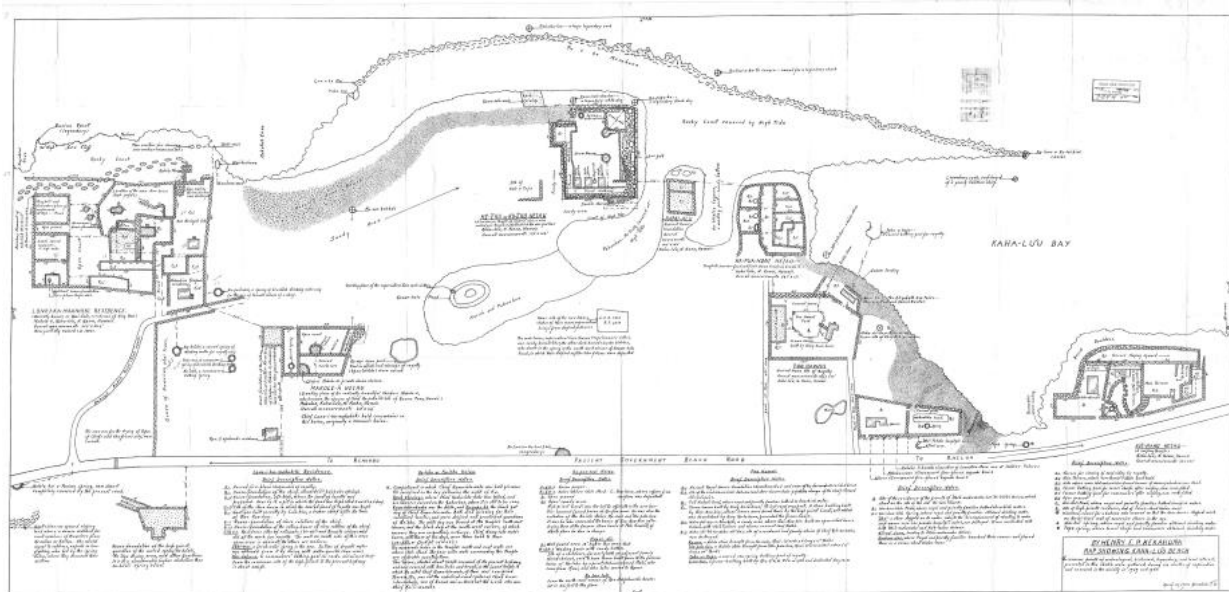
The ruler's residence was on the south end of the bay by a natural pond, and a number of large heiau encircled the bay. High chiefs' residences undoubtedly were nearby and some were in Keauhou ahupua'a just to the south.

In Kahalu'u, eight major heiau are still present near the shore. Restoration work several heiau have been completed.

Ke'ekū heiau was said to have been one in which human sacrifices were offered, and it also served as a pu'uhonua, built by Lonoikamakahiki. Outside the entrance to the heiau and towards the southwest are a number of petroglyphs.

One hundred feet away, also extending offshore the restored Hāpaiali'i Heiau. Information suggests that Hāpaiali'i Heiau was built by Ma'a. Carbon dating indicates the heiau was built on a smooth pāhoehoe lava flow sometime between 1411 and 1465.

## Along Ali'i Drive



(Kekahuna Map, 1950s – Bishop Museum)

One hundred or so feet north of Hāpaiali'i Heiau is Kapuanoni Heiau, a temple dedicated to agricultural and fishing success. Just behind Kapuanoni is the Keauhou Beach Hotel, and on its landscaped grounds on the south edge of Kāhala Bay is a pond — Po'o Hawai'i — where the ruler's residence is said to have been located. No surface architecture survives of the ruler's residence.

Mākole'a Heiau, (also known as Ke'ekupua'a,) is located 600 feet from the sea, on the same tidal flat as Hāpaiali'i Heiau and Ke'ekū Heiau and has also been restored.

Other heiau encircle the bay. The foundation of another luakini, 'Ōhi'amukumuku — used in the time of Kalani'ōpu'u and Kamehameha, is present at the head of the bay within a ruined churchyard. Heiau of 'Ōhi'amukumuku was built by Alapa'i or Lonoikamakahiki, and was a Heiau for human sacrifices.

Ku'emanu, a large surfing heiau, overlooking the surf break at Kāhala Bay is on the north edge of the bay.

### 4. Keauhou Royal Center at Keauhou Bay

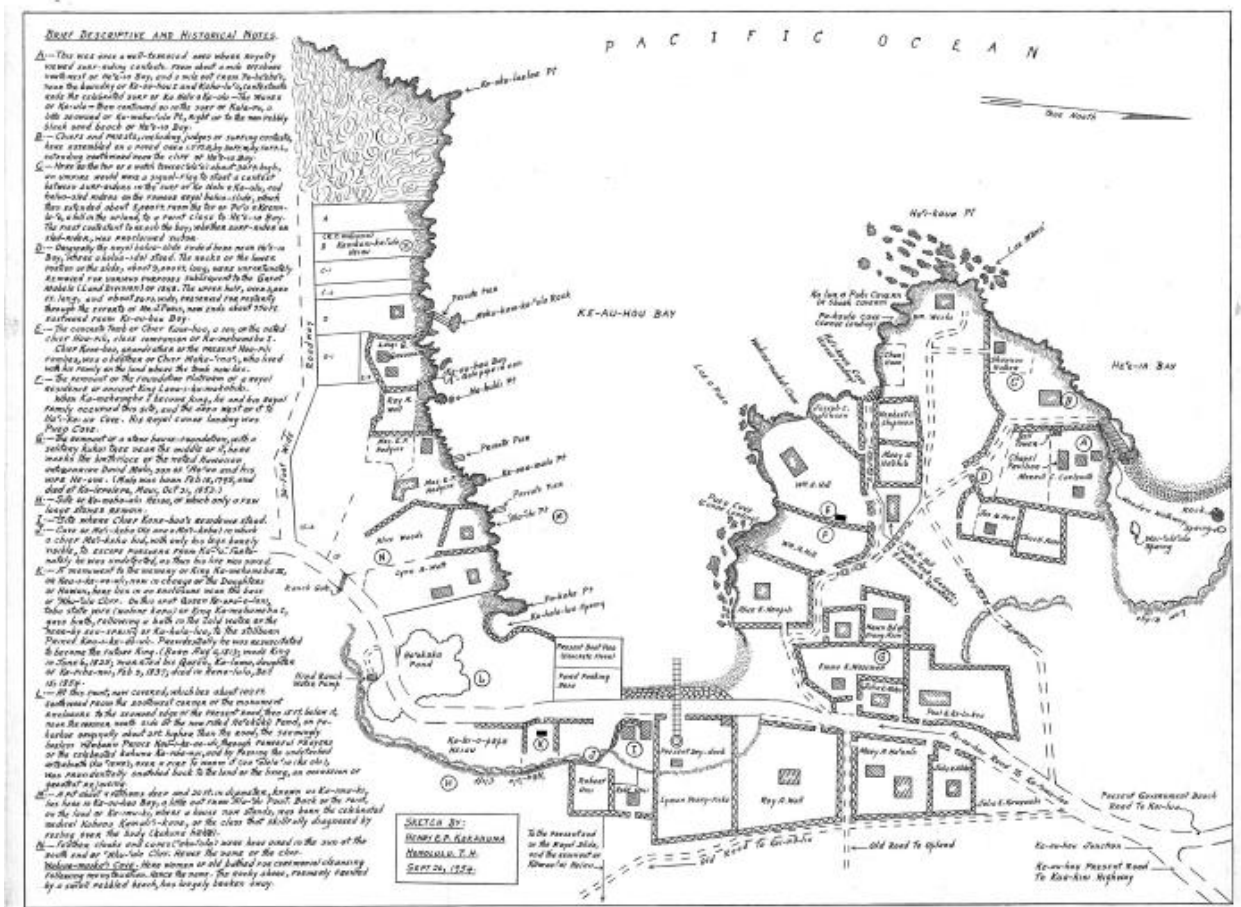
The primary archaeological feature of Keauhou was Kaneaka, its monumental Hōlua Slide. Called Kāneaka, the Keauhou slide is the longest (over one-half mile) and largest hōlua sled run ever built by the Hawaiians, large enough to accommodate two parallel racers. The volume of stone used in its construction dwarfs that of the largest known temple platforms, making it in fact the largest surviving structure from ancient Hawai'i.



## Along Ali'i Drive



(Photo from Keauhou Resort)



(Kekahuna Map, 1950s – Bishop Museum)



## Along Ali'i Drive

Another Keauhou site is the birthplace of Kauikeaouli (Kamehameha III.) Kauikeaouli, stillborn, was revived and went on to become Kamehameha III (ca. 1814-1854), the last son of Kamehameha I to rule Hawai'i.

Ascending the throne at just eleven years old, Kamehameha III reigned during a time of tremendous transition. Born during the traditions of the ancients, he witnessed the overthrow of the kapu system in 1819 that made way for the transformation to Christianity and westernization.

The final Hawaiian battle of *Kuamo'o* defeated the last defenders of the Hawaiian gods, their temples and priesthoods. Here, at *Lekeleke* Burial Grounds, lay the remains of the fallen warriors.

### Heiau - Hawaiian Temples

Hawaiians had many kinds of temples invoking peace, war, health, or profitable fishing and farming. These structures ranged in complexity from single houses surrounded by a wooden fence to stone-walled enclosures containing several houses to the massive open-air temples with terraces, extensive stone platforms, and numerous carved idols in which ruling chiefs paid homage to the major Hawaiian gods.

There were two major orders of heiau: the agricultural or economy-related ones dedicated to Lono, at which offerings of pigs, vegetables and kapa hopefully guaranteed rain and agricultural fertility and plenty; and the large sacrificial government war temples, luakini, upon whose altars human lives were taken when assurance of success in combat was requested or when there was a very grave state emergency, such as pestilence or famine.

Oral traditions trace the origin of Hawaiian luakini temple construction to the high priest Pa'ao, who arrived in Kona in the late-thirteenth century. He introduced several changes to Hawaiian religious practices that affected temple construction, priestly ritual and worship practices.



(Lithograph of drawing of Ahu'ena Heiau sketched by Choris in 1816 – Wikimedia Commons)

## Along Ali'i Drive

Erecting temples was the prerogative and responsibility of the ali'i, for only they could command the necessary resources to build them, to maintain the priests, and to secure the sacrifices that were required for the rituals. Though temple worship was primarily an affair of the royalty, the whole land depended upon the effectiveness of these rituals.

At the time of European contact, a multitude of temples still functioned in the islands, and early visitors noted many of these:

*They [the Hawaiians] have many temples, which are large enclosures, with piles of stones heaped up in pyramidal forms, like shot in an arsenal, and houses for the priests and others, who remain within them during their taboos. Great numbers of idols, of the most uncouth forms, are placed round within, in all directions: to these they offer sacrifices of hogs, cocoa nuts, bananas, and human victims: the latter are criminals only; formerly, prisoners of war were sometimes sacrificed.*

(William Shaler, "Journal of a Voyage between China and the North-Western Coast of America, Made in 1804,")

## Ala Loa - Hawaiian Trail Systems

Throughout the years of late prehistory, A.D. 1400s - 1700s, and through much of the 1800s, transportation and communication within the Hawaiian kingdom was by canoe and by major trail systems. The major trails linked the 600 or so ahupua'a of the kingdom's six districts on Hawai'i Island. These districts were Kohala, Hāmākua, Hilo, Puna, Ka'ū, and Kona. Today, the ancient districts remain with the exceptions that Kohala, Kona and Hilo each have two parts, north and south.

Although the canoe was a principal means of travel in ancient Hawai'i, extensive cross-country trail networks enabled gathering of food and water and harvesting of materials for shelter, clothing, medicine, religious observances and other necessities for survival.

Ancient trails, those developed before western contact in 1778, facilitated trading between upland and coastal villages and communications between ahupua'a and extended families. These trails were usually narrow, following the topography of the land. Sometimes, over 'a'ā lava, they were paved with waterworn stones ('alā or pa'alā).

### Along the Kailua to Keauhou Coastal Trail as Described by William Ellis in 1823

On July 18, 1823, Ellis and his missionary companions traveled via the ala loa or ancient foot trail near the coast. There are a number of documentary resources (i.e. Māhele records, journal accounts, and survey documentation) that place the ancient ala loa in the vicinity of the "Government Road", now known as Ali'i Drive.

Along the seven-mile stretch of land between Kailua to Keauhou, Ellis counted 610 houses and 19 heiau, and estimated the uplands contained another 100 houses. Allowing five persons to a house, Ellis and his companions estimated that there were 3,550 persons in the area. Ellis' narratives provide readers with further descriptions of the communities through which the group passed; he notes (segments of text relating to the coastal area:)

*Leaving Kairua (Kailua), we passed on through the villages thickly scattered along the shore to the southward.. The country around looked unusually green and cheerful, owing to the frequent rains, which, for some months past, have fallen on this side of the island. Even the barren lava,*

## Along Ali'i Drive

*over which we travelled, seemed to veil its sterility beneath frequent tufts of tall waving grass, or spreading shrubs and flowers.*

*At 2 pm we reached Horuaroa (Hōlualoa), a large and populous district.*

*Our road now lay through a pleasant part of the district, thickly inhabited, and, ornamented occasionally with clumps of kou trees. Several spots were pointed out to us; where the remains of heiaus belonging to the late king Tamehameha (Kamehameha) were still visible.*

From Kahalu'u to Keauhou, Ellis, in 1823, notes a lava flow and a stepping stone path to Keauhou:

*We passed another large heiau, and travelled about a mile across a rugged bed of lava, which had evidently been ejected from a volcano more recently than the vast tracts of the same substance, by which it was surrounded. It also appears to have been torn to pieces, and tossed up in the most confused manner by some violent convulsion of the earth, at the time it was in a semi-fluid state. There was a kind of path formed across the most level part of it, by large, smooth, round stones brought from the seashore and placed three or four feet apart. By stepping from one to the another of these, we passed over the roughest piece of lava we had seen.*

### Evolution of the Ala Loa

In the later years of the Hawaiian monarchy, the need to define and protect Hawaiian trails and roadways was recognized, particularly in support of native tenants living in remote locations. Often these native tenants' lands were surrounded by tracts of land held by single, large landowners who challenged rights of access.

In 1892, Queen Lili'uokalani and the Legislature of the Kingdom of Hawai'i signed into law an "Act Defining Highways, and Defining and Establishing Certain Routes and Duties in Connection Therewith," to be known as The Highways Act, 1892.

Through this act, all roads, alleys, streets, ways, lanes, courts, places, trails and bridges in the Hawaiian Islands, whether laid out or built by the Government or by private parties were declared to be public highways; ownership was placed in the Government.

### Ahupua'a Land Management System

The first chief to unite the island of Hawai'i was 'Umi-a-Liloa with his court located in Waipi'o Valley, Hamakua. 'Umi subsequently moved the seat of power from the windward to the leeward side of the island at Kailua Village with his residence near the place called Pa-o-'Umi.

The traditional land use in the Hawaiian Islands evolved from shifting cultivation into a stable form of agriculture. Stabilization required a new form of land use. It is widely believed 'Umi a Līloa, the ruler of the Island of Hawai'i, was the first ruler to create the ancient Hawaiian ahupua'a land division, according to a chiefly management system, nearly 600 years ago.

When studying the cultural setting in Hawai'i, it is important to focus on the ahupua'a. These land units generally extended from the mountain to the sea and contained most of the resources that a settlement would require for its subsistence, distributed at various elevations.

## Along Ali'i Drive

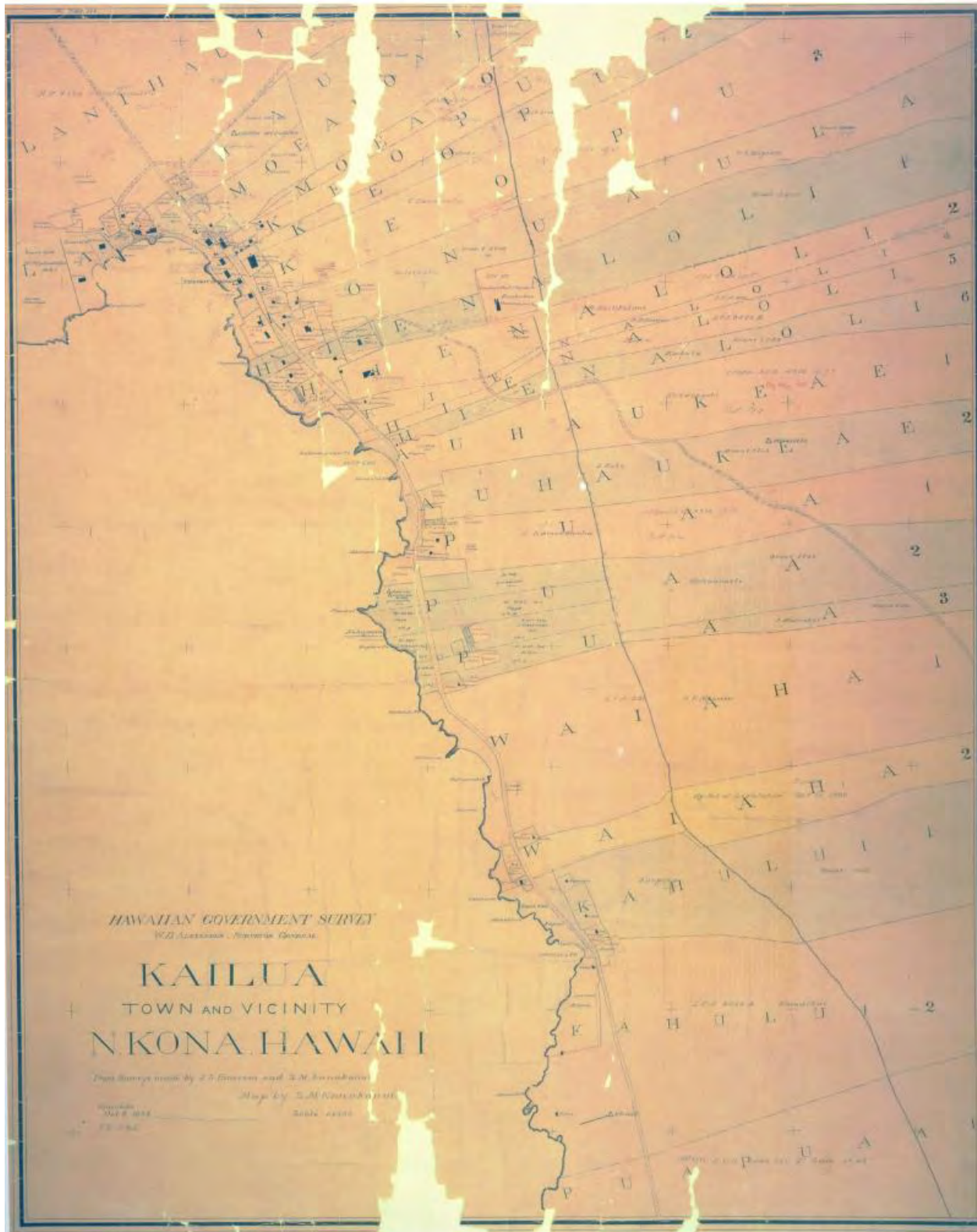
As historian Marion Kelly has said, the ahupua'a "was the basic land unit, most common and most closely related to the religious and economic life of the people."

In the term *ahupua'a*, the words *ahu* (stone altar or stone mound) and *pua'a* (pig), are combined. The *pua'a* was a carved wooden image of a pig head (a form of Lono.) These stone altars served as border markers and deposition places for offerings to the agricultural god *Lono* and a high chief (*ali'i nui*), who was the god's representative.

Ahupua'a along the Royal Footsteps Along the Kona Coast (north to south):

Ahupua'a Name	Translation of the Name
Lanihau	cool heaven
Moeauoa	current going in various directions
Keōpu	the bunching together
Honuaula	red land
Hienaloli	resembling loli (slug)
Auhaukeae	the penalty tax
Pua'a	pig
Wai'aha	gathering water
Kahului	the winning
Puapua'a	piglet
Hōlualoa	long hōlua track or sled
Kaumalumalu	to overlook faults of others
Pahoehoe	smooth type of lava
La'aloa	very sacred
Kapala'alaea	stained with red ochre
Kahalu'u	diving place
Keauhou	the new era or current
Honalo	to conceal

## Along Ali'i Drive



Moffat (Kanakanui Map - 1892)



## Along Ali'i Drive



(USGS Quadrangle Map - 1924)

### Writing the Hawaiian Language

(The following, in part, is taken from Spaulding and Ballot.)

Hawaiian was only a spoken language in old Hawai'i. Before the Hawaiian language was reduced to writing, English-speaking persons spelled Hawaiian proper names phonetically to the best of their ability.

The twelve-letter Hawaiian alphabet, with which we are familiar today, was not adopted in the beginning. It was only until 1826, when printing had been in progress more than four years that the alphabet finally crystallized into its present form. Until that time nearly all the English letters were in use.

The first printing press at the Hawaiian Islands was imported by the American missionaries and landed from the brig *Thaddeus*, in April 1820 (the same initial missionary group that landed in Kailua Bay and established the Mokuaikaia Church. It was not unlike the first used by Benjamin Franklin and was first used in Hawai'i on January 7, 1822, in Honolulu. This was certainly the first printing at the Hawaiian Islands and probably the first on the shores of the North Pacific Ocean.

The development of the written Hawaiian language in the early part of the nineteenth century was started by the Protestant missionaries who arrived in Hawai'i, starting in 1820. A committee of some of these missionaries (Hiram Bingham, C. S. Stewart and Levi Chamberlain) worked on the development of the Hawaiian alphabet.

## Along Ali'i Drive

On July 14, 1826, the committee prepared a final report to the American Board of Commissioners for Foreign Missions titled "Report of the committee of health on the state of the Hawaiian language." After considerable review, the twelve letters *A, E, I, O, U, H, K, L, M, N, P* and *W* ended up as the Hawaiian alphabet. The report is signed by Hiram Bingham and Levi Chamberlain.

The adoption of their findings definitely settled the Hawaiian alphabet as we have it now. (Convention has established the *v* pronunciation in some words, but no addition has been made to the alphabet and the letter is still written as *w*. Likewise, many both say and write *taro* and *tapa*, instead of *kalo* and *kapa*, but these words have been naturalized in the English language.)

The alphabet of 1826 has stood the test of time.

### Surfing - The Sport of Royalty – Hawai'i's Gift to the World of Sports

(The following, in part, is taken from Hawai'i Commemorative Quarter Commission and Finney.)

Although no one knows for sure exactly where and when surfing began, there is no doubt that over the centuries the ancient sport of "he'e nalu" (wave-sliding) was absolutely perfected, if not invented, by the Kings and Queens of Hawai'i, long before the 15<sup>th</sup> century A.D.



Early Explorers Found 'The Hawaiian Sport of Surf Playing' to Be a National Pastime.  
(Bishop Museum Archive)

When Captain Cook arrived in Hawai'i, surfing was deeply rooted in many centuries of Hawaiian legend and culture. Place names had been bestowed because of legendary surfing incidents. The *kahuna* intoned special chants to christen new surfboards, to bring the surf up and to give courage to the men and women who challenged the big waves. Kamehameha I excelled at surfing at Hōlualoa Bay. Surfing continues to be a popular recreational pastime and sport in Hawai'i today.

As former Hawai'i State governor, George Ariyoshi, stated, "Those of us fortunate to live in Hawai'i are extremely proud of our state and its many contributions to the world. Surfing certainly is one of those contributions. It is a sport enjoyed by men, women and children in nearly every country bordering an ocean. Surfing was born in Hawai'i and truly has become Hawai'i's gift to the world of sports."

## Along Ali'i Drive

### Canoe – Principal Means of Travel

(The following, in part, is taken from NPS and Malo.)

The canoe was a principal means of travel in ancient Hawai'i. Canoes were used for interisland and inter-village coastal travel, while trails within the ahupua'a provided access between the uplands and the coast. There is archaeological evidence of canoe landings along the Ali'i Drive.

Throughout the years of late prehistory, A.D. 1400s - 1700s, and through much of the 1800s, transportation and communication within the Hawaiian kingdom was by canoe and by major trail systems. Most permanent villages initially were near the sea and sheltered beaches, which provided access to good fishing grounds as well as facilitating canoe travel between settlements.



(Art by Herb Kane)

Today, like surfing, canoe paddling and racing are popular recreational and competitive sports. The popular Queen Lili'uokalani Long Distance Outrigger Canoe Races is the world's largest long distance outrigger canoe race; its finish line is at Kailua Pier.

### Banyan Trees in Historic Kailua Bay

In 1882, Queen Kapiolani brought four trees to Kona. Two were reportedly cuttings from a banyan tree at Iolani Palace where they had been presented by royals from India. One banyan was planted at Hulihee Palace and later, in 1906, the Maguire family transplanted one that now stands near the entrance to Kailua Pier.

The other two trees were Moreton Bay Figs. One was planted at Holualoa Bay to mark the site where canoes were blessed and launched and it recently met its demise. The second was a gift from the Queen to Alexander Burgess and he planted it fronting his beach house – the present site of the Banyan Court Mall.



## Along Ali'i Drive



Banyan Tree at Hulihe'e Palace  
(<http://www.flickr.com/photos/myg/4056924884>)