

West Maui



(NOAA)

Maui No Ka Oi (Maui is the best)

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The "Timeline" approach to this presentation provides a general overview of the People, Places and Events that shaped West Maui over the centuries.

Within the timeline are references to the respective stories that make up the Core Story Themes. These illustrate the interconnected nature of the themes and specific stories that will be told.



West Maui

Maui No Ka Oi (Maui is the best)

In 2013, Maui captured “Best Island in the World” honors, again, in the annual Conde Nast Traveler Readers’ Choice Awards Poll, nearly twenty-years in a row. Readers rave about this “veritable paradise,” calling it a “combination of tropical ambience and American comforts.”

Maui is known for its beaches and water activities, and the west side boasts some of the most beautiful shores in Hawai‘i, and it also has the distinction of having some of the most beautiful sunset views on the planet.

West Maui is the second most visited place in Maui - (behind the beaches) - a combination of natural scenic beauty, white sandy beaches, lush green uplands, and near-perfect weather, rich culture and a good serving of Hawaiian history in its sunny shores. In West Maui, you can head to the beach, be captivated by the beauty of its natural scenes and marine life, visit the different historical attractions, and immerse yourself in the local art and culture.

From 700 AD to the present, West Maui has experienced six major historical eras, from its days as an ancient Hawaiian Royal Center, capital and home of the Hawaiian Monarchy, home to Missionaries, Landing/Provisioning for Whalers, the Sugar and Pineapple Plantation era and now Tourism.

All of these historical eras are still visible in West Maui today.

West Maui has played an important role in the history of Maui and the neighboring islands of Moloka‘i, Lāna‘i and Kaho‘olawe, with West Maui serving as the Royal Center, selected for its abundance of resources and recreation opportunities, with good surfing and canoe-landing sites being favored.

Probably there is no portion of our Valley Isle, around which gathers so much historic value as West Maui. It was the former capital and favorite residence of kings and chiefs. After serving for centuries as home to ruling chiefs, West Maui was selected by Kamehameha III and his chiefs to be the seat of government; here the first Hawaiian constitution was drafted and the first legislature was convened.

Hawai‘i’s whaling era began in 1819 when two New England ships became the first whaling ships to arrive in the Hawaiian Islands. Over the next two decades, the Pacific whaling fleet nearly quadrupled in size and in the record year of 1846, 736-whaling ships arrived in Hawai‘i.

West Maui was the port of choice for whaling ships. Central among the islands, West Maui was a convenient spot from which to administer the affairs of both Hawaiian and foreigner.

Since the anchorage was an open roadstead, vessels could always approach or leave it with any wind that blew. No pilot was needed here. Vessels generally approached through the channel between Maui and Moloka‘i, standing well over to Lanai, as far as the trade would carry them, then take the sea breeze, which would set in during the forenoon, and head for the town.

In November 1822, the 2nd Company from the New England missionaries set sail on the 'Thames' from New Haven, Connecticut for the Hawaiian Islands; they arrived on April 23, 1823 (included in this Company were missionaries Charles Stewart, William Richards and Betsey Stockton – they were the first to settle and set up a mission in West Maui.)

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The Christian religion really caught on when High Chiefess Keōpūolani (widow of Kamehameha I and mother of future kings) is said to have been the first convert of the missionaries in the islands, receiving baptism from Rev. William Ellis in West Maui on September 16, 1823, just before her death.

In 1831, classes at the new Mission Seminary at Lahainaluna (later known as Lahainaluna (Upper Lahaina)) began. The school was established by the American Board of Commissioners of Foreign Missions "to instruct young men of piety and promising talents" (training preachers and teachers.) It is the oldest high school west of the Mississippi River.

Per the requests of the chiefs, the American Protestant missionaries began teaching the maka'āinana (commoners.) Literacy levels exploded. From 1820 to 1832, in which Hawaiian literacy grew by 91 percent, the literacy rate on the US continent grew by only 6 percent and did not exceed the 90 percent level until 1902 - three hundred years after the first settlers landed in Jamestown - overall European literacy rates in 1850 had not been much above 50 percent.

Centuries ago, the early Polynesian settlers to Hawai'i brought sugar cane with them and demonstrated that it could be grown successfully. It was not until 1823 that several members of the West Maui Mission Station began to process sugar from native sugarcanes for their tables. By the 1840s, efforts were underway in West Maui to develop a means for making sugar as a commodity.

Starting in the 1850s, when the Hawaiian Legislature passed "An Act for the Governance of Masters and Servants," a section of which provided the legal basis for a contract-labor system, labor shortages were eased by bringing in contract workers from Asia, Europe and North America.

It is not likely anyone then foresaw the impact this would have on the cultural and social structure of the islands. The sugar industry is at the center of Hawai'i's modern diversity of races and ethnic cultures. Of the nearly 385,000-workers that came, many thousands stayed to become a part of Hawai'i's unique ethnic mix. Hawai'i continues to be one of the most culturally-diverse and racially-integrated places.

Historically Maui's second largest industry, pineapple cultivation has also played a large role in forming Maui's modern day landscape. The pineapple industry began on Maui in 1890 with Dwight D. Baldwin's Haiku Fruit and Packing Company on the northeast side of the island.

One of the first hotels in West Maui was the Pioneer Hotel - founded in 1901. George Freeland arrived in the Lāhainā roadstead on a ship that had just come from a long voyage through the south seas; he noted a need for a hotel. It remained the only place for visitors to stay on Maui's west side until the early-1960s. Tourism exploded; West Maui is a full-fledged tourist destination second only to Waikīkī.

Lāhainā's Front Street, offering an incredible oceanfront setting, people of diverse cultures, architecture and incredible stories of Hawai'i's past, was recognized as one of the American Planning Association's 2011 "Great Streets in America."

By whatever means (vehicle, transit, bicycle or on foot,) exploring West Maui, and embracing the scenic beauty, natural 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.

For many, it's more simply stated ... Maui No Ka Oi (Maui is the best)

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Telling the Stories of West Maui

In telling the stories of West Maui, we help to tell the stories of Hawai'i and the rest of the world.

West Maui was considered a 'window to the world' because this area has seen the comings and goings of rival chiefs, kings, missionaries, whalers, government officials, the military, sugar and pineapple plantation owners, early labor immigrants, celebrities and travelers for centuries.

This 'window' is a metaphor. As a 'window to the world,' the stories of West Maui give a bigger perspective of the world, than we would otherwise have, and helps us to expand our view and broaden our understanding of the world.

The island of Maui is divided into twelve moku; Kā'anapali, Lāhainā, Wailuku, Hāmākuapoko, Hāmākualoa, Ko'olau, Hāna, Kīpahulu, Kaupō, Kahikinui, Honua'ula and Kula. Two of these, Kā'anapali and Lāhainā make up West Maui.

History tells us much about a community - what it is and where it has come from. West Maui has a rich history dating back to the times of:

- Pre-contact Hawai'i
- Hawaiian Monarchy
- Missionaries
- Whaling industry
- Sugar and Pineapple Plantations
- Evolution of the West Maui Community

Each successive passage of an era has added to the cultural richness of the community. And through the tireless efforts of numerous organizations and individuals in the community, much has been done to preserve the historic character of West Maui town and to restore historic sites.

Intrinsic Qualities

These story themes are told in the context of their Intrinsic Qualities. "Intrinsic" means something that belongs to a thing - by its very nature - that is within its essence. This summary looks at West Maui's intrinsic qualities" Scenic, Natural, Historic, Cultural, Archaeological and Recreational.

These intrinsic qualities break into two clusters:

"Land" (Scenic, Natural and Recreational,) and

"People" (Historic, Cultural and Archaeological)

Sites and Stories of West Maui, as illustrated through its Intrinsic Qualities, help tell the stories of the Land ('Āina) and its People from the earliest beginnings of Hawai'i to today.

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Scenic

Maui captured “Best Island in the World” honors, again, in the annual Conde Nast Traveler Readers’ Choice Awards Poll, nearly twenty-years in a row.

Readers rave about this "veritable paradise," calling it a "combination of tropical ambience and American comforts." With an abundance of activities offered, from whale-watching to nature hikes to watersports, "you will never have a dull moment."



This scenic beauty did not go unnoticed in the past, either. Here are a couple early accounts of West Maui over the past couple of centuries:

“The settlement is far more beautiful than any place we have yet seen on the islands. The whole district, stretching nearly three miles along the sea-side, is covered with luxuriant groves, not only of the coconut, but also of the bread-fruit and of the kou” (American Missionary, CS Stewart was resided in the Hawaiian Islands from 1823 to 1825)

“Looking backward to a century ago, what was the picture revealed to those who first arrived in Lahaina from other lands? It was that of a small village stretching for miles along a level, sandy coast. The stately coconut palms had found their home there. It is supposed that the natives first brought and planted the seeds during their wanderings from the southern seas, or islands. There too, could be seen the broad, spreading breadfruit trees, the bananas, and guavas, rows of sugar cane, here and there a fish pond, and on some sides dry vegetation... The many thatched homes of the people, added to the picturesqueness of the scene.” (The Friend December 1922 (by Charlotte L. Turner))

The recognition continues: The American Planning Association (APA) designated Lāhainā’s Front Street as one of “10 Great Streets for 2011” under the organization’s Great Places in America program. “APA Great Places offer better choices for where and how people work and live every day and are defined by many things, including planning efforts, architectural styles, accessibility and community involvement.”



Natural

There are also scenic qualities in West Maui's natural features. Beaches ... West Maui has some of the best beaches in the world.

Kā’anapali Beach, West Maui's "signature" beach, offers three miles of white sand. Easy walking access from all Kā’anapali hotels, this was named "America's Best Beach" in 2003.” Pu’u Keka’a, also known as Black Rock, on the northernmost section of the beach is excellent for snorkeling.

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But Beaches are not West Maui's only Scenic and Natural Beauty.

While the Pacific Ocean is the western boundary of the West Maui, Mauna Kahālāwai (West Maui Mountain) is the backdrop and boundary to the east; as noted by an early visitor to the region:

“...West Maui has many sharp peaks and ridges, which are divided by deep valleys, and which in descending towards the sea open out and form sloping plains on the north and south sides of considerable extent.” (Wilkes, US Exploring Expedition of 1840-1841)



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Recreational

From north to south, there are numerous other notable beaches ... natural beauty and numerous points to experience the warm waters of the Pacific in a multitude of forms of ocean recreation.

The image helps tell that story ... there are lots of places to play in West Maui:



Ocean recreation was not a new experience, as noted by some early visitors:

"...on the day of Lono the ancient chiefs are wont together therein to look about, go out surf bathing, and collect the fragrant lipoa [seaweed] of Wailehua to this day." (Thrum 1909)

"At Lahaina, bathing and frolicking in the surf are more practiced than in any other place in these islands. The inhabitants take great delight in it; and it is said that the king himself is extremely fond of it." (Wilkes, US Exploring Expedition of 1840-1841)

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(Bathing scene, Lahaina, Maui, watercolor, by James Gay Sawkins-1855)



Historic



Cultural

Early visitors help relate the stories of the place's past and its historical and cultural significance:

“Probably there is no portion of our Valley Isle, around which gathers so much historic value as Lahaina. It was the former capital and favorite residence of kings and chiefs. Even the great warrior, Kamehameha the Great, spent some of his time there.” (The Friend December 1922 (by Charlotte L. Turner))

“This town was selected by Kamehameha III and his chiefs to be the seat of government of the group, and it continued such till the troublesome times of 1843, when he removed the royal residence to Honolulu.” (The Friend, April, 1857)

“What was it that the people of Lahaina found pleasurable in the past? The gentle swaying leaves of the breadfruit. The soothing calm of Hauola. The breaking surf of Uo. The rains spread across the pili grass in the uplands, the rain captured the on the heights of Lihau. The waters that were retained and drawn in by the water dams of Auwaiawao. And the flowing waters that tumbled shoreward, enriching the

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calm ocean of the bays. The people there, also found pleasure in the good foods, eating the flesh of the 'ōpelu, and the poke made of kawakawa." (About Lahaina – The things seen – Its community and its appearance, 1871)

"In the Lahaina region, the kula kahakai (near-shore lands) were thickly populated, chiefly residences and places of worship dominated the landscape. There were also found across this landscape, fishponds, taro pond fields and groves of selected trees of importance in various facets of Hawaiian life. On the kula (gentle sloping flat lands) that extend behind the coastal region and reach to the valleys and mountain slopes, were found extensive agricultural fields planted in both wet land and dry land methods." (Maly)

"...In the month of May, 1823, a Christian Mission was commenced at Lahaina, the most important and populous district in the island" (William Ellis' Journal – Lahaina in 1823)



Archaeological

"...found scattered along shore on a low track of land that was neatly divided into little fields and laid out in the highest state of cultivation and improvement by being planted in the most regular manner with the different esculent roots and useful vegetables of the country, and watered at pleasure by aqueducts that ran here and there along the banks intersecting the fields, and in this manner branching through the greatest part of the plantation..." (Menzies, who traveled with Captain George Vancouver in 1793-1794)

West Maui - Core Story Themes

Based on these Intrinsic Qualities, the following are the core story themes for the West Maui :

Pre-contact Hawai'i

Hawaiian Monarchy

Missionaries

Whaling industry

Sugar and Pineapple Plantations

Evolution of the West Maui Community

Following is a summary of historical and modern people, places and events of West Maui that illustrate the breadth and depth of stories that incorporate the Intrinsic Qualities noted above. The telling of these stories of West Maui helps tell the stories of Hawai'i and the rest of the world.

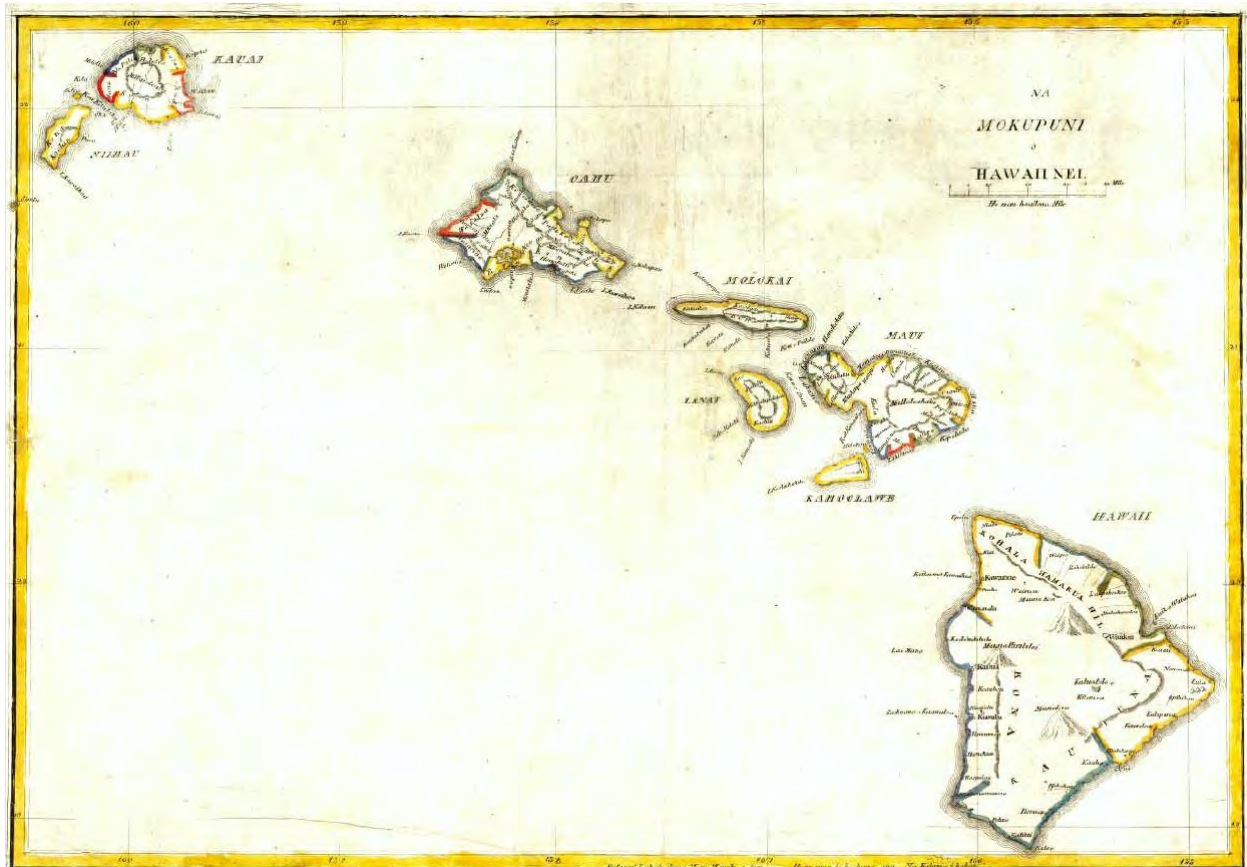
West Maui is a place where history and culture come alive.

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Relative Timeline of West Maui People, Places and Events

An ancient name for Maui is 'Ihikapalaumaēwa which is alluded to in the genealogical chant of “Mele a Paku'i”. The name infers sacred reverence and respect and the chant recounts how Wākea and Papa gave birth to the Hawaiian Islands. Maui was the second child born to Wākea and Papa and is the second largest island in the Hawaiian archipelago. (Cultural Surveys)

In former times, Maui was also known as Kūlua, a probable reference to the East and West Maui districts, which were separate polities by AD 1400-1500. The name Maui itself is said to come from the chief Mauioloa. (Cultural Surveys)



1837 Map of the Islands; made by students at Lahainaluna School (Mission Houses)

Over the centuries, the islands were not unified under single rule. Leadership sometimes covered portions of an island, sometimes a whole island or groups of islands. Island rulers, Ali'i or Mō'i, typically ascended to power through warfare and familial succession.

According to oral tradition, Pi'ilani unified the entire island of Maui, bringing together under one rule the formerly-competing eastern (Hāna) and western (Wailuku) multi-district kingdoms of the Island. About the time Columbus sailed across the Atlantic, Chief Pi'ilani (“stairway to heaven”) unified Maui and ruled in peace and prosperity.

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Pi'ilani's prosperity was exemplified by a boom in agriculture and construction of heiau, fishponds, trails and irrigation systems. Famed for his energy and intelligence, Pi'ilani constructed the West Maui phase of the noted Alaloa, or long trail (also known as the King's Highway.)

His son, Kihapi'ilani laid the East Maui section and connected the island. This trail was the only ancient pathway to encircle any Hawaiian island (not only along the coast, but also up the Kaupō Gap and through the summit area and crater of Haleakalā.)

Four to six feet wide and 138-miles long, this rock-paved path facilitated both peace and war. It simplified local and regional travel and communication, and allowed the chief's messengers to quickly get from one part of the island to another. The trail was used for the annual harvest festival of Makahiki and to collect taxes, promote production, enforce order and move armies.



Portion of "King's Highway" (Hana) Lib. of Congress

Missionaries Richards, Andrews and Green noted in 1828, "a pavement said to have been built by Kihapi'ilani, a king ... afforded us no inconsiderable assistance in traveling as we ascended and descended a great number of steep and difficult paries (pali.)" (Missionary Herald)

The ancient trails have typically been covered by modern highways and other development and only a few remnants of the King's Highway remain.

An area in West Maui is referred to as Nā Hono A Pi'ilani (The Bays of Pi'ilani (aka Honoapi'ilani,)) picturesque and productive bays the district the ancients called Kā'anapali.

From South to North, six of the identified bays are Honokōwai (bay drawing fresh water), Honokeana (cave bay), Honokahua (sites bay,) Honolua (two bays), Honokōhau (bay drawing dew) and Hononana (animated bay).

All were extensively terraced for wet taro (lo'i) in early historic and later times. Honokahua Valley has been described as having lo'i lands. Sweet potatoes were reportedly grown between the Honokōhau and Kahakuloa Ahupua'a.

King Kekaulike (1700-1736) was the 23rd King (Mō'i) of Maui and founder of Maui's last ruling dynasty. He was descended from Pi'ilani. His son, Kahekili continued the leadership tradition. The kings of Maui consolidated their strength, built up their armies and created a nation strong enough to threaten at times even the might of the powerful kings of Hawai'i.

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A trail to Wailuku once ran near the top of Pu'u Kukui and continued back over the northeast wall into the head of 'Iao Valley; it was a land route between Wailuku and Olowalu, with the upper valley serving as a rest stop before attempting the crossing of the Olowalu mountain to 'Iao Valley.

In 1789, Simon Metcalf (captaining the Eleanora) and his son Thomas Metcalf (captaining the Fair American) were traders; their plan was to meet and spend winter in the Hawaiian Islands. The Eleanora arrived in the islands first at Kohala on the island of Hawai'i. After a confrontation with a local chief, Metcalf then sailed to the neighboring island of Maui to trade along the coast.

Captain Simon Metcalf anchored his trading ship the Eleanora off shore, probably at Makena Bay, to barter for necessary provisions. Someone stole one of Metcalfe's small boats and killed a watchman. Captain Metcalfe fired his cannons into the village, and captured a few Hawaiians who told him the boat was taken by people from the village of Olowalu.

He sailed to Olowalu; the name "Olowalu" translates to "a cluster of hills;" multiple cinder cones are common features of southwest rift zones on Hawaiian Islands. Early Hawaiian planters and modern sugar growers, quarried or leveled some of these in the process of farming. (In modern times, "split hill" in northern Olowalu was completely removed to Kā'anapali Beach for the construction of their executive golf course; only the tip of the hill makai of the highway remains.)

"Olowalu" is also a Hawaiian verb/adjective, used to describe a number of sounds occurring at once, or a din, such as drums beating, dogs barking, or chickens crowing at the sun. La'amaikahiki, who is credited with bringing the drum to Hawai'i from Tahiti in the eleventh century, is called, "O ke ali'i ke olowalu a ka pahu a Hawai'i." "The ali'i is the rumble of Hawai'i's drums." Both definitions apply at Olowalu Valley.

Ka'iwaloa Heiau ("the great 'iwa" - 100 by 150 feet) served the entire region from Ukumehame (to the south) to Keka'a on the north.) The 'iwa bird frequented Olowalu, it is an aid to Polynesian navigators and is often pictured at the center of the navigators' sky compass. Ka'iwaloa heiau faces south-southwest toward Kaho'olawe and Ke Ala i Kahiki navigation lane to Tahiti.

Petroglyphs were inscribed and are still visible on the bare stone sides of a hill about a mile in from the highway past the present Olowalu Store. The figures are of several types and timeframes, including those of dogs, women, children, letters from the English alphabet.

At Olowalu, Metcalf found that boat had been broken up for its nails. (Nails were treasured like gems in ancient Hawai'i; they were used for fishhooks, adzes, drills, daggers and spear points.) An enraged Metcalfe invited the villagers to meet the ship, indicating he wanted to trade with them.



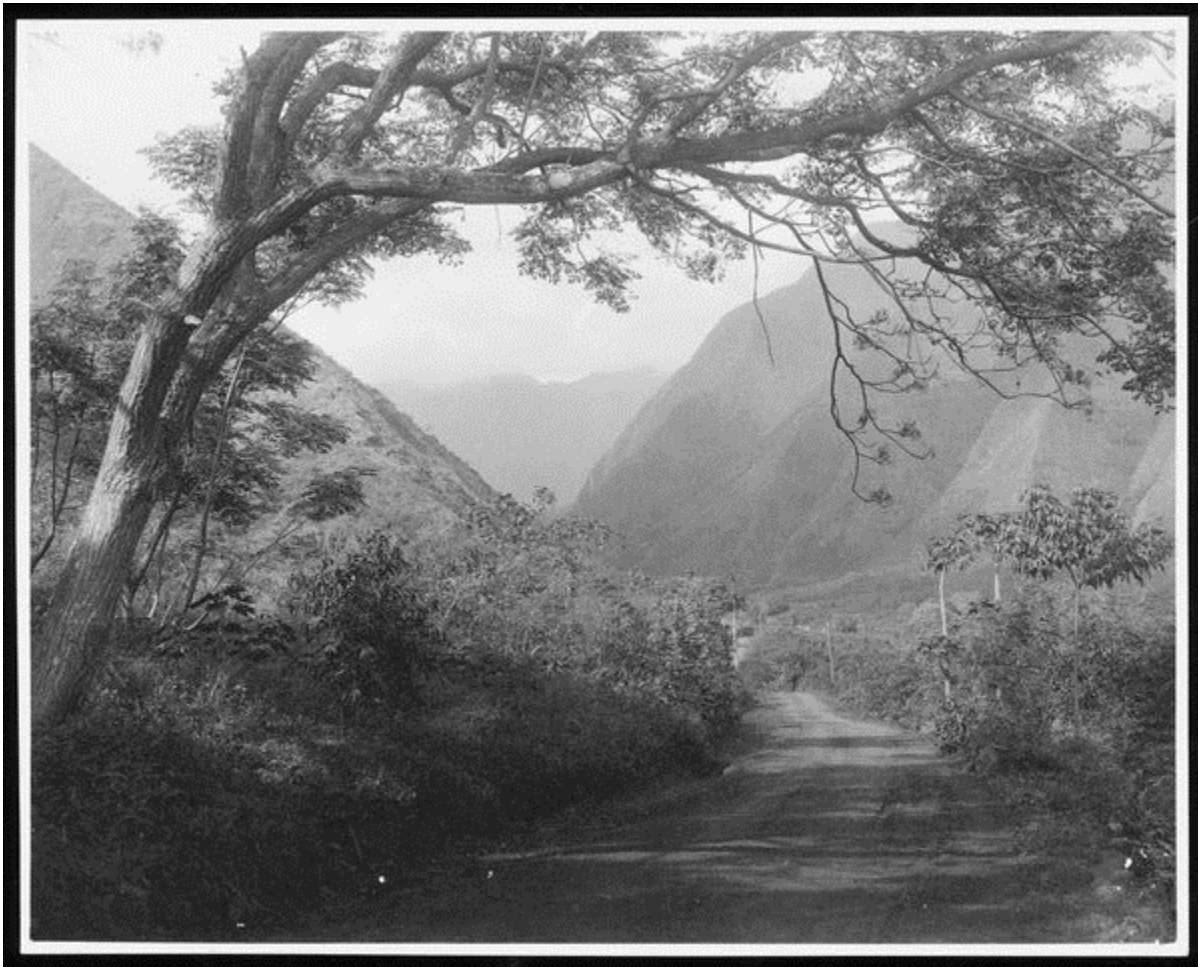
However, he had all the cannons loaded and ready on the side where he directed the canoes to approach. When they opened fire, about one hundred Hawaiians were killed, and many others wounded. Hawaiians referred to the slaughter as Kalolopahu, or spilled brains.

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This tragedy, termed the Olowalu Massacre, set into motion a series of events which left two Western seamen and a ship (the Fair American) in the hands of Big Island chief Kamehameha. John Young (off the Eleanora) and Isaac Davis (off the Fair American) befriended Kamehameha I and became respected translators and his close and trusted advisors. They were instrumental in Kamehameha's military ventures and his ultimate triumph in the race to unite the Hawaiian Islands.

When Captain George Vancouver visited Hawai'i Island in 1793, he observed that both Young and Davis "are in his (Kamehameha's) most perfect confidence, attend him in all his excursions of business or pleasure, or expeditions of war or enterprise; and are in the habit of daily experiencing from him the greatest respect, and the highest degree of esteem and regard."

From the highest peak of Pu'u Kukui to the shoreline of Kahului Bay, the ahupua'a (land division) of Wailuku was a favorite place of Ali'i and a ruling center of Maui. 'Iao Valley is part of the ahupua'a. For centuries, high chiefs and navigators from across the archipelago were buried in secret, difficult-to-access sites in the valley's steep walls.



'Iao Valley (from Wailuku) 1900s

'Iao Valley became a "hallowed burying place for ancient chiefs" and is the first place mentioned in the historical legends as a place for the secret burials of high chiefs. Because this was sacred ground,

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commoners were not permitted to enter the valley, except for the Makahiki festival. Some suggest the last burial was in 1736, with the burial of King Kekaulike.

Kalola (daughter of Kekaulike, sister of Kahekili, grandmother of Keōpūolani) ruled the pu'uhonua of Olowalu and presided over Ka'iwaloa Heiau. Kahekili, ruler of Maui, lived at Haleki'i Heiau around 1765. This indicates the important spiritual, political and economic connection between 'Iao and Olowalu. Kalola was still ruling at Olowalu in 1790 when Simon Metcalf fired cannons on Honua'ula and Olowalu.

Several months after the massacre at Olowalu, in 1790, Kamehameha conquered Maui at the Battle of Kepaniwai at 'Iao. Kamehameha stormed Maui with over twenty thousand men, and, after several battles, Maui troops retreated to 'Iao Valley. The battle was one of the hardest contested on Hawaiian record. The battle started in Wailuku and then headed up 'Iao Valley – the Maui defenders being continually driven farther up the valley.

Kamehameha's superiority in the number and use of the newly acquired weapons and canon (called Lopaka) from the 'Fair American' (used for the first time in battle, with the assistance from John Young and Isaac Davis) finally won the decisive battle at 'Iao Valley.

Arguably, the cannon and people who knew how to effectively use it were the pivotal factors in the battle. Had the fighting been in the usual style of hand-to-hand combat, the forces would have likely been equally matched. The Maui troops were completely annihilated, and it is said that the corpses of the slain were so many as to choke up the waters of the stream of 'Iao - one of the names of the battle was "Kepaniwai" (the damming of the waters.)

Kalola watched the great battle from a panoramic flat area in the back of 'Iao Valley. Maui Island was conquered and its fighting force was destroyed by Kamehameha - Kalanikūpule (Kahekili's eldest son and heir-apparent) and some others (including Kalola and her family) escaped over the mountain at the back of the valley into Olowalu and made their way to Moloka'i and O'ahu. "The fugitives fled across the sharp ridges of the mountains, the mother carrying the child on her back and the kahu carrying mother and child, until they were able to escape to Molokai." (Kamakau)



Kapuāiwa - Kalamaula, Moloka'i

On the island of Moloka'i at Kalama'ula, Kalola became ill and they could not carry out their original intention of going to O'ahu to join Kahekili. Kamehameha followed Kalola to Moloka'i and asked Kalola for Keōpūolani (Kalola's granddaughter) to be his queen. Kalola, who was dying, agreed to give Kamehameha Keōpūolani and her mother Keku'iapoiwa Liliha, if he would allow the girls to stay at her

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death bed until she passed. Kamehameha camped on Moloka'i until Kalola died, and returned to Kona with his high queen Keōpūolani.

At Kalola's death, "They wailed and chanted dirges, and some were put to sleep with the dead, and the chiefs tattooed themselves and knocked out their teeth. Kamehameha was also tattooed and had his eyeteeth knocked out, and the chiefs and commoners acted like madmen." (Kamakau)

Kamehameha then formally took charge of and removed to Hawai'i her daughter and granddaughter (Keōpūolani,) not only as a sacred legacy from Kalola, but as a token of reconciliation and alliance between himself and the elder branch of the Keawe dynasty. (Kalākaua) Later, Liholiho (Kamehameha II,) Kūikeyouli (Kamehameha III) and Princess Nāhi'ena'ena were born to Kamehameha and Keōpūolani.

Sometime before 1825, a hand-built trail for horseback and foot travel connected Wailuku and West Maui (the alignment is referred to as the Lāhainā Pali Trail;) it served as the most direct route across the steep southern slopes of West Maui Mountain.

"A new road had been made around the foot of the mountain, the crookedest, rockiest, ever traveled by mortals. Our party consisted of five adults and five children. We had but two horses. One of these was in a decline on starting; it gave out in a few miles. ... The wind from the other shore swept across it and was cooling us a little too rapidly after the intense heat of the day. To go farther without rest or aid was impossible." (Laura Fish Judd, 1841)

By 1900, the Lāhainā Pali Trail fell out of use when prison laborers built a one-way dirt road along the base of the pali. In 1911, a three-ton truck was the first vehicle to negotiate this road, having a difficult time making some of the sharp, narrow turns. Over the years, the road was widened and straightened until 1951, when the modern Honoapi'īlani Highway cut out many of the 115-hairpin curves in the old pali road and a tunnel cleared the way through a portion of the route.

This was the first tunnel ever constructed on a public highway in Hawai'i - built on the Olowalu-Pali section of the Lāhainā-Wailuku Road (now Honoapi'īlani Highway,) completed on October 10, 1951. The tunnel is 286-feet long, 32-feet wide, and more than 22 feet high. (Schmidt) Today, a remnant of the old trail is a recreational hike - five-miles long (from Mā'alaea to Ukumehame (the ahupua'a adjoining Waikapū)) and climbs to over 1,600-feet above sea level.



Lahaina Tunnel Dedication (1951)

The main mauka/makai trail followed Kealahou Ridge. Because of the steep terrain in the area, there was no coastal trail between Olowalu and Mā'alaea, so "from 'Olowalu travelers were ferried by canoe to Mā'alaea, thence to Makena". (Rechtman)

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One of the places they passed along that route was a promontory that has a modern name of McGregor Point. Here, the wind was so strong at times, that it would shred the sails of vessels trying to traverse the coastline by sea (as noted in Nūpepa Kū'oko'a, 1868:) Ke holo nei ka moku a kūpono i Ukumehame, nānā aku i ka makani wili ko'okai i ka moana, kahea mai 'ia ke Kāpena i nā sela a pū'ā i nā pe'a, e hao mai ana ka makani pau nā pe'a i ka nahaehae. (The ship sailed on until reaching just outside of Ukumehame, watching the strong whirling winds whipping the seas, the captain called out to the sailors to furl the sails, the wind was gusting and the sails were torn.) (Rechtman)

McGregor ordered the anchor dropped for the night. With the light of the morning, McGregor awoke to find that he had discovered an excellent cove with a protecting point. The point, just over a mile southwest of Mā'alaea Bay, continues to bear his name. In 1877, Wilder Steamship Company initiated passenger and freight service between the Hawaiian Islands. At that time, there were few navigational aids, so the steamship company was forced to erect lighted beacons for the safety of its own vessels.

One of these private aids was placed at Mā'alaea Bay in the 1880s and was an ordinary lantern, fitted with red glass and displayed from a post. In 1903, land was acquired on McGregor Point and a light was placed on the point to replace the one at Mā'alaea. This was later upgraded in 1915.

The area is known for another famous landing. On February 18, 1881, The "Beta" under the command of Captain Christian L'Orange, an early plantation owner who, under a commissioned from King Kalākaua, landed 600-Scandinavian immigrants who had signed on to work in the booming sugar plantations.

After Kamehameha conquered Maui in 1795, the district of Waikapū was given to Ke'eaumoku, one of the "four Kona chiefs" who had been his main supporters. When Ke'eaumoku died in 1804 it went to his son, Kahekili Ke'eaumoku, and on his death in 1824 to Kuakini, then to Leleiōhoku in 1844. During the Great Māhele of 1848, some Land Commission Awards (LCA) were granted in Kama'alaea.



"On the south side of western Maui the flat coastal plain all the way from Kihei and Mā'alaea to Honokahua, in old Hawaiian times, must have supported many fishing settlements and isolated fishermen's houses, where sweet potatoes were grown in the sandy soil or red lepo near the shore. For fishing, this coast is the most favorable on Maui, and although a considerable amount of taro was grown, I think it reasonable to suppose that the large fishing population which presumably inhabited this leeward coast ate more sweet potatoes than taro with their fish." (Handy)

One product of the area was salt. In an entry dated February 1, 1817, an early voyager describes arriving at "Mackerey (Mā'alaea) Bay; here we lay until the 6th, and took on board a great quantity of hogs, salt, and vegetables. This bay is very deep and wide and nearly divides the island, there being but a narrow neck of land and very low, keeping the two parts of the island together."

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"There is good anchorage; and the only danger arises from the trade winds, which blows so strong at times as to drive ships out of the bay with two anchors down; it lies NE and SW and is well sheltered from every other wind. The neck of land is so low, and the land so high on each side, that the NE trade comes through like a hurricane. On this neck of land are their principal salt-pans, where they make a most excellent salt." (Engledow)

During the California Gold Rush, between 1848 and 1850, Māʻālaea Bay functioned as a major port for

transporting Hawaiian-grown goods, such as Irish potatoes, sweet potatoes, onions, pumpkins, oranges, coffee and molasses. Such goods were then shipped to San Francisco and elsewhere along the west coast of the continent. (Engledow)

Much of the region of Waikapū was converted for agriculture during the mid-1800s, with sugar cane as the primary crop. Eventually the entire ahupuaʻa was sold to Henry Cornwell in 1885. Cornwell, along with his brother-in-law James Louzada, of Waimea, Hawaiʻi, began the Waikapū Plantation. The plantation fell under the control of the Wailuku Sugar Company in 1894. (Engledow)

Two traditional sayings, or ʻōlelo noʻeau, referred to this area, and both have to do with its famous winds. "Ka makani kokololio o Waikapū, The gusty wind of Waikapū," is referred to in the song "Inikinihimālie" by James Kahale. Another is "Pā kamakani o ka Moaʻe, hele ka lepo o Kahoʻolawe i Māʻālaea, When the Moaʻe wind blows, the dust of Kahoʻolawe goes toward Māʻālaea." (Pukui)

The area of Kapoli Spring, at the western end of Māʻālaea, is traditionally said to be the site where the high chiefs landed by canoe and been a landing point for centuries. Two large boulders are nearby; one is known as Pōhaku O Maʻālaea, situated along Kapoli Spring. One stone is recorded as a pōhaku piko, while the other stone, known as the "Kings Table," was used for either food preparation or adze grinding. Both stones have been moved from their original locations.

For a couple of decades after 1812, West Maui was an important shipping point for the sandalwood trade. It became a well-known point of call for trading and exploring vessels, whose captains found the open roadstead a safe and convenient anchorage.

Several socio-economic factors (occurring across the archipelago, as well as on Maui,) influenced the evolution of West Maui - in this case, 'evolution' does not simply suggest a change (i.e. out with the old in with the new) over respective timeframes; while West Maui changed with the times, it retained reminders of its evolving past.

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Perhaps no island town so well preserves the atmosphere of a mid-19th century Hawaiian seaport as does Lāhainā; it helps to illustrate and commemorate the changes that went on across the Islands, including the specific activities in this area of West Maui.

Some of the factors involved in these changes in the Islands include, Royal Residences and Governance, Whaling and Related Maritime Expansion; Coming of the Missionaries; Education; Agriculture and Expansion in the Visitor Industry.

According to tradition, West Maui was from time immemorial a favorite residence of Maui kings and chiefs and a convenient port for inter-island travelers. Today, what we call Lāhainā was anciently called Lele (encompassing the lands from the Kauaʻula Stream to Māla (named to reflect the short stay ('jump') of Chiefs there.)

Down the line of Maui leadership, Piʻilani, Kekaulike, Kahekili, then into the Kamehameha Dynasty, West Maui was home and center of power. A new era of prominence and activity for West Maui occurred in 1819 when the newly-crowned King Kamehameha II moved his residence there from Kona, the Royal Residence of his father. From then until 1843 West Maui was a frequent, though not continuous, royal residence and capital for the Islands' leadership.

Lāhainā, as the island capital, was associated with many of the most important political developments in the kingdom during the reigns of Kamehameha II and Kamehameha III. Here Kaʻahumanu, Queen Regent, promulgated the famous laws based on the Ten Commandments. Here the first Hawaiian Legislature met in 1840, and the first written constitution was adopted at Lāhainā during the same year.



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Since much of this evolution from feudalism to a constitutional monarchy was undertaken upon the advice of the Rev. Richards, it perhaps is not too much of an exaggeration to say that Lāhainā at this time was “the cradle of Hawaiian democracy.” But after the seizure of the islands by the British during 1843 (Paulet Affair,) it was decided that the capital should be at Honolulu, and West Maui was relegated to the position of an occasional Royal Residence.

In 1819, the first American whaling ships reached the islands, and by 1822 there were 34-whalers making Hawai‘i a base of refreshment. From that time the number increased rapidly. Although Honolulu was originally the port most favored by the whalers, West

Maui often surpassed it in the number of recorded visits, particularly from about 1840 to 1855.

Lāhainā Roads, also called the Lāhainā Roadstead is a channel between the islands of Maui and Lāna‘i (and to a lesser extent, Moloka‘i and Kaho‘olawe) making it a sheltered anchorage. The central location of the Hawaiian Islands between the continent and Japan whaling grounds brought many whaling ships to the Islands. Whalers needed food and the islands supplied this need from its fertile lands.

Between the 1820s and the 1860s, the Lāhainā Roadstead was the principal anchorage of the American Pacific whaling fleet. One reason why so many whalers preferred West Maui to other ports was that by anchoring in a roadstead from half a mile to a mile from shore they could control their crews better than when in a harbor.

"This mountain barrier (West Maui Mountains) shuts off the trade wind, and Lāhainā roadstead is as smooth as the proverbial millpond, though a brief time may bring the sailor to a wind-tossed portion of Neptune's domain of a very different finality." (The Friend, April 1903)

After whaling ended, the Roadstead continued to be used. Since the 1930s, the US Navy had been using the Lāhainā roadstead between Maui and Lāna‘i as a protected deep-water anchorage for fleet deployment. While the support facilities were limited on land, the location offered a convenient alternative to the crowded Pearl Harbor for temporary fleet basing.

Through the 1940s, Lāhainā Roads was as an alternative anchorage to Pearl Harbor. While preparing for the attack on the US Pacific Fleet, Japanese planners hoped that some significant



West Maui

units would be at anchor there because with West Maui's deep water, those elements of the Pacific Fleet in all likelihood would never have been recovered.

The possibility that the Pacific Fleet would be at West Maui anchorage was taken seriously in the plan of the Japanese naval strike force for the attack on Pearl Harbor in 1941. Scout planes were dispatched from the fleet, and submarines were sent to Lāhainā Roads to inspect the anchorage. (As it turns out, all of the ships were at Pearl Harbor.)

Another factor to affect the change, growth and social structure of West Maui was the arrival of the first missionaries in the islands during 1820. The first missionaries to be established at Lāhainā, the Rev. CS Stewart and the Rev. William Richards, arrived in 1823. They came at the request of Queen Mother Keōpūolani, who moved to live in Lāhainā that year.

The great event of 1823 was the death of Keōpūolani at Lāhainā. Within an hour before "joining the Great Majority" she had been baptized as a Christian, an occurrence which proved a great stimulus to increasing the influence of the missionaries. King Kaumuali'i of Kauai, at his special request, was buried beside Keōpūolani in 1824. (NPS)

The bodies of Kamehameha II and his queen were brought back from London in 1824 and interred at Lāhainā until they were later moved to the royal tomb in Honolulu. When Kamehameha III ascended the throne, he settled upon Lāhainā as his home and seat of government.

The missionaries brought formal education to the Islands. In 1831, Lahainaluna Seminary, started under missionary Lorrin Andrews, was created in West Maui to be a school for teachers and preachers so that they could teach on the islands. It is the oldest high school west of the Mississippi River (it started as an independent school, and is now part of the Hawai'i public school system.) The islands' first newspaper, Ka Lama Hawaii, was printed at this school.



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Initially, Hawaiian was the language used in instruction; in 1877, there was a shift to English. The students engaged in a variety of studies including geography, mathematics and history to prepare them for leadership roles in the Hawaiian community.

The missionaries soon saw that the future of the Congregational Mission in Hawaii would be largely dependent upon the success of its schools. The Mission then established "feeder schools" that would transmit to their students' fundamental reading, writing, and arithmetic skills, and

religious training, before admission to the Lahainaluna.

By 1831, in just eleven years from the first arrival of the missionaries, Hawaiians had built over 1,100-schoolhouses. This covered every district throughout the eight major islands and serviced an estimated 53,000-students. (Laimana)

The proliferation of schoolhouses was augmented by the missionaries printing of 140,000-copies of the pī'āpā (elementary Hawaiian spelling book) by 1829 and the staffing of the schools with 1,000-plus Hawaiian teachers. (Laimana)

By 1853, nearly three-fourths of the native Hawaiian population over the age of sixteen years were literate in their own language. The short time span within which native Hawaiians achieved literacy is remarkable in light of the overall low literacy rates of the United States at that time. (Lucas)

"Statute for the Regulation of Schools" passed by the King and chiefs on October 15, 1840. Its preamble stated, "The basis on which the Kingdom rests is wisdom and knowledge. Peace and prosperity cannot prevail in the land, unless the people are taught in letters and in that which constitutes prosperity. If the children are not taught, ignorance must be perpetual, and children of the chiefs cannot prosper, nor any other children".

The creation of the Common Schools (where the 3 Rs were taught) marks the beginning of the government's involvement in education in Hawai'i. The 1840 educational law mandated compulsory attendance for children ages four to fourteen. Any village that had fifteen or more school-age children was required to provide a school for their students.

O'ahu College, later named Punahou School, was founded in 1841 on land given to missionary Hiram Bingham by Boki and Liliha (at the request of Ka'ahumanu.) Bingham gave the land to the mission for the school.

Lahainaluna was transferred from being operated by the American missionaries to the control of the Hawaiian Monarchy in 1849. By 1864, only Lahainaluna graduates were considered qualified to hold government positions such as lawyers, teachers, district magistrates and other important posts.

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West Maui was at the height of its prosperity as a whaling port about 1846, at which time about 400-ships a year visited the town to replenish their water and supplies. The whaling industry was the mainstay of the island economy for about 40 years. For West Maui, the whaling fleet was the crux of the economy.

Then, whaling came swiftly to an end.

In 1859, an oil well was discovered and developed in Titusville, Pennsylvania; within a few years this new type of oil replaced whale oil for lamps and many other uses – spelling the end of the whaling industry. By 1862, the whaling industry was in a definite and permanent decline. The effect of West Maui was striking. Prosperity ended, prices fell, cattle and crops were a drag on the market, and ship chandleries and retail stores began to wither.

Sugar soon took its place.

It was not until 1823 that several members of the Lāhainā Mission Station began to process sugar from native sugarcanes for their tables. The first commercially-viable sugar plantation, Ladd and Co., was started at Kōloa on Kaua'i in 1835. It was to change the face of Hawai'i forever, launching an entire economy, lifestyle and practice of mono-cropping that lasted for well over a century. By the 1840s, efforts were underway in West Maui to develop a means for making sugar as a commodity.



Sugar was being processed in small quantities in West Maui throughout the 1840s and 1850s; in 1849, it was reported that the finest sugar in the islands could be found the area.

James Campbell, who arrived in Hawai'i in 1850 - having served as a carpenter on a whaling ship and then operated a carpentry business in Lāhainā - started a sugar plantation there in 1860. The small mill, together with cane from Campbell's fields, manufactured sugar on shares for small cane growers in the vicinity.

When the nearby Lāhainā Sugar Company, a small company founded by H Dickenson in 1861, went bankrupt in 1863, its assets were acquired by Campbell and his partners.

In 1865, the plantation became known as Pioneer Mill Company. It was extremely profitable, enabling Campbell to build a large home in Lāhainā and to acquire parcels of land on Maui and O'ahu. Campbell became known by the Hawaiians as "Kimo Ona-Milliona" (James the Millionaire).

Despite his success in sugar, his interests turned to other matters, primarily ranching and real estate. Over the years, Campbell acquired property in Kahuku, Honouliuli, Kahaualea and elsewhere, amassing the holdings that eventually became 'The Estate of James Campbell.'

With later acquisitions of additional West Maui lands, Pioneer Mill was incorporated on June 29, 1895. Interests were sold to American Factors, formerly Hackfeld & Co., and in 1960, Pioneer Mill Company became a wholly owned subsidiary of Amfac (another Big Five company.)

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Pioneer Mill - Lahaina

Irrigation of Pioneer Mill Company's fields, an area that eventually extended 14-miles long and 1 1/2-miles wide with altitudes between 10 and 700 feet, was accomplished with water drawn from artesian wells and water transported from the West Maui Mountain. The McCandless brothers drilled the first well on Maui for Pioneer Mill Company in 1883.

Pioneer Mill Company was one of the earliest plantations to use a steam tramway for transporting harvested cane from the fields to the mill. Cane from about 1000-acres was flumed directly to the mill cane carrier with the rest coming to the mill by rail. (The Sugar Cane Train is a remnant of that system.)

Lāhainā Light and Power Company, Lāhainā Ice Company, the Lāhainā and Pu'ukoli'i Stores, and the Pioneer Mill Hospital were associated with the plantation, providing services to employees, as well to Lāhainā residents.

Hawai'i had the basic natural resources needed to grow sugar: land, sun and water. Hawai'i's economy turned toward sugar in the decades between 1860 and 1880; these twenty years were pivotal in building the plantation system.

A century after Captain James Cook's "discovery" and contact in Hawai'i, sugar plantations started to dominate the landscape.

What encouraged the development of plantations in Hawai'i? For one, the gold rush and settlement of California opened a lucrative market. Likewise, the American Civil War virtually shut down Louisiana sugar production during the 1860s, enabling Hawai'i to compete with elevated prices for sugar.

In addition, the Treaty of Reciprocity-1875 between the US and the Kingdom of Hawai'i eliminated the major trade barrier to Hawai'i's closest and major market. Through the treaty, the US gained Pearl Harbor and Hawai'i's sugar planters received duty-free entry into US markets.

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By 1883, more than 50 plantations were producing sugar on five islands. At the industry's peak in the 1930s, Hawaii's sugar plantations employed more than 50,000 workers and produced more than 1-million tons of sugar a year; over 254,500-acres were planted in sugar. That plummeted to 492,000 tons in 1995.

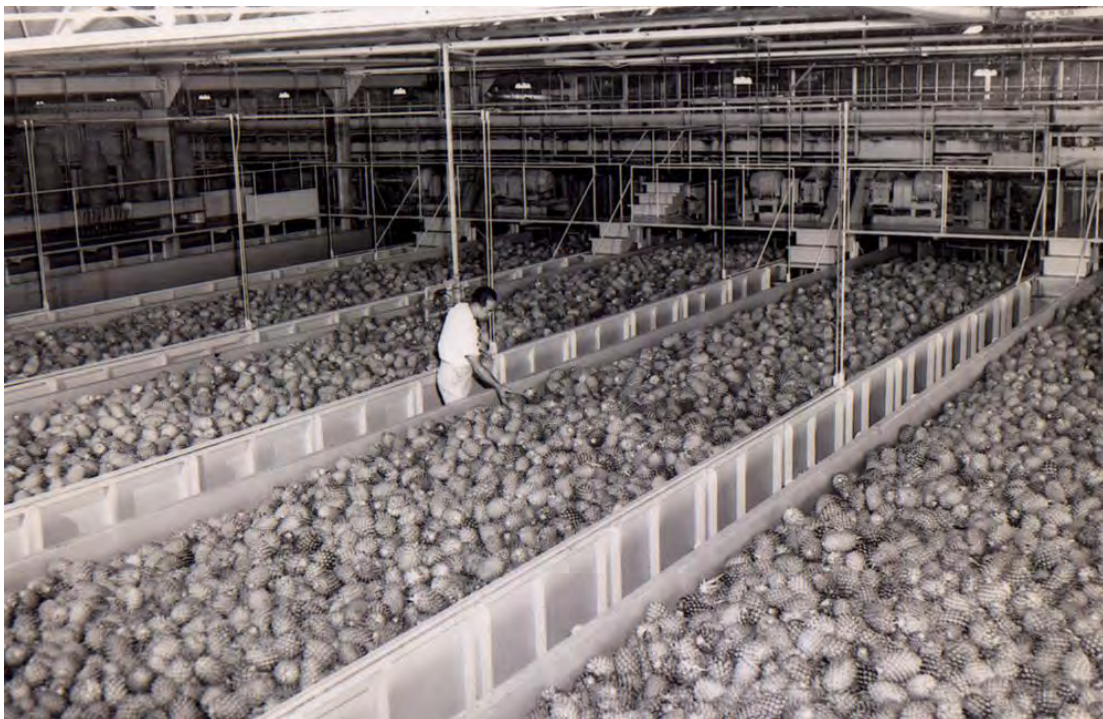
Then, another agricultural crop was seen on West Maui's slopes – Pineapple.

Historically Maui's second largest industry, pineapple cultivation, had also played a large role in forming Maui's modern day landscape. The pineapple industry began on Maui in 1890 with Dwight D. Baldwin's Haiku Fruit and Packing Company on the northeast side of the island.

West Maui's roots in the historic pineapple industry began in 1912, when of Honolua Ranch manager, David Fleming began growing pineapple there; almost overnight the pineapple industry boomed. The ranch was soon renamed Baldwin Packers; at one time they were the largest producer of private label pineapple and pineapple juice in the nation.

Baldwin Packers started pineapple canning in 1914 and at first its cannery was located close to its pineapple fields in the Honolua section. Difficulty in securing labor in the busiest seasons of packing and the distance of the haul from the cannery to Kā'anapali, which was then its shipping point, made it advisable to secure a location nearer town.

Baldwin Packers Pineapple cannery was eventually located at Lāhainā, this addressed transportation (proximity to Mala Wharf) and labor concerns. At Māla, the cannery was eight or ten miles from the fields and the fruit is transported to the plant by rail and truck. (The site is the present Lāhainā Cannery Mall.)



Baldwin Packers Cannery (kapalua)

West Maui



In 1922, Māla Wharf was erected and Baldwin Packers moved their packing operation closer to Lāhainā and utilized Pioneer Mill cane cars to transport pineapple from the fields.

By 1924, the Baldwin Packers Ltd. Cannery was producing 4,500 cases of canned pineapple per day. The pineapples were transported from the fields to the cannery by the Pioneer Mill Co. Railroad Line. By 1932, the roads have been improved enough to transport the fruit by truck to Kahului Harbor.

Within just thirty years the pineapple industry grew steadily, and by 1930 over 28-percent of Maui's cultivated lands were dedicated to pineapple.

As with sugar, the pineapple industry underwent multiple transformations during its long history on Maui.

In August 1962, Alexander & Baldwin, a principal Baldwin family concern, merged three of its pineapple operations, Baldwin Packers, Ltd., Maui Pineapple Company, Ltd., and the old Haleakala Pineapple Company, to create what four months later became the Maui Pineapple Company, Ltd. In 2005, the company introduced its now famous "Maui Gold" variety, which is naturally sweet and has low acid content.

Sugar cane and pineapple sustained West Maui until the sugar industry began mechanizing its field labor. Faced with international competition, Hawai'i's sugar and pineapple industries, including Pioneer Mill Company and Maui Land & Pineapple, found it increasingly difficult to economically survive.

The cannery finally closed down in the early 1960s, forcing many residents to leave the town and the surrounding villages for other parts of Hawai'i. West Maui remained a friendly but very quiet plantation community.

This led to the advent of the modern Visitor Industry.

Seeing hard times ahead, Pioneer Mill Company took 2,000-acres out of cane during the 1960s to develop Kā'anapali as a visitor resort destination. Likewise, Maui Land & Pineapple Company established the Kapalua Resort community at the north end of West Maui.

These complemented and expanded on the limited visitor accommodations in the region.



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One of the first hotels in West Maui was the Pioneer Hotel - founded in 1901. George Freeland arrived in the Lāhainā roadstead on a ship that had just come from a long voyage through the south seas. He noted a need for a hotel. George organized a stock company, Pioneer Hotel, Ltd., immediately began construction, and the hotel opened the first week of December 1901.

It remained the only place for visitors to stay on Maui's west side until the early 1960s. Between 1930 and 1960, many heads-of-state, writers and movie actors were guests here while passing through the islands on steamships.

As sugar and pineapple declined, tourism took its place - and far surpassed it. Like many other societies,

Hawaii underwent a profound transformation from an agrarian to a service economy.



Mā'alaea was the site of Maui's first commercial airport. "In late 1929, Interisland Airways (which later became Hawaiian Airlines,) Hawaiian Commercial & Sugar, and the Kahului Railroad cooperated in building a paved airstrip near Mā'alaea," but the airport closed in 1938-39. It was troubled by high winds, was too close to the West Maui Mountain and was inadequate for the larger airplanes that had come into use. (Engledow)

In May 1944, WWII military training for the assault on Saipan was held at Mā'alaea Bay and Kaho'olawe. The Fourth and Fifth Marine Divisions also used the area for joint ship-to-shore training and amphibious landing practice before the 1945 battle of Iwo Jima. The Mā'alaea Bay area furnished an antitank moving-target range, a close-combat range, and a 20-point rifle range. The beach at Mā'alaea Bay was fortified with pillboxes and emplacements modeled after the Tarawa Beach.

Today, Mā'alaea remains as a boat landing area. The present Small Boat Harbor facilities were first developed by the Territory in 1952 and improved in 1955 and 1959. The harbor, under the control of DLNR-DOBOR, has approximately 30-berths, 61-moorings, boat ramp, a harbor office, a dry dock, a restaurant and a boat club. Lots of boats going in and out of Mā'alaea accommodate the growing ocean recreation opportunities along the coast (whale watching, snorkeling, sailing, sight-seeing, etc.)

Within the Harbor is the Mā'alaea Ebisu Kotohira Jinsha (completed in 1999, it is a replica of the original shrine built in 1914.) Ebisu is one of the seven lucky deities and the guardian god of fisherman and merchants; kotohira means 'fishermen'; and jinsha means 'shrine.' This traditional Shinto fishing shrine on the shore of Mā'alaea Small Boat Harbor was originally located on the site of the Maui Ocean Center.

West Maui

1959 brought two significant actions that shaped the present day make-up of Hawai'i, (1) Statehood and (2) jet-liner service between the mainland US and Honolulu (Pan American Airways Boeing 707.)

These two events helped guide and expand the fledgling visitor industry in the state into the number one industry that it is today.

During this same period, however, American Factors, the owner of Pioneer Mill Co., had begun developing an eight-hundred-acre site as a resort complex called Kā'anapali.



The land set-aside by Amfac became Hawai'i's first master-planned resort. When it opened in 1962, it became known as the Kā'anapali Beach Resort.

It all started a few years before Hawai'i became a state, before Maui County even had a mayor. In 1956, Pioneer Mill's board of directors got together for a lū'au on the beach near Pu'u Keka'a. There, they sketched out the whole Kā'anapali Beach Resort master planning venture. (mauitime-com)

Seven years later, the grand opening for the Sheraton (the second, following the Royal Lāhianā completed the year before) put Kā'anapali on the map as a resort area and featured celebrities like Bing Crosby, golfer Sam Snead and then-California Governor Pat Brown. It was a groundbreaking place, in more ways than one. (mauitime-com)

This development marked the beginning of a new period of expansion and commercial growth for West Maui.

Regional tourism exploded. Steadily during the 1960s, 70s and 80s, the millions of tourists added up, and Hawai'i was learning to cope with the problems of success.



Kā'anapali (in the early years)

Kā'anapali Beach was ranked "Best Beach in America" in 2003 (Dr. Beach.)

A beach walk runs parallel with the sand the entire length of Kā'anapali interconnecting the five major resort hotels and six condominiums and timeshares, as well as the numerous recreational, shopping, dining and other activities in the area.

Twenty-five years after it started, the Urban Land Institute recognized Kā'anapali Beach Resort with an Award of Excellence for Large-Scale Recreational Development.

West Maui



Kapalua (1976)

In 1974, Maui Land & Pine carved out 1,650-acres of its nearly 22,000-acres to form a wholly-owned subsidiary, Kapalua Land Company. That year, the master-planned community that makes up the Kapalua Resort (with five white sand beaches) was approved by Maui County.

In 1978, the Kapalua Bay Hotel opened, beginning the change of the former ranch and pineapple lands at Honokahua into a world-class destination resort complex.

In 1987, during the excavation and construction of the Ritz Carlton hotel within the Kapalua Resort, hundreds of ancient native Hawaiian burials were discovered on the planned hotel site. The scope of the burial site, combined with growing native Hawaiian consciousness, mobilized protesters. Native Hawaiians and supporters rallied at Honokahua and in late-1988 at the state Capitol, finally halting the burial disturbance. The hotel site was moved and it was built farther inland. (Honolulu Advertiser)

The Hui Alanui O Makena filed for a contested case hearing; eventually a plan was devised in September 1989 for the proper reburial of more than 900-native Hawaiian bodies disinterred. (Aoude) Associated with that, the state paid \$6-million for a perpetual preservation easement and restoration of the burial site. A 14-acre site is now a historical and cultural landmark.

In addition, as a result of this, Hawai'i's burial treatment law, passed in 1990, gives unmarked burials, most of which are native Hawaiian, the same protection as modern cemeteries.

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Now, Kapalua includes The Ritz-Carlton, the Ritz-Carlton Club and Residences at Kapalua Bay, the Kapalua Spa, eight residential subdivisions, two championship golf courses (The Bay and The Plantation,) ten-court tennis facilities, several restaurants, and over 800 condominiums, single-family homes and residential lots. (In 2006, the Kapalua Bay Hotel was taken down.)

Kapalua serves as the home of two of Maui's longest running signature events, the Kapalua Wine & Food Festival and the PGA Tour's Hyundai Tournament of Champions.

The intent of the Kapalua Resort was to provide a luxurious resort atmosphere removed from the Lāhainā-Kā'anapali area. With that, it serves as an example of a low-key, low-density destination resort community.

Recently a public coastal trail was incorporated into the Resort; eventually, the trail will be approximately 3.5-miles in length, running from Lower Honoapi'ilani Road through the Kapalua Resort to Honolua Bay.

Future components of the Kapalua Land Company in and around Kapalua Resort include Kapalua Mauka (640- residential units, commercial space and up to 27 holes of golf on a total of 800 acres;) The Village at Kapalua (a central commercial component;) and Pulelehua (a new traditional community for working families in West Maui.)

In 1988, Kapalua began resource management programs, under a management agreement with The Nature Conservancy of Hawai'i, for the protection of the Pu'u Kukui Preserve on the West Maui Mountain.

The Pu'u Kukui Preserve stretches from about 480 feet elevation at Honokōhau Stream to the Pu'u Kukui summit - the highest point on Mauna Kahalawai (West Maui) at 5,788 feet elevation. It lies between the Kahakuloa and Honokowai sections of the state's West Maui Natural Area Reserve.



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These three areas, together with the 1,264-acre Kapunakea Preserve (managed by The Nature Conservancy of Hawai'i), form 13,000-acres of contiguous forests that are protected by the programs of state and private natural area managers.

The Pu'u Kukui Preserve encompasses a very large area, much of which is remote and extremely rugged. Access to the Preserve is restricted by ML&P.

This policy is intended to minimize trampling of fragile soils and rare plants, prevent the spread of weeds by hikers, and protect public safety.

At over 8,600-acres, the Pu'u Kukui Preserve is the largest privately-owned nature preserve in the state.

It's also one of the wettest spots on earth (average yearly rainfall at the rain gage since 1928 is about 364 inches;) Pu'u Kukui is a natural watershed on most of the West Maui community. The rain forests, shrub lands and bogs of the Pu'u Kukui Preserve serve as a significant water source for West Maui residents and industries.

It is the summit of Mauna Kahalawai and the West Maui mountainside that form a backdrop to Kapalua Resort, Kā'anapali Resort, Lāhainā and broader West Maui community. It is home to plant and animal species that exist nowhere else in Hawai'i, let alone the rest of the world. Conservation measures expanded in 1998, when the property was included in the West Maui Mountains Watershed Partnership.

West Maui

The West Maui Mountains Watershed Partnership, like other Hawai'i Watershed partnerships is a voluntary alliance of public and private landowners committed to the common value of protecting large areas of forested watersheds for water recharge and conservation values.

This partnership coordinates conservation efforts of the private and public landholding entities of Mauna Kahalawai (West Maui mountains), allowing for management of natural systems regardless of property boundaries.

The preserve is home to at least 36 species of rare plants, three native forest birds, and at least seven species of rare native tree snails. It stretches from the 480 foot elevation at Honokōhau Stream to the 5,788 foot elevation at the Pu'u Kukui Summit. The rain forest and the shrub lands of the area serve as a significant water source for both West Maui residents and industries alike.

Today, a new record number of visitor arrivals (over 7.8-million visitors) came to the islands in 2012. Tourism is the activity most responsible for Hawai'i's current economic growth and standard of living.

The four larger Hawaiian Islands, showed growth in total visitor expenditures and arrivals compared to the first quarter of 2012: O'ahu (+8.6% to \$1.9 billion; +7% to 1,248,755 visitors); Maui (+2.5% to \$1.1 billion; +5% to 617,052 visitors); Hawai'i Island (+11.7% to \$547.5 million; +5.3% to 400,441 visitors) and Kaua'i (+10.9% to \$382 million; +6.8% to 278,098 visitors.)

Maui County's visitor arrival numbers surpassed 2.3 million in 2012, according to statistics released by the Hawaii Tourism Authority. The 2,340,226 visitors by air were 5.8 percent more than 2011's 2,211,413, continuing a steady yearly climb since the county hit bottom with 1.9 million visitors in 2009, which was when the islands' visitor industry felt the full brunt of the Great Recession.

In 2012, Maui was more than 180,000 heads short of reaching its record annual visitor arrival figure of 2,522,043 set in 2007. The county's 2012 figure ranks as the third-highest visitor arrival mark in the last 10 years, topped only slightly by the 2,346,480 visitors who came in 2005.

Not all of Maui's visitors arrived by air. The number of cruise ship visitors to Maui County rose 15.9 percent to 271,926 for the year. Maui did very well in terms of growth in visitor expenditures in 2012, seeing an 18.8 percent increase in tourist spending to 3.62 billion dollars. Maui's greater visitor spending was slightly better percentage-wise than the state's overall, which was up 18.7 percent to 14.3 billion dollars.

Maui's strategic plan for visitors has always been less numbers and maintaining high expenditures. The island's bread-and-butter market is North America, particularly the West Coast. Maui Tourism officials are working to develop the promising Asia market in countries such as Korea, Taiwan and China and in Oceania, which includes Australia and New Zealand. Promoters also want to entice more first time visitors to Maui.

West Maui is no longer simply an agricultural or residential community. It is a full-fledged tourist resort region second only to Waikiki. Tourism is the activity most responsible for Hawai'i's current economic growth and standard of living. Hawai'i Tourism Authority (HTA) has been adjusting to deal with both the short-term challenges facing Hawai'i's tourism industry and the longer-term challenge of achieving a healthy and sustainable industry that provides maximum benefits to Hawai'i's community.