Form 504

DEPARTMENT OF COMMERCE
U. S. COAST AND GEODETIC SURVEY

State: Hawaiian Is.

State: Hawaiian Is.

APR 19, 1928

ACN No.

DESCRIPTIVE REPORT

Topographic Sheet No. A - 4343
Hydrographic Sheet No. B - 4344

LOCALITY

W. Coast Hawai'i - Kealakekua Bay
Keawakapu Pt. to Palemano Pt.

1928

CHIEF OF PARTY

E. R. Hand
T. 4343 applied to corp. 4140 2. M. A. June, 1941
DESCRIPTIVE REPORT
2 9 06 NO 29

to accompany topographic sheet "A", Keawakeeka Point to Palemano Point
and
sheet "B", Palemano Point to Alahaka Bay, Island of Hawaii.

Survey January - February, 1926, Eolone R. Reed, Chief of Party

This report attempts to tell something of a coastal region of Hawaii rich in
historical interest, teeming with thrilling legend: the very central name, "Kealakekua", with which one deals in a consideration of this intriguing locality has a
meaning that must fire the most sluggish imagination; for "Ke Ala a Ke Akua" is
"The Pathway of the Gods", and rocks back to a former day when grim-visaged
priests, proud chiefs in gay feather cloaks, and humble retainers, with the sacred
images borne aloft, seasonally wended their colorful way from the great heiau on
the beach at Naopoupu up the steep pali trail and throughout the district which now
bears that name, so good luck might come to all.

On the south side of Honaua Bay is the "City of Refuge", justly famed in story
and now the Mecca of the tourist. For there, in the days of the ancient chiefs,
was sanctuary; did a harassed wretch but make those walls, and win within the sac-
red enclosure, such an one was safe under the protection of the high priests and his
person was strictly "tabu" against even the king. To-day we may view the two
massive remaining walls, and marvel at the workmanship. High, straight, fifteen feet
through, smooth surfaced of great flat irregular blocks, fitted adroitly - like a
huge jig-saw puzzle - one wonders whence they came, those weighty blocks, and how
they were placed. We have a very "Riddle of the Pyramids" on our own door stop.
At the north end of the great north and south wall, and separated from it by a nar-
row passage, is the main heiau, built up of the smaller stones arranged in terraces - a most interesting specimen of the ancient place of worship. And just west of the obtuse angle formed by the great walls is a smaller and more simple heiau,
which was where the women were permitted to worship: for the first - mentioned heiau
Was:"Tabu" to them. And again west of this little heiau, in the wall itself, will
be seen a curious niche, opening inward. Though the great wall as seen from the
south appears equally massive and without a break, here it is but a yard wide for several feet; and it was at this point the refugees from the south were enabled to
squeeze through a small hole at the base. Also within the angle of the wall, but
toward the north, is an immense stone platform precisely rectangular, and whose even
and slightly sloping sides are similar to those of the great wall itself. On the
south side of it access is had to the top by an impressive set of stone stairs, deep
and wide. On its high and level floor the moonlight games were held, and here it
was the priests pronounced their paroles. On its north side and paralleling it,
closed lies a long, straight stone, naturally squared. This is the famous stone of
Koana, a powerful chief of oldentime. Tradition has it that the great leader slept
upon this stone and that it measured precisely his length, but the said excursion-
ist should not be too credulous of this last statement, for the block measures thir-
teen feet. And off its southeast corner is an even more massive block, supported by
waved rocks set end to a miniature Stonehenge. This is the "Rock of Kaahu-
mama", and its story is one of the most fascinating of all Hawaiian legend. For
Kaumamama was the favorite wife of none other than Kamehameha the Great, proud prec-
cursor of a noble dynasty and contemporary of Washington, and who - like the Immor-
tal George - brought his beloved strife-torn country into unity. Kaumamama, for
infraction of wifely duty, was forced to flee for her life from her enraged royal
spouse. She fled the court at Kailua (some miles north of Kealakekua Bay) and
travelled swiftly over the ancient trail (which still exists in great part)
to the settlement of Kaawaloa on the north side of Kealakekua Bay, her objective of course being the "City of Refuge" farther south. But hearing that the king's men were attempting to head her off she boldly struck out into the open sea and swam without respite through turbulent, shark-infested waters the entire distance from Kaawaloa to Pauhoma Point, whence she gained entrance to the "refuge" from the sea side. This five mile swim must stand in any age as a noteworthy feat of female endurance. But arriving there it was feared that even the prestige of the Gods themselves, as represented by the high priests, would not hold inviolate against the dread and all-powerful Kamehameha; and so Kaahumanu was carefully concealed under this immense slab, pried up and propped, it is surmised, especially for this occasion. However, the tabu of the sacred enclosure held, the queen was pardoned and returned home to Kailua under priestly protection; and though history does not say she "lived happily ever afterward" she certainly outlived her noble spouse and became politically famous in her own right.

Directly east of the great wall of the "refuge" is a beautiful coconut grove (now a public park) in which are two fish ponds that were built by this same Kamehameha, the First. And just out from the straight wall of the northernmost pond may still be seen the semi-circular pier from which we may picture his majesty swinging the royal fishpole in wide, sweeping arcs. Another absorbing feature of this immediate locality is the fresh water spring in the east end of the bay, just off the crescent beach at the Chinese store. Here at low tide one may perform the interesting experiment of dipping absolutely fresh water out of the salty sea. And yet another is the age-old mold of a prone coco palm impressed deeply into the smooth pahoehoe lava near the point that juts south into Alaka'i Bay, a hundred yards or more from the ancient trail.

This ancient trail merits more than a passing glance. Running south from Honau-nau north through the woods, it makes a sharp turn at the top of rise at an angle that brings it out to the logical place for a roadway inside the low cliff shore of Alaka'i Bay, thence by skillfully chosen grade up the cliff of the arcuate fault close to where the fault cuts the shore cliff. The wonder is how that ancient people could run a survey straight through the bush: and the grade up the slope, with its carefully fitted paving blocks, is a marvel of engineering. It is not out of place here to speak of other roads and trails. There is a modern road up from Honau-nau to the main road, and one north to Napooppo, from where it also runs "mauka" to the main belt road. Those coming to Honau-nau prefer this latter way which as far as Napooppo follows the ancient trail; and again our wonderment is aroused at the accuracy of the old-time surveys, for it too runs straight, save where at times slight advantage was taken of the contour of the terrain. Where near its north end it crosses the barren lava flow that scars the velvet-green of the slope (dateless, though its forbidding field of blast furnace-like slag seems as of yesterday) a road makes off southwest to a quaint little village behind Palemano point. Here stands the ruins of a Catholic school (a similar ruins stands at Honau-nau), and in an adjoining stone enclosure are ruins of a tiny chapel which was only large enough to house on the Lord's Day the sacred implements of the Church, while the congregation sat in reverence beneath the majestic palms.

As has been stated the road at Napooppo goes mauka to the main belt; meandering upward by easy grade we arrive at a crossroads, where to the right is a short way disclosed the dignified immensity of the old Hawaiian Church, built in 1851; while the road to the left speedily degenerates into a mere trail, but which in former days afforded ladies and gentlemen on horseback a quick and easy short cut to this church from the heights above. Passing the crossroads, a little further up on the left, are to be seen the ruins of an old mission house occupied by Ives and Forbes in former days.

There is no byway from Napooppo across to Kaawaloa (the site of Capt. Cook's monument) but arriving there by native canoe or other water transportation we pick our ancient trail up again, running northwest from the shore a little over a hun-
dred yards south of Cook's Monument. But as it emerges from the jungle of alae boa, lanai and cactus it branches, one part holding steadfast up the pali (cliff) and making at the top a sharp turn eastnortheast and on up to the main road. This rather rugged path is a favorite round trip for the more ambitious of the Kona sight-seers. They start down the trail with early morning vigor, but on their jaded return are generally willing to concede the truth of the facetious report that it is "two miles down and four miles back". About four hundred yards up from that sharp turn at the top of pali will be seen on the left the heiau where — after the killing on the shore near where the commemorative shaft now stands — Captain Cook's body was dismembered, his bones cleaned and divided among the priests. This is now a stone enclosure about forty-five feet square, inside of which is a stone platform from which rises an ohia pole. In 1825 this same pole was placed by Admiral Byron, R.N. (related to the poet) at the time he brought to Honolulu on the "Blonde" the remains of Kamehameha II, or Liholiho, who had died in England. At the top of the pole was placed a copper plate setting forth these facts about Captain Cook, but this plate has recently been taken down, and for better security placed nearby under glass.

The other branch of the ancient trail that splits just outside of Kaawaloa continues northwest across the lava flat; but before it leaves this district it is worth our time and effort to study its construction, unrolled as yet by the hand of modern men. The way is about nine feet wide, of small lava clinders, bordered on either side by a straight, double row of large, smooth stones contiguously placed. Though in some sections slabs of the even surfaced "pahoehoe" lava has been used, for the most part the border material is of water worn stones. And though the style of building is general throughout one seemingly can detect where the work superintended by one sub-chief ends, and another begins. These lining boulders must have been brought for great distances, for there are none in the vicinity. A consideration of this problem gives verisimilitude to the legend — which applied to way-making everywhere — that each male using a trail was compelled to carry his smooth, flat stone and lay it carefully at the end of the line, on pain of death.

Returning to Kaawaloa there are a number of interesting things to be seen. Captain Cook's Monument, directly on the shore, is chief in interest. It is a concrete pyramid in a grass plot forty-five feet square, marked out by twelve red cannon linked by heavy chains, set upright in concrete, balls in muzzles. The legend upon this shaft is self-explanatory. "In memory of the great circumnavigator, Captain James Cook, R.N., who discovered these islands on the 18th. of January, A.D. 1778, and fell near this spot on the 14th. of February, A.D. 1779. This monument was erected in November, A.D. 1874 by some of his fellow countrymen."

North of this monument, about a hundred and twenty-five yards, and back from the water half this distance, is the famous Well of Umi. It dates from about the year fifteen hundred. But, passing down by its broad, timeworn steps, in the once-limpid pool where only the 'haut monde' of Kona were permitted to quench their thirst (it was strictly tabu to the common herd) we now view to-day's picnic rubbish. From the monument may be seen, high up in the unscalable cliffs, the natural caves in which the calabash-enclosed relics of Hawaiian chiefs were interred; and it was not so long ago that protruding from some of these holes might be descried a vagrant thigh bone or a bit of fluttering papa. About a hundred yards west of the monument and close to the trail will be found the ruins of a Christian mission built nearly a century ago. Southeast from the lighthouse a few yards is a small "fish" heiau, similar to the mound that stands on nearly every prominent point, and on which propitiative ceremonies to the Gods were held, that the catch might be good. Traces of an immense one of this class are to be seen at "Alemano Point. The other way from the lighthouse possibly four hundred yards, close to the low cliff shore and in front of an ancient ruin, is a steep sided, circular, well-like hole down through the lava, into which from below the sea surges with terrific force. Tradition has it that this was an execution hole into it the hapless wretch would be cast, to be ground to a pulp against its rasping sides.
A study of name meanings reveals much that is helpful. The poetic translation of the bay name has already been cited. "Pauhoma", the point south of Mounaenua bay, means literally "hill earth" or "hill resting", and designated that particular point as the place of refuge. "Napoopo" means "the obscured", and derives its name from the fact that the village has always been low down, hidden among the trees, while across the bay "Kaawaola", now the name designating that particular area, literally means "the long bay".

At Napoopo, north past the lumber sheds and yards of American Factors, at the south end of that wonderful sand beach, is a tablet honoring the memory of that native from Kau, Henry Opukahaia, who went to a religious school in the eastern states and whose example — so the legend on the monument tells us — "Inspired the First American Board Mission to Hawaii in 1820". While directly east of this is the great heiau called "Hikiau", a spot second only in interest to the "city of refuge" itself. Here Captain Cook was actually held an object of veneration, being regarded for a time (certain angodlike acts on the part of himself and crew led directly to his death) as the incarnation of their god Lono. This is a long, high, level platform made up of the surrounding rough "ka" lava rock, in the centre of which is a wall with inner rooms, resembling the foundations of a small modern house. Here the priests debated as to the victims to be chosen for sacrifice. And to the east of this is the place of sacrifice proper, a terraced platform of stone in which are two narrow and deep pits having to do with the sacrificial ceremony. Viewing this altar one should not draw a lurid picture of taunt-hold victim, of obsidian dagger plunged, of dripping heart held aloft by priestly hand; for the process was quite otherwise. The secretly chosen victim was killed by stealth, the 'coup de grace' delivered by a stone at the back of the neck. The dead body was then offered to the Gods upon this altar, next disembodied, and the main bones prepared for sacred burial in the accustomed way.

Upon the death of royalty, two victims were picked for sacrifice: and the uncertainty as to who were these elect is said to have caused most of the young men at such precarious times to take to the hills, till word was passed along that the dread Mu (priests' executive) had worked his will upon the chosen. The first was laid lifeless upon the altar, as has been shown: but the second had only to be lowered over those stupendous cliffs at Kealakekua Bay, with a calabash under his arm containing the royal bones. This he was admonished carefully to conceal; and when he would signal that all had been accomplished they at the top — out the rope.

We must pause in admiration at the achievements of these ancient peoples. When we consider their navigation of the vast expanse of the southern sea — they knew the stars, their places month by month —, when we think of the mighty armies moved by great war canoes between the islands of this group, the engineering of the road systems, the miles upon miles of stone walls, the "city of refuge" with its huge stones brought immense distances and placed — no one knows how —, we are forced to believe as in Genesis that truly "there were giants in the earth in those days".
### List of Positions

(Kealakekua Bay Survey)

To accompany topographic sheet "A", Keawekaekea Pt. to Palemano Pt., Hawaii.


<table>
<thead>
<tr>
<th>Name</th>
<th>Lat.</th>
<th>D.M.</th>
<th>Long.</th>
<th>D.P.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ult.</td>
<td>19° 29'</td>
<td>1123</td>
<td>155° 57'</td>
<td>247</td>
<td>W.W. on rock close to cliff edge 675 m. north Keawekaekea Point.</td>
</tr>
<tr>
<td>Spur</td>
<td>19° 29'</td>
<td>227</td>
<td>155° 56'</td>
<td>136</td>
<td>The sharp pinnacle of rock that is directly over the natural arch in the narrow peninsula that juts out SW-toward Cook’s Mon.</td>
</tr>
<tr>
<td>Ac</td>
<td>19° 28'</td>
<td>780</td>
<td>155° 55'</td>
<td>585</td>
<td>W.W. on cairn (and pole) on the flat lava point directly SW of Napoopoo Wharf.</td>
</tr>
<tr>
<td>Ar</td>
<td>19° 27'</td>
<td>1543</td>
<td>155° 55'</td>
<td>1162</td>
<td>West gable of stone ruins (old Catholic school) on beach in cove NE of Palemano Pt.</td>
</tr>
</tbody>
</table>

Imprinted and found adequate; except that the description report is too general.

General and specific instructions complied with. Journeys with adjoining sheets are satisfactory.

E. R. Ellis

April, 1928

* Descriptive Report Attached*
To accompany topographic sheet "B", Palemano Point to Alahaka Bay, Hawaii.

February, 1928.

Eolina R. Hand, C. of Party.

<table>
<thead>
<tr>
<th>Name</th>
<th>Lat. : D.M. : Long. : D. P. : Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>lBig</td>
<td>19°27' : 281 : 155°55' : 824 : W.W. on large cairn, 25' high, that is on the rounded point 3/4 mi. SSE from Palemano Pt.</td>
</tr>
<tr>
<td>Daco</td>
<td>19°26' : 216' : 155°55' : 639 : W.W. on a mound close to cliff edge, the highest point between Kealakekua and Honauau bays.</td>
</tr>
<tr>
<td>Cab</td>
<td>19°24' : 1708 : 155°54' : 844 : West gable yellow house SW of Alahaka Bay, about 200 m. south of where the trail mounts the cliffs from Honauau.</td>
</tr>
</tbody>
</table>

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Inspected and found adequate, except that the description of report is too vague.

General and specific instructions complied with.

Junctions with adjoining sheets are satisfactory.

S. Peck
April, 1928

Description Report attached.
The finished Topographic Sheet is to be accompanied by the following title sheet, filled in as completely as possible, when the sheet is forwarded to the Office.

U. S. Coast and Geodetic Survey.

Register No. 4343

State: Territory of Hawaiian Is.

W. Coast of Hawaii-Kealakekua Bay

General locality: West coast (Kealakekua Bay).

Locality: Keawecaheka Point to Paulemno Point.

Chief of party: Eoline R. Hand.

Surveyed by: Eoline R. Hand.

Date of survey: January - February, 1928.

Scale: 1:5000

Heights in feet above mean high water.

Contour interval: 20 feet.


Records accompanying sheet (check those forwarded): Photographs, List of Positions, Descriptive report, Horizontal angle books, Field computations, Data from other sources affecting sheet.

Remarks: The Descriptive Report will come later; it was not fully prepared at time sheet was mailed, and it is understood sheet was desired quickly. ERH.
DEPARTMENT OF COMMERCE
U.S. COAST AND GEODETIC SURVEY

TOPOGRAPHIC TITLE SHEET

The finished Topographic Sheet is to be accompanied by the following title sheet, filled in as completely as possible, when the sheet is forwarded to the Office.

U.S. Coast and Geodetic Survey.

Register No. 4344

State Hawaiian Is.

General locality West Coast Hawaii (Kealakekua Bay).

Locality Palomino Pt. to Alahaka Bay.

Chief of party Eoline H. Hand.

Surveyed by Eoline H. Hand.

Date of survey February, 1923.

Scale 1:5000.

Heights in feet above Mean high water.

Contour interval 20 feet.


Records accompanying sheet (check those forwarded): Photographs, Descriptive report, Horizontal angle books, Field computations, List of Positions, Data from other sources affecting sheet.

Remarks: Descriptive Report not complete: will be sent later, as it is desired not to hold up sheet waiting for it. ERH.