

MANOA VALLEY.

Descriptive, Historic and Legendary.

COMPARATIVELY few of Honolulu residents seem to have more than a vague idea of the charm and beauty to be found in the valley of Manoa, though it is situate but a short distance from the heat and dust of the city, and is reached by a good carriage road leading back of Punahou. Those who are familiar with the various valleys proximate to Honolulu are agreed upon the individuality of Manoa, both as to general formation and scenic effect. For these and various other equally good reasons, doubtless, it is the objective point—wind and weather permitting—for family or social party picnic gatherings more frequently than the holidays of the nation occur.

Manoa is both broad and low, with towering hills on both sides that join the forest clad mountain range at the head, whose summits are often hid in cloud land, gathering moisture therefrom to feed the springs in the various recesses that in turn supply the streams winding through the valley, or watering the vast fields of growing taro, to which industry the valley is devoted. The higher portions and foot hills also give pasturage to the stock of more than one dairy enterprise.

But the peculiar charm of Manoa is the complete surprise with which its beauty bursts upon the visitor on reaching the summit of the road at Puupueo (Owl's hill) on the left hand side, in entering the valley. For nearly a mile the road leads by or along pasture fields with no vantage of tree or shrub, other than the lantana pest and an occasional algeroba, and passes along Round top or Ualakaa,¹ (rolling potato), so named from the early cultivation of this commodity on its slope at the subjugation of this island to Kamehameha sway.

At this summit of the road the whole valley opens out to view, the extensive flat area set out in taro, looking like a huge checker-board, with its symmetrical emerald squares in the middle

¹ Kamaainas of Manoa thirty years ago, of whom we recall venerable Ehu and his son J. W. E. Maikai, D. Lima, Panini, Heolo, Kapakaula and others, used to point with pardonable pride to this mountain slope once under cultivation of sweet potatoes, by the order of the Conqueror, for supplies for his followers, as evidence of the diligent husbandry of Manoa's and fertility of their soil.

ground, surrounded by pasture fields on the slopes at the base of the guarding hills. Here and there 'mid sheltering trees, humble dwellings dot the scene around, while up the rugged slopes the almost endless shades of green, with black worn seams of rock oft times lightened up by "silvery thread of torrent," forms the back ground to one of the most charming pictures, either in the clear sunlight, heightened as it often is by cloud shadows chasing rifts of sunshine down the mountain sides; or, as frequently, may be, to watch the drifting mist or rain sweep down one side of the valley, while the other basked in the sun, throwing over its weeping neighbor a "bow of promise" so radiant and bright that its double, or even triple, reflection is no rarity.

But attractive as Manoa is for the charm of a delightful ride, or drive, to inhale the freshness of its invigorating zephyrs, or to lure picnickers into its hidden recesses, amid forests of bamboo, groves of ohia, or beds of ferns, etc., it is also replete with historic, legendary and personal reminiscence that well repays diligent research into its folk-lore.

In the legend of Kahalaopuna, the Princess of Manoa,¹ is given much of an interesting nature in connection with this famed beauty, the daughter of Kahaukani (wind) and Kauakua-hine (rain), themselves the twin offspring of the mountain peaks Akaaka and Nalehuaakaaka, in commemoration of whose union, the growth of lehua bushes crowning the spur of Akaaka, is said to still attest.

Puupueo, or Owl's hill, from whose summit our pen picture is given, is a high knoll in a pasture field of some thirty acres in extent, to the right of the upper road, and is renowned in tradition as the place where an avenging spirit in the form of an owl sought to execute judgment upon a culprit for some alleged transgression, but upon the pleading of the accused for a hearing before executing judgment, it became thereafter the established custom that none should be condemned till tried and proven guilty. To those of a more practical turn of mind it is to be remembered as the locality where Oahu's first sugar plantation was established in 1825, by one John Wilkinson,² who

¹ Legends and Myths of Hawaii, by His Majesty Kalakaua, edited by Hon. R. M. Daggett.

² History of Sugar Culture in the Hawaiian Islands, ANNUAL, 1875.

arrived at these islands, from England, in the *Blonde*, which brought back the remains of Kamehameha II and his queen, Kamamalu. The only evidences now remaining are the almost filled up excavations for cisterns and well, and stones marking the western portion of the foundation of the sugar house.

In front of Puupueo, looking into the valley, and not a thousand yards distant, on another prominence is a sadly neglected house, once a spacious and comfortable dwelling, occupied early in the fifties, by the late Jos. R. Pratt, brother of the present Registrar of Public Accounts. In 1858, it became a part of our ancestral estate as a summer retreat, and after enlargement of dwelling and grounds, became a point of interest for various riding parties (which were much more frequent in those days than they are of late,) and successive sojourners, as events and limited space allowed. Several years later it became the homestead of the late Dr. L. H. Gulick, and some years after taking up their mission work in Japan, it fell into the present owner's hands, now absent from the islands.

But apart from the personal interest to the writer, from early associations, is the historic and legendary interest connected therewith. A few hundred feet from the house, on a vast rock pile, still stands a walled enclosure known as the heiau of Kukaoo, now overgrown with lantana and night blooming cereus. This old heathen temple dates back many hundred years. Its erection is credited to the Menehune's—or class of pigmies—but was rebuilt during the reign of Kualii, who wrested it from them after a hard fought battle. The Menehune's fort was on the rocky hill, Ulumalu, on the opposite side of the road, just above Kukaoo. Previous to the battle, they had control of all upper Manoa. After Kualii obtained possession, he made it the principal temple fort of a system of heiaus, extending from Mauoki, Puahia luna and lalo, Kumuohia, Kaualaa, Wailele, and one or two other points between Kaualaa and Kukaoo. There were also several Muas in the system they controlled—sacred picketed trench enclosures, and altogether, the scene must have been one of priest-ridden despotism.

Kukaoo heiau and hill is connected also, in legend, with that of Punahou Spring, as the place where the twin brother and sister Kauawaahila and Kauakuahine obtained temporary shelter

from the persecutions of a cruel step-mother, as shown in the following extract.¹ * * * "The children went to the head of Manoa valley, but were driven away and told to return to Kaala, but they ran and hid themselves in a small cave on the side of the hill of Kukaoo, whose top is crowned by the temple of the Menehunes. Here they lived some time and cultivated a patch of potatoes, their food meanwhile being grass-hoppers and greens. The latter were the tender shoots of the popolo, aheahea, pakai, laulele and potato vines, cooked by rolling hot stones around among them in a covered gourd. When the potatoes were fit to be eaten, the brother made a double imu, or oven, having a kapu, or sacred, side for his food and a noa, or free, side for his sister. The little cave was also divided in two, a sacred and a free part for brother and sister. The cave, with its wall of stone dividing it in two was still intact a few years ago, and the double imu was also to be seen."

It is evident that Manoa has, for several generations past, been held in high esteem by Hawaiians of rank: Kamehameha the First was no stranger to the valley, and it early became the favorite resort of his immediate household and followers. It was here that Queen Kaahumanu lived for a time, and was moved to, from Honolulu, during her severe illness in 1832,² in hope that the salubrious air would prove beneficial, but which terminated fatally June 5th of that year.

The locality³ where the good queen passed away shows little evidence now of ancient royal residence. It was situated well in the valley at a place known as Komoawaa; the residence itself being called Pukaomaomao, from its green painted doors and blinds. Puulena, the old Chinese burial ground, from the year 1845, situate at the head of the central road of the valley, is said to have been part of Kaahumanu's estate.

Boki, the impetuous Governor of Oahu of early times, and Haalilio, the associate of Richards in the Embassy to the United States, Great Britain and Europe, in 1842, to obtain recognition

¹ From Legend of Punahou Spring, Saturday Press, Mar., 1884, by E.M.B.

² Bingham's History of the Sandwich Islands.

³ C. S. Stewart, in his "Visit to the South Seas" in the U. S. S. *Vincennes*, in 1829-30, Vol. II, pp. 140-41, gives an account of a visit to Manoa, in which the admirable situation of Kaahumanu's residence is portrayed, and the charming view therefrom is graphically described.

of Hawaiian independence, were high chiefs, who held Manoa in high favor, as also Princess Victoria, Kanaiāna, Lunalilo and Keelikolani, of more recent times, and the present queen, Liliuokalani.

The site of the various houses that once sheltered Haalilio and his retinue is pointed out just above the old Ehu homestead, known later as the "Charley Long" premises and, till very recently, part and parcel of Montana's Kaipu Dairy. Rev. H. Bingham, of early Hawaiian Mission fame, is also referred to by old timers as having had a residence adjoining the Haalilio premises, though his history makes no mention thereof. Pleasant memories are also revived among the remaining old people of the valley at the bare mention of the names of Armstrong, Rodgers, Clark and Cooke, who identified themselves in various ways with their spiritual and material progress.

At the foothills just above Kaipu, is the reputed location of the first Coffee nursery of the islands, also the work of John Wilkinson, with plants brought by him in the *Blonde*, from Rio de Janeiro. All the shady recesses and glens at the head of the valley show evidences, to-day, of this early agricultural effort, but to no pecuniary or commercial advantage, for it is all neglected and overgrown. The site of both of these agricultural efforts of Wilkinson was on land assigned for the purpose by Boki, to whose enterprise, or wise foresight, Hawaii is indebted for its subsequent golden harvests.

At the Oahu College Jubilee, held this last summer, reference was made to the gift of Punahou, by Rev. H. Bingham, for college purposes. But there is a gift back of this, which is worthy of note, not only in connection therewith, but with this reminiscent sketch also. The tract known as Punahou, lying at the mouth of this valley, was a gift to Mr. Bingham, for the mission, by Boki. This was objected to by Liliha, his wife, who was a daughter of Hoapili, she claiming it as hers, as being a gift from her father, but he confirming Boki's gift, Liliha's remonstrance ceased.² Boki must have been of a very impulsive, imperious character, for this was not his only gift of land

¹ History of Coffee Culture in the Hawaiian Islands, ANNUAL, 1876.

² Vol. 10 L. C. records, native testimony.

whose title vested in others, as the Foreign Office and Supreme Court records give ample evidence.

In this connection, it may be of interest to note, that the first recorded instrument (which, by the way, is in French) in the books of the Registry Office of the Hawaiian Government, dated November 6, 1844, relates to leasehold property from R. Charlton to L. D. Maigret, known as Wailele, situate in Manoa, originally obtained from Gov. Boki, as witnessed by Franco de Paula Marin, March 7, 1827. This is a portion of the same property now occupied by Hon. John Ena.

Among Boki's numerous retainers in Manoa, was a particular friend named Tute, a Tahitian, the memory of whose evangelistic labors has long survived him. Tute selected a small place in the middle of the valley, on land of his patron, in 1826, adjoining the tract planted to cane by Wilkinson, and at the division of lands in 1845, it was said, to his credit, that he had enclosed his portion with a stone wall that, if paid for in money, would have cost, even in those days, the sum of \$340.

Another name identified with Manoa early days is that of John Stevenson, known also as "Col. Stevens." Among his properties in the valley was the tract lying between the old Brenig premises, (the latter now a portion of Her Majesty Liliuokalani's estate,) and the Ehu homestead at Kaipu. This latter tract was also claimed by Stevenson, as from Kamehameha III, through his wife, but failed therein. It seems that this was part of the Haalilio lands, already referred to, which was made over to the King, prior to his (Haalilio's) mission abroad with Richards. Formerly this land was the King's, who gave it to Kapokini, and he, in turn, on his departure with the ill-fated Boki expedition, in 1829, gave it to Haalilio.

Kaipu figures also in the valley legends as possessing a stone of peculiar merit and power, from which the land takes its name, and was believed by the natives to bring good or ill-fortune to its possessor according to the honor bestowed upon it. The stone is about four feet in length, somewhat tapering toward one end, and having a rather smooth bore of about three inches in diameter running through its entire length. The larger end has sufficient irregular regularities to furnish those superstitiously inclined with the idea of a face, the bore mentioned serving for

its mouth, into which sacrifices of food used to be placed. Thus the god Kaipu held power over Manoans in days gone by.

It is a matter of deep regret that the evidences of decline are so apparent, not only of people, but in the condition of their dwellings. The former residents of the valley have passed away, and few of the present inhabitants are living on the land of their fathers, or continuing their industries. These are now almost wholly in the hands of the Chinese, which partly accounts for the delapidated condition of so many of the houses. This in itself is suggestive of past memories, as is also the sparse attendance that respond to the bell from the little church steeple, whose call at early morn and Sunday afternoons is more regular than the valley weather. All tells of the past, yet strangely linked with the present in many different ways.

Though the valley is under almost complete cultivation of taro, largely by Chinese companies, an effort was made by them in 1882 to divert it to the growth of rice, but after two years struggle with high winds, cold rains and myriads of rice birds it was abandoned. In the spring of 1884 a north wind, with the local appellation of Kakea, visited the valley, which blasted all the taro, withered all the growing rice, moved a number of houses bodily and demolished several entirely. This is said to have terminated the rice industry of Manoa, since which time its fields have been devoted to taro, as it had been for many preceding generations. Sweet potatoes and bananas are also cultivated in a limited measure; and some attention is being given to fruit culture, encouraged, no doubt, by Mr. Kidwell's success at the mouth of the valley on the old Metcalf homestead, the approach to which is by way of Sea View. There is no roadway connecting it with the valley proper at present.

Attention to Manoa has been awakened the past year in several parties, and it is not unlikely that a few years hence will witness considerable change therein. And as a forerunner of this interest we are pleased to chronicle the new residence of A. A. Montano at the fork of the roads entering the valley. May his new agricultural venture be crowned with success and prove the incentive to other of his valley neighbors to do likewise.

THE EDUCATIONAL WORK OF THE AMERICAN MISSION FOR THE HAWAIIAN PEOPLE.

THE first company of missionaries to the Hawaiian Islands sailed from Boston, October 23, 1819. There were two schoolmasters with their wives, accompanying the two preachers, physician, the farmer and the printer. The work attempted was the almost wholly experimental. Very crude indeed were the ideas of those who undertook this pioneer missionary enterprise. That so much success has attended the work must be gratefully attributed mainly to the providential favor vouchsafed to the work rather than to any special wisdom of the workers. None are more ready to acknowledge deficiencies and failures than those who have devoted themselves, their lives and their all, to the Christianization of the Hawaiian race. The work has suffered alike from indiscriminate praise and from vulgar abuse. But a just and friendly criticism must acknowledge in view of all the circumstances, a measure of success, which is an encouragement to all interested in the work of uplifting the dark races into full fellowship in the brotherhood of man. Experiments tried in these Islands, even if they have been failures, have been most profitable object lessons for workers in other fields.

It is evident from the very composition of the first party, that educational work was designed to be a prominent part of this missionary undertaking. Rev. Asa Thurston, one of the two pioneer missionaries, was stationed at Kailua where the company first landed, at that time the residence of the King, Kamehameha II. In three months time, the King was reading the English Testament. Five other pupils of Mr. Thurston were reading in Webster's Spelling Book. The instruction was necessarily in English, for the Hawaiian language had never been written; and, if it had been, the missionaries knew little of it. Thomas Hopu, a young Hawaiian, who had wandered to the United States and had been taught in the English language in the Mission School at Cornwall, was Mr. Thurston's assistant. John Ii and James Kahuhu were two of the scholars, ordered by the King to put themselves under Mr. Thurston's instruction, that he might learn by personal observation of the results in their case, whether Education would prove to be of any great or lasting advantage.