

The Quest

INTRODUCTION:

This project, to write family history, has stimulated thoughts of reflection which are filled with much aloha for my ancestors. This paper, centered around the activities of the Makaiwi clan is the first in what will be a more complete history of the people who moved to Molo-kai as homesteaders as well as a personal history of my life as I remembered it while growing up in Hoolehua.

Initially, this project appeared as though it would not get off the ground. As the writer, I felt inadequate in many ways and had doubts as to whether I knew enough about my ancestors. As I pondered these feelings of inadequacy, I found myself both consciously and unconsciously asking my ancestors for help. I would find myself talking out loud as I drove down the road alone saying, "I'm writing your history, please help me find the information I need!" In my prayers I would ask Heavenly Father to please help me by guiding me to sources which would give me the information I need to complete my work.

My people believe that in situations such as this, that you ask for help. The foundation of their faith rested upon the principle of "ask and you shall receive." Through my asking, I have had personal experiences where answers did come which have helped me get this far in my project. For these experiences I'm truly grateful to my ancestors, my living family, and my God. I know for a surety, that I have only barely begun to scratch the surface of this great work. To them I express my inadequacy in a poem entitled, The Quest:

Out there somewhere, hidden amongst the tide of change and the cunning inventions of modern man lay the secrets of ages past... The silence of their voice and the stillness of their works are visible at brief moments when desperately sought after by one who is frantically searching for his place in his relationship with the past.

Like a leaf which is blown by the wind to drift through the air not knowing whether the landing will be in soft grass along the slopes of lush green mountain sides or upon the water of a rushing stream as it surges down the deep gulches rolling on to the great edge which would than plunge the delicate leaf against the bottom of those rocky cliffs with extreme force and devastation.

However, the leaf which may land upon the lush green mountain side in a meadow filled with the sweet fragrance of awapuhi or pikake is really no better of than the leaf which had fallen upon the water of that great river which had made swift it's journey and heavy it's final plunge... For the peaceful meadow may also be deceiving in that within it's bosom rest the ever alert and dangerous Kama-pua'a, the demi-god who runs rampant through the forests, who tramples over delicate leaves and pounds them deep into the soft wet soil never to truly take up flight again.

But what about flight? Is it good to wish for constant draft which may blow the delicate leaf on to other places? Is it good for such a delicate leaf to drift and float from place to place, not really knowing where it is he will go next? Can the leaf truly meet the measure of it's purpose if it continues to drift upon the premonition of the wind, never deciding for itself as to where he must go?

It is not good for constant flight. The delicate leaf must drift until it decides when it is time to stop... It's beginning was one where it was born a part of a bigger and far larger tree. He was one of many leaves which covered mother tree, to shade it from the sun to protect it from the rain and to sacrifice it's tiny self when the elements dictated such a sacrifice. It knew it's beginning, it had a definite physical and spiritual unity with it's mother tree, to float through the heavens would be a poor way to share it's immaculate purpose of creation. For the leaf,..... to be trampled or to plunge to the depths of a large gulch is far better than to roam endlessly in flight at the beckoning whim of an uncertain wind.

It is in the landing where the leaf will find a new beginning. To land in the meadow or on the river does not matter. The end result will no less be the same. The leaf will than offer it's greatest sacrifice as it becomes food and life for new trees and as it once again clothes and shields mother earth from the sun, cold, and dangers of natures elements.

The leaf had fulfilled it's purpose in grand fashion it recalled it's own existence, it provided service to it's source of life and was one within her own natural habitat. The quest was continuous, the cycle continuous, the past still remembered, the future still uncertain. Today is unfolding, the leaf is fulfilled.

By: William Kauaiwiulaokalani Wallace
Dedicated to my Kupuna
May 7, 1981

o ~~our~~ future generations, the challenge is still there. The Quest is unending. The struggle becomes sweeter as the search moves onward. What was initially doubt and fears of inadequacy become assurances and rewards. Obstacles become the wheel upon which the vehicle of life and family are once again unified and made clear. The quest is beginning to unfold as I present this paper to you as an offering or ho'okupu to my ancestors.

I. MOLOKA'I, the island:

The island of Moloka'i is the place of my birth. It is an island filled with deep cultural and spiritual history. According to ancient myths and chants, Moloka'i was known as the island child of Hina- Moloka'i nui a Hina. The old Hawaiian Historian, Paku'i, who lived during the time of Kamehameha I, chanted that the Hawaiian islands were born of Wakea and his many wives. Paku'i states that after Wakea's first wife Papa, had given birth to Hawai'i, Maui, and

Kahoolawe, she returned to Tahiti. Wakea, according to Paku'i took Kaulawahine as his wife and she bore the island of Lana'i. Paku'i than chants on and says that Wakea again took another wife-

"Hoi ae o Wakea loa Hina,
loa Hina he wahine moe na Wakea,
Hapai Hina ia Molokai, he moku,
O Molokai a Hina he keiki moku...

"Then Wakea turned around and found Hina,
Hina was found as a wife for Wakea,
Hina conceived Molokai, an island,
Hina's Molokai is an island child."¹

The surviving traditional history of Molokai is small and fragmentary. Nevertheless, it was common knowledge in traditional time that the importance of Molokai lay in the connections it's Ali'i made by marriage, and, in later years, the reputation of its' kahunas and it's name, Pule o-o. Mythology gives reason as to why Molokai was also known as pule o-o. The word pule means to pray or prayer. The word o'o means ripe or ready to pick. When these two words were put together, it meant, the prayer which was ripe and gave results. More simply stated, it would mean powerful prayer. This name came about because the people were afraid of war. The island had a small population and did not have a strong army to defend it. With these fears, the people boasted of their kahunas, claiming that they were the strongest in the land. People throughout the islands believed this saying and eventually many looked upon Molokai as a sacred and revered sanctuary for the fine crafts of kahunaism.

¹ Summers, Molokai: A site survey, (1971), p.1.

Molokai's traditional history began in the 13th century with the chief Kamauaua who descended from a powerful family through the Nanaulu line. (probably from Kauai or Niihau). During the 15th and 16th centuries, two individuals made valid contributions to the history of Molokai. They were, Kiha-A-Piilani and the Prophet, Lanikaula.

Kiha-a-piilani was the younger brother of Lono-a-piilani, who was than ruler of Maui. Because of a disagreement with ^{his} elder brother, Kiha-a-piilani had to leave Maui. He took refuge in the court of his brother-in-law, Umi, the king of Hawaii. Umi was instrumental in helping Kiha-a-piilani defeat his brother in battle as well as prepare him to do those things which would make him famous among his people. As the historian Moses Manu recounted the story, Umi spoke to Kiha-a-piilani:

"When you are through on Maui, you will go to Molokai to restore the walls of the fishponds and you will construct a road on the depression of Kaluako'i from the dry hot shore of 'Iloli and turning on the far side of the sands of Mo'omomi, and you will put white shells on that side and this side of the road between the rocks...

"and here is another important thing for you to do. See that the people have vegetable food and fish, kapas and malos. Look after the big man (chiefs) and the little man (commoners), the women and children, the old women and the old men. This is what will endear you to the people. As for the enemy who thinks of you as an opponent, as soon as he stirs up war against you, he will not hold the people, because you will have done kindly by them in the things they needed." 2

During the latter part of the 16th century, the famous prophet, Lanikaula, lived on Molokai. History says that Lanikaula was born at Puko'o. Lanikaula lived in seclusion and through his wisdom and patience was able to acquire the reputation of being a great seer and councillor. His reputation was so great that people came from all parts of the islands to seek his advice and register incantations or vows. Lanikaula's aumakua was a bird which resembled the 'ō'ō. "That bird always perched over the doorway...when one approached the bird cried and Lanikaula would understand, for the bird was the one who told him." 3

One incident in Lanikaula's life has been preserved. Not long after the return of Lono-i-ka-makahiki to Hawaii, Kamalalawalu, the king of Maui, decided to invade Hawaii and conquer it.

"...Orders were issued to prepare the fleet and collect men for the invasion. The priests and soothsayers were given to understand that the king expected favorable (signs), and, afraid of their lives, they framed their answers to suit his wishes. One among the ...crowd lifted a warning and protesting voice against the mad enterprise. That man was Lanikaula...His warning was unheeded; yet, when the fleet was ready and Kamalalawalu was stepping on board, Lanikaula implored him to desist in a 'wanana', or prophecy, which (warned of defeat)...The only answer the irate monarch vouchsafed was, 'when I return I will burn you alive.'" 4

As it turned out, Kamalalawalu went on to Hawaii and fought two battles; in the second one he was defeated and killed. The warning of Lanikaula went unheeded. To the people of Molokai, the prophet Lanikaula was a mystical man, nevertheless, whatever he said or prophesied came true. There are no accounts which show that Lanikaula was an evil kahuna. His works were always in the form of warnings. He never attempted to suppress the poor or kill anyone. His power was used for the good.

Tradition also recounts the story of the Kalai-pahoa gods from Maunaloa on the west end of Molokai. This god came about during the time of Kaiakea, or sometime during the mid-17th century:

"Kaiakea, a prominent man of Kala'e and its vicinity, was said to have been a man without a god... (through his experience with some angels)... Kaiakea became the Kahu or (caretaker) of gods, and he became known as a man who had gods. Kaiakea... just took care... of these gods. He did no harm to others, and did not send his gods to bring death... to any man or to any chief. Upon his death he commanded his children to take care of the gods against the days of trouble; the gods would repay them with life... But they were not to seek wealth from the gods through sorcery." 5

The kalaipahoa god-images remained in the keeping of the Molokai chiefs until after the death of Kane'alai and her son, kumuko'a. She did not give any piece of kalaipahoa to her husband at the time of her death. This god became the possession of Kahekili and developed the reputation of having great power over life and death. When Kamehameha defeated Kalanikupule and the rest of Kahekili's army at the battle of Nuuanu, Kalaipahoa fell into the possession of Kamehameha and was used to strengthen his position against lesser chiefs. Its possession alone instilled great fear among the common people throughout the islands.

From the 13th century to the present, the island of Molokai did play an important part in the history of Hawaii. History says that Kamehameha also had close ties with Molokai. Even though his stay on Molokai was a destructive one, Kamehameha recognized the presence of higher ranking ali'i. He made special salutations to alola, the widow of Kalaniope'u, who had taken refuge on Molokai. Here she and her daughter Keku'iapoiwa Liliha as well as her grand-

daughter, Keopuolani, lived with Keku'elikeui at Kalama'ula. Kalola promised Kamehameha that after her death that he could have Liliha and Keopuolani. Keopuolani was a high-chieftess of nearly the highest possible rank. By marrying Keopuolani, Kamehameha sealed the royal blood upon his heirs. His sons through this marriage became the ruling heirs of his dynasty. Heirs to kingdoms, the power of prayer, the wisdom of chieftanship, the blood lines of Nanaulu. These were but few of the contributions of Molokai to the proud heritage of Hawaii-nei. It was the spirit of these things of the past which my family encountered when they settled at Hoolehua, a homestead on the island of Molokai, my home.

III. HOOLEHUA HOMESTEAD: its beginnings.

The period between 1900 and 1920 was slow and filled with economic problems. Raising sugar cane became unproductive and so the focus shifted to raising cattle and producing honey. Cattle raising was the main industry of the island until the 1920's when thepopulations of both Pelekunu and Wailau valleys left the valleys because of isolation. The population of 8700 had fallen to about 1300 by 1900, and by 1920 it fell to 1117. The main reason for such a drastic drop in population was that there were more and better jobs on the neighbor islands, especially Honolulu.

In July, 1921 the U.S. Congress passed the Hawaiian Homes Commission Act. This Act was a result of Prince Kuhio Kalaniana'ole's concern that the Hawaiian population was so rapidly decreasing and that so many Hawaiians had become alienated from their lands. Prince Kuhio felt that if land were made available to the Hawaiians, they would be able to make a better living than they could in the towns.

This Act set aside most of the government lands throughout the Territory for homesteading purposes. The object of the law was two-fold; first, to enable the native population of at least one-half Polynesian blood to obtain lands in rural districts under a ninety-nine-year lease; and second, to have the Congress delete from the Organic Act the clause which restricted the ownership of more than one thousand acres by a corporation. In the end, the rental lands used for the development of agricultural products continued to pay substantial returns to the Territory.

In July of 1922 the first Hawaiian homesteader moved into the Kalaniana'ole settlement of Kalamaula. Here, 22 farm lots and 33 residential lots were developed. In 1924 the flourishing fields of the Kalaniana'ole settlement were described as a "Molokai miracle."⁶ However, by 1930, the same fields were completely unproductive because of the high saline content of the water pumped from the wells.

In 1924 another tract of land was made available for homesteading on the central plains of Hoolehua. Three main groups of farm homesteaders came to molokai: 1. an original 75 who came during 1924-26, 2. 8 who came in 1928, and 3. 48 who arrived in 1929.

The first Latter-day Saint homesteaders to arrive at Hoolehua were the families of: 1. Manesse Makekau, from Hawaii, 2. John Naumu from Oahu, 3. Samuel Kalama, from Oahu, 4. John Kauahikaula Kamauoha from Oahu. All of these families help¹ prepare the way for the other families who were to come. Living on Molokai at this time was very difficult because these families were strangers ~~in~~ the land and some of them did not know how to live off ~~the~~ the 'aina or the land. As a

⁵ Ibid, p.25

result some of the non-LDS homesteaders gave up their homesteads and returned to their home islands. ~~This group arrived in 1924.~~

In 1925, the county agent for the Hawaiian Homes Commission, Mr. Pia Cocket was busy on Maui recruiting families to go and homestead on Molokai. At this point, the homesteads at Hoolehua were not doing very well and the homesteaders did not have enough water to irrigate their crops. When he came to Waikapu, Maui, the people directed him to my great-grandfather, tutu Moses Makaiwi Sr.. The people of Waikapu knew the Makaiwi family very well. This family was known for their ability to live off the land. They had the largest banana, sweet potatoe, taro, squash, and pumpkin patches in Waikapu. Seeing the ability of tutu Makaiwi, Mr. Cocket strongly encouraged my great-grandfather to leave Waikapu and to go to Molokai to help the homesteaders succeed on the land.

The challenge was given, "who will help the homesteaders?" (notes taken from my personal interview with my granduncle Edward Makaiwi.) The entire idea of the homestead and its future success could be challenged if the Hawaiians on Molokai failed.

Moses Makaiwi Sr. ~~not only~~ told Mr. Cocket he would move to Molokai but he also said that he would take his entire family to molokai with him. The Makaiwi family believed in the true relationship of the 'ohana. Within this relationship, everyone had a job to do. No one could get away without doing any work. If the ohana was lazy, they would eventually starve and be without the necessities.

In preparing for their journey to Molokai, the Makaiwi family gathered together enough food, such as, rice, sugar, flour, and salt which could last them for three years. They had planned on getting their meat from hunting as well as from fishing. The people at the

docks were quite surprised at the amount of food which the family brought with them.

The names of the family members who came over with this group were: 1. Moses Makaiwi Sr., 2. Kamaka Kailianu, 3. Don Kamahele Pawn, 4. Moses Makaiwi Jr., 5. Robert Makaiwi, 6. Arthur Keanini Sr., 7. William Kaonphiokala Wallace Sr., (my grandfather), 8. Kawila Silva (BJ Fuller's grandfather). All of these families came from the same place at Waikapu, Maui, and they were all 'Ohana by blood or as the Hawaiians would say, "pili-koko".

The fact that such a large group were all blood relatives gave this group a great advantage over other homesteaders on Molokai. It was also made known upon arrival, that other family ties were made with the first LDS group that had arrived a few years earlier. The nucleus for success was now present in Hoolehua. With the great leaders from both groups, the Hoolehua homestead truly blossomed as a rose, as mentioned in the Book of Mormon.

IV. HOOLEHUA HOMESTEAD: its problems and solutions

Prior to the homesteaders arrival at Hoolehua, the area was used as mentioned earlier, as a grazing area for cattle. There were no trees growing anywhere. The flat plains were just bare with only pili grass and lanterna. You could stand on a hill and see clear to the Mo'omomi area. Some of the problems which homesteaders faced were; 1. strong winds, 2. fowl water, 3. at times, no water, 4. little to no rain, 5. old curses left by natives who were already dead, 6. island people who looked upon homesteaders as intruders, 7. for the members of the church, there was no meeting place at Hoolehua.

Shortly after arrival, President Castle Murphy, then Mission

President for the Hawaii Mission was contacted and permission was granted to start a branch on Molokai. The first meetings for the members were held in the old ware-house of Hawaiian Homes Commission. The ware-house was located on the same spot where the Hoolehua Fire-sub-station is presently built. For a while, meetings were held in the homes of different members; first, in the home of Manase Makekau then secondly at the home of Clarence Kini who lived at Kaunakakai. From Clarence Kini's home, meetings were then held at the Kaunakakai School which was then located above the area which presently houses the Queen Liliuokalani Children Center. By this time the members of Molokai were looking for a permanent place to hold their services. Through some negotiations with Hawaiian Homes, a chapel (the first LDS chapel on Molokai) was built next to the Hoolehua park. This park was not far from the home of Kawila Silva. With this chapel, the Latter-Day Saints on Molokai became a force among the other churches in the area. Samuel Kalama became the first branch president in Hoolehua. He was a farmer who was a carpenter by trade.

The Latter-Day Saints who came to Hoolehua were faithful members of the church. Most of them were elders and exercised their priesthood faithfully. All the Elders from the Makaiwi family were from one area. They were close to one another and had the ability to focus their faith as one single cohesive group. Bringing the priesthood to Molokai dramatically changed the spiritual sphere of the island. It went directly against the old traditions of the island and eventually brought peace throughout the land. At first, the non-members did not feel good about the Mormons moving into their area. Many of them had heard stories about Mormons and thought that our people had more than one wife. The saints in Hoolehua were highly criticized by their neighbors. The Saints on the other hand would

just act as if they didn't hear the sly remarks and continue to bless the land. Eventually, there was a saying that went around the community that the Mormon elders did miracles for the benefit of all the people on Molokai. The Elders healed the sick and did miracles in the name of Jesus Christ. All of this was done through prayer, faith, and their righteousness.

Some of the miracles which were performed by these pioneer elders helped solve severe problems which all homesteaders had. First, One of the greatest problems of the area was the strong winds which whipped over the cliffs. These winds were so strong that they could move houses from their foundations as much as ten feet or more. Upon arrival at Hoolehua, the Elders in the group blessed all the LDS homes. Not one of their homes were ever affected by the winds, yet their next door neighbors were constantly losing their roof or one of ~~his~~ other sheds. Second, shortly after arrival at Hoolehua, the water supply had become contaminated. Babies became sick and some of them died. The Elders blessed the source of the water and it was made pure again. Third, for a long time, even before the homesteaders moved to Hoolehua, there was very little or no rain at all. In talking with some of the local natives who knew the area and its history, it was learned that in traditional times, this area did receive a lot of rainfall and that it was within the rainbelt area of Hoolehua. The old people said that a curse was put on the land and the rain was taken up to the Kala'e area and held there. The Elders, having faith went up to Kala'e and in the name of Jesus Christ they released this curse and as was related to me by my grand-uncle Edward Makaiwi, who was part of this group, they literally walked the rain back to Hoolehua. For three days and three nights the rain

fell upon the ground. From this time forward, I was told that water literally came out of the ground. The homesteaders were able to harvest their crops and produced some of the largest crops of Tomatoes, watermelons, pumpkins, squash, wet land taro, dry land taro, yams, sweet potatoes and many other crops. The Governor, Wallace R. Farrington, came to Molokai and visited the Makaiwi homestead. A photo was taken of the family with Mrs. Farrington and all the produce from their farm. This photo was sent to Washington to prove that the Hawaiians could still live off the land and that they could work the land into productivity. The success of the Makaiwi family and other homesteaders helped to establish credibility in the Hawaiian Homes Programs. The success of the elders to perform all those miracles and to change the feelings of the community people helped the Church to fully gain recognition among the people of Molokai. Even till today, the Church of Jesus Christ of Latter-Day Saints has firm credibility among the people of Molokai. Some of the great leaders within the community are LDS and the blessings of the gospel are still being poured out among the people of my island home. I'm also proud that my family is still there and active in the affairs of the kingdom. It is also a comforting thought to know that all of the original pioneers to Hoolehua still have descendants who are still living on the Homesteads.

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NOTE: Most of the textual material was written from an interview
with my grand-uncle Edward Makaiwi, at his home at Hoolehua, Molokai
in March of 1981.