

Introduction

HALE'IWA

*Hanohano no Hale'iwa
Ku'u home aloha*

FROM THE SONG HALE'IWA, BY JENNIE NAPUA NANA'ALI'I WOOD, 1934

The North Shore is 30 years behind the rest of O'ahu and likes it that way. Honolulu can have its tall office buildings and banks. North Shore big businesses are taro farming and surfboard shaping. The freeways and highways are in town. Kamehameha highway out North Shore way has two lanes. Waikiki Beach has one tourist every few feet. Kawailoa Beach has one throw-net fisherman every few miles.

Thirty years? Make that 50.

The people and the tourists and the money are in town. The beauty is in the country, and the most attractive town on those lovely shores is Hale'iwa Town. Its comfortable wooden storefronts and tin roofs wrap around a small boat harbor on the *makai* (seaward) end and nudge against

Hale'iwa is magnificent
My beloved home.

the foothills of the Wai'anae range on the *mauka* (mountain) side. The town has a view of Mount Ka'ala ("the path," or "way") O'ahu's tallest peak at about 4,000 feet. Often hidden by clouds, a government satellite tracking station perches on its summit.

Sugarcane used to grow right through the middle of town. Local crops – corn, and taro, from which the Hawai'ian staple, *poi*, is made – poke up now. Oncoming traffic stops to allow The Bus to squeeze across the 85-year-old "Rainbow" bridge at Anahulu Stream. Cars slow in town to let other cars and pedestrians cross the street ... irritating some drivers used to mainland traffic.

Lili'uokalani, Hawai'i's last queen, had a summer home in Hale'iwa. It was a sugar town for a





Hale'iwa marina at night.
PHOTO COURTESY OF THE NORTH SHORE NEWS

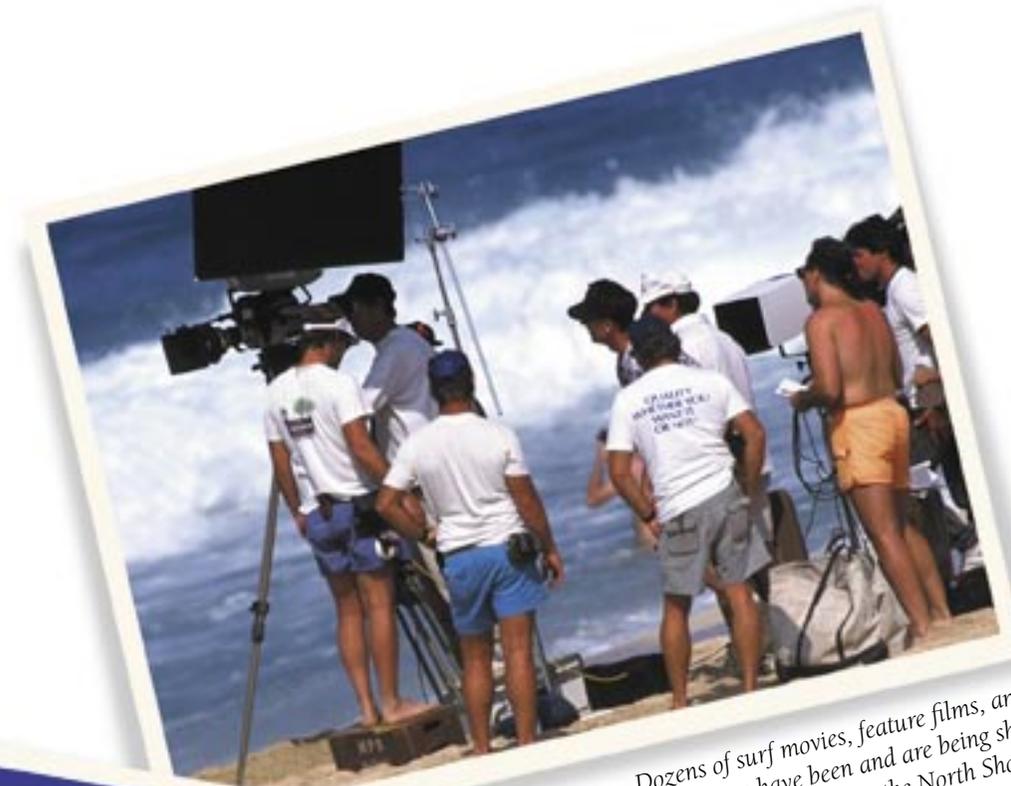
hundred years, until Waialua Sugar, the last plantation on O'ahu, closed its doors in 1996. The Hale'iwa Hotel became a weekend getaway resort for Honolulu's gentry at the end of the 19th Century.

Today Hale'iwa is Hawai'i's, and the world's, "surf city."

The town hasn't changed much. Wooden storefronts built in the early 1900s still line the main street. Hale'iwa was designated as Historic, Cultural, and Scenic District No. 6 in 1984, further preserving its unique plantation look.

Pedestrians dance a delicate two-step between puddles and street traffic after a rain. Everyone knows or is related to everyone else. A resident meeting a friend in town had better have a half-hour or so to "talk story."

Sometimes 30 years behind is actually ahead. ❖



Dozens of surf movies, feature films, and TV series have been and are being shot on the North Shore.

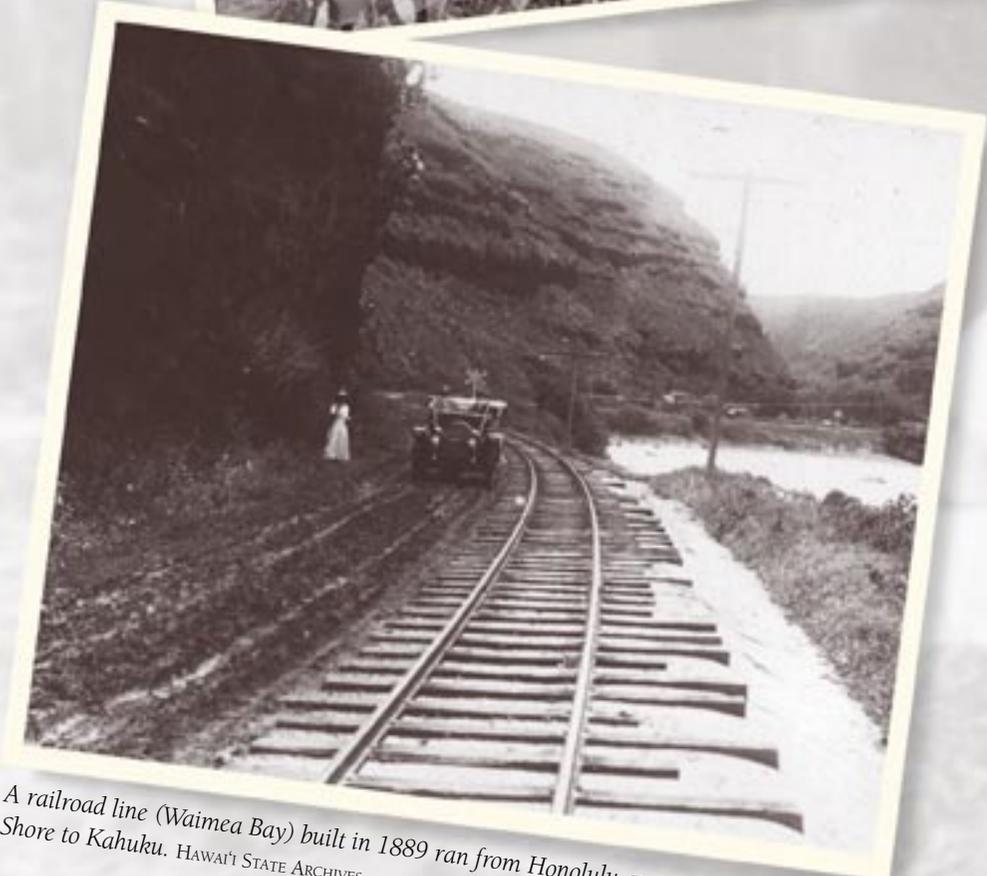


Visitors can pick up local produce, fresh fish, or maybe fresh taro at a roadside booth.
PHOTO COURTESY OF THE NORTH SHORE NEWS



Sailboats at Hale'iwa Beach Park.

Local taro farmer. Taro – kalo in Hawai'ian – has been a native staple for hundreds of years. HAWAII STATE ARCHIVES.



A railroad line (Waimea Bay) built in 1889 ran from Honolulu around the North Shore to Kahuku. HAWAII STATE ARCHIVES.



CHAPTER 1

WAIALUA MOKU

Archeologists fix the Polynesian settlement of Waialua *moku*, or district, at about the early 15th Century – 100 years before Columbus set sail. Plentiful rainfall and streams and an ocean full of fish attracted the early natives. The *moku* stretched across a long, wide valley, reaching from the eastern Ko‘olau Mountains westward to the Wai‘anae range, running downhill from the high central crown of the island to the sea.

Hale‘iwa and her sister town, Waialua, are the principal population centers for the district. Waialua town is older – she was the only real village in the *moku* from old Hawai‘ian days until Hale‘iwa grew up around the Hale‘iwa Hotel in the early 1900s (Chapter 4).

An *ali‘i nui* (high chief) ruled Waialua, distributing authority over the nine *ahupua‘a*, or sub-districts, to lesser *ali‘i*. This ownership passed from father to son, or, in case of war, from vanquished to victor.

According to legend, the great king, Kamehameha I, visited the North Shore, if only to work the Loko‘ea fishpond and for military reasons. A local story has him assembling a fleet and an army of 1,000 men to conquer Kaua‘i and Ni‘ihau, the only two islands not under his domain. When the king of Kaua‘i, Kaumuali‘i, sailed over to do battle, the campfires of Waialua were so bright that Kaumuali‘i reconsidered and signed a treaty of capitulation instead.

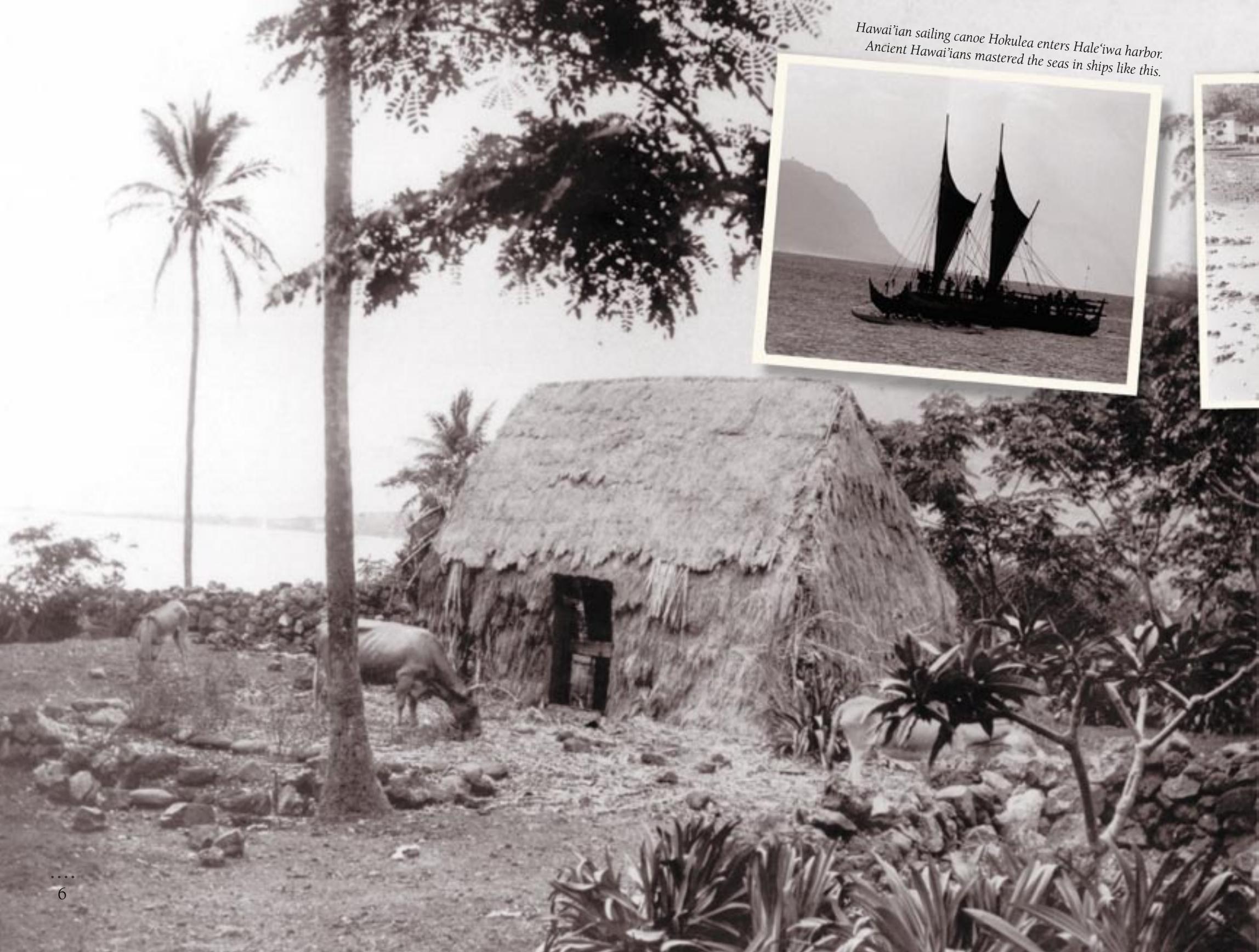
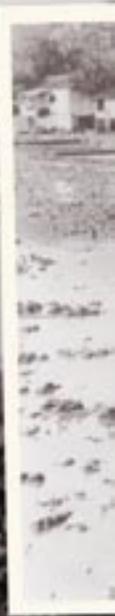
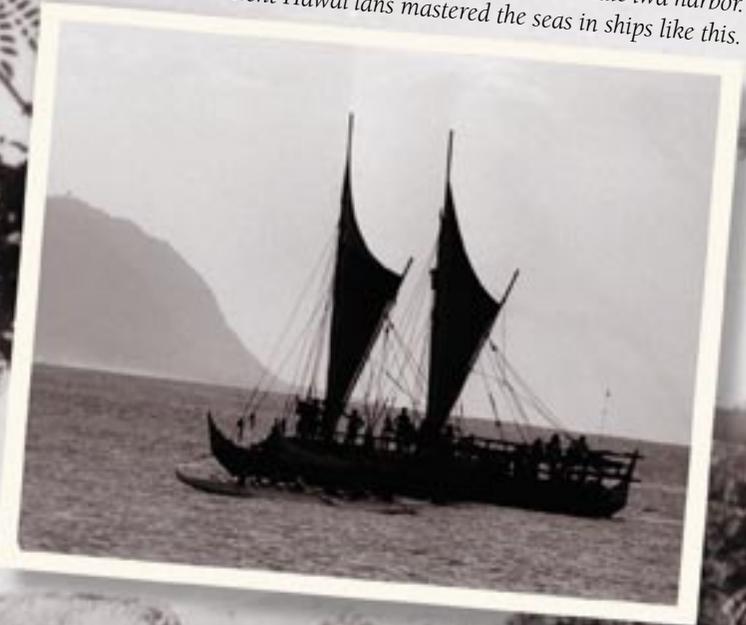
So matters stood, more or less, until the arrival of the *haole* – the white man.

Captain Cook stumbled upon the Hawai‘ian Islands in 1778 while on his way from the South Pacific to western North America to find a northwest passage back to England. He met an untimely end on Hawai‘i’s Big Island, but his two sailing ships tarried in the islands, re-provisioning and exploring.

Charles Clerke sailed past Waialua on February 27, 1779, on one of Cook’s ships, just after Cook’s



*Hawaiian sailing canoe Hokulea enters Hale'iwa harbor.
Ancient Hawaiians mastered the seas in ships like this.*



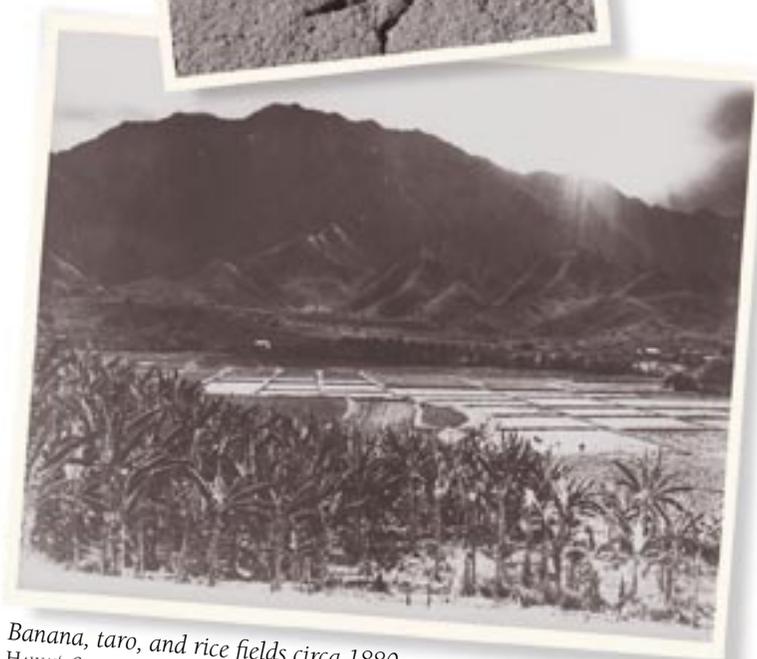


North Shore farming in the 1800s, using caribou.



Hawai'ian huts were thatched with pili grass.

Ancient island petroglyph stone carving.
PHOTO COURTESY OF THE NORTH SHORE NEWS.



Banana, taro, and rice fields circa 1880.
HAWAII STATE ARCHIVES.

death. He recorded the land as,

... the most beautiful country as we have seen among these isles ... here was a fine expanse of Lowland bounteously cloath'd with Verdure (with) many large villages and extensive plantations.

Historians estimate that 6,000 to 8,000 Hawai'ians lived on the *moku* in those days.

Cook's ships dropped anchor at Waimea Bay, three miles east of Hale'iwa, for water and supplies in 1779 (Chapter 14), and *haoles* began to trickle onto the North Shore. The first missionary couple, John and Ursula Emerson, arrived in 1832 and founded the first Christian church (Chapter 7). Sugar plantations in Waialua to the west and Kahuku to the east imported hundreds of immigrants to work the cane fields and changed the ethnic mix of the North Shore forever (Chapter 2).

But in many ways the character of the North Shore hasn't changed much from the ancient Hawai'ian days of hundreds of years ago. The country is still "country." ❖



Waialua sugar mill. Sugar was the economic driver for Hale'iwa and Waialua for 100 years.



A Filipina plantation worker signals a crop-dusting aircraft.



CHAPTER 2

SUGAR

Sugar was the engine that brought Waialua, then Hale'iwa town, into the 20th Century.

Sugar has always been part of the Hawai'ian diet. Early natives planted cane on the banks that edged their taro patches. An unidentified Chinaman brought his own small stone mill and boiler by boat in 1802 and planted the first commercial crop. After raising and grinding a single harvest on the island of Lana'i, he packed his mill up and returned to China.

The Halstead family pioneered sugar on the North Shore in the 1880s and built the first mill in 1883. It burned in the 1890s, but its stack still stands just off Kaukonahua Road near to the Pa'ala'a Kai bakery. By local tradition a fire was built at its base every two years to "smoke out" evil spirits and ensure a good sugarcane harvest.

Waialua Agricultural Company purchased the Halstead family holdings in 1898 with William Goodale as the company manager, a job he held

for 25 years. The new company expanded the cane fields from the Wai'anae Mountains in the west to the Ko'olau range in the east. To do that they built an irrigation system to water their thousands of acres that was a marvel for the early 20th Century. The 2,500-acre upper fields, at the top of the land near Wahiawa, used a siphon piping system – five-foot diameter iron pipe sections that were leak-tight even with riveted joints – that crossed the hills and gullies for miles to water the cane. Giant steam reciprocating (later electric centrifugal) pumps irrigated the lower fields nearer Waialua and Hale'iwa, pulling tens of millions of gallons of water daily from the lava rock aquifer.

The plantation, which eventually became Waialua Sugar, sponsored migrants from a wide range of ethnic groups as it searched for an economic source of labor. The cultural traditions of the original Hawai'ian workers didn't lend themselves to eight-hour days. The Chinese, who replaced them, were too clever to stay in the fields at



The Waialua Sugar Plantation headquarters in Waialua Town.