



HWY 137

RED ROAD SCENIC BYWAY

KAPOHO - KAIMU

CORRIDOR MANAGEMENT PLAN 2015

# PREFACE

*On September 17, 2014 a geologist from the U.S. Geological Survey's Hawaiian Volcano Observatory points a radar gun at an opening in the roof of a tube to measure the speed of the July 27th lava flow moving towards the town of Pahoa in lower Puna on the Big Island of Hawaii and cutting across Hwy 130 the main road in and out of the area. [ 9/18 Tribune, Jennifer Sinco Kelleher] Lower Puna waits but the scene is not quiet. Schools plan alternatives for students and teachers separated from schools by the flow. County officials create plans for locating emergency services on both sides of the flow. Business owners and residents check insurance policies. Commuters and those with medical conditions search for temporary rentals in Hilo. Hawai'i County and the State begin to bulldoze a temporary one-lane access along the coast ever mindful that lava may continue its move to the sea.*

Hwy 137 is a 15 mile meander along the southeastern coast of the Big Island. While there are homes and agricultural lots, nature dominates with huge mangoes, tree tunnels, lava fields and spectacular ocean views. Along its route the road features two county parks, a state park, a marine sanctuary, forest preserve and historic buildings. Recreational opportunities abound for fishing, snorkeling, swimming, bicycle riding, walking and just enjoying the views. In 2013, after two years of work, the road was designated as a Hawaii scenic byway recognizing its uniqueness and its community's dedication to preserving and protecting the area.

In selecting a name for the scenic byway no traditional THEME name for the area was found but "Red Road" has been used for decades (and still is) to describe not only the road but the area. The red color of the road may be gone, but the theme of the many volcanic flows is part of our history and our plan contains both ancient stories of Pele and more recent experiences. *Ke Kai Kua 'au lehua a Puna 'ewa*, calls to mind the image of the shallows of the sea where fallen lehua flowers redden the surface while the blossoms of the ohia are a symbol of the adaption and regeneration of nature and the resilience of people. The name of this Hawai'i scenic byway is "*Red Road Scenic Byway*".

The work of the Red Road Scenic Byway Committee was abruptly interrupted by Storm Iselle which left the road littered with trees and local communities without power and contact to the world outside. Local organizations, neighborhoods and individuals organized to meet resident needs sharing food, household supplies and water. Neighbors joined together to chainsaw and

move downed trees from the road and driveways. Kalani Honu, the original byway sponsor, distributed water and ice and offered meals.

The local community had barely caught its breath when the June 27th lava flow began threatening the town of Pahoa and the major roads connecting to the HWY 137. Fearing isolation, some residents moved while others found potential home sales cancelled when insurance companies refused to issue new policies. All residents contemplated the possibility of long trips for medical care, jobs, and supplies.

Despite all, members of the scenic byway committee continued to work towards completion of this Corridor Management Plan (CMP). The Red Road CMP perspective is similar to that of Ka 'ū Byway in looking less to increase tourism than to offer visitors an experience enriched by cultural, historical, archeological and environmental opportunities. Our relationships with the forces of nature call for an emphasis on safety for all - safety planning for everyday activities and for emergency disaster response and resilience. Our planning also seeks to balance growth in population/ visitation and the desire for quality of life improvements with the need to preserve the unique character of the area.

Stewardship of the Red Road Scenic Byway Corridor, will be a long-term project. Ultimately, the younger generation will be the stewards who will need to play a large role in this process. Central to the CMP is the development of a stewardship program centered in a student population assisted and supported by the community at large.

The stewardship program will seek to offer something to learn for everyone at every stage of life. The program views interpretation as presenting community-based social activities that encourage forming a participatory relationship to the natural, cultural and historical place in which we live by:

- recognizing and honoring the Hawaiian culture as the foundation of our community but also recognizing we are all in this together and seeing each person and each culture as containing the seeds essential for community well-being;
- creating an attachment to place by
  - sharing practical skills for living here,
  - providing opportunity to spend time building relationships with nature;
  - incorporating service projects to enhance and restore; and
  - creating activities that build emotional bonds to nature and community;

Site monitoring and data-sampling are also important components of the stewardship program in order to both preserve and to anticipate possible threats. Efforts will seek to align activities with common core standards and next generation science standards.

As we witness elders aging and significant archeological sites lost both to coastline erosion and lava destruction, the CMP also calls for a continuation of research into the past and documentation of what now exists.

The Red Road Scenic Byway Corridor Management Plan is a "living document." Part I, the narrative section provides context and will be continuously updated as research and documentation projects progress. Part II, the Management Plan, will be open to revision following yearly assessments and community review and approval as well as reports to Hawai'i Department of Transportation Scenic Byway Program as required.

Following custom followed in previous CMP documentation, the information contained within this CMP is a management tool and is not intended as a reference document. Content has been incorporated from various sources to serve as background. A bibliography is available in the Appendices.



## MAHALO

This work was prepared by the Red Road Scenic Byway Committee as the 2015 Corridor Management Plan for the Hwy 137 Red Road Scenic Byway. It provides a multi-dimensional look at the cultures and the environment of the red road corridor as well as the current events and history of the area all enriched by traditional and contemporary stories. The work explores current issues and conditions and formulates a strategy for community management.

The committee would like to acknowledge the contributions of all individuals, organizations and agencies who contributed.

*'A 'ohe hana nui ke alu 'ia* - No task is too big when done together by all

Maholo to:

Members of the Scenic Byway Committee; David Zevenbergen, past Coordinator, Hawaii Scenic Byway; Meredith Speicher, RTCA,NPS; Larry Brown, Jason Jeremiah, Cultural Manager, Kamehameha Schools Land Division (for graciously allowing use of the 2006 Cultural Surveys Hawai'i, Inc. report) and members of the Red Road community.

In Memoriam: Phillip Jack Kealoha and Arthur Johnsen

The committee would also like to recognize those who meticulously detailed the stories they were told and the world as they experienced it. Without them this document would not have been possible.

Hiroo Sato, author of Paho Yesterday

Mary Kawena Pukui who collected Hawaiian proverbs and poetical sayings in 'Ōlelo No 'Eau

Nathaniel B. Emerson, author of Unwritten Literature of Hawaii, The Sacred Songs of the Hula

and to all the members of the community who shared their stories to bring this work to life.



## MELE

At gatherings that include Native Hawaiians, a mele or chant begins the occasion. Participants stand silent as the mele begins. In the rhythms and repetition each person feels the past joining the present moment bringing weight and meaning to what is to begin.

Traditional social protocols are essential to the affirmation and clarification of social and spiritual relationships. As relation and interdependence are fundamental concepts to a Hawaiian worldview, these practices are a critical facet for engaging with the Hawaiian cultural community and the environment. At their core, indigenous protocols establish and express identity, kinship, and intentionality, and provide the capacity for individuals and groups to connect physically, emotionally and spiritually with each other and the environment. Such protocols are a prerequisite step to any endeavor or meeting from a native epistemology. A key element of protocol is sacrifice: that something physical be offered in exchange for the benefits of a particular relationship. Oli and Mele, or chanting and singing, as a causative form of acoustic energy, is always an acceptable sacrifice when done with precision and sincerity. Depending on the purpose or scope of the protocol other sacrifices, such as vegetable forms of the Hawaiian pantheon may be appropriate. Ultimately, protocol is the fruit of an inherent connection to place and a sense of community and is effective when employed *meaningfully* and consistently by ALL members of a given group.

**Puna Ku`u Aloha** (Puna, My Love) - by Katherine Maunakea

`Elua mâua e Puna e  
Ua `ike ia kou nani êhê  
Ka `âina no ia no ku`u aloha  
No ku`u aloha

Two of us at Puna  
Saw your beauty  
It is the land of my love  
My love

Ua hui mâua me na `ohana e  
Ua piha hau`oli êhê  
Me ke aloha poina `ole  
Ke aloha poina `ole

We joined the family  
It was filled with happiness  
And unforgettable love  
Unforgettable love

He nani o Mauna Kea e  
Ame ka pua lehua êhê  
Hanohano o Hawai`i  
Hanohano Hawai`i

Beautiful is Mauna Kea  
And the lehua flower  
Glory of Hawai`i  
Glory of Hawai`i

Puana ka inoa e Puna e  
Ua `ike `ia kou nani êhê  
Ka `âina no ia no ku`u aloha  
No ku`u aloha

The theme, the name, Puna  
Seen is your beauty  
It is the land of my love  
My love

Ha`ina ia mai he `âina e  
Ua nani kaulana  
Me ke aloha poina `ole  
Ke aloha poina `ole

Tell the theme of the land  
Famous beauty  
And unforgettable love  
Unforgettable love

Source: N. Hines Collection - Composed for the Puna district in Hawai`i Translator unknown



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# NARRATIVE - Mo'olelo 'Elu Ala

Note: Content in this narrative section will be updated as research and documentation projects progress. Following custom followed in previous CMP documentation, the information contained within this CMP is a management tool and is not intended as a reference document. Content has been incorporated from various sources to serve as background. A bibliography is available in the Appendices

## RED IS A COLOR

*(Information drawn in part from Gregory Cajete , Cultural Surveys Hawai'i, Mary Kawena Pukui)*

Gregory Cajete, Native American educator, stresses the importance of story as "an echo of life lived in time and place", as an account of how the world was experienced and interpreted and the means for people to "remember to remember" who they are and where they come from. We use the theme, stories of the Red Road, to indicate the significance of storytelling in its many forms to relate not just historically-known facts but also the values and experiences of the people of the Red Road.

## TRADITIONAL STORIES

We begin first with the traditional stories of lava from Cultural Surveys Hawai'i report for Kamehameha Schools Land Assets Division .

### The Legend of Kahawali

This legend takes place in the lands of Kapoho, Puna on a hill famed for the racing of the hōlua or sleds:

| The chief of Puna and his favorite companion, Ahua, race their holua down the side of a hill in Kapoho. At the bottom of the race course, Kahawali sticks his broad spear into the ground, and then climbs the hill called Kahelokamahina.

Back at the top of the slide, Pele, in the form of a woman, challenges Kahawali to a race and loses. She then asks him for his sled. Not realizing the deity in Pele, Kahawali abruptly refuses and sleds off down the hill. Enraged, Pele stamps her foot, causing an earthquake and chases Kahawali with streams of lava.

At the bottom of the hill, Kahawali looks back and sees Pele. He grabs his spear and with Ahua flees for his life. The spectators and entertainers at the race are overwhelmed by Pele's lava as she pursues Kahawali. In his flight, he pauses at Pu`ukea, where he throws off his ki leaf cloak. He then bids farewell to his favorite pig Alo`ipua`a, to his mother at Kūki`i, to his wife Kanakawahine, to his children Poupoulu and Kaohe, and finally, after crossing a deep chasm, to his sister Koa'e in Kula. Kahawali and Ahua escape in a canoe, despite the large rocks Pele throws at them from the shore. [Westervelt 1916:40-43]

### The Legend of Papalauahi

Pele rages again upon another chief of Puna, Papalauahi. Defeated in a sled race by the chief, Pele transforms him, neighboring chiefs, and spectators into pillars of stone:

The chief of **Puna**, Papalauahi, was also challenged to a holua race by Pele, appearing this time in the form of a beautiful woman. He won and Pele stamped on the ground, letting loose floods of lava. Papalauahi and many of the neighboring chiefs attending the games were destroyed as they fled, and the spectators on the plains below were turned into pillars of lava. [Westervelt in Komori 1987: 18]

### The Legend of Kaliikuku

This legend gives a glimpse into the abundance of natural beauty that once covered Puna – a land once laden with beautiful *ōhi`a* and *hala* trees, a land where everything grew. Chief Kaliikuku, so fond of his homelands, boasts to a prophet of Pele on the beauty of his lands. Later he is ridiculed by the prophet that Pele has devoured his lands and all on it:

This legend tells of a chief of Puna, Keliikuku, who is very proud of his homeland. While on O`ahu he boasts to a prophet of Pele, Kaneakalau, “My country is charming. Abundance is found there. Rich, sandy plains are there, where everything grows wonderfully” (Westervelt 1916:31). The prophet ridicules him, saying that Pele has desolated Puna. “The trees have descended from the mountains to the sea. The *ohi`a* and *puhala* are on the shore. The houses of your people are burned. Your land is unproductive. You have no more people.” (Westervelt

1916:31-32). Keliikuku heads home. He comes around the eastern side of Hawai`i, lands his canoe, and climbs the highest point for a view of Puna. He sees his fertile plains covered with black lava still pouring out clouds of smoke. The remnants of forests are still burning. Pele had heard Keliikuku boasting and had demonstrated that the land around her pit of fire is not secure against her will. Keliikuku hangs himself. [Westervelt in Komori 1987:19]

## **CONTEMPORARY EXPERIENCES**

Lava has continued to flow and experiences shared. Part of the CMP project includes collecting stories of personal experiences. Below is a brief beginning:

### **1955 Lava Flow**

Maile Carr recalls hearing about an eruption while she was at school in Pahoia and how surprised she was to find it happening in her uncle's yard.

### **1960 (Kapoho) Flow**

<http://vhca.info/1959.htm> Article by Gladys Flanders published in the "Honolulu" magazine in 1985 featured on the vacationland association website

### **1990 (Kalapana) Flow**

"Migrating from the mainland in 1975 my partner, infant son and I landed on what we were sure was the paradisiacal land of our dreams. This area called the lower Puna District on the Big Island and especially the Red Road was the only place we could imagine settling down, planting seeds and raising a family.

The lower Puna coastal road and the surrounding communities had a charm and life style that was very appealing to young adventurous 'back to nature' types like we were.

Initially we were drawn to the area by a friend who was living in Wa'a wa'a. We had heard that property was affordable and living off the grid and off the land was fairly doable. The abundance of fresh rain water, warm weather, year round growing seasons, the laid back and generally high tolerance and diversity made the decision easy.

After settling in Wa'a wa'a for 5 years and the birth of another son, our young family moved further down the Red Road to Kalapana. An area one mile up on the pali above Kalapana Gardens called Keone Homesteads had sweeping ocean views with large Ag lots and once again

beckoned us to sink our roots and develop the land. Even though the acreage we bought had an old a'a lava field on it we didn't think much about the volcano in those days. Kileuea was quiet and lava flows were not in the every day mindset. We had no idea what grand mission was in store and how the village of Kalapana would be altered.

In 1983 everything changed when Pele woke from her slumber and began spewing a spectacular aerial display and fountains of molten lava colored the sky a fiery red. Pu'u O'o vent was born. From then until now we've been witness to Pele's fickle ways and have been victims, survivors and grateful stewards of the land.

Over the next year or so lava flowed from Pu'u O'o into Royal Gardens with frequent starts and stops. A few houses had already been claimed in Royal Gardens and the greater Kalapana community was in lava alert mode, but the area being threatened was still 2 or 3 miles south of us. We were not in immediate danger as the surface flows were staying in Royal Gardens. Then in December of 1986 the head of civil defense, Harry Kim came knocking on our door to notify us of the impending crisis. Apparently, a new vent had opened up. Pu'u O'o had sealed off and Kupaianaha vent was producing lava and heading our way. For about a week we had been hearing the crackling and snapping of burning trees in the forest behind our property and 'Harry', as we all called him, confirmed that our land and specifically our homes were in direct line and lava was quickly approaching. We were given orders to evacuate. Four or five days was the estimated time of Pele's arrival. Civil defense was hauntingly accurate. Harry worked tirelessly and was kind, compassionate and gracious in being the bearer of bad news. He became a part of everyone's family.

We left with the few belongings that were important to us and Red Cross set us and others up in a hotel room in Hilo and later FEMA took care of lodging us in HPP. We went back everyday to the road block to check on the status of our property. Finally, a week after we evacuated we were told our home had been claimed, it happened at night while we were away. The whole community was in a state of disbelief as the flow advanced across Hwy 130 and into Kapa'ahu claiming more property and homes along the way. Pele reached the sea to the south as well as entering Kalapana Gardens. While some residents were saving everything they could including plants and trees others simply stayed and watched then packed their bags and left. An exodus, a methodical escape from impending doom. The sight I will never forget: flatbed trucks parked along the shoulder of Hwy 130 with entire homes on the back, just waiting seemingly with nowhere to go. The most noticeable was the Star of the Sea Church which found a new resting spot further up the road. In those days we were allowed to view this historic unfolding. Although stunningly beautiful I saw more burning lava and destruction than I care to ever see again. These were our neighbors- our ohana and a way of life that was close to ideal. However, the aloha spirit was alive and manifesting in remarkable ways. The community pulled together

and neighbors, friends and family cried, reminisced and worked to bring a sense of integrity to the tragedy. The entire event was well documented.

Many homes and precious landmarks were spared and hope was restored that maybe Pele was done with this area. Not so, in 1990-91 after a long pause and after we had settled maikai in Kaimu Makena and presumably out of danger, we found ourselves again on a roller coaster ride with Pele baring down on us , she was coming back for more. In this epic flow, our beloved surf spots, beaches, parks, neighborhoods and the rest of Kalapana was annihilated. New land and new beaches were created, families left and friends scattered.

We had to evacuate again and were preparing to lose for a second time in 5 years. We watched while favorite spots-canoe landing, the sand dunes, rubber duckies, Harry K. Brown Park, Drain Pipe and picturesque Kaimu Bay & Black Sand Beach were engulfed before our eyes. As Pele continued to spread a thin finger along the shoreline in front of our home, we witnessed our ocean view change from gentle tide pools to caustic steam and smoke. But loosing our home was not to be this time. The flow stopped a few yards from our property and the vent closed down. Kupaianaha was no longer active. We were spared and we still live on The Red Road - survivors of the Kalapana lava flow. " - Life on The Red Road by Cheryl Morgan

## **2014 June 27th Flow**

## **SCIENTIFIC INFORMATION ABOUT KILAUEA ERUPTIONS**

Much scientific information has been collected about the Kilauea eruptions. An important source is:

<http://hvo.wr.usgs.gov/kilauea/history/1960Jan13/> (Kapoho 1960 eruption)

## **RED IS MORE THAN LAVA**

*Niniu Puna, pō i ke ala* - Puna is dizzy in fragrance!

Red also signifies the color of the lehua. Ancient proverbs and sayings collected by Mary Kawena Pukui talk of the fragrance of Puna: *Ka makanihali 'ala o Puna* - the fragrance-bearing wind of Puna is said to refer the fragrance of maile, lehua and hala smelled by fishermen at sea.

One saying, *Ke Kai Kua 'au lehua o Puna 'ewa* refers to the shallows of the sea where fallen lehua flowers redden the surface.

90+ year-old Roy Wilson remembers actually paving the road red. As the road aged, developing the inevitable potholes, residents continued to call for maintaining the red color. Since the original oil that had provided the red tinge was no longer available, County Public Works-Puna Roads recalls attempting to use red cinder within the mix. Unfortunately the red cinders quickly rose to the surface and were lost leaving the road pock-marked. The last remaining red section in Kapoho was paved over leaving one spot at the entrance to Green Lake.

Another more humorous reference to red comes from Cheryl Morgan who remembers a time when thousands of large red ants trailed across the road.

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## ROAD IS A PLACE

*(Information, in part, drawn from Hiroo Sato and Cultural Surveys. Bibliography in Appendices)*

## EVOLUTION OF THE LANDSCAPE

Lava flows of different periods provide a glimpse into the evolution of the area. As lava was cooled by rains, lichen formed providing nutrients for ohia seedlings blown by the winds. Over time ohia trees grew throughout the lava fields accompanied by kupukupu and uluhe ferns which further retained moisture and added compost to hollow areas. Even in high rainfall areas, it can take 100-500 years for a climax forest to be reached.



The role of moving lava continues to affect the area. Of approximate 500 square miles in Puna, 50 square miles have been covered since 1983.

Settlement in ancient as in modern times was affected by lava flows. Ancient Hawaiians lived most often in villages around small coves along the coast utilizing the inland areas of the ahupua'a system for gathering and planting where soils became more fertile and the ohia forests and wildlife populations grew. A description from Captain Cook's third voyage in 1779 reads:

*The East part of Opoona [Puna] is flat, covered with Coco nut trees, and the land far back is of a Moderate height. As well as we could judge this is a very fine part of the Island, perhaps the best.*

*On the SW extremity of Opoona the hills rise abruptly from the Sea side, leaving but a narrow border, and although the sides of the hills have a fine verdure, yet they do not seem Cultivated*

*and when we sailed pretty near and along this end of Opoona, we did not observe that it was equally populous with the eastern parts [Beaglehole 1967:606].*

Dryland agriculture included the cultivation of kalo and sweet potatoes in mounds, pits or kīpuka (remnants of old lava flows that contained soil). Where there was more rainfall and deeper soil, there were walled fields. As populations increased, traditional agriculture was intensified and modified.

In 1823, William Ellis recorded the extensive field system of dryland farming stretching from Kaimū almost to Kapoho. In his tour, Ellis records stops at the villages of Kaimū, Kehena and Kamaʻili, and Opihikao, which Ellis describes as a “populous village, situated within a short distance of the sea” (Ellis 1963:200) and traveling through the ahupuaʻa of Kauaea, Malama and to Keahialaka, the residence of Kināo, the governor of the Puna District. The party split up at Keahialaka, with Ellis remaining with the sick chief of Puna, Kināo, and the rest of the party continuing north to the village of Puʻalaʻa.

Immigrants began arriving in the 1800 with the largest numbers in the early 1900s. The missionary Titus Coan reported the increase in variety of area crops as early as 1835:

*Its [Puna's] shore line, including its bends and flexures, is more than seventy miles in extent. For three miles inland from the sea it is almost a dead level, with a surface of pahoehoe or field lava, and a-a or scoriaceous lava, interspersed with more or less rich volcanic soil and tropical verdure, and sprinkled with sand-dunes and a few cone and pit-craters. . . . The rains are abundant, and subterranean fountains and streams are numerous, carrying the waters down to the sea level, and filling caverns, and bursting up along the shore in springs and rills, even far out under the sea. . . . Puna has many beautiful groves of the cocoa-palm, also breadfruit, pandanus, and ohia, and where there is soil it produces under cultivation, besides common vegetables, arrowroot, sugar-cane, coffee, cotton, oranges, citrons, limes, grapes, and other fruits. On the highlands, grow wild strawberries, cape gooseberries, and the ohelo, a delicious berry resembling our whortleberry [Coan 1882:26].*

## **RYCROFT**

The Rycroft Coffee Mill site at Pohoiki is a historic marker of the change in the area's natural environment. Large numbers of the 100'+ high ohia trees were cut down and floated off of Pohoiki for use in building mainland railroads. According to Roy Wilson, the chain used to lash

the huge logs still lay in the waters off of Pohoiki. Robert Rycroft started planting coffee trees in 1891 and coffee became the first major agricultural crop introduced into Pahoia. Rycroft also processed guava jams and milled the coffee grown along the Red Road particularly in the Opihikoa to Pohoiki section of the road.

## **SUGAR CANE**

Though sugar cane was brought to the islands by outrigger canoes and served as part of the traditional native Hawaiian diet, it was the sugar plantation that dramatically altered the natural environment. The Ola'a Sugar Company first began in 1900 harvesting its first crop in 1902. The total area of sugar cane fields in the 1920's and 30's was nearly 3000 acres. Prior to 1940 sugar cane was harvested without burning, leaving leaves and tops to act as mulch. A herbicide of caustic soda and white arsenic was used to suppress weeds. When WWII reduced manpower in the fields, the fields were burned before harvest to facilitate harvesting but it also reduced mulch. The then liquid herbicide Penite was mixed with an activator and sodium chloride. From the mid-50's aromatic oil was used, replaced in the 1960's by D.C.M.U. and Altrazine. At first animal and fish bones were used as fertilizers.

During the early years, manual labor was required for all phases. Since the native population could not supply sufficient workers, the plantations recruited workers first from China, then Japan and the Philippines. Before, the Oriental Exclusion Act of 1924, 213,750 Japanese had emigrated and made up 70% of the sugar workforce. Pahoia town bears evidence of the impact of the Japanese and Filipinos on the area.

The harvested cane was loaded on railcars that moved on a portable track in the field and connecting to a track system to the town of Pahoia. The ancient "Old Kaueleau Trail" from Opihikoa to the roundhouse near Kamaili Road was used by laborers. Eddie Wilson suggests the mango trees growing along the trail are the result of mango eating by the workers going to and from the train.

The Ola'a Sugar Company changed its name to the Puna Sugar Company in 1960. The Puna Sugar Company closed in 1984. Sugar had been the backbone of the Puna district's economy for eight decades.

Though other crops were grown (notably macadamia nuts and coffee and various citrus), papaya became a dominant feature of the Red Road landscape. Papaya grows best at elevations below 500' in a cinder soil that provides adequate drainage. The Solo variety, first

introduced in 1911, was the favored variety. The state's first agricultural park offering long-term leases at low cost was established in Pahoia in 1975. But in 1992 the Papaya Ringspot Virus first appeared in the fields near Kapoho. Puna's share of production fell from 95% to 78%. In 1998 transgenic varieties resistant to the virus, Rainbow and SunUp, were introduced. In providing information to farmers, studies of 171 farmers indicated that 90% lived in Keaau or Pahoia, 85 leased their lands and 91% were Filipino.

## **OTHER AGRICULTURE**

Awa was a crop cultivated in the uplands. The sandalwood trade and harvesting of Lama had a large impact on the native forests. It is believed that the harvesting and trade in sandalwood hastened the demise of the ahupua'a system as trees were cut without restriction and workers abandoned the villages for jobs at the ports. Today, papaya still dominates, but a variety of other crops, including orchids are grown. Viability of other crops remains tied to market price fluctuations. For example, from the late 1930s to 1970 Pahoia was the tangerine capital of Hawaii.

**RED ROAD COMMUNITIES** - The Red Road is also home to a few small communities

Kapoho Beach Lots/ Farm lots

Village Green Society "The Belly"

Wai 'Ōpae (Vacationland)

Puna Palisades

Pū'ala'a

Kehena

Pohoiki

Kikala Keokea

Kamaili

Makena

Opihikao

Kaimu

Seaview

## STORIES OF MAINLANDERS AND OTHERS

" WWII 1941-45 drafted many young Americans. The tragedy of Pearl Harbor weighed heavily upon the homecoming warriors. They started families and made a good living. When thinking or talking of WWII the conversations drifted back to Hawaii "The Paradise in the Pacific."

Three hundred years before the area of Puna experienced a massive lava flow. In the late 1940's the land speculators arrived and began carving the land into 1-2 acres ready to sell to the now mature veterans. All went well with the developers - and then came the 1960 lava flow wiping out Kapoho. And here we had hippies, retirees and an assortment of other whites from the mainland USA left with another flow to reckon with. Some returned to the mainland. Others stayed and developed an alternative residence in lower Puna. It grew and became fashionable to have a "cottage by the sea". Some worked at the College of Hawaii in Hilo. It was a great starting point for a career in education. the need was there plus the resources of nature itself! Why wouldn't anyone want to stay?" - Toni Thomson

## FLORA/FAUNA

### Birds

Sato wrote in 1928 about 12 pairs of cardinals were brought to Pahoehoe from Florida and displayed on the sidewalk before being released into the forests. Before the arrival of the cardinal no strawberry guava grew in the ohia forests. The "mejiro" (Japanese white-eye) was introduced in the late 60's or early 70's-. Sato also notes that in the past there were plovers, linnets, ricebirds and Canadian geese. Today along the corridor there are some Hawaiian hawks, owls, doves, mynah birds, cardinals, finches, and many other native and introduced bird species.

### Flora

From Hwy 137 one sees coconut palms, tree tunnels of kamani, java plum, mangoes, and ironwoods. Roy Wilson remembers Ranger MacKenzie planting the first ironwoods in the state park that now bears his name. In the park itself there are palms that line what is locally known as the King's Trail.

Though these Kalapana palms no longer exist, the Hawaiian saying *Na niu moe o Kalapana* recalls the reclining coconut trees that were fastened down to commemorate visits of Ululani and Queen Emma.

There are patches of ohī‘a, alahe‘e, naupaka, heliotrope, kou, kukui, kae‘e vines, monkeypod, gunpowder, cercopia, melochia, octopus tree, albizia, laua‘e, pineapple, morning glory vines, pothos vines, many grasses and introduced plants that have been brought in.

## SIGNIFICANT FEATURES

*The selection of features and a definition of intrinsic qualities is presented in Part II*

*Information gathered by students of Kua O Ka Lā . All Features and Side Trips are listed from east to west.*



### **Feature 1: Ka Wai a Pele (Green Lake)**

Crater lake in ash and tuff cone (one of only 2 on the island)

Natural, historical, scenic

Often referred to as “Green Lake”, Ka Wai A Pele is an important resource along the Red Road Scenic Byway. Ka Wai A Pele, translated as *The Pitted Waters of Pele*, has a number of stories involving Pele. Ka Lua Wai A Pele is known for its vast lake, tall and beautiful green mountain/volcano as well as the heiau (temple) Ha‘eha‘e and the two pohaku (stones) of Lekia and Hanalei. It is over 500 acres within private ownership and is designated as conservation and agricultural lands within the County of Hawaii.

### **Feature 2: Kua O Ka Lā Public Charter School and Pū ala'a ancient Hawaiian village with fishponds and native plants**

Kua O Ka Lā PCS[[www.kuaokala.org](http://www.kuaokala.org)] is located at an intact ancient Hawaiian village containing historical sites, fishponds and native plants. The school is instrumental in preserving the Hawaiian language and traditions.



## Historical, natural, cultural

This large property has a rich historical and cultural past as well as a promising future as the home to Kua O Ka Lā, a public charter school. Spanning 282,795 acres, the property lies mauka from the Red Road, next to Ahalanui warm pond. Pū'ala'a is an intact ancient Hawaiian village complete with historical sites, fishponds, and native habitat that affords an ideal outdoor learning environment for the school's project-based curriculum. Ho'oulu Lahui, a non-profit organization started in 1994, is responsible for establishing Kua O Ka La PCS a cultural-driven school. Pū'ala'a is named for the ala'a tree, common in Pu'ala'a but rare elsewhere on the island.

Much of the current knowledge of the ancient Hawaiian village comes from British missionary *William Ellis* who, in 1823, detailed the village's agricultural, social, and political systems. In 1971, T. Stell Newman reviewed the journal of William Ellis to reconstruct the environmental characteristics of aboriginal agricultural lands on different parts of the island. The site is considered wahi pana (sacred place), pu'uhonua (place of refuge), pa'ahana, and pono (righteous, care). An ancient unrecorded fishing village site was discovered by Bishop Museum archaeologists in 1971. This village cultivated agricultural crops within the village, and utilized forest plant species to create fishing and farming tools. During earlier times (1820-1850), staple foods of the Hawaiian diet such as kalo (taro), mai'a (banana), ko (sugar cane), and 'ulu (breadfruit) were cultivated inside the Kapoho crater.

This site is also home to an ancient fishing village with about 40 acres of archeological sites with farming areas, walls, house sites, agricultural grounds, makahiki grounds, and burial sites. Archaeologically of the area comprise complexes that form a cultural landscape. Each site is necessary to collectively convey the history of ancient Hawaiians in the ahupua'a. Sites and complexes include: Agricultural features, habitation/ancillary habitation/temporary habitation, boundary wall, and burials. According to Uncle Keiki Kekipi, there are mauka to makai trails as well as the kings trails or ala loa.

The watershed from mauka is an indicator to the health of the marine life. Pu'ala'a was known especially for fishing 'Opelu. The 'Opelu were caught by using 'Opae 'Ula and nets made from the 'Ule of the hala tree. Another technique used for catching 'Opelu was with chum made from coconut husks. The 'Opae 'Ula would hide in the chum and the "opelu would be distracted

trying to find the 'Opae 'Ula, they wouldn't be able to see the fisherman. Fishing and marine resource gathering practices still occur along the coastal areas of Pu'ala'a.

### **Feature 3: Mauna Kea Pond a.k.a 'Ahalanui County Park**

Ahalani County Park is home to the Mauna Kea Pond ("warm pond"), a large pool fed by fresh water and ocean waves and heated by volcanic steam. The salty water lets the visitor float effortlessly while watching ocean waves. Its shallow and protected water makes it a desirable stop for those practicing snorkeling and/or swimming. A popular spot for young and old, there are limited restroom facilities, a cold-water rinse-off shower, a covered pavilion, picnic tables, open park land and parking. A lifeguard is on duty.

Natural, recreational, cultural, scenic

The Mauna Kea ohana (family) was from this area, thus 'Ahalanui Warm Pond is often referred to as the Mauna Kea Pond. In the past, there was a caretaker's home that was located where the pavilions are now. This site is home to an ancient Hawaiian canoe launch site, and contains special marine features including anchialine pools and geothermally heated springs. The site is known as 'Ahalanui County Park, and is a public recreation area and provides public access to the coast. The coconut trees that are planted in this area were planted by a kupuna to signify the longevity of life and food that would sustain the people. The park was established in 1994 to replace the Harry K. Brown Park that was lost in Kalapana. The park is now one of the most visited parks in the lower Puna area, as it is one of the only three found on the Puna Coastline.



### **Feature 4: Pohoiki: Isaac Kepo'okalani Hale County Beach Park**



The park was enlarged as a community replacement for Kalapana's Black Sands Beach. The community has relocated its beloved surfing traditions to this area sharing the boat ramp with a thriving boat-fishing industry. A wheelchair-accessible shoreline pathway with picnic tables and pavilions provide a common weekend/holiday family experience. The park also contains a children's playground, a large event field

and provision for camping.

Natural, cultural, historical, recreational, scenic

Pohoiki is a 'ili within the ahupua'a of Keahialaka. The area currently consists of a State Beach Park known as "Isaac Kepo'okalani Hale Beach Park", formerly known as Isaac Hale Beach Park. The Hale family has been lifelong residents of this area. There was a landing at Pohoiki bay and the park was established in 1951 to honor Isaac Hale who was a soldier killed in the Korean War. John Hale, or Uncle Hale who lived at the famous red house next to the boat ramp, says that in the days of his grandfather this landing was used as a whaling port. Uncle Hale states that this area was always a fishing village. Many families in the area would contribute to the sharing of fish with other families. It has been said that if you even touched the canoe you would get some fish. Old fishing practices included using the canoes. One practice that is documented in this area is opelu fishing. The families would take out the canoe and feed the opelu ko'a (house) with the 'opae ula (red shrimp). This was done to ensure that there was always fish and the fish were well taken care of. The families of these areas were subsistence fisherman. They only took what they needed. There was never a problem with having enough because people didn't overfish. Malama 'āina (take care of the land and sea) is the Hawaiian concept always practiced in this area.

Traditional fishing practices started to dissipate in the 1950's with the introduction of fishing boats. Families began to start fishing with boats during these times. The Kuahiwinui and Kealoha families became well known for fishing with boats. The modern fishing methods used by these families included fishing for ahi or tuna outside of the bay without the use of trolling techniques. Longtime resident, Gilbert Hay of Kapoho, testified in favor of appropriating funding to construct a boat harbor. He also states that there was a small wharf and crane for handling freight and this was the port of Puna.

Archaeological structures were found in this area, yet no records of these were found. Some walls and structures can still be seen today. The area was an old Hawaiian village up until the introduction of the Englishman, Robert Rycroft, whom moved into the area in the late 1800's. He moved in around the 1870's and was the reason for lots of change to this area. In August of 1878, Rycroft stated that he made improvements to the Pohoiki landing and wanted to buy property here He constructed a coffee mill, which is still standing. The improvements to Pohoiki landing allowed the Puna Sugar Company to ship in their seed cane to Kapoho around 1898. The landing was the only means of transportation. The railroad and roads from Hilo came later.

Today Pohoiki has seen lots of change. There is a new pier that was constructed in the 1970's and a boat ramp that was reconstructed in the early 2000's. Many fishermen from all over Hawaii Island come to fish out of this harbor all year long. In recent history, with the Kilauea volcano flowing into the ocean, commercial boats to lead tours to the lava used this harbor. Even though this is a legal boat ramp and no swimming is allowed, this ramp area can be seen filled with keiki and adults on a daily basis. Even on some occasion, people don't move out of the way for the incoming and outgoing boats. This the only heavily visited beach park, with access to the ocean, in the lower Puna area and there are hundreds of families and visitors that frequent the area. As a part of the funding that was received from the loss of Kalapana, the county gave money to establish new parks and Pohoiki was able to add new facilities. A new park was constructed with bathrooms, showers and campgrounds with two new pavilions. A new parking lot was also built. Recent damage from Hurricane Iselle has changed the coastline forever.

Three areas of the Pohoiki area are owned by the County of Hawaii and the lot that has the boat ramp is owned by the State and the County. The TMK#'s for these parcels are 1-3-008:014 for the 1.244-acre parcel, 1-3-008:021 for the 0.827 acre parcel, 1-4-093:048 for the 27.33 acre parcel, these three parcels are zoned conservation and TMK 1-3-008:016 for the 15.65 acre parcel is zoned Agricultural. All areas are maintained by the County and State. There are no special use permits, restrictions or designation for any the parcels.

*Research By: Leila Kealoha and Julian Beimler*

#### **Feature 5: Rycroft Coffee Mill(\_Hoapili-Smith home)**

The Rycroft Coffee Mill site at Pohoiki is a historic marker of the commercialization of the natural environment. Large numbers of the 100'+ high ohia trees were cut down and floated off of Pohoiki for use in building mainland railroads. Robert Rycroft started planting coffee trees in 1891 and coffee became the first major agricultural crop introduced into Pahoia. Rycroft also processed guava jams and milled the coffee grown along the Red Road particularly in the Opihikoa to Pohoiki section of the road.

The Pohoiki Coffee Mill is located next to the Pohoiki junction. It resides on about 26-acres. It is owned by Merrill and Ida Smith. The Coffee mill was constructed between 1880-1885. It consists of a two-story structure and has been remodeled into a home by the Hoapili-Smith family.

Historical

**Feature 6: Hale family graves (Keahialaka, Grave site 1)**

One of three grave sites exist directly on HWY 137. Interpretive material must be generated to explain the presence of these sites close to the road but to discourage visitor intrusion.

Cultural



The Hale family gravesite is located in the Southeastern end of the Ahupua'a of Keahialaka. There are about seven graves that can be found at this site. The famous "Uncle Hale", John Hale, is buried here. Uncle Hale lived at the Red house located on Pohoiki bay. He was well known for welcoming people into his home and always sharing his house with all the families that frequented the area. His brother, Billy Hale owns the property located right next to the gravesite. The gravesite is cared for by the family members of the Hale 'ohana. You can find a bench and resting area, surrounded by Mango trees. This is one of three gravesites located along the beach road of families that lived in these areas.



**Feature 7: Malami & Ki Forest Preserve in Malama & Ki ahupua'a**

Malama Ki Forest Preserve occasionally features interpretive walks as well as study groups.

Natural

The Malama and Ki ahupua'a Forest Reserve is owned and managed by the State of Hawaii. It was created from the lands that were covered by lava, with little agricultural value. The area is covered by a'a and pahoehoe lava rock, with some soil growth and o'hia. The land was traditionally used for camping and fishing. The property covers 1257 acres. Malama Ki forest reserve was created from the lands that practically had no agriculture value. Most of the area is covered by a'a and pahoehoe lava rock, and the rest was a little spaced out soil growth of o'hia. They believed that the most value you could get out of this land was to create a forest reserve on top of it and maintain its condition. A state park was created along the shoreline of Malama ki preserving a large amount of ironwood and portion of the historic king's highway crossing through it, called MacKenzie park.

## Feature 8: MacKenzie State Park within Malama & Ki ahupua'a

The ocean (makai) side features ironwoods and large flat areas of lava ending in cliffs and ocean caves at the shoreline. MacKenzie Park provides walking and camping opportunities and features a lava tube, fragments of the King's Highway and fantastic shoreline vista. Camping and restrooms are available at MacKenzie State Park

Recreational, natural, cultural, historical, scenic



The park was named after a young ranger who planted ironwood trees and later died in 1938. There are several large caves that go underground and there are also said to be burials that are located here. Prison convicts built MacKenzie State Park in the late 1850s. This was during the height of the sugar plantation era in Hawaii and the convicts - mostly plantation laborers who committed crimes - were shipped over from Honolulu's prison camps. Working under the unforgiving conditions of an isolated area, the convicts cleared the thick rainforest and removed large lava rocks to level the park's ground. Many of them succumbed to the hot humid climate, lack of sanitized water, and outbreak of diseases. There are no records of where their bodies were buried, presumably somewhere in the park. To this day, local residents believe the souls of those long dead convicts are still wandering the park. Park visitors have occasionally reported seeing ghostly apparitions of emaciated and unshaven men carrying pick axes and hand tools at sunset time. Those who camp overnight have also reported seeing in a distance what looks like a large campfire with sounds of people cooking and talking. But when they attempted to go toward the campfire, it got farther and farther away and suddenly disappeared altogether! In daylight, no evidence of any campfire or large camping group can be found.

King's Highway is an old coastal rock trail built by [King Kamehameha the Great](#) who ruled the Hawaiian islands from 1795 to 1819. This trail circled the entire Big Island and, for many decades, served as a major travelling route for native Hawaiians to go from one end of the island to the other. A restored section of this historic trail passes through MacKenzie State Park. Local legends say that the ghosts of ancient Hawaiian warriors called the night matchers are still using this trail. Over the years, people have witnessed eerie sights like a procession of disembodied flickering torches or heard haunting sounds of drumming, chanting and battle cries. These occurrences often happen during a windy rainstorm or on calm moonlit nights. Many local residents refuse to venture into MacKenzie State Park after sunset or on full moon nights for fear of an unwanted encounter with these fierce ancient spirits.

MacKenzie State Park was unfortunately the scene of several terrible crimes. In 1980, a young couple was camping in the park when they were attacked and severely beaten outside their tent during the night. Their bodies were found by other campers the next morning, the man was dead and the woman was barely alive. No arrests were ever made and the crime still remains a mystery to this day. In 1993, a 16-year-old high school girl was kidnapped and raped by three men. After beating the victim unconscious, the three men disposed of her body over the cliff in the park. The men were later arrested and according to their confession, the victim was still alive when they threw her into the ocean. Her body was never found. Most recently, in 2008, while filming the movie "[The Tempest](#)" (by Miramax, with Helen Mirren and Djimon Hounsou) on location at MacKenzie State Park, the film's cast and crew discovered the bullet-riddled body of a well known local surfer at the bottom of the sea cliff.

There are also many reports of drowning accidents at the park. Most victims were unwary fishermen who got swept away by big waves and strong currents. During high surf periods, the crashing waves can get 30-40 feet high above the cliff, washing everything (large chunks of rock and even a few ironwood trees!) into the ocean. The bodies of drowned victims are rarely recovered in these treacherous waters.



#### **Feature 9: Ka'akepa (Malama Ki Flats)**

Ka'akepa (Malama Ki Flats) is located at the end of a 700 foot walk south of the park, and features lagoons and tide pools as well as a flat walking area under the palms.

Recreational, natural, scenic

#### **Feature 10: Iliililoa**

Road setback. Renown for both views of the ocean and the impact of the waves on the cliff side. The road was moved because of continuing erosion. Called a "jumping off" spot, the area is a site of family memorials and should be treated with respect.

Natural and scenic



The place now commonly known as Guardrail, is in the Ahupua'a of Kauaea between Keawakahiko and Papala points. The area is a special spot where families have spread their loved ones ashes after death. Family members of the Kuahiwi and Kuamo'o family have laid their loved ones to rest here at this place. Monuments or headstones can be found at this area where the guardrail used to exist. Some have considered this place to be a Leina or a place where the souls crossover, from one place to another. The area surrounding the guardrail hosted a school house at one point. Across the street is home to many coconut trees, a kukui nut grove and kamani trees lining the coast. Elsie Naugayan owned the property mauka of the guardrail and used it as a piggery for many years.

The area is also home to the famous Luther Makekau. Uncle Luther Makekau was born on July 13, 1899 and was loved by all. The way he planted wasn't really planting he threw the seeds in the air and the wind took the seeds, that is how Uncle Luther Makekau planted his crops and whenever Uncle Luther went he would plant. Luther Makekau was known throughout the whole Hawaii Island, but they only knew the kolohe part on him. When people would ask of him everyone would smile. He was a hard worker and he taught many people many things.

**Feature 11: Opihikao Group: (Opihikao Hawaiian Church, Pohoiki wai (keiki tide pools), Lae oio (Fishing Rocks), Secret Beach, possible ancient Kaueleau Trail)** Opihikao, originally a traditional Hawaiian village with warm springs malka and makai, is now a culturally-diverse community with strong Hawaiian traditions. The Opihikao Hawaiian Church, founded in 1832, still includes Hawaiian music and hymns in its services. The church also sponsors community dinners to build a sense of community and hosts a preschool-kindergarten. Next there are the Keiki ponds, beloved by area families as a spot to expose toddlers to the ocean and some of its smaller creatures. Close by are the fishing rocks: popular with many fisherman. Slightly further, under a Kamani tree tunnel is the entrance to Secret Beach a rock beach with wondrous wave displays and tide pools.

Historical, cultural, natural, recreational, scenic



**Opihikao 1st Hawaiian Congregational Church** is located on the makai side of the Red Road, adjacent to the Kamaili road. The church was founded in 1823, and is listed as a Historical Site. Christianity first arrived in Opihikao through missionaries, who were greeted by the head man Kalaiko-a. Kalaiko-a extended his home to the missionaries, and his home was here where the first message was preached. This first church location was not recorded,

however, the current church site was rebuilt and recorded in 1895, and is recorded as the second building that was built for Opihikao Congregational Church. In the year 1853, Daniel Makuakane became the leader and later earned the title of a “Reverend” in 1865. In that year the membership grew and 319 people attended church here. The Makuakane family have been kahu of this church over the years and it is still led by Kahu Clara Daog whom is a Makuakane.

Opihikao Congregational church has had a strong history, and helped to promote seminary training for East Hawaii’s lay leaders for the ministry. This has allowed the church to continue, with local leaders. Kua O Ka La was first started in 2002 and the Opihikao Congregational Church was its first school building. Opihikao Congregation Church partners with Kua O Ka La for the Annual Church Hoike event.

The area known as **Pohoiki Wai** is located in the ahupua’a of Opihikao. The name is literally



translated as “Small depression of Water” or another name is “small pond”. It may be that this place got its name because of the water well that was found here. There was a water well that was located underground and it would go up and down with the tides. The water was warm to hot depending on the tides. This water well was used for bathing, washing clothes and swimming. The area was also used as a playground for all the kids

that lived in the area. The families would swim here. Some of the names of the families that lived in the area where the Elia, Hanohano, Hekekia, Kahana, Kalani, Makua, Makuakane, Kamau, Kuamo’o, Kauhiwinui and others. The families that lived in this area would fish, farm and gather for their sustenance. Meaning that they would live off of the land and from the ocean.



The land was considered to be sacred. The people who lived here didn’t need money and this is probably an area that may have been some of the last to see and use money. Over the years, the Makuakane family would celebrate birthdays and holidays and camp at Pohoiki Wai. Pohoiki Wai is still an area frequented by families of all likes and some call it “Keiki ponds” today.



Aunty Violet Mae Makuakane, wife of Uncle John Makuakane shared stories of the area. The property is divided into three parcels and are zoned conservation.

The areas south of Pohoiki wai called **'Lae o'io** are known for fishing and camping. These fishing sites are located directly across from Uncle John and Aunty Violet Makuakane's home. Lae o'io is owned by the State of Hawaii and is designated as

conservation land. The gathering of fish, opihi, ha'uke'uke and limu has a long tradition here. The parcel of land is about 19.51 acres and runs along the coastline for about ½ to ¾ of a mile.

There is a small beach and gravesites located on the southern of the parcel. The traditional name of the black sand beach is **"Ka'alehuli"**.



**Feature 12: Grave site in Kānepua'a ahupua'a (at Makeman) & archeological/burial sites**

One of three grave sites exist directly on HWY 137. Interpretive material must be generated to explain the presence of these sites close to the road but to discourage visitor intrusion.

Archeological, cultural



Makeman & Pua'akanu) (Grave site 2)

The Makeman grave site is owned by the State of Hawaii, on approximately 20 acres of conservation land. Makeman means "Dead". The property is zoned conservation. There are over

100 people buried at the Makeman gravesite and most of them don't have headstones. Family members often bring flowers and clean the site. The graves are very well taken care of. Graves were lined with flat rocks and usually done by hand with much care. Lydia Manuel of the Elia family and Phillip Makuakaneleiali'iokalani Kealoha shared about their family members who are buried there. Lydia's father and grandparents are buried here. Here family home is located next to the Opihikao church and Pohoiki wai. Her family still resides in the area and helps to maintain the family graves of the area. Phillip's grandparents, great grandparents and their children are buried at this site. He has shared that there are many graves that exist in the area and they are not marked with names. Phillip a.k.a. "Jack" would always go to take care of the graves and cut the grass and put flowers. The graves extend all the way out to the ocean from the roadside. There are several different families who are buried in this gravesite and it is one of three know gravesites along the coastline. Both families lived in Opihikao and were raised in fishing and farming. Fishermen use this area to go fishing. The last people buried at this site were Daniel Elia Sr. and Becky "Makuakane" Takeya. Visitors should respect this site, as this is a family gravesite that has been here for many generations. Flowers are welcomed.

**Feature 13: Small cobble beach and 1790 and 1955 lava flows.**

At the edge of two historic lava flows, an intimate cobble beach provides the opportunity to escape - to listen to the waves and the rolling sounds of the cobbles.

Natural, scenic



**Feature 14: Scenic setback (2nd of 2; see feature 10) and possible walk-bike path and remains of Ala Kai Trail**



A vista viewing road setback provides parking for a potential beginning or ending to a two-mile coastal walk. From the parking area at the setback, the path would

proceed under a tree tunnel past Kalani Resort. The resort offers accommodations, food/refreshments, a shop and classes and workshops many of which are on Hawaiian culture, traditions and native plants. Past the Kalani resort the pathway would parallel the ancient Ala Kai Trail then emerge for open ocean vistas on the state/county land makai of the road in front of the Seaview community. Further along, the path reaches the parking lot and entrance to the black sand beach at Kehena.

Natural, archeological, recreational, scenic

### **Feature 15: Archeological sites at Kalani Honua**

At the retreat are the remnants of the Kama'ili Halau and a heiau.

Archeological

Kalani Honua is located along the Red Road Scenic Byway, near Seaview. It was established as a yoga retreat and center for arts and expression in 1975. It hosts visitors from around the world. Richard Timothy Koob was born in Minnesota. Him and his partner, Earnest Morgan, went to France to celebrate life, art and dance. Richard and Earnest were then drawn into Hawaii. Richard was so fascinated with the culture around here. He found this large Conservation coast, and thought it would be an ideal place to start an educational retreat that “encouraged visitors to embrace the vitality of nature in becoming fully realized in the cradle of earth and heaven.”. So he bought 19-acres of the land. Richard, Earnest, and Richard’s family all started to help and work on the property. The name Kalani Honua was suggested by a friend when he said “This is like heaven on earth”. Later they expanded. The Grand opening happen in 1982, it was labeled as “The best party in Puna” in the local newspapers. The area is located in between Kamaili and Ke’eke’e ahupua’a. The property is zoned Agricultural and has a historical heiau that is located there. The Kanaka’ole family is associated with this heiau. This place also host gravesites. Kalani Honua has now expanded into a retreat that offers many choices to all cultures and people. There are sleeping quarters, gardens, a kitchen, store and workshops that are offered to visitors.



### Feature 16: Kehena Black Sand Beach

The black sand beach was created in the 1955 lava flow and then dropped 3 feet during an earthquake in 1975.

Natural, recreational, scenic



### Feature 17: Future museum at Kikala Keokea community center

The Kikkala Keokea Subdivision was created to replace homes lost to lava. The community has organized a festival to renew Hawaiian traditions and preserve memories of the Kalapana lifestyle and plans to erect a museum.

Cultural

Between 1990 and 1991, the Kilauea lava flow covered Kalapana and lot of Native Hawaiians lost their homes. State lawmakers passed an Act to create a new subdivision to provide homes for the Hawaiians that lost their homes. Unfortunately, the project has taken over 15 years to complete. The timeline is found below.

**1990-1991:** The lava flow from Kilauea Volcano burns down homes in Kalapana.

**1991:** State lawmakers pass Act 314, authorizing the State Department of Land and Natural Resources to negotiate long term leases with Native Hawaiians displaced by the lava flow. Lawmakers also passed Act 242 setting aside \$1.75 million for the effort.

**1994:** Surveyors discovered a lava tube that requires changes in subdivision plans.

**1995:** The state awards 48 families with 65 year leases. Annual lease rents for the one to two acre parcels are set at \$132 per year, with future lease rents to be set at 20 percent of market value.

**1996:** Phase 1 of the subdivision is completed, including building roads, surveying, and staking lots. Lessees begin a lobbying effort to upgrade plans with paved standard roads and water lines installed at individual lots. DLNR suspends work on the subdivision because it does not have \$2.4 million it would need to install water lines to individual lots.

**1998:** Bill to provide \$2.4 million for water lines fail at the legislature.

**1999:** Bill to provide \$2.4 million fails again at the legislature.

**2000:** Phase 2 is complete, construction of water lines to the entrance of the subdivision. \$1.49 million has been spent on this project so far.

**2001:** Act 144 has been passed to establish an infrastructure development fund to finance the construction of the roads, water lines, and other improvements. Funds were provided, including \$1.75 million from the state, and \$1.35 million from the Office of Hawaiian Affairs.

**2002:** DLNR signs an agreement with Office of Hawaiian Affairs to make the improvements in the 89 acre subdivision.

**2003:** Final plans are submitted to the county.

**2004:** Obtained permit required by the federal Clean Water Act, clearing the way for construction to begin.

**2005:** Construction on drainage, road improvements, and water lines.

***More work to be done:** It would be nice to include a more recent summary of what is on the ground today. Since it took so long, what percentage of families who lost their homes are now in the sub division? Where did families go during the 15 years that it took? Are most families still in the area? What message do you want to convey about this?*

### **Feature 18: Makena grave site**

One of three grave sites exist directly on HWY 137. Interpretive material must be generated to explain



the presence of these sites close to the road but to discourage visitor intrusion.

### Cultural

Makena Gravesite, also known as Kaipuelevu Cemetery, is located on 16.63 acres near Kalapana. Kalapana residents are buried there, mostly Hawaiian families. Puele means rock, thus Kaipuelevu means 'Cemetery in the rocks'. The graves have been there for a very long time and there used to be Warm ponds across the gravesite. The Kealoha, Makuakane, Naugayan, Hauanio, Enriquez, Peleiholani and Ahia families are buried here. To this date people still go to the graves to reminisce their lost family and friends. People of these families are still being buried there.

Traditional practices for burials involve families collecting salt from the ocean, spreading it all over the body, and wrapping the body in lauhala. The grave is then dug and lined with flat rocks to ensure it won't cave in. Families would usually not cement graves until years down the road, so that the graves settle in the ground. There are old graves found behind the newer graves. This gravesite is the only known site in the Kalapana area. It should be assured that this place is protected now and for generations to come.

### Feature 19: Kaimu and Kalapana flow area

1990 eruption destroyed much of the traditional Hawaiian communities of Kalapana, Kaimu and the community of Royal Gardens taking with it the famous black sand beach and prime surfing spots .



Today, the visitor can walk across the lava field and view the emerging black sand beach. Also at Kalapana is the Kawa Bar and a cafe and store. Both locations are popular during the day and Wednesday night there is music and food vendors.

Natural, cultural, historical, recreational, scenic

Kaimu was best known for surfing, tall coconut trees, tourist attractions, & just a nice sandy beach . Most of the surfers would come from the Hilo side to check out not only Kaimu, but all the beaches along the coastline, as there were many surfing areas the people enjoyed. Swimming and the beauty of Kaimu was one of local residents' most cherished moments. The life style in Kaimu was very loving and family-oriented. The families of Kalapana had to be

evacuated from their homes to risk being cut off from the road from the lava flows. There were soldiers stationed in Kalapana, because it was a potential landing site. When the war had ended, the soldiers were no longer stationed down there. The residents of Kalapana were ordered to pen their animals. There were plans for a state or county park with showers and bathrooms. There were once lifeguards on the beach.

Even though the lava had covered the black sand beach down Kaimu in 1990, a new beach was formed. The beaches in the area of Kaimu were being zoned for resorts to the County of Hawaii's General Plan . Chris Yeun gave a testimony about the resorts being built and how they have a Hawaiian tradition way of life to Kalapana.

The sale of land in Royal Gardens subdivision began. Eight homes were burnt in Kapa'ahu. The lava eventually reached the sea, building new land along the coastline. Eleven other homes were destroyed, this all occurred between the late 1980's and early 1990's. The lava flow moved east and destroyed seventeen more homes in the Kalapana subdivision. Access out of the Royal Gardens Subdivision was also cut during this time.

A total of 121 houses were destroyed during the lava from the eruption. Lava enters Harry Ka'ina Brown Park in Kalapana . A few days later, the entire park was buried under 50 feet of lava. Overnight, the lava fully covered the bay . The local residents were watching the lava enter through Kaimu Bay. This was a devastating site, yet the families were forgiving of Tutu Pele coming home to clean house. Families have had to move and some are not relocated in the Kiakal-Keokea subdivision just North of Kaimu.

## **SIGNIFICANT SITES ACCESSIBLE FROM HWY 137**

### **Side Trip A: Lava Tree State Park and HWY 132 approach to HWY 137-Red Road Scenic Byway**

A few tree tops form tree tunnels, vines, orchids, and tree ferns cling to massive trunks and, depending on the season, blooming ginger are a remaining (post storm Iselle) reminder of a rural subtropical forest. Lava Tree State Park contains a self-guided walk that passes "lava tree



tubes" - where pahoehoe lava covered ohia trees and a view into a lava crack. Lava Tree State Park offers restrooms, interpretative signs, and a wheelchair-accessible pathway.

Leaving Lava Tree State Park, Hwy 132 passes through papaya fields that now dominate the agriculture of the area. Straight ahead is Green Mountain a tuff and cinder cone and hidden to the right is a geo-thermal plant

Natural, recreational, historic, cultural, scenic

### Side Trip B: eastern extent of Hwy 137



Inappropriate for byway auto traffic, the road becomes cinder, continues northward, and visitors are advised to turn back and return to Four Corners. Visitors enter an ironwood tree-lined single-lane road. Behind the ironwoods are fantastic lava forms demonstrating the full power of a lava flow. As the road turns to cinder, one enters a dense old-growth mango grove, preserved as an exceptional grove, before emerging on the coast.

Natural, cultural, scenic

### Side Trip C: 4 corners/road to Cape Kumukahi

Contains a lighthouse also used for air quality testing and archeological features. Historically the site of canoe landings on trips including trips from Tahiti.

“Cape Kumukahi, “first beginnings” is so named for a migratory hero from Kahiki who landed here and is represented by a large red stone. His two wives, also standing here as large pōhaku, were able to manipulate the seasons by pushing the sun back and forth between them... It is told that those who worshipped the sun brought their sick to be healed at this place. Kumukahi is also the name of a chief who ridiculed the volcano goddess Pele and therefore received her wrath in the form of the lava flow that created the cape. The cape is also known as King’s Pillars.... Nearby, atop an old volcanic mound surrounded by a recent lava flow is Kuki’i Heiau. The walled platform of common field stone measures more than thirty feet by fifty feet. Kuki’i Heiau is currently overgrown with coconut and lauhala trees and only a few rock walls are visible. The floor of the



platform around the altar area was once covered with flat-hewn lava slabs, all of which have been carried away. Views of the sky and surrounding area are now blocked by a dense growth of ironwoods that covers the hilltop. However, incredible views must once have been possible from this ancient temple, which was traditionally connected to the practice of astronomical observation. It is believed to have been built either by the high chief 'Umi in the sixteenth century or by Paka'a, one generation later. Tradition also says the heiau was used for 'apu kōheoheo (poisoning) by kahuna. The heiau was still considered significant by King Kalakaua when, in 1877, he brought some of the stones to Honolulu to be used in the construction of the Iolani Palace." -James, Van; Ancient Sites of Hawaii; 1995: Mutual Publishing, Honolulu, HI pages 64-65

Natural, historical, cultural, scenic

### Side Trip D: Wai'Ōpae Tide Pool and Marine Sanctuary

Reached from a palm-lined road with orchid nurseries, the pools, a marine sanctuary, contain spring-fed pools, many heated by the volcano. Snorkeling is excellent.



Natural, recreational, scenic

Wai 'Opae, meaning *waters of the red shrimp*, is a marine conservation area within the Vacation Land subdivision. It is protected as a marine sanctuary under the State Department of Land and Natural Resources, and home to beautiful tide pools, coral reef, and an abundance of juvenile fish. Students from the University of Hawaii have used this area as an outdoor classroom, as well as Kua O Ka La, and have conducted numerous studies that have helped conservation and management efforts. John Kahiapo shared his relationship to working with Wai 'Opae. He works for the Department of Land and Natural Resources, and is the educational officer of the Division of Aquatic Resources. Mr. Kahiapo shares that his connection to Wai 'opae is that he has been monitoring the area over the last 20 years. He states, "What is unique is that way the area is set up with a protective barrier reef from the brunt of the trade winds". Mr Kahiapo also shares that what is so unique is the diversity of coral that is found there, he refers to them as "Coral gardens". He also states that this is first time that he has seen such a pristine area with coral and that the only place he can compare it to is the Northwest Hawaiian Islands.

### Side Trip E: Pohoiki Road exceptional trees- mango



Pohoiki Road is lined with old-growth mango trees now preserved as exceptional trees

Historical, cultural, scenic

### Side Trip F: Star of the Sea Painted Church

Built in 1928, the church with its richly painted interior was in the path of the encroaching lava. Community members moved the church to its currently location

Historical, cultural

The **Star of the Sea Painted Church** in Kalapana, Hawaii was built in 1927 under the direction of the Belgian Catholic missionary priest. The church is located near the end of the Red Road Scenic Byway in Kalapana. This 85-year-old wooden church is

listed on the National Register of Historic Places and has survived many earthquakes, tsunami threats, volcanic eruptions and lava flows. It is also known for the well-preserved, beautiful hand-painted murals and paintings covered most of the walls and ceiling on the inside that tell the story of the bible.



From the outside, the church looks quite plain, but once you step inside, you will be surprised by all the different colors, details, and stories behind the artwork. The church was constructed in the colonial revival architectural style type. Many wooden churches were built in Hawaii during the missionary era. Father Geilen painted the upper part of the church interior and the lower part of the church was painted decades later, in 1941 by an artist named George Heidler. Saint Damien De Veuster came to Kalapana in 1864 to begin work. In 1873 Father Damien Went to the Island of Molokai to oversee a leprosy colony, where his work changed the way patients were treated in the colony. His work and life is celebrated throughout the world and he has been canonized as a Saint.

The Sea Church was originally built on the shoreline of Kaimu Black Sand Beach This church sat on the beach next to drainpipes in the Kalapana area, next to the Kyser and Hauanio ohana, the Canoe Club and right across from the Mauna Kea Congregational Church and Walter Yamaguchi's store and drive inn. In 1990 an eruption near Kupaainaha Volcanic vent caused the lava to advance slowly down a slope toward Kaimu Beach, and through Kalapana village. After much debate, the church was saved through a dramatic rescue. Kaimu beach suffered a less fortunate fate, and the mile long beach was destroyed and buried under 80 feet of lava. About 25 years later, a new black sand beach is slowly being formed where the lava meets the ocean . Local residents planted coconut palms to replace the ones that were destroyed.

The church was moved a second time to its current location. Throughout the 6 years that it was unattended, some of the paintings have been destroyed by the weather and bugs. Cracks began to begin in the church on the murals. The workers tried very hard to save the painting inside the church, as well as the church itself. In 1997 the Star of the Sea Church was selected and added to the list of historical places in the state of Hawaii. They hold mass every first Friday of the month at 4pm. When you enter the church it is respectful to stay quiet and not touch the paintings and artwork.

Star of the Sea Church officials rely on donations from local residents and visitors to keep the church open. Limited federal and state funding for research and restoration has been provided, however the majority of the donations come from the general public. Kalapana Ohana Association is a community organization whose members volunteer their time as the church's

caretakers, organizing various fundraising events to try and help pay for the repair that is needed.

*By: Shaynie-Rae Costa*

### **Side Trip G: End of the Road - HWY 130**



HWY 130, which had connected with Chain of Craters Road to connect to the west side of the island was inundated by the 1990 lava flow. Visitors can view how this major road disappears under the lava. At times, visitors may be able to walk further for a glimpse of new lava flows that move to the sea.

Historical, natural



## RED ROAD IS A STATE OF MIND

**Puna Paia `A`ala** (Puna's Bow'ry Walls) - Lili`uokalani

Iâ Puna paia `a`ala  
Pili mau na ke ona ona  
I laila ke kâunu ana  
Kau pono ana na ka mana`o

Puna's bowery walls of fragrance are  
Groves laden with sweet flowers  
There is where my heart yearns to be  
To dwell there is my sincere desire

**Hui:**

Puna paia `a`ala  
Kilihea i ke onaona  
Ona wela i ke aloha  
Ua lawa iâ `oe me a`u

**Chorus:**

Puna'a shaded bowery walls  
Pleasant and redolent with perfume  
Sweet language, full of love  
Binding you to me, forever

Ho`ohihi i ka nani  
Pua mai a ka lehua  
Ânehe au e ki`i  
I pua kau no ku`u umauma

I long to see you  
Flower of the lehua  
Let me take you and pluck you  
And press you close to me

`O ka `ike keia  
`O wau nö kou hoa like  
Pelä iho ho`i kâua  
Ke ano la`i mai nei ka `öpua

Now that I know  
That you and I are alike  
Let us wait a while  
As the cloud bank reposes in serenity

Hai lohi ka mana`o  
Loli`i nä pua i ka `iu  
Kali ana ho`lono i ka leo  
A hea mai e ho`okomo wau

The thought is slow to conjure  
As the blossoms above repose  
Awaiting, listening for the voice  
To call one to come in

Source: Charles E. King Music Co. Composed July, 1868, this love song is set in the Puna district on the island of Hawai`i, renowned for it's groves of fragrant hala. The first 2 verses were published in He Buke Mele Hawai`i and the 3rd verse is from a Bishop Musuem manuscript. The 4th verse was preserved by Bill Kaiwa. Verse 1, 2, and hui translated by Lili`uokalani. Verse 3 & 4 translated by Hui Hânai

## The Hulu Mū'u Mū'u

|    |  | Translation   |
|----|--|---|
|    | I'ii ana a-āma<br>A-āma kai nui<br>Kai pua-lena;<br>A-āma, pai-ē-a'  | <b>Black crabs are climbing,<br/>Crabs from the great sea,<br/>Sea that is darkling.</b>  |
| 5  | Naholo i ka laupapa.<br>Popo'i, popo'i popo'i!<br>P'ii mai pipipi, alelea:<br>Noho i ka maiua kai<br>O-ū, o-i kela.                    | <b>5 Black crabs and gray crabs<br/>Scuttle o'er the reef-plate.<br/>Billows are tumbling and lashing,<br/>Beating and surging nigh.<br/>Seashells are crawling up;<br/>And lurking in the holes<br/>Are the eels -o-ū and o-ī.</b> |
| 10 | Ai ka limu akaha-kaha;<br>Ku e, Kahiki, i ke kai nni!<br>I ke kai pualena a Kane!<br>A ke Akua o ka lua,<br>I'a hiki i kai!            | <b>10 But taste the moss akāhakāha,<br/>Kahiki! how the sea rages!<br/>The wild sea of Kane!<br/>The pit-god has come to the ocean,<br/>All consuming, devouring</b>  |
| 15 | Ai hummu-hummu,<br>E, lau e lau e,<br>Ka opihi koele!<br>Pa i uka, pa i kai,<br>Kahi a ke Akua i pe'e ai                               | <b>15 By heaps the delicate shellfish!<br/>Lashing the mount, lashing the sea,<br/>Lurking place of the goddess,<br/>Pray hide yourself wholly:</b>   |
| 20 | Pe'e oe a nalo loa;<br>Ua nalo na Pele.<br>E hua'i e, hua'i e, hua'i,<br>Iho i kai o ka Milo-holu;                                     | <b>20 The Pele women are hidden.<br/>Burst forth now! Burst forth!<br/>Ku with spreading column of smoke!<br/>Now down to the grove Milo-holu:</b>  |
| 25 | Auau mehana i ka wai o ke Akua.<br>Ke a e, ke a mai la<br>Ke ahi a ka Wahine.<br>E hula e, e hula e, e hula e!<br>E hula mai oukou!    | <b>25 Bathe in waters warmed by the goddess<br/>Behold, they burn, behold, they burn!<br/>The fires of the goddess burn!<br/>Now for the dance, the dance!<br/>Bring out the dance made public<br/>By Manamana-ia-kalu-ē-a.</b>     |
| 30 | I'a noa Manamana-ia-kalu-ē-a<br>Puili kua, puili alo;<br>Holo i kai, holo i uka,<br>Holo i ka lua o Pele-<br>He Akua ai pohaku no Puna | <b>30 Turn about back, turn about face;<br/>Advance to the sea;<br/>Advance to the land,<br/>Toward the pit that is Pele's,<br/>Portentous consumer of rocks in Puna.</b>   |
| 35 | O Pi, o Pa, uhini mai aua,<br>O Pele i ka lau.<br>A noa!   | <b>35 Pi and Pa chirp the cricket notes<br/>Of Pele at home in her pit.<br/>Have done with restraint!</b>   |

Performed by kneeling women without instruments. Observed in Puna and collected in the 1909 Unwritten Literature of Hawaii. The author, Nathaniel B. Emerson, states, "The imagery and language of this mele mark the hula to which it belonged as a performance of strength."

Pi and Pa are two imaginary beings who live in the crater of Kilauea and made piping sounds similar to the sound of green wood burning: Pi, when fires are retreating and Pa when fires are rising.

## CULTURAL INTERSECTION

The Hawaiian sugar industry recruited laborers from many countries beginning with the Chinese in 1852. They brought with them their food traditions and introduced plants and crops from their homelands. Initially they ate their traditional foods- but as their children got older they shared foods from different ethnicities who came to work the local sugar plantations and eventually in the pineapple industry .

During the early 20th century the children of immigrants were of various backgrounds so they were nicknamed by the foods of their parents for example the Chinese were nicknamed chop suey, and the Japanese were called Daikon.

The Portuguese staple was bread- as well as for the Caucasians with the addition of potatoes. Rice was the staple for the Asian countries, including Japanese, Chinese, Koreans and Filipinos. They all grew gardens flush with vegetables and fruits of their homelands- introducing new crops to the island.

Prior to the discovery of the islands the only means of transport of food was the canoe so Hawaiians became self sufficient growing taro, sweet potatoes and breadfruits. The Hawaiians lived near the ocean with provided an abundance o fish, opihi, crab, lobster, octopus, and limu.

All the cultures brought with them various vegetables and plants that were to become staple crops for the immigrants- many of which still are grown today - for example the banana and the papaya. Initially the ethnic groups remained in their own 'camps' with their local camp store selling their foods- as time passed the groups began to eat the food of other ethnicities and bakeries chop suey houses dairies and meat markets began to expand into Paho. Stores outside of the 'camp' store opened up where ethnic food groups began to overlap.

One can think of the modern farmers market as a new extension or rebirth of the old camp stores- a revitalization of the food ways- providing people with locally grown foods used in new and different methods. There is a large organic movement in Hawaii and the area along the red

road has been one to see the expansion of permaculture, going 'green' and going organic. The tropical climate and the rural nature of the Area provides a fertile growing ground for a wide assortment of produce. The market is also a meeting place- Hawaiian tradition as well as other cultures place a great significance on the 'pot luck' and the sharing of food while 'talking story'.

Now a days one refers to the merging of cultural foods as 'fusion' and the modern Hawaiian diet is mix up of various cultural flavors and spices. Several chefs have made Hawaiian fusion popular throughout the world -for example the chef Sam Choy.

But traditions remain and the culture of Lower Puna is rich with flavors and varieties of fruits and vegetables. Organic and grass fed meat is popular, and the ocean still provides a host of edibles. Puna is home to its own culinary festival highlighting the local foods from farm to table. Sustainability is becoming a lifestyle not just an ideal. Due to its isolation- Hawaii and the local Puna area provides the perfect place to experiment with healthy food alternatives and supporting the modern 'healthy' food movement.

## **RED ROAD PASSIONS**

### **Sustainability and the New Agriculture**

#### **Red Road Issues**

- Agricultural concerns such as sustainability, chemical use, mono-planting and invasive species
- Energy questions such as source, reducing energy demands, providing more infrastructure
- Impacts of climate change
- Air quality
- Water quality
- Health of coral and fish

- Volcanic monitoring and response preparation
- Disaster preparedness and recovery
- Misuse of lands such as dumping and abandoned cars, illegal camping

### **Off-grid living**

A good portion of residents live off-grid, not all by choice. Systems vary from a few solar panels and batteries to systems elaborate enough to power air-conditioners and Jacuzzis. Propane is used for cooking and gasoline or diesel is used in generator back-up. Living off-grid makes one more aware of the weather and in less than massive systems calls for a harmony in using electricity when the sunlight is strong. Energy-efficiency is essential from the power needed run an appliance to the use of fewer appliances at the same time. Solar panels have greatly improved in their capacity and ability to gain even in cloudy conditions. They have also dropped dramatically in price. However, unlike grid-tie systems, an off-grid system is dependent on storing energy in battery banks. Not only is the lifespan of a battery limited, but once a battery fails the entire bank of batteries may need to be replaced. Off-grid residents are waiting to see what advantages lithium batteries will bring.

### **Wellness**

Lower Puna and specifically The Red Road attracts a large population of people committed to wellness and health. Whether it's the retiree seeking a slower paced life, or young families just starting out, there is a diverse community here.

You'll find a wealth of massage therapists, chiropractors, acupuncturists, energy workers, healers and alternative practitioners who either work out of Pahoia, their homes or with some of the wellness centers in our area such as Kalani Oceanside Retreats and Hawaiian Sanctuary. Yoga classes and teachers are also in abundance as Puna hosts an annual Yoga Festival.

### **Events**

Events along the Red Road Scenic Byway are dependent on the priorities of sponsoring organizations and the availability of funding. Larger events have included:

- The Puna Music Festival
- Puna Food Festival

- Ulu Festival
- Yoga Festival

### **Smaller Events**

Smaller events include community meals at the Opihikao Church, Wednesday night and Saturday events at the end of road.

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*And we continued down through old Puna, and feasted and danced and sang at Kohoulea and Kamaili and Opihikao, and swam in the clear, sweet-water pools of Kalapana.*

*- Jack London, On the Makaloa Mat/Island Tales*

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