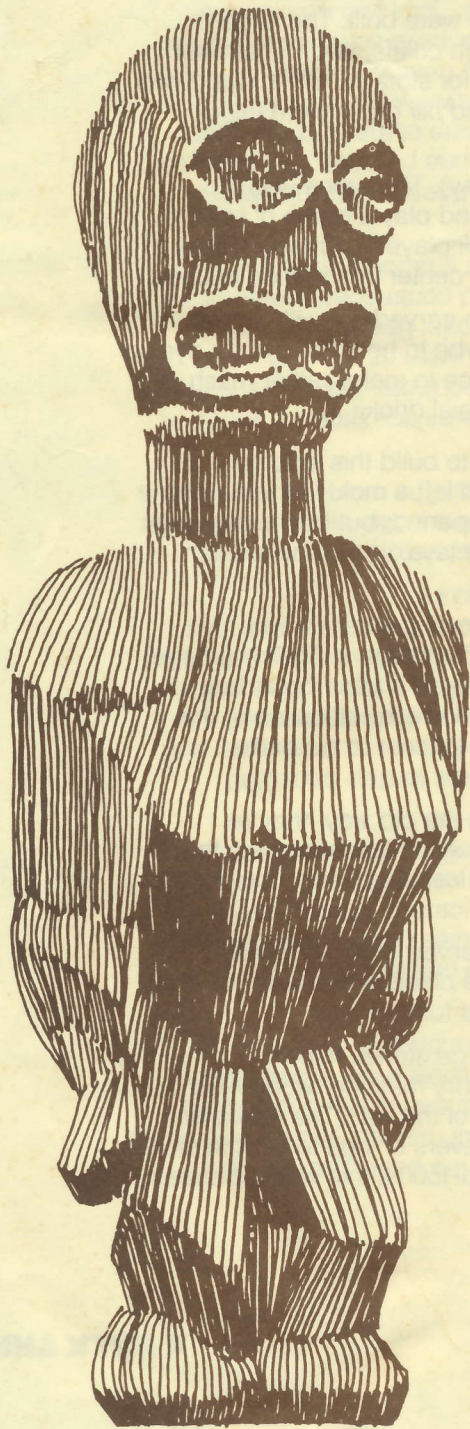


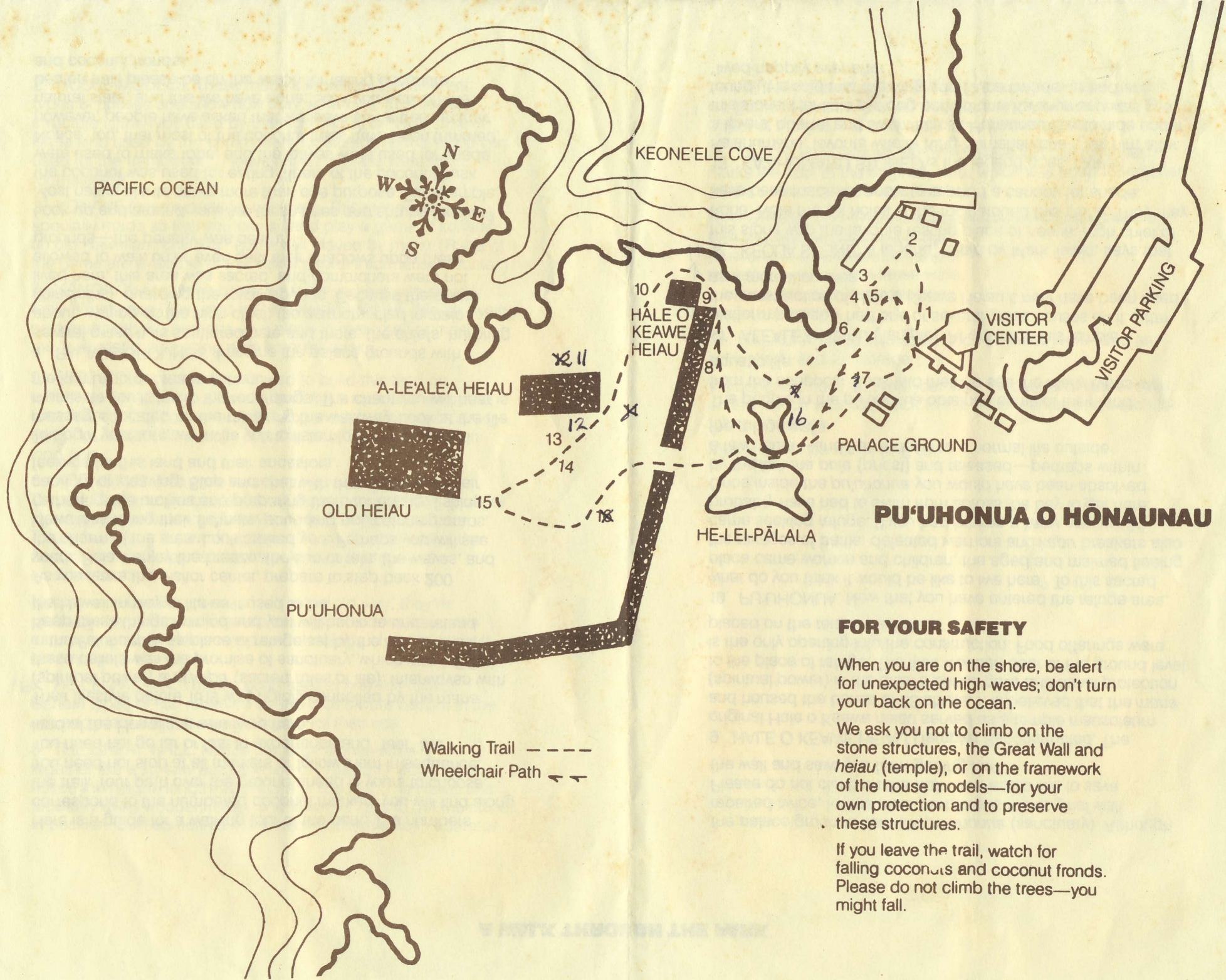
PU'UHONUA O HŌNAUNAU

National Historical Park
Honaunau, Hawai'i



SELF-GUIDING LEAFLET

This leaflet is meant to help you further your experience here at Pu'u'honua o Honaunau. We suggest that you thumb through it, before beginning your self-guiding tour, to orient yourself on the location of things. We hope you will use your eyes, ears, your senses of touch, smell, and even taste, and you will use your imagination to re-live some of the things that happened here less than two hundred years ago.



PU'UHONUA O HŌNAUNAU

FOR YOUR SAFETY

When you are on the shore, be alert for unexpected high waves; don't turn your back on the ocean.

We ask you not to climb on the stone structures, the Great Wall and heiau (temple), or on the framework of the house models—for your own protection and to preserve these structures.

If you leave the trail, watch for falling coconuts and coconut fronds. Please do not climb the trees—you might fall.

Walking Trail - - - -
 Wheelchair Path <- ->

A WALK THROUGH THE PARK

Here is a guide for a walking tour of the park. The numbers correspond to the numbered coconut markers you will find along the trail. Your path over the ground ahead is yours to choose. You need not stop at all markers or follow them in sequence. You need not go far or fast to experience and "feel" the land of the Hawaiians who lived here.

Their lifestyle before 1819 was rigidly controlled by the *mana* (spiritual power) and *kapu* (sacred rules of life). Interwoven with these beliefs was the promise of sanctuary, which was fulfilled in the *Pu'uhonua*—a place of refuge set by the *ali'i*, or chief. Keep these things in mind and you will begin to understand the Hawaiian way of life as it used to be.

As you leave the visitor center, prepare to step back 200 years. Relax, enjoy the breeze, the sun or rain, the waves, and the charm of the area. Look around you. Perhaps you will see Hawaiians drying their fishnets, pounding poi, catching crabs, gathering sea urchins and preparing them for eating, fishing, carving, or weaving. Stop and chat with them. Learn of their feelings for this land and their ancestors.

To begin your tour, we invite you to listen to the three taped messages located on the rail along the walkway. Look at the tile murals as you listen to the recordings. The chant you will hear is the *kumulipo* or creation chant.

1. PALACE GROUNDS. Imagine the palace grounds with several grass huts scattered here and there; the chiefs, hurrying about, waiting on the high chief; the warriors, clad in *malo* (loincloths), guarding the royal grounds. Because the chiefs lived here, this area was sacred, and commoners were not allowed to walk on or even cast their shadows upon these grounds—the penalty was death!


Look up and around you. Are these trees and shrubs familiar? Most native plants serve more than one purpose. For example, the coconut was used for eating, fibers of the coconut husk were used to make rope, and the leaves were used for shade. Notice, too, that most of the coconut trees have been trimmed; however, people have asked that we leave some trees in their natural state, and this we have done. So, if you walk off the beaten trail, please be on the watch for falling coconuts and coconut fronds.

the palace grounds from the *pu'uhonua* (sanctuary). Although repaired twice, for the most part, this is the original wall. Please do not climb on the wall—we would like to save the wall and save you from getting hurt.

9. HALE O KEAWE HEIAU (Temple) Reconstructed. The original Hale o Keawe heiau served as a temple mausoleum and housed the bones of 23 chiefs. It is believed that the *mana* (spiritual power) in the chief's bones gave additional protection to the place of refuge. The little wooden door at the ground level is the only opening into the construction. Food offerings were placed on the raised platforms.

10. PU'UHONUA. Now that you have entered the refuge area, what do you think it would be like to live here? To this sacred place came women and children, the aged and maimed fleeing the ravages of battle; defeated warriors and *kapu* breakers also came seeking refuge. If you had broken a *kapu*, you would probably have had to swim from across the bay to get here. Once inside the *pu'uhonua* you would have been absolved by the *kahuna pule* (priest) and released—perhaps within a few hours—and free to resume a normal life outside the refuge walls.

The people in the *pu'uhonua* obtained some of their food from the tidepools. Look into them to see the many types of aquatic life.

- 12  ~~12~~. 'ALEALE'A HEIAU (Temple). At one time this temple platform probably had one or several grass houses on it. After the construction of Hale o Keawe Heiau it may have been used as a recreation area.
- 11 ~~11~~. KEOUA STONE. A legend, retold by Mark Twain, says that this stone was the favorite resting place of Keoua, high chief of Kona. Note the six holes in the rock around this stone. They may have been made for posts to support a canopy for shade.
13. KA'AHUMANU STONE. As the legend goes, Queen Ka'ahumanu, favorite wife of King Kamehameha I, left him after a lovers' quarrel and swam across Honaunau Bay to hide under this stone. Her little pet dog barked until Ka'ahumanu was found. It is said that the King and Queen made up and "lived happily ever after."

2. HOUSE MODELS. These models represent the different types of houses and show how they were built. The larger structure is the type used by the high chiefs, and the smaller is the kind used by the commoners for storage. *Ohi'a* Wood was used for the framework. *Ti* leaves and *pili* grass were used for thatching.

3. KONANE (pronounced ko-nah-nay). This stone was specially made so that you can sit and play a game of *konane*, an old Hawaiian "checker" game still played by many. (Rules of the game are available at the visitor center information counter.)

4. KANOA. These stone bowls were carved out with stone tools. What were they used for? Maybe to hold the dye for dyeing nets and clothing; perhaps as a place to make salt or mash the 'awa root in preparing a ceremonial drink.

5. TREE MOLD. As the lava flowed to build this land on which you're standing, a tree fell and left a mold in the cooling lava. We do not know when this happened, but because everything has been built directly over the lava, it must have been long ago.

6. KEONE'ELE. This cove was the royal canoe landing. Thus, it was *kapu* (forbidden) to all commoners. The *ki'i* (image) standing in the water might have marked a *kapu* boundary. Today swimming is permitted here. However, because of the area's historical importance, we ask you not to sunbathe on this beach.

Nearby are Hawaiian canoes built in the old way; they're probably the only ones in existence. As in ancient times, the canoes are made of koa wood, with lashings of coconut fibers. No metal was used.

~~16~~ HE-LEI-PALALA. This fishpond served only the royalty. Certain types of fish reserved for the chiefs were caught in the sea and placed in this royal fishpond for their use.

8. THE GREAT WALL. Notice the large stones fitted together like a jig-saw puzzle in the dry masonry work. Also notice the height, length, and width of the wall. The Hawaiians probably used wooden rollers and levers of logs to get the stones in position. Built sometime in the mid-1500s, this wall separates

14. PAPAMU (Same as No. 3) This is the original stone used in the game of *konane*, played with black and white pebbles. The object of the game is to be able to make the last move.

15. OLD HEIAU (Temple) site. We believe this pile of stones marks the spot of the original *heiau*, which was abandoned after 'Aleale'a Heiau was constructed.

~~16. PETROGLYPH. There is a picture carved in the rock here. Can you find it? Perhaps it is the work of one who lived and served the kahuna pule within these walls, a kapu breaker, or one escaping the fury of battle.~~

~~7~~ HALAU. A-frame structures such as these were used as work sheds and for storage.

We hope you have enjoyed your visit. Be careful of loose rocks on the trail on your way back to the visitor center, and watch for falling coconuts.

Mahalo a nui loa for visiting us.



Printed for Pu'uhonua o Honaunau
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